A

COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS,

BY

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IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS,

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VOL. IX. OF THE OLD TESTAMENT: CONTAINING THE BOOK OF PSALMS.

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1872.

THE

PSALMS.

BY

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TRANSLATED FROM THE GERMAN, WITH ADDITIONS,

BY

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TOGETHER WITH

A NEW VERSION OF THE PSALMS

AND

PHILOLOGICAL NOTES

BY

REV. THOMAS J. CONANT, D.D.

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PREFACE BY THE GENERAL EDITOR.

Dr. Moll's Commentary on the Psalter appeared, in two separate parts, in 1869 and 1870. It was concluded during the stirring events of the Franco-German war. It is regarded as one of the best parts in Lange's *Biblework*, especially in the Doctrinal and Ethical sections. Dr. Moll was formerly Professor of Theology in Halle, and is now General Superintendent of the Evangelical Church in the Province of Prussia. We insert the author's Preface to Part II., dated November, 1870:

"The mighty convulsions of the present war, while they have cast down a glittering throne from its proud elevation, have buried, too, much unobtrusive and quiet happiness, and have opened wounds that must long keep bleeding. Yet, from out of desolation and tears, does the goodness of the Eternal evoke renewed safety and a joyful future for a people tried and purified in the fire of affliction. Nor can we fail to discern in the events of those days a visitation of God. Many an ear, which has long been accustomed to other sounds, has heard the footsteps of the Almighty as He marches through the world in judgment, and has been inclined to listen to the word of the only true and living God. And many a hand, too, will be stretched out, with special eagerness, for the Book of Psalms, full as it is of those poems, of which such a poet as Byron said, that they are as lofty as heaven and deeper than the ocean. From such fulness as this has the Church ever drawn, and it affords instruction as well as delight, to trace through the course of the ages its inexhaustible adaptation to the needs of the people of God, to the varying tastes of different periods, and to the progress of the science of interpretation. May its own teachings and the accompanying remarks and suggestions realize the aim of the *Bibelwerk*, and afford spiritual aid to the brethren in the ministry.

In the department of Practical Exposition we have now further to note: *Der Psalter, erklärt von* L. Harms, *weil. Pastor in Hermannsburg*, 1869 (The Psalter explained by L. Harms, late Pastor in Hermansburg, 1869). Caspari, *Des Gottesfürchtigen Freud und Leid, Wochenpredigten über den Psalter* (The Joy and Sorrow of those who fear God; Weekly Sermons on the Psalter), with a preface by Delitzsch, 1870. W. Stern, *Fünfzehn Messianische Psalmen, für Verständniss, Belehrung und Erbauung der Freunde des göttlichen Wortes erklärt*, 1870 (Fifteen Messianic Psalms, explained for the enlightenment, instruction, and edification of the friends of the Divine Word).

In the department of Textual Criticism we have to mention that the *Monumenta Sacra Inedita*, published by Const. Tischendorf, contain in Vol. IV. of the *Nova Collectio*, 1869, the *Psalterium Turicense*, important for the criticism of the Text of the Septuagint. It was written upon purple parchment, in silver and gold, about the 7th century. It consists of 223 leaves, and comprises 118 Psalms, together with 9 Biblical Hymns and 1 Church Hymn. Its readings show more agreement with the *Cod. Alex.* than with the *Cod. Vat.*, and often confirm those of the Aldine and Complutensian texts. The relation which it exhibits to one of the correctors of the *Cod. Sinait.* is worthy of special attention. The insertion, in elegant red letters, of the first word of each verse in Latin from the Vulgate of Jerome, by the side of the Greek Text, goes to show that it was executed in the West."

I had a strong desire to prepare the Commentary on the Psalter myself, but could not command time. To avoid delay, I divided the work among several scholars, as follows:

The Introduction was prepared by the Rev. JAMES B. HAMMOND, with additional Notes by the Rev. CHARLES A. BRIGGS.

Psalms I–XLI., and LI.–LXXII., by the Rev. CHARLES A. BRIGGS, Pastor at Roselle, New Jersey.

Psalms XLII.–L., by the Rev. JOHN FORSYTH, D. D., Chaplain and Professor of Ethics in the National Military Academy at West Point, New York. Dr. F. had assumed the entire second Book, but could not finish his task in time, on account of his removal to West Point.

Psalms LXXIII.–CL., by the Rev. J. FRED. McCURDY, of Princeton, New Jersey. In this last part, Dr. GREEN, Professor of Hebrew and O. T. Exegesis in the Princeton Theological Seminary, has taken special interest, and aided his friend, Mr. McCURDY, with linguistical and exegetical helps from his own library and other sources.

The contributors were instructed carefully to consult the well-known German Commentaries of Hupfeld, Ewald, Delitzsch, Hengstenberg, as well as the English and American works of Perowne, Wordsworth, Alexander, Barnes, and others. The Homiletical department has been condensed to make room for extracts from English sources, including Spurgeon's *Treasury of David*, as far as published.

As to the text, I have given the reader the benefit of two translations. The Authorized Version has been retained as the basis of the Commentary, but arranged according to the laws of Hebrew parallelism and the stanza divisions of MOLL.

The New Version of the Psalms, with brief philological notes, which follows the Commentary of MOLL, is the work of the veteran Hebrew scholar, Dr. CONANT, of Brooklyn. It is substantially the same with that originally prepared by the author for the "American Bible Union," but differs from it by numerous corrections in the renderings, suggested by further comparison of the Hebrew text, and certain changes in form, and additional matter, to adapt it to the present work; namely, the use of the termination *th* for the 3*d pers. sing.* of the verb, and of a small initial letter in lines continuing a sentence; and the addition of critical and philological notes, at the end of each Psalm, on points of more special interest and difficulty.

A revision of the English Scriptures intended for public and devotional use should, in my opinion, retain the idiom of our Authorized Version, and depart from its grammar and vocabulary as rarely and as little as is consistent with the true meaning of the original and the present state of the English language. But the merits of a version which forms part of a critical commentary, must be measured by the degree of its fidelity to the original Hebrew, and not to King James' or any other translation. Judged by this standard, Dr. CONANT'S version and notes will be found a very valuable addition to this commentary.

By these numerous additions the volume on the Psalms exceeds both Parts of the German original by 264 pages, and is much larger than any other volume of the English edition of Lange. Nevertheless, the price is the same.

The Psalter is the first Hymn-Book of the Church, and will outlive all other hymnbooks. Its treasury of pious experience and spiritual comfort will never be exhausted. And as it will continue to be used in public worship, and for private devotion everywhere, so commentary will follow commentary to the end of time. May this volume contribute its share towards a fuller understanding and application of the Psalms.

PHILIP SCHAFF.

40 BIBLE HOUSE, NEW YORK, *Sept.* 23, 1872.

THE PSALTER.

INTRODUCTION.

§ 1. CANONICAL POSITION AND TITLE.

The Psalter stands at the beginning of the third division of the Hebrew Scriptures (the *Kethubim** or Hagiographa) in most of the Hebrew MSS. of the German class, followed by our printed editions. Philo ii. 475 and Luke xxiv. 44 seem to favor this position. The Spanish class of MSS., however, like the Masora, place the Chronicles at the head of this division (which in the prologue of Sirach is co-ordinate with the Law and the Prophets under the name τῶν ἄλλων πατρίων βιβλίων);† whilst the Talmud informs us that even the little book of Ruth had the first place.‡ Still another Jewish canon mentioned by Jerome in his *Prologus Galeatus* begins with the book of Job, and places the Psalter second in this series of sacred writings. This arrangement was made with reference mainly to the subject matter, and is the one which was adopted by the Alexandrian version, and followed by the Vulgate, the German and English Bibles. Comp. Herzfeld, Geschichte des Volkes Israel iii. 102 sq.§

The Position of the Psalter among the Hagiographa is in accordance with its nature, not so much on account of the lateness of its completion, as rather its thorough-going joy and peculiar lyrical character which springing from the soil of revelation, in the sacred history of Israel; nourished by the revealed word of Jehovah in closest connection with the public worship of the covenant people, discloses the throbbing heart of the Israelites' life of faith, and speaks the language of revelation *as subjectively appropriated by the inmost feelings.* The position of the Psalter among the Hagiographa does not at all indicate that it was esteemed inferior to the "Prophets,"—the second great division of the Hebrew canon (embracing the prophetic books and those historical books following the Thorah). The view of some theologians, that there were different degrees of inspiration among the sacred writings, at least in the form which ascribed the origin of the Hagiographa simply to the *Holy* Spirit, whilst the remaining canonical books were ascribed to the *Prophetic* Spirit (Carpzov, *Introduct.* i. 25), was an unhistorical theory of a few Rabbis (Hävernick, *Einleitung* i. 66 ff). For the Holy Spirit was frequently and expressly represented as inspiring the Prophets; the term "Holy" Spirit was explained by the term "Prophetic" Spirit; and the appellation "Prophets" was frequently given to the Hagiographa and by Josephus (*Contr. Ap.* i. 8) even to the historical books. Moreover, not only were the legal prescriptions ordained for the Prophets extended to the Hagiographa, but all the writers of the Psalms were expressly numbered among the Prophets (Herzfeld iii. 17) for the reason that the Bible designates them as Prophets and

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* [כְּתוּבִים means properly nothing more than something written, writings. It was probably not used for any class of writings at the first formation of the canon, but came gradually into use as a convenient designation of those other writings, which being of too much variety of form and character to have any characteristic title, were discriminated from the two fixed classes, the law and the prophets, by this general term (*e. g.* other writings).—C. A. B.]

† [This was probably that they might follow the Books of Kings, being parallel with them in subject.—C. A. B.]

‡ [This was because it was regarded as a prologue to the Psalms, David being a descendant of Ruth.—C. A. B.]

§ [The natural order is that which places the Psalms first as representing the age of David, and then the Proverbs and Job as representing the Chokma-literature of the age of Solomon. *Cf.* Perowne, *Introd.* p. 69, and Delitzsch *Com.*, Edinburgh, 1871, *Introd.* p. 4.—J. B. H.]

seers, 1 Chron. xxv. 1 sq.; 2 Chron. xxix. 30; xxxv. 15; 1 Sam. v. 10. The Targum of Jonathan on the latter passage reverses the expression and styles the utterance of that which the prophetic Spirit inspires the "making of psalms." According to the fourfold Ethiopic division of the Old Testament into Octateuch, Kings, Solomon and Prophets, the Psalms were classed with the second division.

From the Alexandrian version originated also the title *Psalter* (ψαλτήριον, Old German *Salter*), a collective term for the "Book of Psalms" (Luke xx. 42; Acts i. 20), or "The Psalms" (Luke xxiv. 44). The latter word originally meant the music and playing of a string instrument; the former, the instrument itself; then by transfer the song sung to it, finally the collection of these songs, as Euthymius Zigabenus (*Præf. in Psalm. Ed. Le Moyne*, pp. 172) rightfully remarked. It corresponds fully to the Hebrew *mizmôr*, which occurs, however, only in the title of particular Psalms, and not as a title of the collection. It does not appear at all in the plural form in the Bible, being simply used to indicate the recital of certain Psalms (*vid.* § 8, 2). The contents, and especially the religious character of these songs, is brought out more prominently by the word *teffiloth*. In Ps. lxxii. 20 all the preceding Psalms are collectively designated by this word as "prayers of David," although Ps. xvii. is the only one within this division in which it is found in the superscription (*Septuag.* προσευχή). Later still, it characterizes Pss. lxxxvi., xc., cii., cxlii., as also Hannah's Psalm of praise, 1 Sam. xxi. 1.* The title *tehillim* is the usual superscription of the entire collection, in shortened form *tillim*, *tillin*, *tilli*, sometimes with, sometimes without *sefer*, *i. e.* (Book of) *Hymns*, which designation Philo and Jerome also employ. The Masora employed the plural *sefer tehilloth*, and also constructed from the same root the form *hallêla*, but only to designate Pss. cxiii.–cxix., and not the entire Psalter, as since Buxtorf has been often erroneously stated (*cf.* Delitzsch *Commentar.* ii. 530). [The Psalter is still the common Prayer and Hymn Book of the Christian Church, as it was that of the Jews.—P. S.]

That these songs were designed to glorify God, is strikingly indicated by this superscription. The word occurs however with this special reference only in Ps. cxlv. (Septuag. αἴνεσις), but its appropriation as the title of the whole book, points to the fact, that we are not dealing with a lyrical Anthology of the Hebrews (De Wette), but with the original *hymn-book, especially designed for the worship of God in the congregation of Israel.*† *Vid.* further § 3 and 5.

§ 2. AUTHORSHIP OF THE PSALMS.

It is undoubtedly true, that the Psalms, collected in the library of the Temple, 2 Macc. ii. 13, by Nehemiah, were designated τὰ τοῦ Δαυίδ, and that the Psalms are cited in the New Testament as the words of David. But we are not obliged on that account to assume, that David was the author of all the Psalms. This opinion has been defended of late by Clauss (*Beiträge* 1831, S. 4 sq.), and among the Jews by M. Randegger (*Hist. krit. Versuche* 1841), after the Talmud (*Tract. Pesachim*, c. 10) and a few of the Church fathers, (Augustine, Chrysostom, Euthym.)

Neither are we obliged to explain those cases, where other persons, than he, are referred to with *Lamed* in the superscriptions, by assuming that those persons were the subjects of, or the occasions of his writing these Psalms; nor that David was prophetically speaking in their stead. This is quite as ungrammatical as it is unhistorical. For the *Lamed* before the proper name does not always indicate strictly the authorship, but properly *relationship* or *dependence*. We shall have occasion to make use of this remark in those cases where the contents of the Psalm correspond neither with the personality nor the period of the one, whose name it bears.

* [Delitzsch: "The nature of prayer is the direct and fixed looking to God, the absorption of the Spirit in thinking of Him. All the Psalms share in this nature of prayer, even the didactic and hymnic which have no prayerful address."—C. A. B.]

† [Perowne: "A more suitable title could, perhaps, hardly be found; for thanksgiving is the very life of the Psalms, even of those in which there breathes most the language of complaint. 'To the glory of God' might stand as the inscription of each. The narrative Psalms praise, whilst they record His mighty deeds; the didactic Psalms declare His goodness as worthy of grateful acknowledgment; the Psalms of sorrow are turned into songs of joy, in the recollection or anticipation of His saving help."—C. A. B.]

The Psalm may be referred to him perhaps in a wider sense as being composed after his model or in his style; or the reference is to the musical director or the choir (*e. g.*, Ps. xxxix.), to which the Psalm had been given for practice and recital. In most cases, however, the ל *prefixum* indicates the author, and there are historical grounds for the view that other historical persons than David, distinguished likewise in the domain of sacred song, were by this designation to be put in the same relation to certain Psalms, and that it was by no means the intention of the authors of the superscriptions to make David the author of all the Psalms. And when the collection is generally designated as a Davidic composition, or when, as in later days, it was superscribed or collectively characterized in the language of the Church as the Psalter of David, or *abbreviated* as at the end of the Ethiopic translation, *e. g.*, *Finitus est David* (Dorn *De psalterio Ethiop.* 1825, p. 9)—or when in occasional citations it is briefly called David; these are not historical or critical statements, but simply show a prevailing usage of certain periods, traces of which are found as early as 2 Chron. vii. 6. Comp. xxiii. 18; Ezra iii. 10. Its justification is found in the maxim "*A potiori fit denominatio.*" It probably originated from the statement at the close of Ps. lxxii., which was also the final statement of the oldest collection of Psalms. Comp. § 4. A spurious writing, called "David," is mentioned in *Constit. Apost.*, vi. 16; but is otherwise unknown.

From a historical point of view, however, there are but seventy-two Psalms ascribed to David by superscriptions of the kind referred to. These are partly associated with statements concerning their historical occasion, contents, and purpose, and their liturgical and musical use (comp. § 8 and 12). The value of the superscriptions is disputed, their origin being uncertain, their contents frequently obscure, if not entirely unintelligible, whilst their influence in enabling us to understand the Psalms in question is unimportant. It is not surprising, therefore, that doubts should have been advanced respecting them as early as the time of Theodorus Mops. But the *thoroughgoing doubts* of their authenticity which have been advanced since Vogel, (*Inscrip. psalmorum serius demum additas videri*, 1767) which with De Wette and still more decidedly Hupfeld, have advanced to the unreasonable extreme of *entirely rejecting* the use of these titles as unreliable and therefore worthless, as being for the most part additions which have originated from the mere conjectures of later readers and compilers (so previously Rudinger), are entirely unreasonable.

The assumption on the other hand, that all these superscriptions originated with the authors of the Psalms, and are therefore inseparable from the text, cannot be consistently maintained. It can, at most, be held only of a few, and it is all the more important, that individual cases should be strictly scrutinized. This has been done in earlier times by Venema, and more recently by all the most eminent commentators. Useful remarks on these critical investigations may be found in Lutz, *Biblische Hermeneutik*, S. 461, who, however, regards the most of these superscriptions as later *scholia*. On the whole an opinion favorable to the antiquity and value of these superscriptions has again been wrought out, which ascribes them for the most part to *tradition*, and indeed a very ancient one, because they were generally unintelligible to the Septuag., were variously constructed, and divided by these translators, and sometimes in their reference to the occasion and contents of the Psalms, they rather produce difficulties than remove them. Comp. Fr. Bleek, *Einleitung in das* A. T., 1860, S. 613 f. There is now a disposition to admit, that some of them may have originated with the authors themselves. It is true, that among the Israelites, poets were still less accustomed than among the Arabians and Persians to prefix their names to their songs. But when we compare the superscription of Ps. lx. with 2 Sam. i. 18, we cannot deny the possibility of David's having done so; and when this is seen to have been the case with the prophet Habakkuk (iii. 1), shall we not conclude that the Psalmist also may have done the same? The writings of Sonntag on the *Tituli Psalmorum* 1687, Celsius 1718, and Irhof 1728, have become antiquated. J. A. Starck, *Davidis aliorumque poetarum Hebr. carminum libr.* V. (incomplete), 1776, 1, 2, p. 411 ff., however, is still worthy of attention. The best work is Delitzsch *Symbolæ ad Psalmos illustrandos isagogicæ*, 1846. He points in his Comm. II., 393, to the "*Annals of David*" as a work different from the books of Samuel, and yet made use of as one of their sources.

Moreover the Psalms which bear the name of David, contain an abundance of references, expressions, and peculiar turns, which do not at all make the impression of mere poetical figures, but bear the stamp of the liveliness and truth of *individuality*, they refer to personal experiences and frames of mind, and the statements of the sacred Scriptures about David's fortune, character, and utterances, often present the only key to their *historical* interpretation. J. J. Stähelin (*Das Leben Davids*, 1866) acknowledges this, under many limitations, it is true, while according to Zunz (*Die synagogale Poesie des Mittelalters*, 1855, S. 4) they are only the *legends* of the chiefs of the Levites, and those who are said to have been the originators of the temple music, who made David the author of the Psalms, and even raised him to the dignity of a seer. These Psalms are as manifold in contents, tone, and color, as the agitated life of David himself, and reflect most instructively, as in a mirror, the changing emotions of a heart as tender as it was brave. We hear his cry of anguish and his shout of joy; the tearful wail of sorrow and the courageous expression of his trust in God; the penitential prayer of the broken-hearted sinner, the joyful thanksgiving of the favored one, the wisdom of an experienced sufferer who knows that his life is hid in God, the shepherd's voice of the prince, the royal word of the hero, the prophetic utterance of the seer. And here let us remember, that the rise of a sacred literature among God's people of Israel is not simply a matter of literary and historic interest, but an important *factor in the history of the Divine Revelation and the kingdom of God.* The *person* of David, moreover, occupies such a prominent place in this history, that, in connection with his poetical talent, clearly attested by his song of mourning at Jonathan's death, 2 Sam. i. 19–27; his youthful musical endowments according to 1 Sam. xvi. 17 f.; the daily cultivation of his art according to 1 Sam. xviii. 10, the assertion of Lengerke (*Comm.* p. xxvi. sq.) that David was not a religious poet, is as groundless as the statement of Vatke (*Bib. Theol.*, I. 292) that not a single Psalm can with any certainty be put in the age of David and Solomon. On the other hand, Delitzsch's remark is worthy of consideration (*Comm.* i. 59): "As the New Testament canon contains no writings of the Apostles before the day of Pentecost, so the Old Testament canon contains none of the songs of David prior to his anointing. Only when he has become 'the anointed of the God of Jacob' is he the sweet singer of Israel, on whose tongue is the word of Jehovah (2 Sam. xxiii. 1 sq.)." Appropriate remarks are to be found in Fr. W. Krummacher's "*David, der König von Israel; ein biblisches Lebensbild mit fortlaufenden Beziehungen auf die Davidischen Psalmen,*" 1866.

We have but a single psalm (xc.) of a date anterior to the time of David: one which in contents and language bears the mark of great antiquity, assigned in the superscription to Moses. Two Psalms are ascribed to Solomon, lxxii. and cxxvii., against which nothing decisive can be urged, however difficult the removal of some objections may be, and notwithstanding the fact, that Ps. cxxvii. has no superscription in the Septuag.

A prominent place in this department is taken by Asaph in the recollection of history (2 Chron. xxix. 30; Neh. xii. 46). Twelve Psalms in our collection bear his name. Pss. l. and lxxiii.—lxxxiii. These cannot all, however, be assigned to Asaph, the Levite, son of Barechia, the renowned chorister of David. For Ps. lxxxiii. belongs to the time of Jehoshaphat; Pss. lxxv. and lxxvi. to the time of Hezekiah; Pss. lxxiv. and lxxix. to the beginning of the Chaldæan exile (comp. Keil in Hävernick's *Handbuch der Einl.*, III. 213 sq.). It has therefore been generally assumed, that Asaph is here a family name. This view is favored by the circumstance, that this family was in existence at the time of Jehoshaphat, 2 Chron. xx. 14, and that of the 245 singers, male and female, who returned from the exile (Nehem. vii. 47), the majority were Asaphites; 128 according to Ezra ii. 41, and indeed 148 according to Nehem. vii. 44. The conjecture that an imitation of Asaph's style simply is indicated by this superscription is less probable. The entire group has, in fact, a certain family likeness, not only in its freshness and liveliness of expression, and in individual peculiarities of its lofty style, but especially in a sort of prophetic way of treating historical events and the recognition of Divine providence in them.

It must however be admitted, that the imitation of a style stamped with the peculiarities of Asaph *within his family*, has a parallel in the common features of the Psalms of the sons of Korah.

Eleven Psalms are ascribed in the superscriptions to the *sons of Korah, viz.:* xlii.—xlix. lxxxiv., lxxxv., lxxxvii., lxxxviii. (*vide* Carpzov, *Introductio* II., 97). Ps. lxxxviii. ought probably to be excluded from this group. The others, in the longings which they express for the *worship of God in the holy city*, have some similarity, it is true, with many of the Psalms of David, yet we are not, on that ground to ascribe their authorship to David, nor to suppose that their musical execution simply was assigned to the sons of Korah (Eichhorn). For they are not a mere echo of the songs of David. On the contrary, they move quite characteristically, with a lofty style, full of earnestness of soul, in *songs of praise to Elohim*, the king *enthroned in Jerusalem*. And while in the superscriptions of the Psalms of Asaph the family disappears in the name of its renowned ancestor and pattern, the personality of Korah does not appear at all in those of the group which bears the name. For *Heman the Ezrahite*, alluded to in Ps. lxxxviii., is not the leader of the Kohrite choir, 1 Chron. vi. 18 sq., but one of the four wise men of Israel, 1 Kings v. 11, of the tribe of Judah. We must also bear in mind that Korah, the great-grandson of Levi, was taken away by a Divine judgment, Num. xvi.; that representatives of his family, however, were not only preserved (Num. xxvi. 11), but were close adherents of David (1 Chron. xiii. 6) especially the watchmen at the gates of the temple (1 Chron. ix. 17; xxiv. 1–19; Neh. xi. 19), furnishing also a portion of the singers and musicians of the sanctuary (1 Chron. xxv.) The latter are alluded to in the time of Jehoshaphat, 2 Chron. xx. 19; the former even after the exile.

Ps. lxxxix. has a strong resemblance to the Psalm of Heman the Ezrahite, Ps. lxxxviii. The superscription assigns it to Ethan the Ezrahite, who also appears to belong to the tribe of Judah, (1 Kings v. 11; 1 Chron. ii. 6), and is only with violence identified by a few commentators with Ethan the Merarite, of the tribe of Levi, 1 Chron. xv. 17; vi. 29 sq., because he is mentioned alongside of Asaph and Heman as the leader of the Kohrite choir. There are fifty *anonymous* Psalms in our collection. Thirty-four of these have no superscription whatever, whence they have in the Talmud been called the *orphaned* Psalms. At all events, they are not to be assigned to the authors of the Psalms immediately preceding, according to the opinion of the Talmud, Origen, Hilarius, and Jerome, which has been controverted in detail by Jahn *Einleitung* II., 706. The Septuag. ascribes the authorship of several of them to the prophets Jeremiah, Ezekiel, Haggai, and Zechariah, apparently as mere conjectures (*vid. Eichhorn Einleit.*, § 622).*

* [J. F. Thrupp, in Smith's *Dict. of the Bible*, adopts the following theory respecting the Psalms ascribed to David: "If, now, in the times posterior to those of David the Levite choirs prefixed to the Psalms which they composed the names of Asaph, Heman, and Ethan, out of a feeling of veneration for their memories, how much more might the name of David be prefixed to the utterances of those who were not merely his descendants, but also the representatives for the time being, and so in some sort the pledges of the perpetual royalty of his lineage! The name David is used to denote, in other parts of Scripture, after the original David's death, the then head of the Davidic family; and so, in prophecy, the Messiah of the seed of David, who was to sit on David's throne (1 Ki. xii. 6; Hos. iii. 5; Is. lv. 3; Jer. xxx. 9; Ez. xxxiv. 23, 24). And thus, then, we may explain the meaning of the later Davidic superscriptions in the Psalter. The Psalms to which they belong were written by Hezekiah, by Josiah, by Zerubbabel, or others of David's posterity." This view has the analogy of the Psalms of Asaph and the sons of Korah in its favor, but it is unnecessary until some of the Davidic Psalms have been proved to be of a later time, which is not the case at present, at least with any certainty, with any of them. Of those Psalms without titles several of them are intimately connected with the preceding Psalms (Pss. xxxiii., lxxi., *etc.*), some were originally one with them (Pss. ix. and x.; xlii. and xliii., *etc.*), and thus the same author is evident. Others show by their peculiarities of style, ideas, and expressions, that they belong to the same author, whether known or unknown. Thus the most of the orphan Psalms are in the last two books, and belong to groups. The group Pss. xcii.—c., belong to the same author, as Ewald (*Dichter* II., 349) shows. The group cxi.—cxviii. he assigns to two authors, but there are some reasons why they should belong to the same author, especially the Egyptian Hallel (Pss. cxiii.—cxviii.). Ewald likewise assigns fourteen of the Pilgrim songs (Ps. cxx.—cxxxiv.) to the same author as Ps. lxxxvii. (assigned in the title to the sons of Korah) and the remaining pilgrim song, Ps. cxxxii., to the same author as Ps. lxxxix. (assigned in the title to Ethan the Ezrahite). This might be accepted, save so far as the pilgrim songs assigned to David (Pss. cxxii., cxxiv. cxxxi., cxxxiii.) and Solomon (Ps. cxxvii.) are concerned, the older ones of David and Solomon being the models after which the Levitical singers composed their later productions. Still further he regards Pss. cv., cxxxv. and cxxxvi.; cxlv.—cl. and xxxiii., as from the same author. Now Ps. cxlv. is assigned to David, and Ps. xxxiii. is closely connected with Ps. xxxii. He denies the authority of the title of the former and the connection of the latter, but his error in this respect does not overthrow his arguments for the same author. Hengstenberg finds six unknown authors: one of Pss. xci.—c., another of Pss. civ.—cvii., a third of Pss. cxi.—cxix., a fourth of the 10 pilgrim songs which are without titles, a fifth of Pss. cxxxv.—cxxxvii., and Ps. cxlvi., a sixth of Pss. cxlvii.—cl. From these attempts of Ewald and Hengstenberg to group the Psalms under various unknown authors we may, whilst doubting some of their conclusions, be guided to more satisfactory results. A more careful comparative study of the Psalms as to their theological and ethical ideas, their figurative expressions, and

§ 3. HISTORY OF THE COMPOSITION OF PSALMS.

The present *collection* of Psalms was intended for use in the Divine service of the congregation of Israel (§ 1 and 5); yet this does not imply that *all* the particular Psalms were *composed* with this *directly in view.* This is undoubtedly the case with some of them; but with others we can scarcely imagine any other origin than that they originally sounded forth from the heart in the very times and circumstances referred to in the superscription, and that they were afterwards put into their present poetical form, and indeed by "their authors actually becoming absorbed in these circumstances, and with the definite purpose of affording to the entire church of the Lord, and especially to those who were afflicted and in need of consolation, a share in the grace which they had then received." (Otto Von Gerlach: *Das A. T. mit Einleitungen und erklärenden Anmerkungen herausgegeben, Bd.* iii., p. xii. 3 *Ausg.*, 1854). Yet it seems to be inadmissible with Hengstenberg to extend this reference to the congregation, which is true of all the Psalms with respect to their liturgical *use* and their devotional application, likewise to their *origin.* At the other extreme of one-sidedness De Wette, following Eichhorn, attempts to explain almost everything from *external* events, historic occurrences and personal situations, and by this means frequently falls into wholly untenable references to later times and to the conflicts of Israel with heathen nations. In the search for *occasions,* however, the particular circumstances of the poet are worthy of all consideration. So likewise for the purposes of exposition, the historical surroundings and associations of individual Psalms deserve all attention. Even though sharp-sighted ingenuity in discovering and pointing out these circumstances may be carried to excess, as with Hitzig, they are yet of great importance for the understanding of the Psalms as even Hupfeld admits. Poetical endowment and religious vitality are to be brought into consideration as *conditions* of the origin of these spiritual songs, just as other kinds of poetical and musical productions are *presupposed* as the general *historic* basis of their poetical form. The proper source of their origin, however, is in the *fructification of a poetically gifted Israelite by the Spirit of Jehovah.* The generic conception of the Psalm therefore implies three things: 1. That it belongs to the *lyric poetry of the Hebrews;* 2. That it originated *from a member of the Church of God in Israel.* 3. That it be composed under the *positive influence of the Spirit of Jehovah.* Thus David designates his Psalms as songs of Israel, 2 Sam. xxiii. 1. Thus the Psalmist described his poem as a song of Jehovah, Ps. xlii. 9, and himself, xlix. 5, as a man who must first attend to that which is unfolded to him, before he can venture to instruct; for the laying open, that is, revelation of the word of Jehovah, has a power of illumination, Ps. cxix. 130. The Psalms are therefore to be regarded as sacred poetry not simply on account of their religious character, but especially on account of their *theopneustic origin.* This peculiarity alone entitles them to a *place* in the *canon* of sacred scriptures; for while the second named peculiarity renders possible their use *in the Divine service* of the Church, the first secures for them their peculiar position in the canon, and that particular character of which we shall speak more fully hereafter. Two things, however, need to be emphasized here: first, that the *degree of the Spirit's influence* upon the soul of the Psalmist may be very various without destroying its inspirational character; and secondly, that inspiration, as likewise in the case of the prophets, does not at all exclude the *imitation* of models, or the *use* of the works of their predecessors.

These remarks are derived from the facts which reflect the *historic course* of their composition. Their historical origin synchronizes neither with the beginning of revelation nor of religious lyrics. Both are older than the establishment of the Israelitish Church. First among them resounds that most ancient of Psalms, "the *prayer of Moses, the man of God,*" as yet without strophaic members, yet striding with threatening tread above all the heights, and above all the depths of life. The Church *shows itself to be the birth-place of the Psalter;* its founder was the first who interpreted her emotions.* But his powerful and dread-inspi-

their lyrical and strophaic forms, as well as their grammatical and etymological peculiarities will enable us to discern the authors of many of the Psalms without titles, and thus the number of the Psalms of David, and Solomon, and Asaph, and the songs of Korah, and Ethan may be increased rather than diminished.—C. A. B.]

* ["The time of Moses was the time of Israel's birth as a nation, and also of its national lyric. The Israelites brought instruments with them out of Egypt, and these were the accompaniments of their first song (Ex. xv.)—the oldest hymn,

ring voice still remained for centuries solitary within its domain. Not until after the centuries of severe conflicts and complications which succeeded the entrance of the covenant people into the land of promise; not until the reformatory labors of Samuel, and indeed not without the influence of the Schools of the Prophets founded by him, with their exercises in music and in song; not until the establishment of the kingdom, when Israel had gained through rich experiences a new position in the world; and then in equally great strength, abundance and beauty, the sacred song resounded from *David's harp*, and in this king of promise the singing and composition of Psalms found a master and a patron. Four thousand Levites, the entire fourth division of them, exercised their official functions as singers and musicians under his direction in the service of God; now in the tabernacle upon Zion, now in Gibeon, the place of the Mosaic tabernacle of the covenant, 1 Chron. xv. 16. So likewise an organized culture was maintained under the choristers Asaph, Heman and Ethan, (identical probably with Jeduthun), 1 Chron. xxiv. No wonder, then, that the Davidic type of Psalms invited others to imitation, down to the latest times, nor that incited partly by the stimulus of new forms of culture, types so strongly characteristic, as those of Asaph and Korah should have arisen. Let us add to that which has already been remarked in § 2 concerning the character of these groups of Psalms, that both manifest their adaptation to the Church and to the worship at Jerusalem, associated with definite historic events. In the Psalms of Asaph, however, God appears predominant as the judge of His enemies, and repeatedly as speaking, whilst He is presented in the songs of Korah rather as the *King* who watches over Jerusalem. Comp. J. J. Stähelin, *Zur Einleitung in die Psalmen*, 1859, S. 14 f. *Spezielle Einleitung in die Kanon. Bücher des A. T.*, 1862, S. 381, 391.

But we see from the history of Solomon how insufficient mere poetical endowments were to make a Psalmist. For this king was celebrated for his wisdom, and highly praised as a writer and a poet, even if the assertion of 1 Kings v. 12, (iv. 32) be not, that he composed 3000 proverbs and 1005 songs, but that he simply spake them. In any case the superscription to the Song of Solomon refers, according to Semitic usage (Ewald) to still other songs of Solomon. Among the Psalms, however, there are but two which bear his name.

This striking circumstance is explained by the character of the other Solomonic writings and by the statement of 1 Kings v. 13 (iv. 33) that he spake of trees, cattle, birds, creeping things and fishes. Whether this is an allusion to his acquaintance with natural history (Keil in Hävernick's *Einl.*) or to secular poetry (Hengst.) or to proverbs and fables, classified according to the animal kingdom (Hupf.), in either case nature and human life were the subjects of which he chiefly treated, and *proverbial wisdom* (*chokhma*) especially in the form of sentences (*maschal*) is associated with his name, as the Psalms are with that of his father David, and both with good historic reasons. Accòrding to a statement in the Septuag. appended to 1 Kings viii. 53, the matter there narrated, had been made the subject of a song.

The influence *of David* was so strongly felt still later acording to Amos vi. 5, that the secular poetry and music bore traces of it. There the reference is to those who practiced tricks with the accompaniment of the harp, and believed themselves to equal David in their musical performances, or, according to another view devised for themselves similar things to those of David. But although prophetic discourse was now being powerfully developed, and although in the period of the Kings we have evidence of the exercise of the poetic art, we possess but two Psalms of the days of Solomon, those of the Ezrahites, Heman and Ethan. During the entire period of the division of the kingdom we have but two revivals of the composition of Psalms of the Asaphic and Kohrite types. For such Psalm-like fragments as Jonah ii., Is. xii., Habakkuk iii., are but transformations or free renderings of older songs. As such truly they are important witnesses both of the presence and of the vitality of the Psalms in the hearts of pious Israelites. Both of these revivals, however, fall precisely

which re-echoes through all the hymns of the following ages, and also through the Psalter. . . . . If we add to this Ps. xc. and xxxii., we then have the prototypes of all Psalms, the hymnic, elegiac and prophetico-didactic. All three classes of songs are still wanting in the strophic symmetry which characterises the later art. But even Deborah's song of victory—a song of triumph composed eight centuries before Pindar, and far outstripping him—exhibits to us the strophic art approximating to its perfect development." DELITZSCH'S *Com. Introd.*, p. 8.—J. B. H.]

within the period of the *restoration and purification of the worship of Jehovah*, first under Jehoshaphat, then under Hezekiah, both times immediately following great deeds of judgment and deliverances of the Lord. Jehoshaphat had the education of the people especially in view, 2 Chron. xvii. 7 sq., Hezekiah [" the Pisistratus of Israelitish literature." Delitzsch.—J. B. H.], the preservation of the remains of their literature and the restoration of their ancient sacred music and the liturgical use of the Psalms, 2 Chron. xxix. 25 sq. He was himself also a poet, intimately familiar with the Book of Job, as is clear from Is. xxxviii.

Entirely in harmony with this is the fact that *during the exile* the composition of Psalms was not entirely suspended. Ps. cii. certainly belongs to this period, and others readily remind us of the prophet Jeremiah, although not to such an extent as Hitzig assumes, (*Begriff der Kritik*, S. 63 ff.) But their harps still hung upon the willows, Ps. cxxxvii. 2, and a full and fresh stream of new Psalms burst forth from the heart of the Church, only when led back to their native land by the hand of God, and permitted to *pray in the restored temple*. The most of the Psalms in the last two books belong to this period of the second temple. The question now arises whether the religious exaltation of the Jewish people in the time of the Maccabees caused a new harvest of sacred song to sprout forth. Hitzig, von Lengerke and Olshausen, believe this to have been extensively the case, as Rüdinger, Venema, Bengel, *et al.* had previously maintained. The reasons for an opposite opinion are very fully developed by Ewald (*Jahrb. der bibl. Wissenschaft*, ii. 20 f.) and by E. Meyer, *Geschichte der poet. Nationalliteratur der Heb.* 1856, S. 496 sq., 571 sq. It is going too far, however, to affirm the *impossibility* of such being the case. The Psalm-like passages 1 Mac. vii. 37 sq., ix. 21; 2 Mac. i. 24 sq., xiv. 35 sq., xv. 22 sq., have, it is true a very prosaic character, and various opinions may be held concerning Sirach l. 22-24, from which Martin Rinkart drew our hymn, "*Nun danket alle Gott.*" Thenius (*Studien und Krit.* 1854, *Heft.* 3), regards these words as the only proof of a temple Psalm of this period. Delitzsch (*Zur Geschichte der nachbibl. Jüdischen Poesie*, 1836, S. 182) regards it as a pithy fragment of a liturgical thanksgiving hymn of the Church. D. F. Fritzsche (*Exeg. Handbuch zu den Apokryph.*, v. 303) however, regards it as the epilogue to the praise of the Father, a summons to the reader to give thanks. A prophetico-lyrical exaltation cannot but be recognized, however, in the pseudo-epigraphic Psalter *of Solomon*, consisting of eighteen Psalms, translated from the Aramaic into Greek, in *Fabricius Cod. pseudoepigr.* V. T. 1, 917, which Ewald *Jahrbuch* xi. 215; *Geschichte*, 3 *Aufl.* iv. 392, and Dillmann, in Herzog, *Real-Encycl.* xii. 305, place in the period of the Maccabees; Movers, in *Kathol. Kirchenlexikon* von Wetze and Welter i. 340, and Delitzsch, *Comment.* ii. 381, still later in the Herodian period, while Grätz, *Geschichte der Juden* iii. 3, 491, even regards it as Christian. We may also allude to the *lyrical additions* which have found their way from the Septuag. into the German Bible, as Apocryphal fragments belonging to Daniel and Chron. But all this furnishes no decisive answer to the question as to the existence of Maccabean Psalms in the *canonical* Psalter. Against such a supposition in general stands the circumstance, which even Hupfeld regards as decisive, that the Psalter was known as such as early as the time of the Chronicles (*Vid.* § 4,) and the assumption of later interpolations is a pure hypothesis. Nevertheless, our decision *in concreto* must depend upon the result of our investigations in individual Psalms.

§ 4. THE COLLECTION AND ARRANGEMENT OF THE PSALMS.

The Psalter begins in its present form with a *pair* of anonymous Psalms of a didactic and prophetic character, which were regarded, as early as the Jerusalem Talmud, *Tract. taanith* 2, 2, as one Psalm commencing and ending with *beatitudes*. The Psalter closes also with four anonymous Psalms (cxlvi.—cxlix.) which similarly begin and end with hallelujahs. For Ps. cl. is simply an amplified doxology, similar to the shorter ones found at the end of each of the four preceding groups of Psalms. These doxologies, however, so like the liturgical *beracha* of the second temple, are not of the same date as the Psalms which immediately precede them. They were subsequently added for liturgical use, especially for public reading (Delitzsch, *Symbolæ*, p. 19). In this way *five books* arose, constituted as follows:*

* [Hilary (likewise Cassiodorus, Jerome, and Augustine) mentions this division, but feels bound, on the authority of St.

The bulk of the first book, which closes with Ps. xli., consists of thirty-seven Davidic Psalms, among which, exclusive of the two introductory Psalms, only two are anonymous, (x., xxxiii.)* Jehovah is the prevailing name of God. The second book (Ps. xlii.—lxxii.) begins with seven Kohrite Psalms, their succession uninterrupted except by one (xliii.) anonymous Psalm. [This is without doubt a part of Ps. xlii.—C. A. B.] Then follows an Asaphic Psalm (lix.) followed by a succession of eighteen Davidic Psalms, interrupted by two (lxvi., lxvii.), anonymous [these are likewise Davidic, *vid. in loco.*—C. A. B.], concluding after Ps. lxxi. (anonymous) [Ps. lxxi. belongs to Ps. lxx., *vid. in loco.*—C. A. B.], with a Psalm of Solomon (lxxii.) The prevailing name of God in this group is Elohim. The third book (Pss. lxxiii.—lxxix.) begins with eleven Psalms of Asaph, followed by four Kohrite Psalms, with one Davidic Psalm interposed (lxxxvi.), closing with the Messianic Psalm of Ethan. Here the name of God is sometimes Jehovah and sometimes Elohim. The superscriptions frequently contain, not so often however as in the second book, brief historic references to the occasion of their composition, often, moreover, musical references. The fourth book (Pss. xc.—cvi.) begins with the prayer of Moses, and then, with the exception of two Psalms of David (ci., ciii.) introduces only anonymous Psalms, with now and then a brief notice of the purpose of their composition. The only name of God in this collection is Jehovah.† The fifth book, finally, (Ps. cvii.—cl.) begins with a Psalm without superscription introducing then, three Davidic Psalms, three hallelujah Psalms, six without superscriptions, followed by fifteen Psalms of degrees, among which one (cxxvii.) bears the name of Solomon, and two (cxxi., cxxxiii.) the name of David;—then again one hallelujah Psalm, two without superscriptions, seven Davidic, and finally the four hallelujah Psalms, introducing the closing doxology. Here also Jehovah is the prevailing name of Deity.

It appears, even in this general sketch, that the arrangement is not a confused mixture of an accidental or opportune aggregation, and that no classification, either by the order of their composition, their subject matter, or their authorship, is consistently carried out. This fact is confirmed in considering the contents, origin, and date of particular Psalms. Now, although a very early liturgical *use* of the Psalms may be proven (*vid.* § 5), yet apart from the above-mentioned division into five books, by concluding doxologies, no liturgical or dogmatic *principle of arrangement* is manifest. Hippolytus states that this fivefold division (*Ed. de Lagarde*, p. 193) was made with *reference to the Pentateuch.* The entire rejection of such a motive by Jahn and De Wette, is without grounds. We may say with Delitzsch, "The Psalter is also a Pentateuch,—the echo of the books of Moses, from the heart of Israel;—it is the five books of the Church to Jehovah, as the Thorah is the five books of Jehovah to the Church."

But while this reference was in the mind of the *Jewish* church, and actuated the *Redacteur,* who added the doxologies, probably with reference also to the symbolical significance of the number five (Stähelin, *Spez. Einl.*, S. 379 f.) it allows no parallelization of the separate books, and explains, neither their connection nor their sequence. With still less propriety can we adopt the language of the Midrash on Ps. i.: "Moses gave to the Israelites the five books of the Thorah, corresponding to which David gave them the five books of Psalms." It can hardly be supposed that the present sequence and division of the whole collection was independent of preceding arrangements. It cannot certainly be shown that the first book was the oldest collection (Bengel),‡ and that the four other books, originating from repeated gleanings, were successively added, (Jahn, De Wette, Hupfeld). Other combinations may be suggested, and attempts may be made at the discovery of special collections, with possible additions and supplements (*vid.* Berthold, *Einl.* V. 2020 f., Ewald, *Poet.*

Paul (Acts i. 20) to reject it. No allusion to it is found in many of the English Commentaries, and it is mentioned by Alexander only to be rejected, although fully recognized by Hengstenberg (*Com.*, Vol. IV., p. 596 f., 1852) upon whose labors his work is chiefly based. It is now, however, generally recognized, *e. g.*, Perowne, Barnes, Wordsworth, *et al.* The latter even discovers a harmony of arrangement, and a progressive development of Christological features, in the successive books, which, at least, in the form in which he presents them, appear more ingenious than well grounded.—J. B. H.]

* [And these really belong to David, Ps. x. being the second part of Ps. ix., and Ps. xxxiii. in close connection with Ps. xxxii., *vid. in loco.*—C. A. B.]

† [According to Ewald there is no reason why Ps. cvi. should have been separated from Ps. cvii. It appears to have been so sundered by the last compiler or Redacteur to make up the five-fold division.—J. B. H.]

‡ [Perowne introduces strong reasons in support of this view in his *Introd.*, p. 75 f., 2 *Ed.*, 1870.—J. B. H.]

Bücher I., 187 f., *Neue Ausarbeitung* I.; 242 ff.; *Jahrb* IV., 252 f., VI. 20 f., and Delitzsch *in Herzog's Real-Encykl.* XII., 267, who also alludes to Hofmann's hypothesis of nine separate collections). Moreover it cannot be denied after the profound investigations of Delitzsch (*Symbolæ, etc.*) that it is more natural to ascribe to the hand of the *last Redacteur* the grouping in the second and third books of *kindred* Psalms of an *earlier and later date,* than to refer the rise of separate collections exclusively to later times or to assume a frequently repeated interpolation.

Although a classification of Psalms containing noticeably similar thoughts, or strikingly similar passages, especially at the beginning and close, has been proven in many series of Psalms, and rendered probable in others, yet we must admit that the last compiler (whom there is no reason for distinguishing from a *Redacteur* Herzfeld, III., 5, 6), arranged the entire material at his command according to *certain points of view,* and frequently violated the order of time in favor of an arrangement with reference to the subject matter. But this, however, could not have occurred except upon the *basis* of older collections, and in *connection* with classifications already existing.

Such a view is especially favored from the circumstance, that the second book concludes, after the doxology, with these words, "The prayers of David, the son of Jesse, are ended." This sentence cannot have originated with the last compiler, for many Davidic Psalms are scattered through all the following books, singly, and in little groups. This sentence, then, points to another collection. There can also be no doubt that a collection of the Psalms of David, was begun soon after the death of the great royal singer (*vid.* Ewald's *Geschichte* 8, *Aufl.* iii. 360.*) This expression, no longer applicable, was still retained, and for proof that this is not without a parallel *vid.* Stähelin, *Zur Einl.* S. 12, in opposition to Hengstenberg, iv. 2, S. 267, and Keil in Hävernick, iii. 295. The doxology was naturally placed before this closing sentence, and gives to God the name of Jehovah Elohim, in conformity with the character of the second book, and in contrast with that of the first. Since these doxologies are of later origin and have simply a liturgical significance, they furnish nothing conclusive in regard to the age and origin of the individual collections. But it had not escaped the notice of the ancient Jewish teachers, that this collection, expressly characterized as Davidic, not only contains Psalms of unknown authorship, several Asaphic and Kohrite Psalms (and among the latter, some which unquestionably belong to a very late period); but that the concluding sentence which we are considering, is found at the end of a Psalm of Solomon. The enigma thus presented to the Jews is exemplified by the narrative in the Midrasch, on Ps. iii.: "When Joshua Ben Levi undertook to revise the arrangement of the Psalms, an echo from heaven cried to him, 'Wake not the slumberer!'" Many of the Psalms, doubtless, received their present position from the final *redaction,* although it is conjectural that individual transpositions and insertions were made at each succeeding addition of new groups, to the original stem, which we have sufficient reason to regard in general as the first, (Ewald) or the first and second books (Delitzsch). Hitzig (ii. p. xii.) finds an intentional reference to the Sanhedrists and the purported number of interpreters, and the days occupied in their labor, in the number of the Ps. (72) with which the second book ends. (Josephus, *Archäol.* xii. 2, 6, 10.)

After the time of Solomon, that of *Jehoshaphat* or, with still more likelihood that of *Hezekiah,* may be regarded as the probable period of such a compilation and revision. For we read not only that the men of Hezekiah made a copy of the proverbs of Solomon (Prov. xxv. 1,) but that he restored the use of the Psalms of David and of Asaph, 2 Chron. xxix. 30 sq. Carpzov, *Introd.* ii. 106 sq. The majority of the latter, however, are contained in the third book of the Psalms.

A subsequent collection of sacred literature took place under the direction of Nehemiah, 2 Mac. ii. 13, in which the writings of David are especially alluded to, while in Zech. vii. 12, they are closely associated with the Law and the Prophets; and Ecclesiastes xii.

* [This labor is believed by Perowne to have been executed by Solomon, who would naturally provide for the preservation and transmission of his father's poetry, as he is also known to have provided for the rendering of the musical services of the Temple in the utmost magnificence.—J. B. H.]

12, in contrast to profane literature, refers to a collection of genuine wisdom. Similar collections occurred finally under *Judas Maccabæus*, 2 Mac. ii. 14. This must also have been the period of the final collection. For, contrary to the assumption of Olshausen, *et al.*, that we must come down to the times of Simon, the Hasmonean prince (143 to 135 B. C.) or to the time of John Hyrcanus (135-107 B. C.) this circumstance seems conclusive; that the Psalter was known as such, to the author of *Chronicles*, who wrote in the fourth century B. C., towards the end of the Persian rule, and was accepted into the canon, at the latest, in the times of Judas Maccabæus (Ewald, *Geschichte* vii. 428 sq.) It follows, moreover, from 1 Chron. xvi. 35, that the liturgical doxology which precedes Ps. cvi. was also associated with it at that period. Hitzig naturally enough, reverses this relation, and supposes that the Psalmist drew from the Chronicles. He regards the High Priest, Alex. Jannœos, as the author of the present arrangement and the composer of Psalms i. and ii., as well as Ps. cl. and several others besides, and as having determined also the acceptance, the sequence and the division of the Psalms into five books.*

Were the time of the Alexandrian translation of the Psalms definitely known, this would furnish a fixed starting-point. But even if we reject Herzfeld's assumption (*Geschichte* iii. 470, who believes we have Maccabean Psalms in the Psalter) of a piecemeal translation not completed until a very late period, the time of the translation of the Psalms still remains very indefinite, if we suppose the translation of the Pentateuch—the oldest of all—to have begun under Ptolemaus Philadelphus (284-247.) The statement of the Talmud given by Frankel (*Vorstudien zu der Septuaginta*, 1841, S. 25 ff.) is not decisive. We can only say that the threefold division of the canonical Scriptures was in existence when the grandson of Sirach in Alexandria wrote the Prologue to his Greek translation of the book of Proverbs. But this would lead to no new result, even if the investigations of Grätz (in Frankel's *Monatschrift* 1875, S. 46 f., with whom Fuerst agrees, *Geschichte des Karäerthums*, 1862, S. 132,) had established the fact that the Book of Proverbs was *collected* in the beginning of the third century B. C., or according to Horowitz, (*Das Buch Jesus Sirach*, 1865), about 250 B. C. For the word grandson must not be taken too precisely. The author of the Prologue states that he arrived in Egypt in the thirty-eighth year of Euergetes. Now since Ptolemy iii. Euergetes ruled only twenty-five years, (246-221), we are obliged to think of Ptolemy vii., Euergetes ii., who was associate regent 170 B. C., so that Jesus the Siracide could not have arrived in Egypt until the year 132. If we assume, on the other hand, that his *own* grandfather compiled the Book of Proverbs, its compilation could not have occurred earlier than between 180 and 170 B. C.

: * [The division into five books was certainly the work of the last editor. The first three books were ready to his hand in essentially their present form. The last two books were formed by collecting various groups of Psalms then existing in separate collections. The division of the 4th and 5th books is not clear except from the arbitrary division of the doxology, for Pss. cvi. and cvii. really belong together as reciprocal to one another as Ewald shows (*Die Dichter* ii. 495.) These two latter books contain then the following groups with some intermediate Psalms of whose position it is difficult to see the reason. (1.) Beginning with a Psalm of Moses (Ps. xc.), one similar to it in many respects is added. Then follows a group of 7 Psalms (Ps. xcii.-c.) of the same author as Ewald shows. Delitzsch regards this group as beginning with Ps. xci. and calls it the "*Reihe deuterojesaianischen Psalmen.*" "In them all is that mild elevation, sunny cheerfulness, serene spirituality and New Testament breadth of view, which we admire in the second part of the book of Isaiah, and they are likewise connected together by the use of the *anadiplosis* and many similarities in feeling and sound," (*Comm.* 588.) This same group is called by Binnie (*The Psalms; their history, teachings and use*, 1870, p. 96) the *songs of the Millennium*. (2.) Another group is formed by Pss. ciii.—cvii. Delitzsch regards Pss. civ.—cvii. as a tetralogy. "Ps. civ. derives its material from the history of creation, Ps. cv. from the period before and at the beginning of the history of Israel, Ps. cvi. from the history of Israel in Egypt, in the wilderness, in the land of promise until the exile, Ps. cvii. from the time of the Restoration." These Psalms follow Ps. ciii. ascribed to David, of which Ewald (*Dichter* ii. 487,) says that it is in a reciprocal connection with Ps. civ. This group is followed by three Psalms ascribed to David, of which Ps. cviii. may belong to the previous group as a song of praise (although the latter half of the Psalm is found in Ps. lx. of the 2d Book). (3.) A third group is formed by Pss. cxi.—cxviii. of which Pss. cxiii.—cxviii. is the *Hallel*. Delitzsch supposes that it follows Ps. cx., "because it puts the לְעוֹלָם of Ps. cx. 4, in a more extended historical light, in that it adds one series of praises to another in praising the works and institutions of Jehovah." Then follows the long alphabetical Psalm cxix. A fourth group is made up of the pilgrim songs Pss. cxx.—cxxxiv., which are followed by Ps. cxxxv. (which is sometimes regarded as a part of the previous Psalm, *vid.* Delitzsch *in loco*), and Ps. cxxxvi. the great Hallel. Delitzsch (*Comm.* p. 731) informs us that the entire group Pss. cxix.—cxxxvi. was called the great Hallel in its widest significance; but that Ps. cxxxvi. ordinarily bore this name, whilst the ordinary Hallel was Pss. cxiii.—cxviii. We now have a song of the captivity and a group of Davidic Psalms (Ps. cxxxviii.—cxlv.), the last of which, Ps. cxlv., begins the final group of doxologies (Ps. cxlv.—cl.) which Ewald ascribes to the same author.—C. A. B.]

(Fritzsche, *et al.*) Nor does the fact that the book of Proverbs contains distinct references to individual Psalms bring us any nearer a result (*vid. Beiträge zur Einleitung in das A. T. von* H. Gelbe, 1866, S. 4). This circumstance, however, is significant, that the Septuagint concludes with the apocryphal Psalm (cli.) on the victory of David over Goliath, which is designated in the superscription as, "A Psalm of David written with his own hand, *not of the number* of the Psalms ascribed to him." The number of the canonical Psalms (150) was therefore fixed before the addition of this apocryphal Psalm. "And yet the translator finding it in existence, clearly proves that between his time and the conclusion of the Psalter, as found in the canon, a considerable period must have elapsed" (Ewald, i. 266, *Neu. Ausarbeit.*). Now the *liturgical use* of the Psalms encourages the assumption of a very early translation, while Hitzig's conjecture that it was made after the translation of the prophets, has no other motive than the interest of his hypothesis. The Septuag. itself assumes that the time of Nehemiah was the period of the cessation of the composition of Psalms, *vid.* Dillmann (*Jahrb. für deutsche Theol.* 1858, S. 457).

The numbering of the Psalms is variously given.* Many Hebrew manuscripts unite Pss. i. and ii., and likewise Pss. xlii. and xliii. and cxvi. and cxvii. Ps. cxviii. is on the other hand, divided sometimes in two and sometimes in three. In many cases the entire number is set down at 149. Delitzsch, in fact, refers to a numbering found in a Hagadabook in which there are but 147 Psalms, corresponding to the years of Jacob's life. The Septuag. likewise originally united the first two Psalms, and still like the Vulgate unites Pss. ix. and x., so that from Ps. x. to cxlvii. the numbering of the Septuagint remains one Psalm less than the Hebrew text, until it reaches the latter Ps. which it divides. By another variation Pss. cxiv. and cxv. are united, while Ps. cxvi. is divided. Attention must be paid to this in the citations of the Church fathers.†

§ 5. THE LITURGICAL USE OF THE PSALMS IN ISRAEL.

All the Psalms were not originally composed for liturgical use, nor with direct reference to the Church of God, as has been assumed from various grounds, by Dursch, Hengstenb. and Olshausen. They are adapted, however, by their contents and form, to such an application, and they served that liturgical purpose in part in the first temple, but especially in the second temple. Some Psalms, moreover, were destined from the first for the divine service of the temple. This will be more specifically set forth, hereafter, in its connection. At present we confine ourselves to a general survey.

Whatever our conclusion respecting the use of Ps. cvi. in 1 Chron. xvi., it, at least, establishes the *custom* of *that period* to sing Psalms in the temple on festal occasions (Hengstenb. iv. 1, 168). But the Chronicler must have been a contemporary of Ezra, or Nehemiah, in which case his labors fall between 536 and 400 B. C. (Hävernick, Keil, Movers, *et al.*) or he must have lived (from the genealogy 1 Chron. iii. 18 f.), in the latter days of the Per-

* ["The many divergencies in the numbering of the Psalms may be easily accounted for, if we remember that the original MSS. employed no other means of marking the beginning of a new Psalm, than a short space, or at most, the beginning of a new line, except in the case of those Psalms which were separated by superscriptions and these latter were doubtless many of them of late date. The noticeably similar contents of many of the Psalms and the sudden transitions of thought or feeling so natural to this kind of poetry, would render the copyist all the more likely to unite two Psalms in one, or to divide one Psalm in two quite unconsciously." Perowne.—J. B. H.]

† [We add to this section some appropriate remarks of Perowne. "It is plain, then, that these ancient Hebrew songs and hymns must have suffered a variety of changes in the course of time, similar to those which may be traced in the older religious poetry of the Christian Church, where this has been adapted by any means to the object of some later compiler. Thus, hymns once intended for private use became adapted to public. Words and expressions applicable to the original circumstances of the writer, but not applicable to the new purpose to which the hymn was to be put, were omitted or altered. It is only in a critical age that any anxiety is manifested to ascertain the original form in which a poem appeared. The practical use of hymns in the Christian Church, and of the Psalms in the Jewish, far outweighed all considerations of a critical kind; or rather, these last never occurred. Hence it has become a more difficult task than it otherwise would have been to ascertain the historical circumstances under which certain Psalms were written. Some traces we find leading us to one period of Jewish history; others which lead to another. Often there is a want of cohesion between the parts of a Psalm; often an abruptness of transition which we can hardly account for, except on the hypothesis that we no longer read the Psalm in its original form."—C. A. B.]

sian rule, or at the latest early in the Grecian period (Zunz, Ewald, Bertheau, Dillmann, Bleek, Stähelin). Now, in spite of the appearance of a didactic and parenectical treatment in his style, and the controversy concerning some of his statements, especially in our present text; his *accounts* are still regarded by our modern critics as essentially historical notwithstanding the opinions of De Wette and Gramberg to the contrary, (Stähelin, *Spezielle Einl. in die kanon. Bücher des A. T.*, 1862, S. 155). This is especially true of David's regulations for worship, so that we may safely infer from the information given by the Chronicler, that the Psalms were in liturgical use during the period of the first temple. This is favored also by the vow of King Hezekiah to sing his songs in the house of the Lord, Is. xxxviii. 20, and apart from the prophet Jonah, by the remark in Jer. xxxiii. 11, that the voice should be heard again of those who say, "Praise the Lord of Hosts, for the Lord is good, for His mercy endureth forever," and of those who should bring the sacrifice of praise to the house of the Lord. Even R. H. Graf (*Die geschichtl. Bücher des A. T.*, 1866, S. 245), whose general opinion of the Book of Chronicles, as a source of historical information, is so unfavorable, admits that they approach nearer to history in referring many of the regulations of the temple service to Hezekiah and Josiah than in ascribing them to David.

Aside from the conclusion to be drawn from 1 Chron. xvi. the formula employed in 1 Chron. xvi. 41, and reappearing 2 Chron. v. 13; vii. 13; xx. 21; Ezra iii. 11, taken probably from Ps. cxxxvi., favors the view that the Psalms were liturgically employed during the period of the *second* temple, as songs for festal occasions. The same is true of the formula, "To sing with praise and thanksgiving," which occurs frequently in connection with Ezra and Nehemiah, and which is certainly not without reference to the Hallelujah Psalms, and the "praise" in Psalms cv.—cvii, cxv., cxxxvi. (*comp.* Stähelin, *Zur Einleit. in die Psalmen*, § 3). Furthermore, the agreement of many Psalms, especially in the fourth and fifth books, with the prayers of Ezra ix. and Nehemiah ix.; and finally the musical and liturgical remarks in the Psalms themselves, which are found, although in a somewhat enlarged and extended form, in the Septuag., which was composed during the period of the second temple, prove that the Psalms were at that time liturgically employed.

From the Talmud (*Mischna, Tract. thamid; Gemara Tr. Kidduschim in Lud. de Dieu, Animadv.* p. 389,) we learn more particularly, that on the first day of the week, at the morning sacrifice, Levites were appointed to sing Ps. xxiv.; on the second day Ps. xlviii.; on the third day Ps. lxxxii.; on the fourth day Ps. xcii.; on the fifth day Ps. lxxxi.; on the sixth day Ps. xciii.; on the seventh day Ps. xcii. Respecting the ritual cf. § 11. For the chief and the intermediate feast days there were other Psalms prescribed concerning which tradition is partly at variance and partly silent. While, for example, at the present day, Ps. lxv. is sung at the close of the feast of Tabernacles (*schemini azereth*) and the xxix. on the feast of Pentecost, the Septuag. designates Ps. xxix. for the close of the former festival, and the Talmud gives no account at all of the liturgy for the latter day, while the commentators are divided between Pss. vi. and xii. Pss. xxix.; l. 16; xciv. 16; xciv. 8; lxxxi. 7; lxxxii. 5 b., are assigned for the intervening days of the feast of Tabernacles. Ps. xxx. was appointed to be sung on the presentation of the firstlings. Eighteen times in the year, *viz.*, on the first two days of the Passover, on the eight days of Succoth, *i. e.*, the feast of Tabernacles, and on the eight days of the *chanuka* or festival of the dedication of the Temple, introduced by Jud. Maccab., the *hallel* Pss. cxiii.—cxviii. was a part of the festal service. Even as early as the Alexandr. version, they bore the superscription, Ἀλληλουϊα. This *hallel*, likewise called the Egyptian (*hallel hammizri*), was afterwards called the *great hallel* to distinguish it from the little *hallel*, in which Ps. cxv. 1-12; Ps. cxvi. 1-11 were omitted. In the ancient ritual only Ps. cxxxvi., with its refrain repeated twenty-six times, "For his mercy endureth forever," was called *hallel haggadôl*. In the Talmud and Midrash this title was also applied to Ps. cxxxv. 4—cxxxvi., and to Ps. cxx.—cxxxvi. On the feast of the Passover the *hallel* was so divided, that Pss. cxiii. and cxiv. were sung before the meal, before taking the second festal cup; Pss. cxv—cxviii. after the meal, after filling the fourth cup. At the time of the full moon, the *hallel* was customarily sung, although not legally prescribed (*Tr. Soferim.*)

As examples of the standing use of single verses of the Psalms at that period Delitzsch

(*Zur Geschichte*, § 179), adduces, 1.) The hosanna which was sung by the priests, in marching around the altar of burnt offering, shaded with willow twigs, on the seven days of the Passover, the last day thereby receiving the name of the great hosanna; 2.) Ps. xliv. 24, as a daily cry of the Levites in times of need and apostasy; 3.) Ps. cxxvii. 1, which verse the nobles of Jerusalem used on the night preceding the day of atonement, in calling out to the High Priest repeatedly, lest sleep should overpower him.

After the destruction of the temple, prayer came to occupy more and more the place of sacrifice, and the *synagogue service* became the vital centre of Jewish life, "the only bearer and banner of their nationality, in the ruin of all their other institutions" (Zunz, *Die gottesdienstl. Vorträge*, S. 1). Its two parts consisted in the reading of the Scriptures and singing of Psalms and other psalm-like passages. The reading was conducted by the *teachers*, and those versed in the Scriptures, the "wise men," and it was connected with expositions, (*Midrash*). The singing was conducted by the *leaders in prayer*, "the representatives of the assembly," who delivered in a singing style, Psalms or songs of a psalm-like character which were introduced gradually, and grew up out of free renderings of passages from the Psalms and other biblical sentences. This poetry (*pint*) was like that series of exclamations and praises resembling litanies used on the day of atonement, or those declarations of Divine pardon composed of passages of Scripture which were connected with penitential prayers, and which were called *selicha*, and were accompanied with hymns in rhyme (*pismon*) in the recitation of which the congregation united, answering with passages from the Bible or other responses, (Zunz, *Die synag. Poesie*, S. 89). This poetry was originally composed of fragments without rhyme and metre, usually with an alphabetical arrangement of the lines or sentences. As it gradually became richer in contents, so it became more artistic in form and more difficult of expression, and finally as a whole was reduced to definite technical rules, (*l. c.* S. 60,) in which, however, the grand culmination of the strophe was in the biblical passage with which it concluded, (*l. c.* S. 95), which was selected with special reference to the significance of the day, or its striking effect upon the ear or mind. There was, however, for centuries, no fixed arrangement of prayers, and no prayer-book to which the leaders in prayer were restricted. They exercised, in fact, the greatest freedom in the choice of Psalms and hymns for divine service, and in the manner of their delivery, and not unfrequently appeared themselves in the character of poets or singers, with original productions. They were generally confined, however, to local usage (*Minhag.*), (Zunz, *Die Ritus des synag. Gottesdienstes geschichtl. entwickelt*, 1859, S. 2), until the middle of the ninth century (*l. c.* S. 7), when a prevailing type of festal poetry had been formed for the entire year. The usage of the West (Palestine) extended itself over the hymns of Christians, particularly German nations, whilst the usage of the East (Babylon) established itself in the countries of Islam and in Spain. For the Psalms at present used by the Jews, in family devotions and the worship of the synagogue, *vid.* in J. F. Schrœder, *Satzungen und Gebräuche des talmudisch. rabinischen Judenthums* 1851, S. 25, ff. Among the Karæans the cxix. Ps. is read in seven divisions on the Sabbaths preceding the feast of weeks, and is used as a prayer in the month Tebet, on Monday and Thursday nights (Zunz, *Die Ritus*, S. 159).

§ 6. LITURGICAL SUPERSCRIPTIONS OF PARTICULAR PSALMS.

The following indications of the special liturgical use of individual Psalms may be drawn from their superscriptions.

1. Psalm xcii. was designed for the Sabbath. The Sept. represents other Psalms as designed for other days of the week.

2. The statement, Ps. xxx., "A Psalm sung at the dedication of the house of David," is referred by Venema, Hengstenb., Keil and Tholuck, to the consecration of the site selected for the future temple, upon which an altar had been erected provisionally, whence it was called the house of Jehovah, 1 Chron. xxii. 1. But David himself was not taken sick with the plague, which was visited upon the people as a punishment for the numbering, mentioned 2 Sam. xxiv. 17, and which was the occasion of the erection of the altar, v. 18 sq. The Psalmist, however, speaks of his personal deliverance from a sickness which threatened

his life. Such a reference is therefore inappropriate. Calvin, Clauss, *et al.* take it as referring to a consecration of the palace, which had been desecrated by Absalom, on David's return. The word house, used absolutely, certainly may signify "palace," as is clearly proved by the official title of the *major domo, ascher al-labajith;* but the Psalm does not speak of deliverance from the hand of an enemy, but of recovery from sickness. Most commentators, therefore, take it as a reference to the re-built citadel on Mount Zion, and call attention to the fact that David regarded this structure as a pledge of the firmness and greatness of his kingdom, (2 Sam. v. 12), the immediate occupation of which was prevented by a severe sickness. De Wette's assumption that there was in general use a song appropriated to the consecration of houses (Deut. xx. 5), and that this Psalm was to be sung to the melody of that song, is without foundation. Ewald regards it as an ancient song of thanksgiving, which was afterwards sung at the consecration of the second temple. The later superscription then says that this Psalm should be sung again at each anniversary of that day.

3. The statement, Pss. xxxviii. and lxx., *lehazkir*=to bring to remembrance, Septuag. εἰς ἀνάμνησιν περὶ (τοῦ) σαββάτου. This, according to some, refers to the sufferings in remembrance of which David is said to have composed this Psalm. Others apply the expression to the person of David himself, who brings himself in remembrance to Jehovah. Thus Gesenius in the *Thesaurus*. Olshausen regards it in general as a liturgical designation equivalent to "prayer." Michaelis (*Krit. Colleg.*, S. 419), on the contrary, gives it a more specific application=at the sacrifice; Ewald, with reference to Isa. lxvi. 3, still more particularly=at the offering of incense; cf. Ps. cxli. 2; Rev. viii. 4, as a *supplicatory* prayer in contrast with *lethodah*, Ps. c.=for the thank-offering. Delitzsch conjectures that the expression is not employed in a symbolic but in a proper liturgical sense=at the presentation of the *askârah*, and remarks (*Comment.* I. 297), "At the presentation of the meat offering (*minchot*) a portion, *viz.*, a handful of meal mingled with oil and all of the incense, was consumed upon the altar; this portion was called אַזְכָּרָה ἀνάμνησις, because the ascending fragrance served to bring the offerer in remembrance with God." Delitzch also regards the Hiphil as denominative, and believes that the Chronicler refers to the *hazkir* with the *hodu* and *hallelujah* Psalms, 1 Chron. xvi. 4. Concerning the later ritual, *vid.* § 11.

4. The superscription of Ps. c., "A Psalm of praise," is regarded by Mendelssohn, Ewald and Delitzsch as appropriate especially to the thanks-offering.

5. The superscription of Pss. cxx.—cxxxiv., *shîr hammaaloth;* Septuag. ᾠδὴ τῶν ἀναβαθμῶν; Vulgate: *cantica graduum*, from which they have received the liturgical title, "Psalms of degrees," signifies according to Luther, "songs in the higher choir," which refers, according to Bake, to the singers who stood upon an elevated position. According to an uncertain tradition the opinion had prevailed that these fifteen Psalms were sung upon the fifteen steps, which led from the court of the women to that of the men of Israel, thus, according to Lyra one for every step. This, however, is not the statement of the Talmud. It simply compares the fifteen songs with those fifteen steps on which the music of the priests sounded on the first day of the feast of the Tabernacles, *vid.* § 11. The comparison does not justify the inference that the Psalms were sung on these steps or that the title, "Psalms of degrees" was taken from this locality. No more can we base on the Syriac the supposition that there is here a *metrical* designation (J. D. Michaelis, *Zu Lowth, De sacra poesi, etc., prælect.* 25 *nach Assemani*), and that it indicates a rhythm advancing by degrees (Gesenius, *zu* Jes. xvii. 13; xxvi. 1). Dietrich (in Delitzsch's *Comment.* ii. 451, f.) has shown the error of this supposition and remarks that the Syriac *sebletho* (or, according to an easier pronunciation *sebelto*, plural *sebloto*) simply indicates the division of a greater whole, and occurs, therefore, with reference to the division of the Psalms for the use of the church (cf. § 13). E. Meier, (*Form der hebr. Poesie*, 1853, S. 31), understands by *maalah*, the simplest and smallest strophe, consisting of four members, and supposes these Psalms to have been designated from this, the prevailing form in this group. According to Herder, Eichhorn, Hengstenb., Reuss *et al.*, these Psalms were composed at different times and for different purposes, but were afterwards appointed to be sung in the pilgrimages towards Jerusalem, for which they were especially adapted by their rapid rhythm and their contents referring mainly to Jerusalem and the sanc-

tuary. The Syrian church and many of the fathers think especially of the return from Babylon (Ezra vii. 9); Ewald (*Jahrb.* vi., 105 f.), with essentially the same view, translates, "Songs of the homeward marches." He refers the plural, however, to the different journeys of those who returned from the exile, and designates them as their ancient and new pilgrim songs. Pss. cxx., cxxii. and cxxvi. do not in the least harmonize with this view. The explanation of Thenius (*Stud. u. Krit.*, 1854, *Heft.* 3, and *Deutscher Psalter*, 1859, S. 177 f.) is at present the most generally accepted; that *maaloth*, which is not used in the meaning of pilgrimage, refers to the different *stations*, or halting-places, where those who journeyed to the feast used to rest, in their upward march towards Jerusalem. We know, indeed, that the pilgrims moved up with music and song towards Jerusalem, Ps. xxx. 29. Yet whether just the cxx. Ps. was sung on setting out from foreign lands; the cxxi. at the first sight of their native hills; the cxxii. on their first entrance to the holy land; whether Pss. cxxiii.—cxxxi. express the recollections and feelings which were called forth by the fall and the restoration of the city of God; and Ps. cxxxii. resounded at the first view of the city; Ps. cxxxiii. on their entrance and Ps. cxxxiv. as they went up into the temple; all this is very uncertain.

§ 7. THE ESSENTIAL CONTENTS OF THE PSALMS.

Some attempts have been made to characterize and group the Psalms with reference to their *subject matter*. These efforts have, however, only served to show the incompleteness as well as the inappropriateness of such classifications. They lose sight of the essential thing, *viz.*, the *lyrical religious, Hebraic character* of this portion of the sacred Scriptures. Their *lyrical* character implies that the subjects treated are not mere matters of objective contemplation, but *reflections* rather of their *influence* upon the Psalmist's soul. Inseparable from their *religious* character, is the *thorough-going reference* of all experience, knowledge and feeling to the *Providence of God* in the world, and the *harmony of the Psalmist* therewith in his *station* and in the frames of his soul. The Hebraic character of the Psalter secures the adherence of the Psalmist, although advancing with the historic progress of revelation, to the foundation of the *Mosaic law*, on the one side; on the other, their continual reference to the *holiness* of God, and to the destiny which was thereby presented to the entire covenant people, Lev. xix. 2. Hence the Theocratic energy; the apprehension of Israel's *world-wide mission*, and the *prophetic* glance of the Psalmist. Hence it occurs that the subjects treated of in particular Psalms are drawn from all the domains of nature and of history, of public and of private life; affecting the whole people, or one of its individual members only; pertaining to worship or doctrine and to life. But a formal division into doctrinal poems, temple hymns, national songs, royal Psalms, songs of joy or of mourning, can only lead to distorted representations, as several commentators, especially De Wette, have shown.

We may with more propriety distinguish three principal groups, according as the prevailing tone is one of joy, praise and thanksgiving to God, or of lamentation and petition, or indeed contemplative, narrative and didactic. Such divisions, with reference to the prevailing tenor of the Psalms, have been made by Hengstenb. and Hitzig, and, in part, also by G. Baur and Hupfeld. This is something quite different from the classification attempted by Augusti (*Prakt. Einleit. in die Ps.*, S. 11), according to æsthetical categories, into odes, elegies, &c. Such classifications can be only formal, and the frequent mixture of emotions, and sudden transitions, in many Psalms, from one to another, present many difficulties to such attempts. They would be, perhaps, as Hupfeld remarks, more suitable as *subdivisions* of the above mentioned classes, than as independent classes. He divides them, however, into four leading classes, according to the subject matter: 1. Those Psalms which refer immediately to *God* and Divine things (godliness, worship, Divine order and government); 2. Those which refer to the *King* and the kingdom; 3. Those referring to the *people* and their lot; 4 Those referring to the *poet* and his circumstances.

With respect to the latter point, we cannot overlook the fact, that the *circumstances* of the Psalmist are occasionally alluded to in the superscriptions. That such statements are simply *scholia*, added by a later hand, is neither proven by the analogies of Arabic writings (Stähelin), nor from their apparent want of agreement in many cases, with the contents of the

Psalms with which they are associated (Hitzig, *et al.*). The latter circumstance is rather against the hypothesis that the superscriptions were inferences drawn from the text. The subject of such Psalms is not the personal *fortunes* of the poet, but rather his *religious experiences* in the midst of those circumstances, and the *religious hopes, fears* and the *desires* cherished by him. For this reason Hilarius sees every where in the Psalms the tendency to educate the soul in the knowledge of God; to awaken fear and love towards Him, to call forth the praise of His glory. He therefore considers a believing heart (*Prolegg.* 21) essential to understand them, whilst to the worldly sense they are sealed with seven seals (*Prolegg.* 5, S. 9). The circumstances of the Psalmist, were simply the *occasion* of *their utterance*, and furnish no better ground for a division than the other categories mentioned above. For they never treat of God, His word, being, providence and government, merely *in abstracto;* never for their own sake as objects of theoretical contemplation, or general praise. They always spring from some *special* occasion, even though not expressly mentioned, and have *particular reference* to the experience of the people of God, their King, or other members. Hence their contents, in other respects so *similar*, possess a richness of *individual application* which renders them so inexhaustible in their use for edification.

The contents which pervade the Psalter, notwithstanding the diversity of particular portions in motive and treatment, are thus described by Zunz (*Die synag. Poesie*, 1855, S. 3), who regards the Psalter as essentially a manifest of the oppressed people of Israel: The poet begins with a cry of pain, a call to prayer and song; he portrays the sad condition of his people, their necessities, persecutions, bloodshed and grief; the contrast of the pious sufferers with their haughty oppressors and national enemies with their power, prosperity, wickedness, and dissimulation; with them are the rebellious; Israel is an object of scorn, &c. Now there is a retrospect of former times connected with considerations of national history, and they call to mind the covenant of God. Then there is a transition to the sense of guilt; confession, remorse and the power of prayer; castigatory discourse; the contrast of sinful, law-offending man with the Almighty, All-knowing, but also just and merciful God, who recompenses all. The praises of God, the Creator; His law; His people of Israel as the elect, held in remembrance; Zion and the sanctuary. Longings for the sanctuary, love of its teachings, confidence in the promises of God, humble dependence and trust are described. The value of a good moral life and walk, and the strength of prayer which is of more value than sacrifice. Desire for the humiliation of enemies; imprecations; the powerlessness of idols. God is with the oppressed; hopes, deliverance, victory, thanks, praise, summons to adore God. The conclusion is formed now of lamentation and now with rejoicing; now with thoughts of Israel, and now of the nations who all, one day, shall know God.

We miss three things especially in this description, the addition of which is of highest importance to the understanding and the use of the Psalms. We demand in the first place, a distinct recognition of the *theocratic* element in the national education of the Israelites. Only thus can we understand the much-discussed antagonism between the people of Israel and other nations, or appreciate the language threatening them with divine judgments and cursings in the so-called imprecatory Psalms, (*vid.*, striking remarks of Hengstenberg and Tholuck)* Only thus can we understand the actual progress in the earnest introduction into life of theocratic requirements and institutions; and not by seeking to resolve them into general religious ideas. De Wette (*Ueber die erbauliche Erklärung der Psalmen*, 1836), is particularly instructive on this point. Connected with this is our second desideratum, namely, the distinct reference of the *righteousness* often so strongly emphasized by the Psalmist, to an equal *energy of theocratic action*, rooted indeed in the revealed law, not supposing, however, that righteousness consists in legal acts, rites and ceremonies, but in fulfilling

* [B. B. Edwards on *the Imprecations in the Scriptures* in his Life and Writings, by E. A. Park, ii. 364 ff.; Prof. J. Owen, *Imprecatory Psalms* in the *Bibl. Sacra.* xiii. 551-566. Rev. Alb. Barnes' *Commentary on the Psalms*, *Introd.* § 6, (1869). *Vid.* especially the articles of Prof. E. A. Park, in Smith's *Bible Dict.* (Hackett and Abbot), 1870, 2625 f., and *Imprecatory Psalms* in the *Bibl. Sacra.* xix. 165-210, by the same author. A very satisfactory train of thought is suggested, if not fully developed, for the solution of the difficulties of the Imprecations in the Psalms, in Perowne's *Introduction to the Psalms*, p. 61 sq., 2 *Ed.* 1870. *Vid.* also his fuller discussion in his note on the xxxv. Ps. Charles Taylor, *The Gospel in the Law.*—J. B. H.]

the will of God, and in striving against all merely external service, unfolding in its expressions concerning sacrifice, prayer, retribution and eternal life the *germs of evangelical views.* And precisely for this reason, we cannot dispense, thirdly, with the express recognition of the *prophetical, Messianic* feature in the Psalms. We say designedly feature, not features. For we are not now concerned with the exposition of individual passages of the Psalms and their —to a certain extent—controvertible application to the historic events of the life of Christ; but only with the recognition of the fact; that the Psalms, like the entire old Testament, are pervaded with the expectation of a coming kingdom and man of God's good pleasure, and that this expectation was not an indefinite and general hope of better times, but a hope of faith founded upon definite promises of God, confirmed by His repeated assurances, gradually unfolded in its particular features by prophetic witnesses, prefigured and made manifest historically by definite persons and relations, and led victoriously to its fulfilment by special divine acts of revelation. The Psalms, on the one side, furnish evidence of the depth to which the Messianic hope had penetrated the life of the Israelites, and the power with which it had moved their hearts. On the other hand they have essentially contributed partly towards its preservation and extension, and in part also to its development, in its double form as *typico-Messianic* and as *prophetico-Messianic* (Sack, *Christl. Apologetik,* 2 *Ausg.* S. 278, f.; Keil in Hävernick's *Einl.* iii. 101 f., Hengst. iv. 647 f.).

The important distinction between the *typico*-Messianic and *prophetico*-Messianic passages which opens the way to a correct understanding of them, still needs to be more accurately defined. Thus if we regard as typico-Messianic those passages in which *historic events* are treated in such a way that they appear as a divinely-wrought type of Messianic relations; as prophetico-Messianic, on the other hand, such as arising from historical circumstances and in general from *historical grounds* (which factor was for the most part overlooked by the older Orthodox interpreters), yet are *Messianic as such* (which element was mistaken by the rationalist interpreters, who made a false use of history): then there arises the frequently neglected question which remains, whether the Messianic meaning was originally in the *consciousness of the Psalmist,* or was only afterward discovered in his words. In the first case, the *type is itself prophetic* in the *narrow* sense, and the *prophetic word* of the *Psalmist is a direct Messianic prophecy,* and the further question arises:—Are his words simply the comforting and warning repetitions of prophecies *previously received* and made public, or has the poet actually become a seer, the *Psalmist* a *prophet,* thus *positively carrying* the Messianic prophecies to a higher development. In the latter case, the general question arises as to the *conscious* or *unconscious* Messianic reference of the Psalmist's words in a concrete and individual form.

If, for instance, it is recognized that in certain passages the Messianic meaning was not discovered until afterwards and was *not intended* by the Psalmist, it does not follow that it was first *discovered* by Jewish or Christian Theologians, or was attached to it by the authors of the New Testament, with subjective honesty but in actual error, and in consequence of methods of *interpretation* then prevailing in the *schools.* Nor is the supposition of Herm. Shultz, (*Theol. Stud. und Krit.,* 1866, *Heft.* i.), that the Messianic meaning as a *second sense essentially different from* the *grammatico-historical* sense had previously arisen in the hearts of the believing congregation which understood the revelation of their God satisfactorily. That would show an *earlier* Messianic interpretation of those passages, and would transfer the introduction of this change in understanding and interpreting them from the schools of the Rabbins to the *faith of the congregation.* A transformation of their original sense, however, would still be admitted, which could hardly be as a factor of Revelation, but, at most, only an element in the *historical process of development of Israel's believing consciousness.* We would then have an *explanation* which might, it is true, be connected with the passages in question, yet had changed their original *meaning.* We must, however, deal as earnestly with the idea of *Revelation* as with the supposition which is incontestably correct, of a *historical progress* therein. For there is no occasion to recognize in the Psalms the mere echo of the prophetic word and their Messianic promises like those of the law, and to exclude the prophetic utterance proper from them, and to put the Messianic interpretation of particular passages into an entirely *different period* of Revelation from that of the origin of these passages themselves,

(Schultz, *l. c.* S. 41). We may confidently assume that the *spirit of revelation* wrought *prophetically in the Psalmists* and gave their words occasionally such a *form of expression* as must have driven their *reflection* to search for the sense intended by the Spirit of God. This is quite different from the subordinate or parallel sense, which Rud. Stier assumes along-side of the original and proper sense. But there is no double sense at all in them. On the contrary, the words in question give only one grammatical and historical sense which can be derived from them. Yet this is so constituted that, properly and strictly taken, it breaks through the limits of its association with the merely present events, and admits of no intelligible application to the circumstances, opinions and prospects of the speaker, and if such a restriction were attempted, it would lead to such assumptions of obscurity, exaggeration and hyperbole, as are found in no species of poetry, and in no language under heaven. It is under the influence of such views that Schultz says: "We may call this the *hidden sense of the Holy Ghost*, because it comes not so much through the will of its author, as it is involved from the power of the contents which dwell in his words, reaching far beyond the present, and thus from the Spirit, from whom the Psalm was born, and whose impress it bears." So much the more forcibly does the question still press upon us, why the Messianic sense, which is as different from its parenetic and practical application, as from its *typical use*, should only have arisen after the Psalm had become a *song of the church*, and had been employed in its public worship; after the king had died by whom, or concerning whom the Psalm had been composed, and the occasion of its composition had been forgotten (*l. c.* S. 39). In this connection, we must say of the Psalms of suffering, what was recognized by Schultz: that they must contain that which not simply renders their later Messianic application possible, but fully justifies it. He says, S. 48, "Only those Psalms of suffering can be prophetic, in which the sufferings of the righteous are the basis of the highest triumph, of the conversion of the heathen, of the instruction of all nations,—in short, stand as a door of entrance to Messianic hopes and thoughts." In such cases, however, the Messianic reference cannot be called a change in its interpretation, but is an explanation of its original sense. When this, however, occurs in obscure passages, or such as require searching investigations, this might be referable sometimes even to the *Psalmist* himself. For a *searching* of revelations received by the prophets, is alluded to as nothing extraordinary, 1 Peter iv. sq. Such searching had, at all events, not always immediately attained its end. On the contrary, it is well established, that the understanding of what the Spirit signified, Hebrews ix. 8, was disclosed, frequently, only a long time afterwards and sometimes only after its fulfilment. But it must not be overlooked that the *understanding* of prophecy, like *prophecy* itself, has its *degrees* as well as modes, and that the former are not of necessity *widely* apart as the latter are not necessarily separate. Thus it might happen, under certain circumstances, that many of the same kind might be found together, not only in the same age, *but in the life of one and the same person.* If now, a Psalmist were at the same time a prophet, and we are especially informed that this was the case with David (2 Sam. xxiii. 2; Acts ii. 30); and if the same person had, moreover, received Messianic prophecies from other prophets, which also occurred to David (2 Sam. vii.), we have then not only a historic *foundation* in Revelation for the appearance of Messianic prophecies in the Psalms, but a *development* upon this basis is provided for, not only through human reflection and the comparison and connection of various prophecies, but especially through an *act of Revelation* itself. The products of his own prophetic conception may therefore become for the prophet himself an impulse to reflection, by the fact that it transcends the contents of his previous consciousness. The word which gave this impulse appears no more to himself as a poetical production, but as *the word of God*, and thereby receives for his own consciousness, a deeper significance, not recognized at the time of its production.

Under these circumstances, if we would faithfully recognize the actual germination and growth of Messianic prophecy and the Messianic hope founded thereon, and likewise understand the concrete form, color and relation of individual passages of the Psalms, explained as Messianic, it is absolutely necessary to survey them closely in their *historical situation* and *rhetorical connection.* So long as this was neglected by the orthodoxy of the church as well as the Synagogue, they might indeed hold fast to the certainty of the Messianic prophecies

in the Psalms, and affirm their right to do so; but they were unable to establish that certainty on sufficient grounds, and to show that their right was worthy of belief. They were also forced either to treat the prophecies as immediate, separate predictions without historical basis, occurring most wonderfully in the midst of expressions of an entirely different character; or else to refer whole Psalms, and series of Psalms, and even entire statements about prominent persons and relations of the Old Testament, directly to the person of Christ, His work, kingdom and history, in opposition to the original signification of the words and simply for the sake of some individual expressions and sentences.* Thus Thomas Aquinas regards the first Psalm as directly Messianic. Here there is no other resource than earnestly to explore the connection of sacred Scripture, and the organism of Revelation and its history, that we may discover, in the difference between the economy of the old and the new covenant, the paths and threads which conduct from one to the other and recognize the prefiguration of the latter in the former. Especially may "The entire Psalter be compared to a great and beautiful city, with many and various structures, whose doors are each locked with a key of its own" (Hilarius, *Prolegg.* 24). And as Origen (*De la Rue* ii. 525) says that the holy Scriptures are locked with the key of David, and sealed with the power of God, so Hilarius also remarks (*Prolegg.* 5-7): "the key of David is the theanthropic person of Jesus Christ, whose type is the Psalmist both in his inward and external experience, (*vid. on Ps.* cxxxiv.) ever speaking by the Holy Ghost (*vid. on Ps.* i.) to which the prophetic tone of his discourse and his figurative language, frequently point" (*vid. on Ps.* cxix. 1). Such a type was David himself, especially, whose fortunes in life were conducted and ordered by God's appointment with particular reference to Christ. David stands as a fruitful, ever green olive-tree, in the house of God, both in the Law and in the Gospel, and is like an Apostle of the Evangelic faith (*vid. on Ps.* li. 22), and had himself a prophetical consciousness of the typical character of his sufferings (*vid. on Ps.* lviii. 1). It is in fact the form of the theocratic king, typified in David, Messianically announced in David's son (Ps. ii.) who is prophetically contemplated as the ruler of a priestly kingdom, as a royal priest, (Ps. cx.), which forms the central point of the prophetic descriptions in Pss. xlv. and lxxii., supported by earlier prophecies of the blessed and peaceful dominion of a righteous king, extending his sway over the whole earth, excelling all the might and glory of the world, who appears also in individual Psalms, Pss. xxii., cix., as a sufferer without an equal, whose conflict leads to an all-embracing victory, spreading abroad salvation everywhere† (comp. Hävernick, *Vorlesungen über die Theologie des A. T.*, 2 Ausg. durch Herm. Schultz, 1863; Riehm, *Zur Charakteristik der mess. Weissagung und ihres Verhältnisses zu der Erfüllung, Theol. Stud. und Krit.*, 1865, *Heft* 1-3).

* [An able discussion of the Messianic element in the Psalms, as well as other matters considered in this section may be found in Perowne's *Introd., Chap.* iii. 2 *Ed.*, 1870.—J. B. H.]

† ["The interpreter of the Psalms," says Delitzsch, "may establish himself either on the stand-point of the poet or the stand-point of the congregation of the Old Testament or on the stand-point of the church—a fundamental condition of progress in interpretation is the keeping of these three stand-points separate, and accordingly the distinction of the two Testaments and the different stages of revelation and the knowledge of redemption in general. For as salvation itself, so has its revelation and the knowledge of it, an advancing history which extends from paradise through all time even to eternity." The congregation of Israel and especially the Christian church afterwards under the guidance of the Spirit, brought many of the different lines of development together, which in the Old Testament and to the inspired writers were entirely separate and apparently parallel, as it saw them converge in the person and life of Jesus Christ. Now from the stand-point of the poets we have to distinguish in Messianic prophecy two parallel lines of development, as Delitzsch shows: "The one has as its end the anointed of Jehovah, who rules from Zion over all nations, the other the Lord Himself enthroned above the cherubim to whom the whole world does homage. And of these two lines the Divine is predominant in the Psalms; hope is directed especially after the cessation of the kingdom of Israel, far beyond human mediation, at once to Jehovah, the author of salvation. The fundamental article of the faith of the Old Testament was ישׁוּעָתָה לַיהוָה. The Messiah is not yet recognized as the God-man. Therefore the Psalmist knows of no prayer to Him or in His name. But prayer to Jehovah and for Jehovah's sake is essentially the same. For Jehovah has Jesus in Himself. Jehovah is the Redeemer. The Redeemer, when He appears, is no other than the ישׁוּעָה of this God in bodily manifestation, Is. xlix. 6" The human line of Messianic prophecy in the Psalms is based upon Nathan's prophecy, 2 Sam. vii. The Messiah is usually regarded as a king, but in Ps. cx. the unity of the prophetic, priestly and royal offices in one person after the order of Melchizedek is distinctly brought into view. In close connection with this Messianic king is His everlasting rule and His kingdom extending itself to the ends of the earth. But along-side of this conquering and glorious king there is still another distinct figure in the Psalms, the suffering servant of God (Pss. xxii., lxix., &c.). These two figures are likewise

We cannot therefore be surprised, that as Luther in his preface to the Psalms says, many holy fathers have praised and loved the Psalms more than the other books of the sacred Scriptures. It might well be called a little Bible, embracing like a manual in the shortest and finest way, all the rest of the Bible; so that it seems as if the Holy Ghost had taken pains to set together a little Bible, a sample book of the whole of Christianity, or of all the saints, in order that he who cannot read the whole Bible, might have here almost the whole substance of it, in one little book. But more than all, the noble virtue and art of the Psalms consists in this, that while other books have much to tell about the works of the saints, they give us few of their words. In this respect the *Psalter* is a pattern. And there is no nobler or more powerful work in man than discourse. Besides the Psalter does still more, in that it does not set before us the poor, common-place discourse of the saints; but the very best, even those which they held with God Himself, in the greatest earnestness, and on the most important matters. By this means, it lays before us, not simply their words and works, but their hearts and the deep treasures of their souls, so that we may look upon the foundation and fountain of their words and works, that we can see in their hearts, what noble thoughts they had, and how their hearts were affected in all kinds of affairs, dangers and necessities. For a human heart is like a ship upon a wild sea, driven by the storm winds from the four quarters of the earth.—But what else is the Psalter, chiefly, than earnest discourse in all such storm-winds? Where do we find finer words of joy than the Psalms of praise and thanksgiving contain? There you see in the hearts of all the saints, as in beautiful and pleasant gardens, yes, as in heaven—what delicate, loving, cheerful flowers of all kinds of beautiful joyous thoughts of God and His kindness grow there. Again, where do you find more plaintive, pitiful, words of sadness than the Psalms of lamentation contain? There you look into the hearts of all the saints, at times, as into death, yea, into hell itself. How dark is it there, with all kinds of troubled views of the wrath of God. Hence, when they discourse of fear and hope, they employ such words that no painter could paint the fear and hope for you, no Cicero, or any other orator, could represent them. And (as was said) the best of all is that they speak such words to God and with God as give them a two-fold earnestness and life. For when a man discourses with men in such matters, it does not come so strongly from the heart, does not burn, is not so lively or so urgent. Hence it is, that the Psalter is the book of all the saints, and each, in whatever station he is, finds in it, Psalms and expressions, which are suited to his condition and which seem as if they were put there for his own particular use, alone, in so much that he could neither put them better himself, nor find them better put elsewhere, or

kept distinct, they do not blend, although they approximate in the world-wide preaching of the delivered one and the universal significance of His redemption. There is likewise a reference to the Messianic offering in Ps. xl. which is, however, not further developed. Now with reference to these Messianic Psalms which have Jehovah and His salvation in view, we have a form of prophecy which differs very little from ordinary direct prophecy, save in its lyrical dress. But in those Psalms which have the royal and suffering Messiah in view, we have no direct prophecies except so far as the Psalmist cites a Divine decree as in Ps. ii., and an oath of promise, as in Ps. cx., not elsewhere mentioned, which, however, are there used as the basis of the Psalm which then passes over to the ordinary form. All these Psalms are typical in their character, yet we must distinguish between those that are simply typical, that is, where the expressions have a direct historical reference and are covered by the experience of the poet; and those that are more than typical, the type expanding, and breaking, and becoming transformed and transfigured in attempting to express that which is more than historical and which is beyond the poet's experience. Hence the distinction between the typical and the prophetico-typical. This is beautifully expressed by Perowne with reference to the king: "In all, some Jewish monarch, either on his accession or at some critical period of his reign, is the immediate object before the eyes of the inspired poet. But in all, the monarch grows larger and fairer than the sons of men. He is seen ever in the light of the promise made to David, and in that light he is transfigured. Human he is, no doubt: many words spoken of him pertain only to a human king; but many also are higher; many cannot, except by force of exaggeration, be made to apply to one who wears the frailty, together with the form of man." We may add with reference to the suffering Messiah that these Psalms are typical in that they are based upon the life and experience of David, and yet they are more than this, approaching at times to the direct prophecy in that they describe sufferings which transcend anything in David's experience, and with a minuteness of exact detail which forbids anything like a figurative generalization or poetical hyperbolical expression of facts and experiences in David's life or that of any other historic person than Jesus of Nazareth. We see the type as it is rooted in the experience and sorrow of David, expanding and bursting asunder, and growing up as a mighty tree towering above the earth, wrapt in the horror of a great darkness, and that tree is the tree of the cross. We can only understand these Psalms from the experience of David, and yet we cannot but feel that mingled with the experience of the Psalmist, entwined at times in an inextricable intricacy there is likewise the experience of our blessed Saviour. And of them all, we can say that on the New Testament stand-point, we see them united in the Messiah of the cross and the throne, the Divine and the human, the prince of suffering and the prince of glory.—C. A. B.]

yet desire to do so. And what is also excellent, when such expressions please him, and suit his estate, he is sure that he belongs to the company of the saints, and that what has happened to him, has happened to all the saints, because they all sing the same song with him; and, wonderfully he can also discourse with God, as they did, which must be done by faith, for an ungodly man has no taste for them. And lastly, there is in the Psalter a security and a well assured safeguard that we may follow all the saints with safety. For other examples, and legends of dumb saints give us many a work which we cannot, and many a one which it were not safe to follow, and usually produce sects and divisions, and lead away or tear away from the society of the saints. But the Psalter keeps you from divisions within the society of the saints; for it teaches you to think and discourse, in joy, fear, hope and sadness, as all the saints have thought and discoursed. In short, would you see the holy Christian Church painted in living form and color, in a little picture, then lay the Psalter before you, and you have a mirror, fine, pure and bright, which will show you what Christianity is. Yes, you will find yourself, therein, and the true knowledge of yourself as well as of God and all creatures." Luther had previously remarked in the same preface: "There have in times past, been many legends of the saints composed, and people have carried them about and filled the world with passional books of exemplars, and histories, and the Psalter the while, has lain under the bench, and in such darkness, that one could not understand a single Psalm aright, and yet it gave forth such an excellent savor, that all pious hearts have found devotion and strength from the words they did not comprehend, and have therefore loved the little book. But I hold that no finer book of Exemplars, or legends of the saints, has appeared or will appear on earth than the Psalter. And if one wished that the best out of all legends, exemplars and histories should be called out, set in order and presented in the best way; it could be none other than our present Psalter. For we find here, not what one or two saints have done, but what the chief of all saints himself has done, and what all the saints still do;—how they stand towards God, towards friends, and enemies; how they act in all dangers and suffering, and besides this, we find therein all kinds of wholesome doctrines and commands. And the Psalter should be dear and cherished on this account, that it so clearly foretells Christ's death and resurrection, and typifies His kingdom, and the whole estate and nature of Christianity, so that we may well call it a little Bible," *etc.*

[We will add here the words of the other great Reformer, Calvin, from the preface to his Commentary. "This book, not unreasonably, am I wont to style an anatomy of all parts of the soul, for no one will discover in himself a single feeling whereof the image is not reflected in this mirror. Nay, all griefs, sorrows, fears, doubts, hopes, cares, and anxieties—in short. all those tumultuous agitations wherewith the minds of men are wont to be tossed—the Holy Ghost hath here represented to the life. The rest of Scripture contains the commands which God gave to His servants to be delivered unto us. But here the Prophets themselves, holding converse with God, inasmuch as they lay bare all their inmost feelings, invite or impel every one of us to self-examination, that of all the infirmities to which we are liable, and all the sins of which we are so full, none may remain hidden. It is a rare and singular advantage when every hiding-place having been laid bare, the heart is cleansed from hypocrisy, that foulest of plagues, and is brought forth to the light. Lastly, if calling upon God be the greatest safeguard of our salvation, seeing that no better and surer rule thereof can be found anywhere than in this Book, the further any man shall have advanced in the understanding of it, the greater will be his attainment in the school of God. Earnest prayer springs first from a feeling of our necessity, and then from faith in the promise. Here the readers will both best be awakened to a due sense of their own evils, and warned to seek the proper remedies for them."*—C. A. B.]

The contents of individual Psalms are briefly condensed, and often with great sententiousness, in a superscription of two words by J. H. Alsted, *Theologia casuum* 1630, in part also

* [Isaac Taylor, in his "*Spirit of the Hebrew Poetry*," shows very clearly and forcibly "the relation of the Hebrew poetry to the religious purposes it subserves," "the commixture of the Divine and the human element," in it, and the peculiar adaptation of the Holy Land to be the birth-place of a poetry which touches the hearts of all races, from all lands and climes, by a natural imagery clothing celestial truth in such a form that they are intelligible and familiar to all.—C. A. B.]

by Georg. Christoph. Renschel, *Citharœdus mysticus*, 1665, and 66, 2 *Vols. in* 4. The *Biblical Summ.*, particularly that of Würtemberg, are especially worthy of consideration.

§ 8. THE SUPERSCRIPTIONS WHICH INDICATE THE POETICAL FORM OF THE PSALMS.

1. *Shîr*, standing alone or in connection with other statements as to their purpose, contents, origin, or their liturgical and musical treatment. This word gives prominence, in general, to their *lyrical* character, which the Septuag. renders by ᾠδή; *Comp.* Is. v. 1, Song of Sol. i. 1. It is more specifically, not so much a joyful song of praise (Hengstenberg) as a "song," *a piece for singing* (Delitzsch) in distinction from *mizmôr* with which it is connected at times, (Pss. lxvi. lxvii. lxviii. lxxxiii. lxxxviii. xcii. cviii.)

2. *Mizmôr* (Septuag. ψαλμός) is the technical designation, originating probably with David, for a song intended for *musical accompaniment* (μέλος). It is found in this form, in only fifty-seven psalms, ascribed to David, or belonging to the Davidic group. The derivation of the word is controverted. With reference to the Piel of זמר, it is established that it embraces the two significations "to sing" and "to play" like the Latin *canare*. Its radical meaning was formally assumed to be "to cut," thence "to divide," and thence referred to rhythmical divisions, or cæsura, whence it was transferred to the delivery itself, or the singing. Ewald, however, starts with the meaning, "to prune the vine," Lev. xxv. 3, and derives therefore, like the Latin, *putare*, *computare*, the sense of pure, arranged,—*i. e.*, to play and sing in definite numbers, in rhythm and time. Hengstenberg adopts the meaning to dress in the sense of to adorn, to ornament, and since the verb stands sometimes with the dative and sometimes with the accusative, and is frequently connected with the sentence, To the Lord, and His honor, strength and names, he assumes the signification to sing praises in ornate discourse; to sing artistically in distinction from an artless, simple manner. Keil translates it, "Song of Praise." Hupfeld formerly supposed the original signification to be "to pluck." Thus also Böttcher and Gesenius in the *Thesaur.* Hupfeld at present (*Zeitschrift der deutschen morgenl. Gesellschaft* iii. 394 f.; iv. 139 f.) starts with the primitive meaning, "to hum." The application of the verb to music and song in praise of God, is found as early as Exodus xv. 1; Judges v. 3 sq.; referring to music in general, Amos v. 23; in Aramaic form, Dan. iii. 5. In Ps. c. the noun is connected with the word *lethôdah* (εἰς ὁμολόγησιν, Sept.),=to the praise; in other cases the *lamed* of the author follows, occasionally the *beth* of the instrument, generally the cither (Pss. iv., vi., lxvii. and lxxvi.). The verb in its double meaning, Ps. xcviii. 5 is, sound with the cither and with the voice of song. Musical playing, in distinction from singing, is made especially prominent in Pss. xxvii. 6, ci. 1, civ. 33, cv. 2, cviii. 2.

3. *Maskil* (Septuag. συνέσεως or εἰς σύνεσιν), Luther, "an instruction." It is the superscription of thirteen Psalms. Michaelis explains it, following the Arabic as "a discourse in verse;" De Wette prefers "an intricate figurative discourse," and refers us to other oriental languages in which the idea of poem is developed from the meaning, "wisdom," "insight," "doctrine." Gesenius in the *Thesaurus*, refers the expression to the purpose of the song, to produce insight, wisdom (and piety), whence every *carmen sacrum ad res divinas spectans* might have been thus named. Calvin, Keil, *et al.* interpret the word as a "didactic poem," referring us to Pss. xxxii. 8; xlvii. 8. Hengstenberg understands it specifically of "instructing the church," but this is appropriate only to the contents of two Psalms, (xxxii. and lxxviii.). Ps. xlv. connects it with the leading title of Psalms *shîr jedîdoth*, "song of love," and Ps. cxlii. as *tefillah*, "prayer." It is, however, decisive that *maskil* in Ps. xlvii. 8, is in the accusative, the object of the singing, (Hupfeld who is inclined rather to the view of Gesenius and De Wette). Ewald regards it as a closer definition of its musical recitation and thinks of a skillfully rendered song, because a clever, melodious song is equivalent to a finely artistic one. He defines it more exactly in the *Jahrb.* viii. 65, as a song with cheerful music, to be accompanied by clear sounding cymbals, keeping time. This is certainly preferable to the former interpretation, against which Pss. liv. and cxlii. are especially opposed. Ps. xlvii. 8, however, is unfavorable even to this latter opinion. Delitzsch, referring to the Hiphil signification, interprets it as "reflective contemplation," *pia meditatio*, Ps. cvi. 7, *cf.*

xli. 2; Song of Sol. xvi. 20, because the word occurs almost always with reference to persons, and in 2 Chron. xxx. 22, praises the Levite musicians. According to Hitzig, the word cannot possibly be a participle, and scarcely an object to which the meaning "*insight*" could be given; but signifies, according to an Arabic derivation, "form," something "formed," in general, "a poem."

4. *Mikhtam* occurs in the superscriptions of six Psalms (xvi., lvi.—lx.), sometimes preceding and sometimes following the words, "of David." Jerome and the oldest Rabbins, to the time of Isaki resolve it into two expressions, according to Aquil. τοῦ ταπεινόφρονος καὶ ἁπλοῦ τοῦ Δαυίδ. According to Symmach. i. and ii. ταπ. καὶ ἀμώμου. The Hollander Vorstman alone, of recent commentators, (in his *Comm. in* Ps. xvi., 1829), adopts a similar interpretation, "the unfortunate, delivered." Since Isaki, most of the Rabbins, and the older Christian expositors, suppose the word to be allied to *ketem*=gold. and to signify either a golden poem, *i. e.*, a treasure=a priceless poem, (Luther and Geier), like the sayings of Pythagoras, Ali, *et al.*, or "written in golden letters," like the *moallakât* of the Arabs. Others derive the idea of a treasure from the Arabie "to hide"=to preserve carefully (Grot. Simon *et al.*). Hitzig, following the Arabic, points to the meaning "to keep for one's self,"="not to make known," an ἀνέκδοτον, or a hitherto unknown poem, which the compiler had for the first time added to the canon of Davidic Psalms then existing. Ewald in the *Jahrb.* viii. 6, 7; explains it as "a song accompanied with the dull music, with roaring, dull-sounding music of the cymbals." Most of the recent commentators since Rosenmüller and Gesenius follow the translation of the Septuag.: στηλογραφία or εἰς στηλογραφίαν; Vulg.: *Tituli inscriptio;* Chald.: *Sculptura recta,* and regard *mikhtam*=*mikhtab* in the superscription of the song of Jeremiah xxxviii. 9. It means then either "Inscription," (F. H. Michael), now "Tomb inscription," again, "memorial of victory," or, writing=song, (De Wette), or "Song of Inscription," or better still, catch-word poem, (Delitzsch), because in these Psalms two features are prominent, which are found united in the Psalms of Hezekiah. This is partly the prominence given to memorial words Pss. xvi. 2, lviii. 12, lx. 8 (*cf.* Is. xxxviii. 10, 11), and partly the repetition of such words, in a sort of refrain, Pss. lvi., lvii. and lxx. It must be considered, however, that the change of *m* into *b* never occurs elsewhere in the roots of these words. Hengstenberg assumes an intentional change of these letters by David, in order to give, through the superscription, a deeper sense to the song,—to announce a secret. In Ps. lx., the superscription has the additional expression *lelâmmed* (Septuag. εἰς διδαχήν) to teach. It is generally referred to the instruction imparted by the Levitical precentor, by De Wette and Delitzsch, on the contrary, it is referred especially to 2 Sam. i. 18, according to which it was to be sung, during instruction in the use of the bow.

5. *Schiggajôn* (Septuag. ψαλμός), only as superscription of Ps. vii. and in the plural, Habak. iii. 1. Since it is preceded in the latter passage by the preposition עַל the older Rabbis, and even Kimchi applied it to an instrument, some sort of string instrument, and others to the kind of tone, or the style of playing upon it. But the expression "which he sang" refers to a song. De Wette, following the Arabic, adopts the meaning, "a song of lamentation," Paulus, "a responsive song," Gesenius, a "song of Praise." Hengstenberg finds an indication of its contents, referring to the confession of Saul to David, 1 Sam. xxvi. 21, and as likewise Aquil., Symmach., Chald., and following them, Jerome and many Rabbis, state that "Error, confusions, forgiveness," is its meaning and they associate it with historical allusions. The majority translate it, "dithyrambus" (the wandering poem, *ode erratica* of ancient poetry), and explain the plural in Hab. from the manifold and confessedly mingled rhymes. Hupfeld offers the conjecture that the word is a cognate form,—a play upon the similarly formed *higgajôn* ix. 17="Poem," "song." Hitzig points to the Arabic "exact rhythmical discourse in contrast with prose."

§ 9. THE ARTISTIC STRUCTURE OF THE PSALMS.

The poetical form of the Psalms stands in opposition neither with their religious nor their theopneustic character, when rightly understood. The influence of the Spirit of God upon the soul of the Israelitish poet, brings his poetical endowments rather, into their proper current,

and controls the pulsations of feeling in his aroused soul. These pulsations, however, find a natural expression in the vibrations of his discourse, the regularity of which is sufficiently expressed in the *parallelism of members*, as the swelling of his thought is in general expressed in the characteristic *choice of language*, *cf.* Lowth, *De Sacra Poesie Hebræorum prælect. cum notis*, J. D. Michaelis, Ed. Rosenmüller 1815, whose observations in laying the foundation of the correct view have been more fully developed by Herder, Gesenius, De Wette, Köster, Ewald and Hupfeld. For a collection of older opinions *cf.* Carpzov (*Introd.*, p. 3 f.) and Saalschütz, *Von der Form der hebr. Poesie nebst einer Abhandlung über die Musik der. Hebr.*, 1825. The matter is excellently presented by De Wette, *Comm.* § 7, with the remarks of G. Baur, § 78, f. Independent investigations, worthy of mention, are Bellerman, *Versuch einer hebr. Metrik.*, 1813. Saalschütz, *Form und Geist der hebr. Poesie*, 1853. E. Meyer, *die Form der hebr. Poesie*, 1853.*

It is self-evident, that the sounds of the words, as they are brighter or gloomier, and the shading of the tone in general, stand connected with the feeling expressed in them. The same is true of the rhythm, the movement of the thought, or the pulsations of feeling, expressed in the more tardy or more rapid sequence of syllables and words. And the Hebrew language is particularly adapted, by its pregnant brevity and dignified simplicity, to indicate the writer's feelings, by sound and emphasis. This allows the conjecture, that the employment of *similarly sounding* expressions, such as are frequently found in the prophets, associated with the language of ordinary discourse, in satirical addresses, and in pithy connections of thought (Knobel, *Prophetismus der Heb.* i. 406 f.), was not confined to this species of writings. This is true also of those similarities of sound which frequently occur in the prophetic writings, on the *last syllable* of the verse. Sommer (*Bibl. Abhandl.* i. 85 f.) has actually proven, an intentional rhyme (in a wider sense) in many passages of the Old Testament, while Van Till (*Dicht-Sing-und Spielkunst der Hebr.* ii. 6, § 4), Carpzov (*Introd.* 18), Saalschütz (*Von der Form u. s. w.*, § 61) and Ewald (*Poet. Bücher* i. 104, *und* 269 *der Neuen Ausarb.*) ascribe such appearances merely to accident. But Sommer has restricted this intentional rhyme, which moreover seldom occurs, to the songs of the common people, to the prophetic expressions of earlier times, and to epigrammatic rules of life, which had orally come down to the time of the authors and compilers, preserved only in single passages, perhaps, not in their original form. This limitation was directed against the opinion of older writers, who following the example of Clericus regarded rhyme as the essential form of all poetry, and sought to discover it in the Old Testament, as Schindler (*De accentu Hebr. p.* 81 f.) and Leutwein, *Versuch einer richtigen Theorie der bibl. Verskunst*, 1775, § 51 f. The similarity of sound which frequently occurs in the Psalms, is not regarded by Sommer as intentional rhyme, from the fact that the similarity of suffixes and of nominal and verbal endings, might very easily produce, undesignedly, something similar to rhyme, in the parallel sentence of Hebrew poetry. Jul. Ley (*Die metrische Form der hebr. Poesie systematisch dargestellt* 1866) has attempted to prove, unsuccessfully, that *alliteration*, was the formal means of binding together the individual series.

A metrical significance in the *syllables* can be as little inferred from this, as from the fact, that the Psalms were sung with a musical accompaniment (Van Till, p. 24). For the song was recitative singing, *vid.* § 10. This musical delivery, therefore, does not point to a rhythm, dependent upon *quantity* and *number* of syllables, but only to a *general* rhythmical movement in which the rising or falling, the more rapid or more tardy movement of the voice, was dependent partly upon the quality and partly upon the position of the words. The lack of metre, properly so called, is not however to be ascribed as De Wette says, to their rudeness, as songs of the common people. It is a peculiarity of the Hebrew songs, just as in genuine German verse (Meier, *Form u. s. w.* S. 24 ff.) a free rising of the voice concludes with one or more falling passages. It is the breathing of the pulsating breast, which finds its simplest rhythmical expression in a *single line*, whose sense is complete in itself; and frequently constitutes the beginning of the Psalm, but becomes dismembered in connection with the parallel-

* [Isaac Taylor. *The Spirit of Hebrew Poetry*. Amer. ed., 1862. W. A. Wright, Art. *Hebrew Poetry* in Smith's *Dict. of the Bible*. W. Binnie, *The Psalms, their history, teachings and use*.—C. A. B.]

ism of *thought* and passes over to a parallelism of *sentences*, and thereby becomes enlarged into the verse of two lines.

But although this rhythmical progression, presupposes a correspondence of members, it does not follow that this division of the members of the verse into two which rests upon the *parallelismus sententiarum*, is the original and essential rhythm of the poetry, in general (Herder, *et al.*) which, is at the basis of the structure of the Psalms (Hupfeld, *Zeitschrift der d. morg. Gesellschaft*, 1852, S. 53 f.). For the rising and falling in the line of thought constitutes the necessary movement for the members of the *sentence*, just as syllabic feet mark the progression for *words*. Syllabic metre must not be smuggled in on the other side from this remark. For all attempts which have been made, and repeated from the time of Philo and Josephus, to discover a metre, analogous to that of the Greeks and Romans, either in the number of syllables (Buxtorf) or their quantity (Franc. Gormarus, *Davidis lyra*, 1637), have been as fruitless as the attempt of Jones, (*Poeseos Asiaticæ comment.* p. 72 f.), to apply the rules of Arabic metre to the poetry of the Hebrews. In the most intelligent attempts of this sort, we find only a certain *numbering* and difference of syllables, brought out by *emphasis*, and according to Bellermann, a prevailing iambic emphasis, placing the accent upon the *last* syllable; while according to Saalschütz, there is a prevailing trochaic, with an occasional spondaico-dactylio-rhythm, in which the *penultimate* is emphasized. In either case, the divisions of the words are brought by *accentuation into rhythmical* movement, without possessing a strictly metrical character. This is true also of the divisions of the *sentences*, where the accent is determined by the *sense* of the words, the *position* of which in the sentence is of importance to the rhythm. The frequent assertion of the Rabbis that in Hebrew poetry, there is only a *rhythm of sentences*, and not of syllables, is by this fact more definitely established; and also their other statement, that the rhythmical quantity is originally and essentially determined by the *contents*, *i. e.*, partly by the repetition of the same thought, in similar or allied expression, and, in part by the prominence which is imparted to them by antithetic and synthetic terms of expression. We do not infer from this with Hupfeld, that the rhythm was purely an *internal* one, *i. e.* a parallelism of thought or of logical sentences. In the structure of Hebrew Psalms, there is not only a measure of thought, but also a *relation of form*, and a parallelism, which arises from an evenness of language, which De Wette (*Comm.* p. 52) calls *rhythmical*, and Weinrich (*De poeseos hebr. et arab. origine, indole nutuoque consensu atque discrimine*, 1843), *syntactical*, to which G. Baur also has called attention. Sommer in his proof of the development (*Bibl. Abh.* i. 93 f.) of a formal principle in different kinds of verses and strophes, proceeds from the alphabetical songs.

Sommer is right in seeing in the *alphabetical* songs, not mere play words, nor the signs of a degenerate taste, (De Wette), nor evidence of a late date (Ewald); but, in part, helps for the memory, and in part, symbolic reference to their completeness, and wholeness, since only instructive poems and Psalms of lamentation present this alphabetic arrangement. Their more definite consideration belongs to the exposition of the particular Psalms. Here the general remark suffices, that an alphabet is formed by the initial letters of the lines Pss. cxi. cxii. by double lined strophes in Pss. xxv. xxxiv. cxlv., by four lined strophes in Pss. ix. x. xxxvii., by the longer strophes of Ps. cxix., in which every two lined verse begins with the same letter, which is eight times repeated.*

How particular verses are to be *divided*, and joined together in *strophes*, is in individual cases, questionable. For the particular members are not always easily distinguished, as, *e. g.*, in the graded rhythm of Pss. cxxi. and cxxiii. and partly in Ps. cxxxvi., where a prominent expression is repeated in the following verse while the thought is still further developed. The *logical* parallelism of the strophes of which Ps. l. may be taken as an example, is not always clearly discernible, nor always carried through consistently, so as to render the strophaic parallelism a safe guide, as Köster assumes. Yet the fact is incontestable, that the Psalms are not poetic prose, but they possess, a *poetical structure, of rhythmical members*, though not always thoroughly carried out. In the different editions of Luther's translation

* [Unsuccessful attempts have been made to preserve the acrostic form in German by Delitzsch, in English by Dalman Hapstone (*The Ancient Psalms, in Appropriate Metres: a strictly literal translation from the Hebrew*, Edin., 1867).—C.A.B.]

accordingly, this feature is no longer to be perceived (with the exception of Hommel's edition arranged in 1859, for song and recommended for evangelical family devotions, in which the parallelism, at least, is made apparent); nor has it been restored in the numerous earlier and later versified paraphrases. In the Latin Psalters, arranged for public worship, the individual verses have been, as a general rule, written consecutively.

In order to restore as far as possible their poetic structure, which is important to the understanding of the Psalms, and their impression upon us, and which is essential to their musical rendering,—we must not be confined to the *masoretic* division of the verses as an immovable foundation as Peters demands (*Psalmen in der Urgestalt*, in the *Zeitschr. der d. morg. Gesellsch.* xi. 533). The so-called masoretic division of the verses, is certainly older than the pointings of the Masora (Hupfeld), but not always correct, as Ewald has proved (in *Jahrb.* iii. 128; viii. 68) from the structure of the turns of expression in the Psalms. Neither do the *Hebrew manuscripts* furnish anything decisive. They generally break the verses arbitrarily, without determined rules, or reference to the sense, usually into two parts so that the line in space (στίχος) is entirely indifferent to the line in sense (κῶλον); and by thus mutilating the text, the meaning is often much obscured, *cp.* Bār ii. f. quoted by Delitzsch in his *Comm.* ii. 452 f., who introduces passages from the Talmud and the Rabbis which require that the three so called poetic books should be written in a song style, with short lines, and even in hemistichs. He remarks that such a division of the Psalter is no longer to be found in the Masora, and shows by examples, the irregular procedure of the manuscripts. He for this reason, in his masoretic, critical, edition of the Psalms abandoned the division by verses, and reproduced the usual masoretic form, only in Ps. xviii. The number of verses in the Psalter is also variously stated. They are generally put at 1612. But from a statement of Bār which Delitzsch quotes in his *Comm.* ii. 474, in the 19, *sedarim*, *i. e.*, classes and series, into which the Psalms were divided, the number of *pesukim* or verses is given at 2527, the middle verse being Ps. lxxviii. 36. The restoration of the members of the so called verses, is most easily accomplished on the basis of their parallelism. To discover their strophaic structure, the only recourse left, is to proceed from the *unity of the thought*, in a greater number of *lines of sense*, taking care not to be led astray, by our failure always to find a regular and homogeneous structure. It is quite reasonable to suppose, that changes from short lined to long lined verses, may occasionally appear, as characteristic of the Hebrew lyrics, such as we may recognize in the different groupings of strophes in the same Psalm.* The method of procedure, here proposed, harmonizes with the little which we know of the manner of rendering the Psalms.

* [Since the time of Lowth the parallelism of Hebrew poetry has been generally regarded as of three kinds: the synonymous, the antithetical and the synthetical or constructive. But since the first two kinds are rare in their occurrence and many of them do not differ to any appreciable degree in some of their phases from those of the third class, and since it is very generally admitted that almost all Hebrew poetry belongs to the third class and some of the poetry cannot without difficulty be brought under either of the three classes, I do not see what advantage there is in the classification. The true idea of Hebrew poetry is that the rythmical flow of thought finds its natural expression, and is not checked by the external form, except in the acrostic. The thought ebbs and flows, and the expression ebbs and flows with it, both as regards the lines and the strophes. The lines are often of even length, but not unfrequently very uneven, and the strophes are but seldom uniform in their number of lines. There is no guidance for division into lines and strophes, except in the greater or lesser ebb and flow of the thought. As Dr. Binnie says (*The Psalms, their history, teachings, and use*, p. 137, 1870). "The pause in the progress of thought determines the point at which the verse or line must end. The poetical structure fits so closely to the thought, that a Hebrew poem can be reproduced in any other language, verse for verse and line for line." Dr. Wright (Art. *Hebrew Poetry*, Smith's *Dict. of the Bible*) cites from Bishop Jebb (*Sacr. Lit.* p. 20) with approval the following: "Hebrew poetry is universal poetry; the poetry of all languages and of all peoples: collocation of words . . . is primarily directed so as to secure the best possible announcement and discrimination of the sense; let then, a translator only be literal, and so far as the genius of the language will permit, let him preserve the original order of the words, and he will infallibly put the reader in possession of all or nearly all that the Hebrew text can give to the best Hebrew scholar of the present day." Says Dr. Binnie, p. 152, "The Hebrew poems stand alone in all literature in this respect that, with the partial exception of the acrostics they can be transferred, in their *form as well as their substance*, in a literal translation, into any other language. One may well trace in this the overruling hand and wisdom of Him who designed the Scriptures to be the fountain of spiritual light, and the rule of faith and manners to all nations. Suppose the poetry of the Bible had been metrical, what would have been the effect? Why, one half of the Old Testament would have been to the Gentiles a fountain sealed. The Paradise lost turned into prose is the Paradise lost no more. There are literal translations of Homer and of Horace into fair English prose; but, except for certain schoolboy purposes, they are utterly useless. They convey no idea of the Greek and Latin originals. Had the Prophecies of

§ 10. THE MANNER IN WHICH THE PSALMS WERE RENDERED.

The Psalms were not simply poems, originally *thought out*, and intended to be read, according to Hupfeld's appropriate remarks, *Comm.* iv. 439. They were rather *sung*, or intended to be sung, and that with *musical* accompaniment. This is manifest not merely from "the analogy of all the most ancient poetry," but from their *liturgical* purpose and use (*vid.* § 5). The delivery of the Psalms however was not so much a singing as "an oriental style of *declamation*, with a lively *modulation* of the voice (Saalschütz, *Archäologie* I. 287) and depended on the *accents*. Simon Durau even alludes (Delitzsch's *Comm.* II. 479) to three styles of delivery for the Bible, one for the Pentateuch, one for the Prophets, and one for the metrical books (Psalms, Proverbs and Job). He remarks, however, that the melodies alluded to have not been preserved. In ancient ritual books, two styles of singing, are indicated by the accents (Zunz, *Die synagogale Poesie des Mittelalters* i. 1855, § 115), but we have no definite knowledge in regard to them, and the entire theory of accentuation, is obscure and open to controversy. We are only sure, that the accent did not simply indicate the emphasis and division of sentences; but referred also to the tones in which they were to be delivered, and furthermore that the metrical accents were from the most ancient time, different in figure and position from those of the other twenty-one sacred books. A representation of the later system is given by Heydenheim, in the Hebrew book, *Mischpetê ha-Tedmim*, 1808, full of important information drawn from Jewish grammarians. S. Bär, rendered a similar service with reference to *metrical accentuation* in the Hebrew work, *Thorath Emeth*, 1852. He has furnished also an independent treatise, important on all questions of accentuation, in an appendix to Delitzsch's *Comm.* ii. 477 f. But while we may infer from the names of the several accents, which refer for the most part to their intonation, yet sometimes to both this, and the figure, their musical significance, yet the ancient metrical modulation is still unknown, and the investigation of original sources, gives us but a fragmentary knowledge of the intonation of a few metrical accents. To this connection belongs, the distinction referred to the Rabbis Acha and Mocha, between the Babylonian and Tiberian systems of accentuation. which although referring to but a few points, have yet been connected with other differences between Oriental and Occidental Jews. Upon these matters the influence of the Sect of the *Karæans* becomes more and more apparent. Cf. besides the references to later discoveries in Delitzsch's *Comm.* ii. § 519 f., especially J. Fürst's *Geschichte des Karärthums bis* 900 *der gewöhnlichen Zeitrechnung*, 1862. Jost (*Geschichte des Judenthums und seiner Sekten*, 1858, ii. 336) had previously pointed out the peculiar methods of employing these accents, in singing the Psalms, Proverbs, Ecclesiastes, and Song of Sol. It is still uncertain, however, whether the Occidental chanting of the German and Polish Jews, or the Oriental style of the Jews of Italy and Spain, have preserved most accurately their original character. The assumption of Haupt (*Sechs Alttestam. Psalmen mit ihren aus den Accenten enzifferten Singweisen*, 1854) that the accents are numerical signs to be combined with the Hebrew letters, furnishing in the series of tones thus given, the original melody, is highly improbable. It is, moreover questionable, if the present accentuation represents any more than the style of delivery at the period of the Herodian temple; not to speak of the earlier method. It may be conjectured, that the style of singing was formerly more diversified, than that which is indicated by the present accentuation. The Jewish traveller Petachia, of Regensburg, in the 12th century states (*Literaturblatt des Orients* iv. 541) that in Bagdad (where Benjamin of Tudela in the same century, also found a peculiar style of singing Psalms with musical accompaniment) there were several traditional melodies, yes several for particular Psalms. The Rabbis, also, frequently refer the numerical references contained in several superscriptions, *e. g.*, Pss. vi. xii. xcii. to the number of its melody. The conjecture of Gerberti (*De cantu et musica sacra*, 2 *vols.*, 1174), *et al.*, is especially worthy of attention, comp. Saalschütz (*Geschichte und Würdigung der Musik*, 1829, S. 121)

Isaiah or the Psalms of David been written in the classical measure or our modern rhymes, they would have fared as ill at the hands of the translators. They must have remained untranslated till some man of genius arose to execute a metrical version, which would have been but a paraphrase after all. As the case stands, David and Isaiah may be transferred, without material loss, into any language by any scholarly pen. Not only their sense, but their manner and the characteristic felicities of their style, are reproduced, not unfairly, in our Authorized English Version."—C. A. B.]

and Ferd. Wolf (*Ueber die Lais, Sequenzen und Leiche,* 1841, S. 285), that the eight so-called Church tones of the *Gregorian* chants, have preserved the remnants of the ancient temple song. The Jewish tradition, was simply a further development, under the influence of Grecian musical instruction, *cf.* § 13. Not only are eight musical accents frequently alluded to, by the Rabbis (*neginoth*), but the eight Church tones, are to be found in the Armenian Church (Petermann in *Zeitschrift für die d. morg. Gesellsch.* V. 368 f.), and a kindred style of singing also in the Greek Church. Ewald and Hupfeld, in their praiseworthy efforts to represent scientifically, the difficult and obscure doctrine of accentuation, and to deduce it from one leading principle, are agreed in this;—that the accentuation was neither purely logical nor purely musical, but of a rhythmical character, every masoretic verse forming a rhythmical period, whose members were marked by a rising and falling inflection. They disagree however in this, that Hupfeld regards the rhythmical period as double, *i. e.*, consisting of a rising and falling inflection, and proceeding from this basis to a still farther dichotomy, while Ewald regards them as progressing in three movements, each growing more difficult than the preceding, until the course is ended. Ewald suggests a special scheme of poetical accentuation in which the falling inflection occurs in the middle of the verse.

§ 11. THE LITURGICAL RENDERING OF THE PSALMS WITH MUSIC.

The frequent use in the Psalms of words signifying to play (often with the name of the instrument) points, apart from the testimony of the superscriptions, (*cf.* § 12), to the fact that the rendering of the Psalms was with musical accompaniment. The frequent occurrence of strophaic members, with refrains, points in like manner to their rendering by choruses or even with the dance (Hupf. iv. 440). The oldest reference of this kind is found in Exodus xv. 20, Judges xi. 34. The division of entire Psalms, however, into responsive choruses by Nachtigall (*Gesänge Davids und seiner Zeitgenossen,* 1797), and others, is unhistorical. The chorus repeated only the refrain, *vid.* Pss. xlii., xliii. It appears, nevertheless, from the description of the Book of Chronicles, associated with isolated statements in the Psalms themselves that the liturgical singing was *antiphonal,* even during the period of the first temple, *cultivated* by persons specially *appointed to that office,* and led, if not exclusively conducted by the *Levitical singers,* accompanied by the *music of the priests.* These arrangements were based essentially upon usages introduced by David, 1 Ch. xxv. 2; which were preceded only by the regulations in Num. x., for the use of two silver trumpets to be sounded by the priests. The leading instrument which marked the time was the *cymbal, zalzal* in the Talmud *zelazal,* referred to in 2 Sam. vi. 5, as one of the sacred instruments. These can scarcely have been the clapping castanets (Pfeifer, *Ueber die Music,* p. 54), but the *ringing cymbals* (Septuag. κύμβαλον) of which there were two kinds, Ps. cl. 5, the clear-sounding and the dull-sounding (Ewald, *Jahrb.* viii., 67 f.). *Harp-playing* was often employed *minnim,* Ps. cl. 4; perhaps also xlv. 9. The highest part was led by the *nebel* (νάβλα, ναῦλα, ψαλτήριον) indicating, it may be, the *lyre,* xcii. 4, which Josephus tells us, in his Jewish Antiquities, had twelve strings, and was played with an ivory plectrum, in distinction from *nebel, asor,* or simply *asor,* the *harp* of ten strings, which was played with the hand, 1 Sam. xvi. 23, xviii. 10, xix. 9. The lower part was played upon the *cither, kinnôr* (κινύρα,κιθάρα), an octave lower (1 Chron. xv. 21). The straight metallic *trumpets* were especially prominent as wind instruments, *chazozrah* (σάλπιγξ), whose number, according to 1 Chron. v. 12, amounted to 120; then came the crooked *rams' horns, shôfar* (σάλπιγξ κερατίνη), Pss. lxxxi. 4, xcviii. 6, cl. 3; probably identical with *queren*=horn, Jos. vi. 5; finally the shepherd's flute or *reed-pipe,* *'ugab,* cl. 4, which was also called *chalîl,* probably a hollow reed, *vid.* Hupfeld on Ps. v. 1; Delitzsch on Gen. iv. 21. Their use during the period of the first temple is established by Is. xxx. 29; *comp.* 1 Sam. vi. 5; 1 Kings i. 40. The chief instrument which accompanied festal dancing was the *tof* (τύμπανον) Arabic *duff,* whence the Spanish *adufe* through the Moorish, the *hand-drum* or tamborine, cl. 4, *cf.* Ex. xv. 20. The *menaannim* (Vulg.: *sistra,* Luther: *Schellen*), alluded to in 1 Sam. vi. 5, in the bringing back of the ark of the covenant, were bended rods of iron, hung with loose rings, which rattled on being shaken. Likewise mentioned but once, 1 Sam. xviii. 6, are the *schalischim, i. e.*, triangles (Luther erroneously, "violins"). It is

doubtful whether we may infer from the expression "in the full choir," xxvi. 12; lxviii. 72; that the song was partly sung by the *congregation*. Such a reference is favored rather by 2 Chron. vii. 3, while Jer. xxxiii. 11, Ez. iii. 10, certainly refer to certain responses. With respect to the amen, *vid.* 1 Chron. xvi. 36, (*cf.* Ps. cvi., the concluding doxology), Nehemiah viii. 6, (*cf.* Judith xiii. 25). But this has already brought us down to a late period.

At the time of the second temple the congregation responded *amen* to the Levites, who sung the Psalm for *every day of the week*, with the accompaniment of music (*cf.* § 5). According to the tradition of the Talmud, a sign was given upon the cymbals, whereupon at least twelve Levites, standing upon the broad step (*dûkhan*) of the short stairway leading from the place of the congregation to the outer court of the priests, at the conclusion of the morning prayer, while the officiating priests poured out the wine offering, and playing together upon nine cithers, two harps, and one cymbal, began the Psalm to be sung, while the younger Levites not joining in the singing, stood at the feet of the older Levites, strengthening the music with their instruments. By the side of the latter stood also the Levitical boys, who represented the treble. Two priests who stood at the right and left of the cymbal-players, and appear to have accompanied the singers with trumpets during the period of the first temple, (2 Chron. v. 18, vii. 6; xxix. 26 f.), indicated the pauses of the song with nine blasts of the trumpet, at the time of the second temple. Lightfoot distributed the latter (in his *Ministerium templi Hierosol.* c. vii. § ii.), following Maimon., between three divisions of the song. Grätz on the contrary, (*Geschichte der Juden*, iii. 116), interposes them between nine divisions of the song, and that only from the Hasmonæan period. The people fell down in adoration between these pauses of the song, Lev. ix. 24, 1 Kings xviii. 39; *cf.* Herzfeld (*Geschichte* iii. 164 f.), who alludes to the gradual omission of the priestly trumpets from the Levitical music, and conjectures that the people frequently raised a shout of joy (*terna*) which is indicated by the word *simcha* (1 Chron. xv. 16; 2 Chron. xxix. 30, and elsewhere frequently), and thus only does Num. x. 10 become intelligible.

In the *hallel* and some other Psalms, the congregation joined in the singing after the first sentence, which it *repeated*, and after the second sentence, with the *hallelujah*. The rendering of the hallel was predominantly recitative.

The *daily Levitical call of prayer*, taken from Ps. xliv. 24, was not accompanied with music at the time of the Maccabees, nor the priestly blessing, Num. vi. 24-26, with which Psalm lxvii. begins, which was sung in the temple at the close of each morning service, in such a melodious manner that the name of God (of twelve letters) was lost in the sound of that in four letters, which was sung by the other priests (*vid.* Delitzsch, i. 487).

The *first fruits*, on the other hand, were brought to the temple mount with the *music of the flute*, which began when they were carried up in baskets, Ps. xxx. The *hallel* was accompanied by a flute, with a reed for a mouth-piece, and indeed before the altar, on twelve days in the year, namely, on the 14th of Nisan, at the killing of the Paschal lamb; on the 14th of Ijjar, on the killing of the subsequent Paschal lamb; on the first and seventh days of the Passover, and on the eight days of the feast of Tabernacles. On the first day of this feast, at the *rejoicing* in the *drawing of the water*, the type of Pentecost, the Levites performed, standing upon the semi-circular stair-case of fifteen steps, leading from the court of the men to that of the women, but probably not previous to the time of Herod's temple, while two priests stood above in the Nicanor gate with trumpets. Concerning the dancing which was then conducted with the swinging of torches and with responsive songs, *cf.* Delitzsch, *Zur Geschichte der jüdischen Poesie*, 1836, S. 193 f.

In the temple of Herod there was an *organ*—a real wind organ with a hundred different tones, whose thundering sound, according to Jerome, could be heard beyond the Mount of Olives, *cf.* Saalschütz, *Archäologie*, i. 281.

§ 12. THE CONTROVERTED MUSICAL EXPRESSIONS IN THE PSALMS.

There are a few expressions in the body of the Psalms, which can scarcely be applied to anything other than their musical execution. This is in many cases established, even when their definite significance is a matter of question. Only a few are free from obscurities. Of those whose meaning is questionable we may mention:

1. *Selah.* The word occurs seventy-one times in the Psalms; and three times besides in Habakkuk.* It stands generally at the end of a strophe, yet sometimes in the middle. It does not follow from this, however, that it belongs to the text, and should be translated "ever" or "forever," (Chald., Aquil., Symm. Jerome). The word stands by itself, however uncertain its vocalization, and however contestable its origin and significance may be. In the *Cod. Sin.* it stands always in a separate line, and is written in red characters. The expression of Justin Martyr (against *Trypho*, c. 37) that the word in question in the lxvi. Ps. stands ἐν διαψάλματι points to such a position, as if a division were indicated thereby. In the *Apocryphal Psalter of Solomon*, also xvii. 31; xviii. 10, judging from the translation διάψαλμα, it had the same position as in the Septuagint. The word is, not, however, a syntactical designation, = section, as Pfeifer following the Arabic supposes, (*Musik der alten Hebr.* S. 17); but it is a *musical* term. It is most probably to be derived as Kimchi suggests, from *Salal*=lift up, not an imperative, however, "up!" "on high," which Ewald applies to the strengthening of the tone=loud: and supposes, at the same time, the cessation of the song ordinarily accompanied with softer, gentler music. Kimchi, Forkel (*Geschichte der Musik* i. 144), Herder, and Gesenius in his Lexicon, refer to a repetition of the melody in a higher key. Böttcher (*Ideen zur hebr. Wortforsch.*) translates it, "cease! stop!" regarding it as indicating a pause. In view of Ps. ix. 17, it is rather to be understood as a noun, *elevatio*, and to be referred to the *instruments*. The word calls for a *stronger application* of musical means (Delitzsch, *forte*) especially from the choir of priests, with their long trumpets, (represented on the triumphal arch of Titus at Rome) standing opposite the singers' stage, in connection with the loud sounding of harps and cithers from the choir of the Levitical orchestra, (Sommer, *Bibl. Abh.* i. 1-82). Böttcher has also since translated it "playing with full power" (*De inferis*, i. 198). The derivation which Gesenius proposes in the *Thesaurus* (following Rosenmüller) from a word which signifies to keep silence, but which refers only to the cessation of the song, and the commencement of the harp-playing, has less to recommend it. We must entirely reject the assumption that this word contains an abbreviation of the initial letters of three words meaning sign to change the tone, and likewise the view which discovers here a summons to the singers to "return above,"=towards the beginning, *i. e.*, *da capo*. Hitzig, after the Arabic, refers the word to the bending of the body in prayer.†

2. *Higgajôn.* This word is associated with *Selah* in Ps. ix. 17, where the Septuag., Aquil., Symmach. translate ᾠδὴ διαψάλματος as if they had read it *hegjôn*. In Ps. xcii. 4, on the contrary, it is connected with musical instruments, describing their *tone*, however, rather than the instrument; yet not as roaring music (Gesenius, De Wette), but as a *summons to harp-playing* (Delitzsch), for the etymology only points to the meaning "to hum," (Hupfeld). The same word may also mean "to think," *e. g.*, Ps. xix. 5, in connection with *libbi*. Hengstenberg for this reason assumes that there is in Ps. ix. 19 a summons to *meditation*, during the cessation of the music; and Hitzig finds the bowing of the head prescribed, associated with meditation, and hence somewhat protracted as in the silent use of the Lord's prayer. Keil interprets it=*piano*.

3. *Lamenazzeach* is found in fifty-five Psalms and in Hab. iii. 19 at the beginning of the superscription. Ps. lxxxviii., where two superscriptions are joined together, constitutes only an apparent exception. The word is composed of the sign of the dative and the partic. Piel of a verb, whose original idea is "to be strong;" in Piel, "to overpower;" or according to Ewald "to be pure, perfect;" in Piel "to put anything in a perfect condition, to arrange, to have the supervision over something;" hence the construction with עַל, or, as with all verbs of ruling and leading with בְּ. Both derivations point to a *leader or master*, and more especially according to 1 Chron. xv. 21, to the *temple music*, and the word is generally connected

* [Of the thirty-nine Psalms in which this word occurs, twenty-eight have musical superscriptions, and all are ascribed to persons known for musical gifts, as well as for poetical endowments, *i. e.*, David, Asaph, Ethan, Heman and the sons of Korah.—J. B. H.]

† [For an admirable discussion of this subject, *vid.* the art. *selah* in Smith's *Dict. of the Bible*, by W. A. Wright. There has as yet been no satisfactory solution of this subject. It is certainly a musical term not belonging to the text proper, and this is all we know about it.—C. A. B.]

with such "leading" or "conducting" as was entrusted to the Levites. The dative designates him either as the Author of the musical accompaniment of those songs, (Olsh.); or, better, as the leader of the *choir*, to whom the song thus designated was given for liturgical use, who was either to *execute* it himself, or to exercise the choir in singing it (Saalschütz, Delitzsch), *cf.* 1 Chron. xv. 21, with v. 19. The interpretation of the word as an infinitive= to lead the choir (Chald., Luther), is not grammatically admissible. Some expositors, following the Syriac, regard the radical meaning to be that of "brightly shining," and thence, through the intermediate conception "shine upon," derive that of "distinguishing oneself," and hence the signification mentioned above. Herzfeld (*Geschichte* i. 415) interprets it: "A bright sounding song," and supposes it to refer to the person who was to sing it *solo*. The translation of the Septuagint, εἰς τὸ τέλος, indicates according to Theodoret; that the Psalms so designated are to be sung, at the *final time* when that which is foretold in them should be fulfilled. The Talmud *Tract. Pesachim* 117 *a.* takes the same view, and Hilarius' interpretation is similar, at least, since he indicates by the title *in finem*, that he understands the Psalms so characterized as prophetic, since they must necessarily contain the absolutely perfect doctrines, and the types of eternal good things.

4. *Binginôth*, follows the word just considered in Pss. iv., liv., lv., lxvii., lxxvi. It was probably inserted according to Delitzsch, before the leading title, which designated the class to which the Psalm belonged, and the author, by the hand of the musical director of the Temple. For this expression indicates "with the *accompaniment*, xlix. 5, of *harp-playing*" rather than "with string instruments." Ewald supposes it to depend upon the following למנצח and at present adopts the interpretation (*Die Dichter*, i. 251): to the leader of the musical instruments, and more specifically of "the harps," that is of the temple music. Hupfeld regards this connection as possible, while Delitzsch contests it on account of Hab. iii. 19. Hitzig also translates it, "to the leader of the harp," which the parallel expression *ál negînath* Ps. lxi. might seem to favor. It is ordinarily taken as *status construct.* which is regarded as standing for the *absolute*, or is supposed to require the pointing of the plural (*oth*), which is purely arbitrary. Hengstenberg accordingly joins this word to the following and translates "To the leader of the harps of David." But the termination *ath* is rare in Hebrew, and the prevailing feminine form in the Phœnician (Gesenius, § 80 *Anm.* 2 *a*). This expression therefore decides nothing. It may mean "upon stringed instruments." The opinion, that the technical expression above continually and inaccurately translated, ἐν ὕμνοις, by the Septuag. contains the beginning of a model song, is scarcely probable.

5. *El-hannechilôth*, follows the expression *lamenazzeach* in Ps. v. The Septuag., refers it to the contents of the Psalm, translating it, ὑπὲρ τῆς κληρονομούσης, which is followed by the Vulgate and Luther in the translation, "For the inheritance." Among the recent expositors Keil translates it, "In reference to the inheritance;" Hengstenberg, who adopts the *adj. pass.* translates "That which is inherited,—possessed;" in the plural "the possessions, the lots," and in fact those of the righteous and sinners. A musical significance, however, is suggested by the position of the words. Now the flute, as a hollow reed (Hupfeld) is called *chalîl*, and its use in the service of the second temple cannot be doubted, *vid.* § 11. It is not to be translated, as many modern commentators, following the Chald. have done, "for flutes," but for "flute playing" (Delitzsch); hence *el* is added (Redslob) and not *ál*. In answer to the objections of Ewald and Hengstenberg, Hupfeld remarks that the flute occurs among the instruments of sacred song of the sons of the prophets 1 Sam. x. 5; and again at the anointing of Solomon 1 Kings i. 40, and on the festal pilgrimages, Is. xxx. 29; and the possibility of their earlier use in the temple music is not to be contested. Saalschütz (*Archäol.* i. 280), erroneously refers to Ps. lxxxviii. 7, as an example. But a more recent Jewish commentator referred to by Delitzsch, regards it as the first word of a song of the bees, according to which melody this was to be sung.

6. After *lamenazzeach*, in Ps. xxxix., follow the words *lîdîthûn*=to Jeduthun, Septuag. Ἰδιθοὺν. The form with *ith* for this proper name is found in 1 Chron. xvi. 38; Nehem. xi. 17; yet, in every case, with the *q'ri* of the fuller form *ûth*. The words *ál-jedûthûn*, Ps. lxii., *ál-jedîthûn*, Ps. lxvii., are to be explained with reference to this. Maurer's remark on the superscrip-

tion to Ps. vi., that all the titles introduced with *ăl* contain the name of an instrument, is without foundation. The preposition *ăl* stands before the model after which something is patterned or sung, in the Syriac also, *vid.* Eichhorn in *Jones, Poes. Asiat. Comment. præf.* xxxii. The name of an instrument, therefore, is not given here, as Gesenius and others, following the Rabbis, have maintained; but the chorister of David, 1 Chron. xvi. 41 f.; xxv. 1 f.; 2 Chron. v. 12, who appears, however, to have received the name Jeduthun, only after his appointment in Gibeon, 1 Chron. xvi.; while this is undoubtedly the same person who in 1 Chron. xv. is called Ethan. It is therefore the name of the one to whom the practice of the song was entrusted (Delitzsch), or the name (2 Chron. xxxv. 15; Nehem. xi. 17) of the family of Jeduthun (De Wette, Keil, Hitzig) as that of a choir of singers, to whose leader the Psalm in question was assigned for liturgical use.

7. *'Al-haggittith.* This, the superscription to Pss. viii., lxxxi. and lxxxiv., according to some (*vide* Michael. *Suppl. ad lex. Hebr.*), signifies a song sung at the treading of the grapes. The Septuag. ὑπὲρ τῶν ληνῶν, favors the interpretation. The contents, however, although of a joyous nature, do not harmonize with such an interpretation. Redslob translates it: "for playing on stringed instruments." This derivation is, however, forced. The majority take it as the *adj. fem.* of the name of the town of Gath; not Gath-Rimmon, in the tribe of Dan (Chald., De Wette), but Gath of the Philistines. There is a difference of opinion, however, whether to refer it to an instrument from that place (Chald.) or to a kind of tone and melody (Forkel i. 1 ff.).

8. *'Al-haschemînîth,* Septuag., ὑπὲρ τῆς ὀγδόης, the superscription of Pss. vi. and xii. cannot mean, as is generally assumed, that the song was designed to be played upon an instrument of eight strings. It can only refer, philologically, to something arranged according to the number eight. To this, a tone is more appropriate than an instrument. In considering 1 Chron. xv. 21, the choice of the base tone, the octave, that is, the base voice, seems to be recommended (Gesenius, Delitzsch, *et al.*). The tone of both Psalms and the contrasted expression in Ps. xlvi. seem to favor this interpretation.

9. Ps. xlvi., namely, is to be rendered *ăl ălamôth.* According to 1 Chron. xv. 20, this designates the higher part; "*maiden-like style.*" It is certainly not to be translated with Böttcher (*De inferis,* p. 192), *ad voces puberes,* instead of *ad puellas puberes* for the sake of obtaining the expression, tenor voice. But we may be justified in supposing it to refer to the real soprano voice, since Ps. lxviii., at least, alludes to damsels who played upon timbrels at the temple festivals. But we cannot interpret it "youths," like the Arabic translation of Saadia (comp. Haneberg on this transl., S. 47). We may think, with Delitzsch, that the compass of the tenor voice extends into the soprano, and that the singers were of different ages—some as young as twenty years, and that the Orientals, including the Jews, were fond of the falsetto voice. Delitzsch introduces from the Mishna, Tr. *Erachin* 13 *b*, the statement, that while the Levites sang to the string instruments, their boys, standing at their feet beneath the pulpits, joined in their song, thus adding to it the harmony of higher and lower voices. Certainly the passage in the Chronicles excludes the supposition of "a musical instrument," which Simonis, in his lexicon, conjectures to have been the Phrygian flute of boxwood. But we are not confined by the Septuag., περὶ κρυφίων, to the derivation from *ălam*=to hide, which led the older expositors to the thought of a "still, gentle style." Forkel, i. 142 compares it to the maiden-like style of the chief singer.

10. In the superscription of Ps. ix., *ăl-mûth labbên,* many recent commentators, following Gesenius, have found simply a corruption of the word just explained. The fact that in many manuscripts, as also in xlviii. 15, the first two parts of the expression are written as one word, and that the Masora does not decide the matter, while most of the old translators have so understood it, although with different renderings, are the grounds on which this view rests. The Septuag. ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ, Vulgate, *pro occultis filii.* Similarly the Arab. and Ethiop., *De mysteriis.* M. Heidenheim (*Deutsche Vierteljahresschrift für engl. theol. Forschung und Kritik, Nro.* viii., 1865, S. 470) traces this translation to an old Midrash, for Jalkut ii. 613, after alluding to the two readings, here considered, translates it, "The secret (sins) which the son commits and the day of atonement expiates." The derivation from

ālam=to conceal, is likewise at the basis of this view. Aquil., on the contrary, νεανιότητος. Theod. and the five Greek translations ὑπὲρ ἀκμῆς think of "youth" and "youthful vigor." Similarly a *pesikta* in Isaki, according to Hupfeld. Luther also "of beautiful youth;" Ewald: "The son has youthful vigor. Viewed in this sense, the word following is most naturally taken as a *proper name*, especially as among the Levites, 1 Chron. xv. 18, which sang v. 20 to *Nibla āl ălamôth* a *Ben* is introduced. According to the present Masoretic reading only the *words of an ancient song*, in the style of which the Psalm was to be sung, could be suggested. Grammatically the translation "to the (song), die for the son" is most appropriate, which many expositors understand as referring to the martyrs, or "to the (song) dying to the son"="death of the son" (Symmach., Jerome), or "to the (song), die, expire" (Hitzig). Most of the Rabbis translate it "on the death of the Ben," which to Kimchi suggests the Levitical singer, already referred to; the other Rabbis find here the name of a hostile prince. Some, following the Chald., take *ben*=*bên*, and understand it as referring to Goliath, who is called, 1 Sam. xvii. 4, 23, *Isch habbenim*=champion. Some, however, translate it, on the death of the son, referring it either to the death of Absalom, or to that of the Messiah. A few only understand by it "an instrument," or like De Wette and Winer, the name of a melody. On the assumption of an intentional displacing of the letters, Grotius, following a few Rabbis, mentioned by Isaki and Kimchi (whose views, however, are contested by them), refers it to the death of Nabal, 1 Sam. xxv. 38. Hengstenberg formerly assumed Nabal to be equivalent to "fool," and to contain also, as a typical prophecy, according to 1 Sam. xxv. 26, an allusion to that Nabal. Delitzsch remarks, "If we give up the traditional pronunciation, the song may have treated of the death of the miserly Laban; or it may have begun Death makes clean.'" But why must the traditional pronunciation be regarded as false? Heidenheim explains it, from 1 Chron. xv. 20, and assumes it to have been a corrupt reading of the genuine על עלמות נבל (ים).

11. *'Al-ajjeleth haschachar*. This the superscription of Ps. xxii. cannot possibly designate an instrument (Maurer). Its sense is (upon or) "to the tune of the hind of the dawn." The translation of the Septuagint ὑπὲρ τῆς ἀντιλήψεως τῆς ἑωθινῆς, Vulgate, *pro susceptione matutina*, rests upon its having been confounded with אילות, v. 20. The Midrash discovers in it a symbolic reference, and points to the Song of Solomon ii. 8, and also the Chald. Targum, which refers it to the "lamb of the morning sacrifice," when the watcher, mounted to the pinnacle of the temple and cried "the first beams of the morning shine." Luther also gives it a symbolic interpretation (of the hind which is early hunted) and refers it to Jesus, who was taken in the night and led before the high council. Hengstenberg also discovers in the hind, the picture of persecuted innocence, and in the dawn finds an allusion referring us to v. 20, and v. 2, as figurative of the prosperity which follows immediately after adversity;—in this case to the resurrection of Christ at early dawn. Most of the expositors, nevertheless, following Aben Ezra and Calvin, assume that it referred either to the name of a certain kind of tone or to the first word, or, at least, the catch-word of a song, to the melody and rhythm of which the Psalm was to be sung and which may have been selected on account of a correspondence with its contents or expression. Nevertheless, the "hind of the dawn," is not the "hind *Dawn*" which is chased, like a frightened deer by the sun, the huntsman (Olshausen); nor "the morning star," (Kimchi) but the dawn which precedes the early light, whose first beams are compared to the horns of a hind. Comp. David Löwy's *Wörterbuch des talmud. Hebr.*, 1845, S. 33.

12. The words of the superscription to Ps. liii. *āl machalath*, (to which are added in Ps. lxxxviii. the words *leannôth*=to sing, Ex. xxii. 18; Is xxvii. 21), are *not to* be explained by altering the pointing, "upon flutes" (the majority); nor, following the Arabic, "a song for stringed instruments" (Gesen.); rather likewise after the Arabic, "in a tardy manner"=*piano* (Hitzig). Delitzsch, appealing to Ex. xv. 26, regards *machalath*, as either the name of an *elegiac* tone, or the first word of a popular song of lamentation (according to Ewald, a very ancient song of contrition). Keil also supposes it to be the designation of a song, of which Ps. liii. is the translation, "concerning sickness," with the addition, in Ps. lxxxviii.

referring to the trial. Hengstenberg gives the same translation, (and the etymology allows of it),but refers the superscriptions not to the catch-word of other songs, but to the contents of the Psalms themselves. He regards the expression "sickness" in Ps. liii. as symbolical of spiritual sickness, Ps. lxxxviii. (to be closely associated, in his view, with Psalm lxxxix.) as a designation of severe suffering, in which comfort was secured, through the praise of God. No use can be made of the Septuag. translation ὑπὲρ Μαελὲθ τοῦ ἀποκριθῆναι.

13. The superscription *ăl Shoshannim* of Pss. xlv., and lxix., like *ăl shûshan'eduth* of Ps. lx. and *el schoshannim'eduth* of Ps. lxxx. is referred by many to a lily-shaped instrument (De Wette); by others to a hexachord, of the shape of a turtle (Eichhorn, in Simon *Lex. hebr.*). The recent expositors however, refer it to well known songs designated by catch-words—thus to "the song of the lilies," "the lily of the testimony;" and "lilies are witnesses." Ewald translates it "like lilies,"—*i. e.*, pure, and innocent is the Law. Hengstenberg finds here a symbolic designation of the lovely bride, alluded to in Ps. xlv. This, however, does not accord with the contents of other Psalms thus designated, and is also, unnecessary, from the fact, that Ps. xlv., is also designated *shîr jedîdoth, i. e.*, "the song of loveliness" (Aquil. ᾆσμα προσφιλίας), or "song of the beloved," so that beloved persons (Olshausen, like the Septuag. ᾠδὴ τοῦ ἀγαπητοῦ), or beloved objects (Delitzsch), are the contents: or, as a song of love (Ewald, Hitzig) or a bridal song (Luther); yet, certainly not in a worldly erotic sense, since the same superscription marks also a Korite Psalm, which is also, designated as *maschal.* It is particularly this statement, connected only with this Psalm (in the Septuag. εἰς τὸ τέλος ὑπὲρ τῶν ἀλλοιωθησομένων, departing entirely from' the text), which the superscription under consideration, does not touch at all. Luther puts always erroneously "roses" in place of lilies. His translation of Ps. lx. however, "of a golden band of roses to instruct" refers to a rose-shaped ornament for the head, which patrician women and maidens (noble women) wore (*vid.* Bake), and which David is supposed to have employed as a symbol of his well organized government. In Ps. lxxx. the words are separated by *athnach;* and instead of על we have אל. Hupfeld and Hitzig therefore join *'eduth*=testimony, with the following words "of Asaph." Hengstenberg thinks of the Law, as the way of attaining salvation, the loveliness of which is referred to in the preceding words.

14. *'Al jônath elem rechokîm.* This superscription of Ps. lvi. has been generally regarded, since the time of Aben Ezra, as the beginning of a song, to the melody of which the Psalm was sung and has been translated to the (song) "the dove of silence" (dumb dove) among the distant ones; namely: either men or places; but with a change of pointing as proposed by Bochart, to the song of "the dove of the distant Terebinth." Many, however, from the earliest times, have referred these words symbolically to the contents of the Psalm, and understood them either of David (Aquil., Jerome, Kimchi, Calvin) with reference to his flight before the Philistines; or of his despised race (Symmach.); or of the exiled Israelitish people (Alex., Chald.). Knapp refers the words to the contents, but departs from the original in his translation: "On the oppression of foreign princes." He reads *elim* Ex. xv. 11. Hitzig adopts the pointing אֵלִם taking it as a transposition of לְאֹם, and translates: "Dove of people in the distance." Septuag. ὑπὲρ τὸν λαοῦ τοῦ (ἀπὸ τῶν ἁγίων) μεμακρυμμένου.

15. Finally the words *al taschcheth*="spoil not" are found in three Davidic Pss. lvii., lviii., lix., and in the Asaphic Psalm lxxv. They are taken by most commentators, since the time of Aben Ezra, as the beginning of a song, in the key of which, or after the melody of which, it was to be sung. Still in that case, we should have to assume that *al* or *ăl* was omitted, for the sake of euphony, or syntactic smoothness. Others, following the Chald. understand the words, either as the motto or the epitome of the Psalm and regard it as a maxim, which David had at this time especially laid to heart. Cocceius adds also, that David, when he afterwards wrote out this Psalm left it to the Church and believers of all times, that they also might employ it in the midst of opposition and persecution. Hengstenberg finds the basis of this maxim in Deut. ix. 26, and its echo in 1 Sam. xxvi. 9. Hitzig supposes the author of the superscriptions to have referred directly to the latter passage. J. H. Michaelis associates as also parallel to this, Ex. xviii. 28; Is. lxv. 8. But the occurrence of the same words

decides nothing. It must be admitted, on the other hand, that the opinion which has become current under the sanction of Aben Ezra, is with this, as in the case of other superscriptions, nothing but hypothesis.

§ 13. THE LITURGICAL USE OF THE PSALMS IN THE CHRISTIAN CHURCH.

As in general the Divine service of the temple and the synagogue were the models of the earliest ordinances and usages of the Christian Church (comp. Vitringa *De synagoga vetere*) so with respect to the singing of Psalms this is especially clear. The transition was all the more natural. since the example of Christ and His apostles, Matt. xxvi. 30; Acts xvi. 25; Rom. xv. 16; 1 Cor. xiv. 15 sq. 26; Eph. v. 19; Col. iii. 16; James v. 13; to which Augustine appeals expressly (*Epist.* 119) to prove the necessity of Psalm singing, must have already prepared the way for it.

In the responsive chants of the Christians to which Pliny alludes (*Ep.* x. 98), and the songs of praise and spiritual hymns to which the older church writers frequently refer, in connection with Psalms (as Paul had done, Eph. v. 19; Col. iii. 16), we are, at all events, to recognize an allusion to newly composed songs, simply resembling the Psalms—the models and beginnings of the later church songs. Cp. Eusebius, H. E., v. 28. Apart from the question whether such hymns are alluded to in Eph. v. 14; 1 Tim. iii. 16; 2 Tim. ii. 11; Rev. iv. 11; v. 9, 10; vii. 12; xi. 15-19, there are frequent allusions to original hymns, called ἰδιωτικοὶ ψαλμοί, which are by some (Rheinwald, *Kirch Archäologie*, 1830, § 270, Anm. 8) declared equivalent to apocryphal Psalms. They designate, at any rate, songs which had come to be used in public worship, but were not entirely free from suspicion, since the council of Laodicea, *Can.* 59, in the year 365, prohibited their further use in the church, and later councils also at least limited and regulated their use. This was particularly the case at the fourth council of Toledo, A. D. 633, *Can.* 13, in opposition to the rigorism of the *Conc. Bracarens.* i., A. D. 563, *Can.* 12, which had ordained "*ut extra psalmos vel canonicarum scripturarum,* N. and V. T. *nihil poetice compositum in ecclesia psallatur.*" Cp. Fr. Armknecht, *Die heilige Psalmodie*, 1855, S. 60 f. Zacharias' song of praise, Luke i. 68 f., on the contrary, continued to be used in public worship, as likewise that of Mary, Luke i. 46 sq., that of the heavenly host, Luke ii. 14; the angelic greeting Luke i. 28; and Simeon's words of leave-taking, Luke ii. 29; likewise the Trishagion, Is. vi. 3; the song of Moses, Deut. xxxii.; his song of praise, Ex. xv.; Hannah's song of praise, 1 Sam. ii.; the song of thanksgiving, Is. xii.; Hezekiah's song of praise, Is. xxxvii.; Habakkuk's prayer, Hab. iii., and the song of the three men, Dan. iii. *Cp.* Bona, *De divina psalmodia ejusque causis, mysteriis et disciplinis*, 1643, cxvi., § 13. It is, however, quite as certain, that individual Psalms were not only so extensively in *private* use, that psalm-singing could be heard everywhere from the laborers in the field and garden (Jerome, *Ep. ad Marcell.*), in the house (Tertul. *Ad uxor.* ii. 9); at meal-times (Cyprian, *Ep. ad Donat.;* Clemens Alex., *Pæd.* ii. 4; Chrysost. *in Ps.* xli.); at morning and evening prayer (Ambros., *Hexæm.*, v. 12; *De jejun.*, 15; Clemens Alex., *Pædag.* ii. 41; Chrysost., *Hom.* 1 *de precant.*), and from the lips of martyrs (Augustin, *De civ. dei* 18, 52; Rufin., *Hist. eccl.* 1, 35; Theodoret, *Hist. eccl.* 4, 10); but their use in *public worship* was regulated from an early period, and they were employed to a wide extent. *Cp.* Th. Harnack, *Der Christliche Gemeindegottesdienst*, 1854, S. 221 sq., and Ludw. Schöberlein, *Ueber den liturg. Ausbau des Gemeindegottesdienstes*, 1859, S. 22–29.

Even in the *Peschito* there are found liturgically marked passages, six of which correspond to the masoretic *Sedarim*, that is, arrangements, series, of which there are nineteen in all. According to these, the *whole Psalter*, "the heart of God" was sung through during the vigils preceding the festivals by the Syrian Church, which began almost all its public services with Ps. 41 (Fr. Dietrich, *De psalterii usu publico et divisione in ecclesia syriaca*, 1862, p. 8). To break the monotony of the singing, a decree of the *Conc. Laodic.* A. D. 365, *Can.* 17, ordained that prayers and the reading of the Scriptures should be introduced between the Psalms. Later, among the Nestorians, songs also were introduced. References to the prayers appropriated to the several Psalms are found in the manuscripts. The first prayer which preceded the Psalms with which the service began, was called the "foundation prayer." The

same name was thence transferred to every prayer preceding a new series of Psalms. In the recitation of the entire Psalter, such a prayer preceded each of the fifteen customary divisions. From this fact the division itself received the appellation *marmitho*="founding." Each *marmitho* was again separated into four sub-divisions or *subhe* (sing. *subho*), thus making, in all, sixty sub-divisions. *Cp.* Dietrich, in Delitzsch, *Comm.* ii. 475 f. Among some of the *Syrian* clergy, the custom had formerly prevailed of praying through the entire Psalter *daily;* as also among certain *Egyptian* monks. The time afterwards established for this devotional exercise was the *week.*

In the *Greek* Church likewise, the entire Psalter was prayed through every week, and was divided for this purpose into twenty καθίσματα, that is, sections, after which the congregation was seated. Each of these again fell into three στάσεις, that is, subdivisions, during the recitation of which the congregation was standing. In this case, likewise, sixty divisions arose, each one of which ended with the doxology after Rev. i. 6. This is manifestly modelled after the Syrian custom alluded to. At the beginning of the third century, twelve Psalms were usually sung at each public service. According to Athanasius (*De virginit.*), this began with the singing of the 63d Psalm, after each one present had offered a silent prayer of confession, whereupon the recital of Psalms proceeded, beginning at the point where it had ended at the previous service. Then followed biblical readings, originally without definite order, alternating from the Old and the New Testament. It was only afterwards that readings were first from the Epistles, and then afterwards from the Evangelists. Between these readings, a Psalm was sung (*Constit. apost.* ii. 57), usually a hallelujah psalm, and most frequently the 150th (comp. Alt, *Der christliche Kultus* i. 184 f, 210 f; Daniel, *Codex liturg.* i. 4).

In the *Æthiopic* Church the employment of the Psalms prevailed so extensively, that eminent women not only learned to repeat the whole by heart, but the instruction of youth was begun in it, and in Amharic the primary scholars are called *pueri psalmorum* (comp. Ludolf, *Comment. ad hist. Æthiop.*, 1691, p. 352; Dorn, *De psalt. Æthiop.*, p. 10).

In the *Latin* Church, Jerome, in his charge to the priest Damasus, divided the Psalms into seven parts, one for each day in the week, to be used in the *horis canonicis,* which were also symbolically divided by the number seven, or perhaps eight, with reference to the division of the days into three times eight hours. In the breviary arranged for the daily use of the clergy of the Roman Catholic Church, the leading feature was the distribution of the Psalms throughout the week, connected however with hymns, and the reading of Scripture, and prayers. The restriction to the priests and friars is connected, on the one side, with the fact, that in the earlier vigils, which were participated in with animation by persons of all stations, the women were excluded by the Council of Elvira, A. D. 305, to avoid offence and abuse (*vid.* Calvoer, *Rituale eccl.* ii. 640). But by the Council of Laodicea, *Can.* 16, the obligatory and active participation was limited strictly to the singers belonging to the clergy. *Cp.* Aug. Neander's *Church History,* ii. 679.

The service which Jerome rendered in prescribing the hours in which the Psalms were to be sung was supplemented by Gregory the Great († 604) with reference to the chief services of *public worship,* which had already been opened with the singing of one or more Psalms, from the time of Pope Celestin. For the difference in practice of the oriental and occidental churches, comp. J. Bingham, *Origin. eccles.*, 1722 sq., vi. 12, 34. With reference to the employment of passages from the Psalms in the mass of the Roman Catholic Church, beginning with Ps. xlii., *vid.* in Daniel, *Codex liturgicus* i. 48 sq. Gregory selected from each of the Psalms which had been previously employed two verses which he associated with the Epistles and Gospels already prescribed to be read. These initiatory verses, connected with the Psalms from which they were taken, and with the Gregorian melodies for the use of the Church, are given in Reithardts, *Psalmen für den evang. Hauptgottesdienst,* Berlin, 1856, and have still retained their original Latin names, for the Sabbaths preceding and following Easter, *Esto mihi,* from Ps. xxxi. 3; *Invocavit* from Ps. xci. 15; *Reminiscere* from Ps. xxv. 6; *Oculi* from Ps. xxv. 15, 16; *Lætare* from Is. lxvi. 10; *Judica* from Ps. xliii. 1; *Domini ne longe* (usually *Palmarum*) from Ps. xxii. 19; *Dies viridium* (Maunday Thursday) from Ps. xxiii. 2 (on Good Friday the introitus, intonations and doxologies were omitted; at Easter, the newly

baptized catechumens, clothed in white garments, were frequently received by the assembled church with Ps. cxviii.); *Quasimodogeniti,* referring to 1 Peter ii. 2, followed by Ps. lxxxi.; *Misericord. Domini,* from Ps. xxxiii. 5; *Jubilate,* from Ps. lxvi. 1; *Cantate,* from Ps. xcviii. 1, 2; *Rogate,* from Is. xlviii. 20; *Exaudi,* from Ps. xxvii. 7. *Cp.* Fr. Strauss (*Das evang. Kirchenjahr in seinem Zusammenhange,* 1850). Gregory, in a similar manner, abbreviated and arranged the *Graduale,* that is, the verses of the Psalms which were sung upon the steps of the reading desk, after the reading of the epistle, followed usually with the hallelujah; likewise the *offertorium* and the *communio,* that is, the Psalms which were sung during the presentation of the offerings by the church between the *credo* and the prayer of thanksgiving, as also during the communion. He retained, however, for the *secondary services* the use of the unabbreviated Psalter, regulating however more precisely its use. The customary morning song was here also Ps. lxiii., the evening song, Ps. cxli., or the *nunc dimittis,* Luke ii. 29. The division of thé Psalms for the week days, according to the regulations of the Benedictines, associated with explanations of certain passages, is given by Cartier in the *Psalmodiæ ecclesiasticæ delucidatio,* 1734. On their suitability to the present time *vid.* Armknecht, *Die Haupt=und Neben=Gottesdienste der evang. luther. Kirche vom liturgischen Standpunkte* 1854; L. Schöberlein, *Der evang. Hauptgottesdienst in Formularen für das ganze Kirchenjahr,* 1855; and the information imparted by the *Evang. kirchlichen Anzeiger of Berlin.* A division of the Psalms for use as a prayer-book is given also by O. Thenius, *Der Psalter,* 1859, p. xi.—xii., and G. Chr. Dieffenbach, *Ev. Hausagende,* 2 *Aufl.,* 1859, p. 840.

Gregory labored no less sedulously with reference, to the *manner of rendering* the Psalms. The *singing* constantly alluded to, was at first, simply the transfer to the Church of the chanting of the synagogue, with its *responses* (Isidor. Hispal., *De ecclesiast. offic.* i. 5), which was neither an invention of the Therapeutæ (Philo), nor an institution of the Emperor Constantine, and the monks Diodor. and Flavian of Antioch (Theodoret, *H.E.* ii. 24; *Suidas,* s. v. χορός). These can only have been the cultivators of this style. Ignatius even, had introduced the responsive style of singing into Antioch, (Socrates *H.E.* vi. 8, prompted by a vision) and Basil the Great († 379) refers (*Ep.* 96 *ad Christian.*) to the agreement of all the Churches in this custom. But partly in connection with the effort to counteract the errors in doctrine, which had been introduced among the people by means of attractive melodies and pleasant songs, especially by the Arians (Sozomen. *H.E.* viii. 8); there was the song proper, already prevalent in the Orient, and although the ψαλταί, the appointed Church choristers, had from the middle of the fourth century *Conc. Laod. Can.* 15, chiefly to do with the leading of the *customary* Psalm-singing; there was nevertheless rapidly developed a more artistic song, in part affected and theatrical, in part passing over into a sweet and tender style, which called forth the censures of Jerome (Ad *Eph.* v. 19) and Chrysost. (*Opp.* vi. 97). References and warnings, occasioned by such phenomena are found in Augustine (*Confess.* x. 33) associated with the lively recognition of the great influence and rich blessings, which he had personally experienced (*l. c.* ix, 633) in Milan, from the melodious Church songs, introduced there by Ambrose, and from thence scattered throughout the entire Occident. He did not learn to sing Psalms, properly so called, until later (*Proem. in Ps.* xxi.), probably in Africa. In contrast with this artificial alternating style of Church music, abounding in rhythm and metre; but, *secundum morem orientalium partium* (*l. c.* ix. 7) which afterwards fell into disuse, and became greatly deteriorated (Forkel ii. 164), Gregory returned to a uniform and somewhat monotonous, though severe and earnest Psalmody. He selected, from the earnest and dignified tones of the ancient Greeks, four, from which he derived by changing the position of the fundamental tone, four other tones. These are the so-called eight Church tones. From each of these Gregory arranged one of the melodies of the Psalms of the Old Testament, still in existence, and in use, to which he added for the remaining songs, of the Old Testament and the Psalms of the New Testament a ninth, the so-called "*foreign* tone" (*Cf.* Bona, *De div. Psalm.* xviii. § 4; Gerbert, *De cant.* lib. ii. P. I. p. 250; Antony, *Lehrbuch des Gregor. Kirchengesangs,* S. 4). "The melody rests essentially upon one tone, the first as the second half of the verse concludes with a cadence of from two to five tones, under which an equal number of closing syllables were put, while all the preceding syllables were upon the chief tone of the

melody, only the first verse, begins with three or four ascending tones. The length of particular notes, was determined by the value of individual syllables. (O. Strauss, *Ueber den Psalter als Gesang=und Gebetbuch*, 1859, S. 19). These nine Psalm tones are also given by Fr. Ad. Strauss (*Liturg. Andachten der Kön. Hof=und Domkirche*, Berlin, 3 Aufl., 1856) and by Armknecht (*Die heil. Psalmodie*. 1855) in the present style of musical notation, according to the Psalmody of Lukas Lossius, the enthusiastic advocate of the Gregorian song in the Lutheran Church. The *tonus peregrinus* was originally intended only for Ps. cxiii. (Hebrew numbering cxiv. and cxv.) and was transferred on the part of the Protestants to the *Benedictus*, and the *Magnificat*. By numerous deviations in the cadences which gradually became familiar, the nine chief tones were extended, to more than fifty melodies; but the power of the parallelism of numbers passed out of view since the ninth century, because from that period, as at present in the Anglican as well as in the Roman Church, the changes were made in accordance with entire verses. Against the assertion of E. Naumann (*Ueber Einführung des Psalmengesanges in der evang. Kirche*, 1856, S. 17 f.) that this was the original arrangement *vid.* O. Strauss, *Ueber den Psalter*, S. 30 f. Gradually a *solemn* style of chanting for the feast days separated itself from the *ferials* of the week days. The voice of the congregation, whose active participation is alluded to as late as the time of Basilius and Chrysostom, was gradually silenced first in the vigils, then restricted in public service, to the cry of *Kyrie eleison* since the ninth century, from which the softlies so-called, in the courses of prayer, and the like were gradually brought to silence. The clergy, it is true, were instructed, in their own singing-schools, whose rules descended to the most minute prescriptions, as to the inward frame, and outward delivery of the songs (Gerbert, *Scriptores eccles. de mus. sacra*, 1784, i. 5; Antony, *Lehrbuch*, S. 150), but they soon however, dispatched their business, with a rapidity, contrary to all purposes of edification, which Luther styles "a howling and a sounding" ("Lören and Tönen"). On the relation of the Gregorian to the Ambrosian singing *vid.* Wackernagel, *Das deutsche Kirchenlied*, S. xxiv.

In the *Anglican* Church, the Psalter is distributed through the *month* for *daily* morning and evening service without the distinction of hours. It is delivered partly according to the Gregorian tones, partly according to numerous yet similar melodies, either by a double choir, or alternately by the clergy and the congregation, or simply by the congregation, sometimes with and sometimes without the support of the organ (*cf.* O. Strauss, *l. c.* S. 25). The list of Psalms appropriate in part for *daily* morning and evening prayers, in part for the *higher festivals*, is printed from the Common Prayer Book by Em. Ohly (*Evang. Haus=und Handbuch für gute und böse Tage*, 1866). On the peculiarity of the Psalm tunes employed in the Church of England, *vid.* Herm. Oesterley (*Der Gottesdienst der englischen und der deutschen Kirche*, 1863, S. 73). [Comp. also the *Psalter and Canticles with the Ancient Church Tones as pointed in the Book of Common Prayer with Ritual Song. Ed.* Richard Redhead.—C. A. B.]

In the *Evangelical* Churches of the Continent the liturgical use of the Psalter was still more limited and rightly confined to the subordinate service, in which, after the general shipwreck of the eighteenth century, it begins again to be revived. For the chief Divine services, Luther himself had especially abbreviated the *graduale* in the *Formula missæ*, and assigned the longer forms to private use. This thorough-going change was wrought, however, by the introduction of congregational singing to which the German *Hymn Book* at present so fully appreciated, was adapted. This was not simply a restoration of the old *hymnology*, but an enlargement and deepening of its evangelical tone, rendering it suitable for systematic employment in public service. In the *Lutheran* Church several Psalms were added,—the following by Luther himself, Pss. xii., xiv., xlvi., lxvii., cxxiv., cxxviii., cxxx. They were *entirely transformed*, however, into new songs, adapted to *music*, partly to songs already existing, and partly to melodies newly composed. In the *Reformed* Church, on the other hand, the Psalter itself was employed as the *Church Hymn Book*, *translated* into *rhymed verses* in the languages of different countries (*vid.* § 14), and provided with melodies. It is however to be noted, that the latter system has not been entirely foreign to the Lutheran Church. But it acquired only a local prevalence, and gradually disappeared as out of harmony with the fundamental view mentioned above. The churches of the reformed confession, on the

other hand, frequently recurred to the use of hymns, properly so. called. According to the records of the chief Lutheran Church of St. Maria at Elbing, the Lobwasser version had ceased to be sung in the year 1655, *cf.* G. Döring, *Choralkunde*, 1865, S. 52, *Anm.**

§ 14. TRANSLATIONS OF THE PSALMS.

Among the numerous translations of the Psalms, we can here allude to those only which have acquired an importance, either from their extensive employment in Divine worship, or from their scientific value in understanding the Psalms. Sometimes they are of value in both respects. This is conspicuously true, of the oldest, the *Alexandrian* version of the Psalms. For this translation, which, at the earliest arose, not before the middle of the third century B. C. (*vid.* § 4), among the Hellenic Jews of Egypt, has enjoyed the highest estimation, not only among the Alexandrian Jews, but also among those of Palestine, and it is of special significance to the Christian Church also, from the fact that by far the greater part of the citations from the Psalms in the New Testament are from the text of the Septuagint; partly on this account also, that it has been the basis of the most celebrated of the ancient translations in the Church. It was made from a Hebrew text which cannot have deviated in many passages, from the readings of the present well-known texts, which it renders with essential truthfulness, and often most happily; sometimes, however, lacking in clearness, even to the point of being unintelligible from being too literal. Since the latter had, however, not yet been pointed, we find here and there renderings which do not harmonize with the text established by the Masora. Occasionally there are slight interpolations, and sometimes again, we find slight omissions. Its poetical character has entirely disappeared. We must add to this the fact, that a very early (Frenkel, *Vorstudien*, S. 62 f.) and continually increasing corruption of the text had arisen, which could be prevented neither by the gigantic labors of Origen in the Hexapla (preserved to us only in fragments), nor by the labors of the Presbyter Lucianus of Antioch, which are entirely lost to us, nor by those of the Egyptian Bishop Hesychius.

And this has become all the more important, since from this Alexandrian version,—and in fact, after the κοινή, the old Latin translation, the so-called *Itala* has sprung, to the text of which, the expositions of the Latin fathers refer, *viz.*, Augustine, Hilar., Ambros., Prosper, and Cassiodor. As revised by Jerome, it formed the *Psalterium Romanum* which again revised in Bethelem, after the Hexapla text of the Septuag. became the *Psalterium Gallicanum*, and has remained as the text of the Vulgate. For, while the independent translation of Jerome of the other books of the Old Testament, from the Hebrew text, became about two hundred years after his death, the *Vulgata* of the church; his translation of the Psalter, of so much scientific importance, *juxta hebraicam veritatem* (printed *Opp. ed. Vallarsi* ix. 3), was excluded, because the general liturgical use of the text already in existence, constituted an inseparable obstacle.

The Alexandrian Version, was followed with more or less faithfulness (the Hexaplian Recension, in part) in the fourth century, by the Lower Egyptian, or (*Coptic*) Memphitic; the Upper Egyptian or *Sahidic* and the Ethiopian translations; in the fifth century by the *Armenian;* in the sixth by the *Gregorian* or *Grusinian*, and likewise by the *Syrian of Polycarp*, in the seventh by a Syrian translation made by a Monophysite which is identical according to Pococke's translation from *Abulfaragii hist. dynast.*, 1663, p. 100, with the commonly called *versio figurata* (vid. Keil, *Lehrbuch der histor. kritisch. Einl.*, S. 551), still later by several Arabic translations and the Gothic translations of Ulfilas. Yet we must remark that both the *Coptic* (M. G. Schwartze, *Psalterium in dialect. copt. ling. memphiticam translatum*, 1843, p. xlii.) as well as the *Æthiopic* version (Dorn, *De Psalt. Æth.*, 1825, *p.* 17 *sq.*), do not follow, as is generally affirmed the *Cod. Alex.*, but frequently the *Cod. Vatic.*, and sometimes a text deviating entirely from that of the Septuagint, containing sometimes also, matter quite peculiar to itself.

* [Binnie: "The Psalms retain to this day something of their ancient prominence in the Genevan and French churches.—In Holland, a numerous party in the Reformed Church scruple, like the primitive African Church, to employ in public worship any hymns but those of the Psalter; and it is well known that the same scruple is somewhat extensively prevalent in Scotland and the United States of America. In the course of last century, the use of Watts' Adaptations of the Psalms led the way to a general introduction of modern hymns among the English Nonconformists, to the exclusion of the Bible psalmody, and a similar change took place, contemporaneously, in the greater part of the American churches."—C. A. B.]

Originating in the second century, we have the *Peschito*, independently translated however from an unpointed text, although, frequently drawing from the Septuag. and sometimes from a Chald. paraphrase. This was the prevailing translation of the Syrian Church, and several Arabic translations have directly originated from it. Tropical expressions it frequently changes, and aims generally at expositions, and the removal of difficulties. It omits the historical and musical references in the superscriptions, substituting others occasionally, which originated with the Church fathers, and contains many departures from the Hebrew text, besides its peculiar division of the verses.

A translation, likewise independent, and following a text sometimes differently vocalized from our present text, was made in the first half of the second century, by the Jewish proselyte, *Aquila* of Pontus, exceedingly well versed in the Greek and Hebrew. The work was done for the benefit of the Jewish brethren and enjoyed among them an estimation above that of the Septuag. Jerome also, occasionally, conforms to it, although he censures it severely, for its opposition to the interpretation of the Church. He endeavors to render the Hebrew with the greatest possible faithfulness, and as much as possible to adhere to the etymology, in his translation.

Another Jewish proselyte, *Theodotion* of Ephesus, attempted soon afterwards with the assistance of Aquila, an improvement of the text of the Septuag. From this, the book of Daniel was actually taken into the Greek Bible, in place of the previous translation. The *Hexapla of Origen* has preserved to us of this translation, the book of Psalms, like the other books, only in fragments. This is also true of the freer translation of *Symmachus* the Ebionite of somewhat later date, who attempts to give the sense simply of the original; and of the anonymous Greek translations, which Origen could only designate as *quinta, sexta, septima*.

How the Psalms were understood by the Synagogue, in the first centuries of the present era, we can learn from the text of the *Targum*, *i. e.* the Chaldaic translation of the Psalms, which is known unfortunately only in a very much neglected form of the text. This was less paraphrased, than the other books of the Old Testament. This translation, the Aramaic idiom of which resembles that of the Syriac, belongs to the group of *Jerusalem* Targums (Geiger, *Urschrift und Uebers. der Bibel in ihrer Abhängigkeit von der innern Entwickelung des Judenthums*, 1857, S. 166 f.), but is under the influence of earlier traditions, since we may safely say "there were written Aramaic translations of the greater part of the books of the Bible, as early as the time of the Hasmonæans" (Zunz, *Die gottesdienstlichen Vorträge der Juden*, 1832, S. 61.)

Luther's German translation, does not, it is true, give us the Hebrew text, in its rhythmical numbers, and it is defective from some misinterpretations unavoidable in the state of Hebrew philology of his days, but it is written with such a spiritual experience, and theological insight drawn from the understanding of the heart that it breathes the original spirit and life of the text. By its side also, in the Lutheran Church, the Psalter is especially esteemed as published by Joh. Magdeburgius, Frankfort, 1565, with a preface by Tileman Heshusius "In the Form of Songs in German Rhyme," and also in the Latin paraphrase and versified form, composed partly under the influence of Melanchthon, *e. g.*, by Eobon Hesse, Joh. Major, Jak. Micyllus, Joh. Stigel *et al.* The Psalms by Hesse, which Veit Dietrich annotated, attained such an appreciation, that they went through forty editions in seventy years, serving, however, like all the paraphrases simply the uses of private edification, or æsthetic and literary ends.

In the Reformed Church on the other hand "The entire Psalter of David" was arranged in the form of hymns, and furnished with tunes, and was intended, in a narrow sense, from the beginning, for use in the Church, and obtained even in the Lutheran Church to the time of crypto-Calvinistic controversies extensive use and approval. Then the Psalter of *Burcard Waldis*, who after similar efforts by Joh. Zwick, 1536, Jak. Dachser, 1538, Hans Gamersfelder, 1542, brought out the Psalms in 1553, "*With New Tunes and Artistic Rhymes in order to banish oppressive thoughts and devilish trials*," with for the most part excellent tunes, in spite of its songs of from nine to twelve lines, (von Tucher, *Schatz des evang. Kirchengesan-*

ges Th. 2, S. 318). Then still more the French Psalter in verses begun by *Clemens Marot*, finished by *Theodore Beza* (1562) with melodies by *Claude Goudimel* (1565), the teacher of Palestrina, prepared in a German translation by *Ambrosius Lobwasser*, 1565, but first issued in 1573 (comp. A. Ebrard, *Ausgewählte Ps. Davids nach Goudimel's Weise*, 1852).

As *Hymn Book* of the Evangelical Churches, *outside* of Germany, there appeared during the period of the Reformation, various books of Psalms, in the languages of different countries. (Comp. G. Döring, *Chloralkunde*, 1865, S. 57 f.) Thus in the Flemish tongue, in 1540, with 159 tunes; 1562 in English;* 1567 in Dutch (as a translation from the French). The year 1579 brought out the first Dutch translation of the Lutheran Psalter; 1578 an Italian; 1580, a Polish translation, still in use, by Joh. Kochanowski, after the appearance in the same language in 1554-5 of a metrical translation by Nicol. Rey (Döring, S. 434); 1582 a Danish translation in which the previously published "*Beautiful great Psalm Book* by Hans Thomisen," was alluded to; 1585 a Swedish.

More philological and literary interest than theological importance, is attached to the *Psalms, verse by verse, with brief expositions from Augustine and Cassiodor.*, by Notker Labeo (†1022) in St. Gall (vid. H. Hattemar, *Denkmale des Mittelalters*, 1844 f. Bd. 2). The same is true, of the German interlinear versions from manuscripts of the twelfth and thirteenth centuries, published by C. G. Graff, 1839.

Apart from the translations added, by almost all the commentators, to the Psalms or interwoven in their works, a considerable number of translations, mostly of a poetical or metrical character have been published, since the middle of the eighteenth century with short introductions and expository remarks, partly for the purpose of rendering them more thoroughly understood, partly to extend to a wider circle, a more correct appreciation of the Psalms. Among them, we refer to the following: *Die (poet) Uebers.* von J. A. Cramer with (instructive) treatises, 1763 f. 4 Theile; J. D. Michaelis with remarks for the unlearned (6 Th. des. A. T.), 2 Ausg. 1771; Gotth. Frang. Zachariä (free and explanatory), 1773; J. G. Hasse (in his *Idiognomik Davids*), 1784; G. C Knapp (with learned remarks, 1778, 3 Ausg. 1789; Mos. Mendelssohn (metrical in close dependence upon Luther's version), 2 Ausg. 1788; Chr. Gotth. Kühnöl (metrical), 1799; J. Chr. Casp. Nachtigall, 1797; J. Rud. Schärer, 1812; Stuhlmann, 1812: Franz Volkmar Reinhard, 1813; K. W. Justi (*Nationalgesänge der Heb.*, 1803-18, 3 Bde; *Blumen althebr. Dichtkunst*, 1809; *Sionitische Harfenklänge*, 1829); J. G. Eichhorn (after his death by E. G. von Hieronym.), 1834; Mich. Sachs, 1835; J. B. Köster (in accordance with their strophical arrangement with introduction and remarks), 1837; W. Krahmer (metrical with expositions), 2 Bde. 1837; J. G. Vaihinger (rhythmical with expositions), 1845; 2 (Title) Ausg., 1856; G. Meier, 1850; Camphausen (as part of Bunsen's *Bibelwerk*, retaining the Lutheran version as far as possible and with great skill), 1863. J. Maurer 1838 issued a Latin translation with grammatical remarks.†

§ 15. EXPOSITIONS OF THE PSALMS.

The expositions of the *Church fathers*, including those of Origen himself, who was not unacquainted with Hebrew, are based entirely upon the text of the Septuagint, and from the translations originating from it. They do not give expositions of the passages in a strict sense, but simply devotional, and frequently very practical and valuable *observations*, based upon them. They were frequently also *sermons*, with partly a *dogmatic*, but more *frequently* an *ethical* development of the thoughts which were called forth by them; but written from a

* [Wordsworth: "The English Version in our Book of Common Prayer was made in A. D. 1535 and revised A. D. 1539 It was not formed from the original Hebrew, but, for the most part from that Latin version which is called the Gallican Psalter, and which was derived mainly from the Septuagint and was due to St. Jerome (*circa* A. D. 390), and is in substance the Vulgate, or commonly received Version of the Psalms in the Latin Church. St. Jerome afterwards executed a translation of the Psalter from the Hebrew text; but, on account of the previous general reception of the Gallican Psalter in the musical services of the Church, this more correct translation has never obtained that popularity to which, on account of its greater accuracy, it was justly entitled. The same may be said of our own English Version of the Psalter, in our authorized Translation of the Bible, which was made by command of King James I. in A. D. 1610, from the original Hebrew. Inferior to the Prayer Book version in rhythmical beauty and musical applicability, but much superior to it in critical accuracy, it will never supercede that Version in the choral service of the Church."—C. A. B.]

† [The English translations will be mentioned in connection with the Comm. at the end of the next section.—C. A. B].

New Testament stand-point, and without historical discrimination, full of allegorical and mystical references, continually misunderstanding the economy of the old covenant. We possess, moreover, only fragments of Origen's expositions of the Psalms, translated by Rufinus, and nothing but translations of Jerome (*vid.* § 14), for the *Breviarium in Psalterium* in his *Opp.*, *Ed. Vallarsi* viii. 2 is not genuine. The commentary of *Eusebius Pamphilii* (on Ps. i.–cxiv. hebr.) alluded to by Montfaucon (*Collectio nova Patr. et Script. Græc.* T. I.), is of special importance, on account of its citations from the Hexapla. The short expositions of Athanasius are entirely dependent upon Philo, in their references to Hebrew names and words: his letter to Marcellinus, however, ἐις τὴν ἑρμηνείαν τῶν ψαλμῶν translated into Latin by Jos. Reuchlin, and into German by J. Spalatin, gives some statements on the use of the Psalms, classified according to certain points of view, and with reference to the riches of their contents, and their manifold adaptations to the various conditions of life and frames of mind. Most highly prized by the Greek Church, of all the works of Chrysostom, was his very comprehensive commentary on the Psalms, of which we possess little more than the third part. It is all homiletical, occasionally introducing the Hebrew text from Origen's Hexapla, and comparing it with the various Greek translations. Comparisons with the latter were contained also in the *Comm.* of Theodoret, forming the much needed beginnings of grammatical and historical exposition. Little profit can be derived from Euthymius Zigabenus in the twelfth century. Compilations from all the Greek fathers, and from some whom we know only by name, are contained in the *Catena* of which the most complete collection was published in 1643 at Antwerp in 3 Vols. by the Jesuit Corderius. From the Latin Church, we must allude to the strongly allegorical *Tractatus super Psalmos* of Hilarius Piktav., drawn from Origen and Eusebius, also to the *Enarrationes in Ps.* of Ambrosius drawn partly from dictation, partly from notes of sermons, full of warmth, enthusiasm and vivacity, and finally to the *Enarrationes* of Augustine, likewise taken from sermons (*Sermones*) from which Cassiodorus drew chiefly his *Expositiones in omnes Ps.* Schlüter in 1865 drew from them "apothegms" and translated them into German. The younger Arnobius, the semi-Pelagian, based his paraphrastic Commentary, not on the *Itala* but upon the translation of Jerome.

In the *middle ages*, the labor on the Psalms did not cease. But being entirely ignorant of the Hebrew, wholly dependent upon the letter of the Vulgate, lost in mystical and allegorical references, given up to dogmatical views, (in which some independence was exhibited, as in the labors of Thomas Aquinas, Alexander of Hales, Bonaventura and Albertus Magnus), they could not really advance the proper understanding of the Psalms. They nevertheless in such labors as these of Alcuin, Haymo of Halberstadt, and Remigius of Auxerre of the ninth century, and of Bishop Bruno of Würzburg in the eleventh, and of Peter Lombard in the twelfth century, as compilations and Catena, preserved the treasures of the older interpretations of the Church, drawn as they were chiefly from Augustine, and a few others among his predecessors. The samples of Syriac Expositions of the Psalms, by Gregor Barhebræus of the thirteenth century, are quite similar in their character. The great prevalence of an allegorical tendency, is particularly manifest in additions of Paul. Burgensis to *Postilles* of the Franciscan, Nicol. of Lyra, whose expositions were of a more historical character. It was quite prominent also in the twelfth century in the words of Rupert of Deitz; less so in Hugo of St. Victor who uses the *ascetic* element and the *popular and practical* application especially in his exposition of the Psalms.

We have similar expositions also from the Synagogue which labored more upon the Midrash on the Psalms than with the text itself, carrying to still greater extremes the fancies and trivialities of the Talmud and the Rabbis (vid. Zunz, *Gottesdienstl. Vortr.*, S. 266, *on the Midrasch*, *Schôchar thôb*, which according to Delitzsch ii. 442 the poet Jedaja Penini explained in the thirteenth century; and the Midrasch–catena under the title of *jalkûth*). But from the beginning of the tenth century, especially under Arabic influence, the grammatical and lexicographical studies of the Jews have gradually contributed to the explanation of the Psalms. We know but little, however, of the Arabic translation and expositions of the *Saadia Gaon* except from the selections by Haneberg (1840) and Ewald (1844); the same is true of the commentary of the Karaer Jefeth of Boszra known through the Abbot Bargès (1846)

(comp. Delitzsch, *Anekdota zur mittelalterlichen Scholastik unter Juden und Moslemen*, S. 314). But the first expositions of the Church, which were founded upon the *knowledge of the Hebrew*, and have since been extensively used, were based upon the commentaries of the following distinguished Rabbis.—1. R. Salomon, ben Isaac (since the time of Zunz, cited as *Isaki*, but earlier erroneously cited as Jarchi; and even *Raschi*), † 1105; rich in correct explanation of words, but richer still in Judaistic frivolities, with traditions from the Midrash and the Talmud scattered through it in great profusion. 2. R. Abraham ben Meier, ben Ezra, usually *Aben Ezra*, † 1167, especially important for his citations from older commentators' philological investigations, whose works are lost, but more ingenious than happy in his own inferences. 3. R. David *Kimchi*, † 1250, chiefly grammatical and historical in his expositions but consciously opposed to the Church, and especially to Messianic interpretations. Among the latter expositors, Delitzsch praises the conciseness and clearness of the commentary of Obadia Sforno, † 1550, the teacher of Reuchlin.

The value of the newly acquired philological helps to exposition, were in the Roman Catholic Church especially recognized in the sixteenth century by Aug. Justiniani, in selections from the Midrash and Sohar, by Pagnini and Felix Pratensis in reference to the text and translation, and by Genebrardus, with reference to their exposition; in the seventeenth century especially by Anton Agellius, De Muys, M. Este, and Bellarmin while by Cornel. a Lapide, and Joh. Maldonat, the usual views of their most eminent predecessors were treasured up: in the *Analysis* of the Jesuit Le Blanc and in the *Commentarius in ps.* in 6 folios, by John Lorinus, exposition was swallowed up in Scholasticism. In the eighteenth century the current turned in favor of the practical and religious tendency through the expositions of De Lacy, Berthier, and La Harpe, but especially in the *Comment. Literalis* of Calmet, the Benedictine, a learned and reflective method was again realized, which in the nineteenth century acquired a profounder and fresher tone, under the stimulus of Protestant exegesis. This is apparent in the translations of the Old Testament, began by Brentano and continued by Dereser and Scholtz; and particularly in the exposition of the Messianic Psalms by Joh. Bade (1851), and Laur. Reinke (1857); in Peter Schegg (1857 f.), Translations and Exposition of the Psalms for the "*Information and Consideration*" of a large circle of readers; and in the "*Theologie der Psalmen*," by J. König (1857). As "*Beitrag zum erbaulichen Schriftstudium*" and as "*Trost und Erbauungsbuch*" there appeared the metrical translation of the Songs of David, Joh. Bapt., König, 5 Bde., 1830, and W. von Gülick, 1858, described "*das Psalterium nach seinem Hauptinhalte in seiner wissensch. und prakt. Bedeutung*".

There appeared in the period *of the Reformation*, important for all subsequent times, in this domain, the expositions of Luther (since 1519), especially on the penitential Psalms, and those of Calvin (1564), edited by Tholuck (1836). The former whose whole heart was in the Psalter was distinguished especially for his grasp of the unity of both testaments, although Messianic and at times allegorizing in opposition to the principles which he himself so energetically announced; the latter historical and psychological in prevailing typical exposition; and both were executed with warm appreciation of their religious and ethical contents.

A spirit kindred to that of Luther's exposition of the Psalms, speaks forth from the *Interpretatio in Librium Ps.* (1524), by Joh. Bugenhagen, with a preface and commendatory notice by Luther. It has for two centuries fructified this field of labor. Upon it was based the commentary of Joh. Brenz (*Opp.* 1578 *sq.*), the *Hypomnemata* of Victorin. Strigel, 1563; the *Brevis ac perspicua explicatio* in the *Biblia* of Luc. Osiander 1588 sq. (many times also in German); the *Comment. in Ps. passionales; decem priores; graduum; pœnitentiales* of Joh. Tarnow since 1621; and the *Adnotationes* also of John Quistorp 1648, contributed by learned exegesis towards understanding the Psalms, whilst on their foundation, such comprehensive labors as "*Der ganze Psalter*," by Selnecker in *fol.* (1565) 1581; the *Enarratio Pss.* by Moller in 3 *vols.* 1573 originating from lectures; "*Auslegung aller Psalmen*," by Hieron. Menzel, 1594; the *Commentary* of Gesner in *fol.* 1609; along with his *Meditatio generalis Psalterii*, 1597; the *Comment. aureus*, by Erp. Schnepf, 1619; *the Psalter*, of Eckhard in *fol.* 1624; the *Citharœdus mysticus* by G. Chr. Renschel, 2 Bde. 4, 1665; the *Labores psalteriales theoretico-prac-*

tici, by Christ. Dauderstadt, in *fol.* 1679; and especially the *Comment. exeget. practi.* by Reinhard Bake, full of rich and interesting information (1664) 1683, explained their religious value, although at times very dogmatically and schemingly, and were the means of their practical valuation until finally Abrah. Calov in the *Biblia illustrata* 1672 *sq.* and Mart. Geier in the *Comm. in Pss.* (1688), 1709 *fol.*., employed the contributions of their predecessors in learned independent labors written from the stand-point of the dogmatics of the church, and Joh. Arndt expounded and explained "*Den ganzen Psalter Davids, des Königs und Propheten*," in 451 sermons, 1686 *fol.* We must also here allude to Valer. Herbergers "*Paradiesblümblein*" from the pleasure garden of the 150 Psalms (2nd *Aufl. mit Vorwort von* C. M. Otto 1862) brought by the author only down to Ps. xxiii. 3, and after his death in 1867, continued by his son Zacharias.

In the Reformed Church before the time of Calvin, the *Pss. Libri V ad Ebr. veritatem versi et elucidati* by Martin Bucer, originally published in 1526 in *fol.* under the name of Aretius Felinus, deserves a special mention; and also the *Comment.* of Conr. Pellicanus, 1532; after Calvin, besides the compilation of Aug. Marloratus 1562, and that of Wolfg. Musculus 1550, and Joh. Piscator, † 1626, in the *Comment. in omnes Libros* V. T. 1646, that of Mos. Amyraldus, *Paraphras. in Pss. cum annott. et argum*, 1662, is particularly valuable, on account of its careful presentation of the contents and their connection. Principally derived from Calvin, and appearing contemporaneously, (1556), is that of Rob. Stephanus, generally cited under the title of *Vatabulus*, and with an annotated translation of the *Liber Pss. Davidis;* afterwards republished with notes from Grotius by G. J. L. Vogel 1767. By false use of history and parallel expressions of heathen writers, the theological understanding of the Psalms does not receive its just value from Grotius (*Annottat.* 1644); while in spite of his linguistic attainments, the historical exposition of Joh. Coccejus (*Comm. in Pss. Davidis*, 1660) is spoiled by his false typology. Hence the judgment of former times, that Grotius finds Christ nowhere, Coccejus, everywhere in the sacred Scriptures. Richly suggestive, very peculiar but too much given to historizing is the *Latin paraphrase with an Introduction and notes* by Ezron Rüdinger (1580 and 81 in 4), first a pupil with Melanchthon at Wittenberg, and afterwards Prof. among the Bohemian brethren. Of permanent importance are the three *vols.* of the *Critici sacri*, and two vols. of *Synopsis criticor.*, of Matthew Polus, expositions compiled from learned investigators of the sixteenth and seventeenth centuries.

The learned side of the Ps. was represented in the eighteenth century, by Joh. Clericus, in the style of Grotius, but with still greater theological shallowness (*Libr. hagiograph.* edited after his death by J. Barbayrac 1731); by Herm. Venema (*Comment. in Pss.* 6 vols. 4to, 1762 *sq.*), critical, but without taste; by J. H. Michaelis (*Annott. uberior.*, 1720), with comparison of dialects and many selections from his predecessors; by J. A. Dietelmair (1755) in vol. 6 of the so-called *English Biblework*, predominantly practical and popular in its purposes; it acquired a deeper theological character in the style of Bengel through Phil. Dav. Burk (*Gnomon* 2 vol. 4, 1760) and Chr. Aug. Crusius (*Hypomnemata*, 1764), which was lost again in mere verbal exposition, with numerous untenable citations from the dialects, which Gottl. Ringeltaube, in his translation, with notes, 1790, of the first fifty Psalms, made use of in a more judicious manner. Among the interpretations in Germany intended especially for edification, the most prominent are those of Aug. Herm. Francke, published by his son, G. A. Francke, in two vols. 4to. *Erklärungen der Psalmen Davids* (1730) and *Introductio in Psalterium generalis et specialis* (1734 in 1 vol. 4); Joachim Lange, *Davidisch-Salomonisches Licht und Recht* 4 (1735); Sigm. Baumgarten, *Erbauliche Erklärung 2 Bde.* 4 (1759); Joh. Dav. Frisch, *Neuklingende Harfe Davids* (3 *Aufl.* 1731); C. Herm. Rieger, *Kurze Betrachtungen* (2 *Aufl.* 1859); Fr. Chr. Oetinger, *Die Psalmen Davids nach den 7 Bitten des Gebets des Herrn, neue verbess. Aufl.* 1776 (also in the *Sämmtlichen theosophisch. Schriften Oetingers Bd.* iii., newly edited by Ehmann). Valuable hints may be also found in the *Beiträge zu J. A. Bengels Schrifterklärung*, issued by Osc. Wächter, 1865. The *Berlenburger Bible* (1772 ff.), 2 Ausg. 1756 f. is to be used with even greater caution for the Old Testament than for the New; likewise Emanuel Swedenborg's *Condensed Exposition of the inner sense of the Prophetical Books of the Old Testament, and the Psalms of David*, 1852.

The *Scholia of E. F. C. Rosenmüller*, especially in the 2d ed, 1821 sq., 3 vols. (condensed into 1 vol. 1831) have acquired a lasting value in the nineteenth century, on account of their selections from the ancient translations and Rabbis and rare treatises. De Wette 1811 (5 *Aufl.* by G. Baur 1856) gave a new impulse to the exposition of the Psalms, in representing them after Herder as the national poetry of the Hebrews; likewise J. B. Köster 1837, by emphasizing their strophic arrangement; H. Ewald also 1836, (3 *Aufl.* 1866 as the 2d part of "*Die Dichter des A. B,*" the 1st part of which, 1839, 2 *Aufl.* 1866, contains the important General Introduction to Hebrew Poetry), by his remarks respecting the origin and contents of the poetry of the Psalms, their turns of expression and the like; F. Hitzig in the *Historical Commentary*, 1836, attached to his *Uebersetzung der Psalmen*, 1836 (both fully revised 1863, '65), by his ingenious, although sometimes far-fetched philological, critical, and historical remarks, which aimed to establish a positive criticism, in the place of the mostly negative criticism of De Wette; J. Olshausen, 1853, by philological minuteness and severity, which yet is accompanied with many complaints as to the corruption of the text, and a conjectural criticism, just as extended as in the spinning out of assumptions of Hitzig of Maccabean Psalms, falling into a groundless historical criticism; H. Hupfeld, 1855 to 1862 (4 Bde.) [II. *Aufl. herausgegeben von Ed. Riehm*, 1869 sqq. with many valuable notes by the editor.—C.A.B.], by his thoroughness as to the language and history with attempts at biblical and theological exposition, which, however, are frequently disturbed, and diverted from the right track by his opposition to Hengstenberg, which is carried out even to bitterness. The commentary of the latter is far richer in its contributions of every sort (4 *Bde.*, 1842–47. II. *Aufl.*, 1849–52) [Eng. translation, 3 vols., Edinburgh, 1857, J. B. H.], and is more judicious than L. Clauss (*Beiträge* 1831) and R. Stier (70 *ausgewählte Psalmen*, 1834–36, 2 *Bde.*), and has again decidedly resumed the path of the views of the Church. This, in connection with the *Commentary* of Fr. Delitzsch (2 *Bde.*, 1859, '60) [*Neue Ausarbeitung mit Beiträgen von* Prof. Fleischer und Wetzstein, 1867, in connection with the series of Comm. on the Old Testament by Keil and Delitzsch, English Translation, 3 vols. Edin. 1871.—C. A. B.] rich in spiritual perception and rabbinical learning, is especially to be commended to students. The *Auslegung* of C. von Lengerke (2 *Bde.* 1847), is a worthless compilation from Hitzig and Hengstenberg. G. Ph. Kaiser, *Zusammenhängende historische Erklärung*, 1827, is unimportant. Worthy of consideration, however, is the commentary of C. Böhl (12 *Messian. Psalmen*, 1862), and Kurtz, *Zur Theologie der Psalmen*, 1865; likewise Fr. Böttcher, *Neue exegetisch-kritische Aehrenlese, Abtheil.* 2, 1864, published after the author's death by Ferd. Mühlau.

In addition to several translations with notes alluded to at the end of § 14, the following occupy the middle ground between the learned and practical exposition of the Psalms: Tholuck, "*Uebersetzung und Auslegung der Psalmen für Geistliche und Laien*" 1843 [Eng. Translation, Phila., 1858]; Fr. C. Umbreit, "*Christliche Erbauung aus dem Psalter,*" 2 *Ausg.* 1848; with which we have to compare the same author's "*Grundtöne des A. T.,*" 1843, "*Neue Poesie aus dem A. T.*" 1848. Appropriate remarks and practical hints are found not only in the works of the Old Testament by Lisco and O. von Gerlach but also in H. and W. Richter, *Erklärte Hausbibel*, 1834–40.

From the number of works on the Psalms for practical use, the following are specially worthy of mention: Christ. Gottf. Köster, "*Die Psalmen, mit Einl. und Anmerk. als Handbuch der Erbauung für fromme Gemüther,*" 1832; Erich Stiller, "*Die Psalmen als Erbauungsbuch*" (1852), 3 *Aufl.* 1862 ff; Fr. J. Günther, "*Christliche Andachten über die Psalmen* 1856; G. J. L. Reuss, *Die Psalmen zum Gebrauch in den sogenannten Betstunden*" 1860; F. Schaubach, "*Ausgewählte Psalmen im Anschluss an die Evangel. des Kirchenjahres*" 1863; P. Diedrich, *Die Psalmen kurz erklärt für heilsbegierige, aufmerksame Bibelleser*, 1862–64; E. Taube, *Kurze Auslegung*, 1858 ff. (for the present 4 Hefte embracing 25 Psalms each). We have finally to mention in this connection Irmler, *Die Psalmen als Choralgesänge* 1835; M. M. Zille, *Die Psalmen meist nach kirchl. Sangweisen übersetzt*, 1844; E. Müller, *Davidsharfe, Für Kirche, Schule und Haus*, 1844; Hofferichte, *Deutsche Akkorde auf der davidischen Harfe*, 1845; Fr. Aug. Köthe, *Die Psalmen in Kirchenmelodien übergetragen*, 1845; S. F. G. Schneider, *Die Psalmen Davids in Kirchenliedern für die häusliche Andacht*

1854; Chr. Blumhardt, *Psalmlieder, oder die Psalmen in singbare Lieder umgesetzt* (1848), 2 Aufl. 1864; H. von Sydow, *Sabbathweihe, Bearbeitung der Psalmen Davids von frommen deutschen Dichtern*, 1859; H. Eytel, *Der Psalter im modernen Gewande*, 1862; Jos. Hammer, *Die Psalmen der Heil. Schrift in Dichtungen, nebst Einleitung und Erläuterungen*, 1861.

[English literature is rich in expositions of individual Psalms. The Puritan divines especially expounded them at length in sermons, often with judicious explanations and applications, but not unfrequently transcending the proper sphere of the text. These are mentioned and cited in Spurgeon's *Treasury of David* (1870–72). The prince of devotional commentators is Matth. Henry, whose work on the Psalms is a model of its kind. Scott is likewise useful. Bishop Horne's *Devotional Comm.* first ed., 1771, 2 vols. (often republished), with an introduction by Edward Irving (Glasgow ed., in 3 vols.), has found a wide circulation and appreciation. Among the translations and critical commentaries we may mention Hammond's *Paraphrase with notes* (first ed., 1653, new ed., 1845); Bishop Horsley's *Translation and Notes* (1815, posthumous); Dr. Mason Good's *Historical Outline* and also his *Translation with notes;* J. Jebb's *Literal translation and dissertations* (1846); Phillips' *Psalms in Hebrew text, with exeg. and phil. commentary for Hebrew students;* J. Addison Alexander, *The Psalms translated and explained* (N.Y., 1850, 3 vols., mainly based upon Hengstenberg, yet with original and valuable suggestions and a thorough digestion of Hengstenberg's views and a rejection of much that is inappropriate); Noyes' *New Translation with an Introduction* (1851, 3*d ed.*, 1867); B. Weiss, *New Translation and chronological arrangement with critical notes on the Hebrew text* (1858). Among the more recent works we may mention: Thrupp's Emendations (*Journal of Class. and Sacred Phil.* 1850); J. M. Neale, *Comm. on the Psalms from Primitive and Mediæval Writers and from the Various Office-books and Hymns of the Roman, Mozarabic, Ambrosian, Gallican, Greek, Coptic, Armenian, and Syrian rites, 3 vols.* (London, 1860, 2*d ed.*, revised by R. F. Littledale, 1869–71, a mystical and liturgical Commentary, a revival of the Mediæval methods of interpretation); Perowne, *The Book of Psalms, a new Translation with Introduction and Notes explan. and crit.* (London, 1864-8, 2*d ed. revised*, 1870, a very judicious, able, and valuable work); Wordsworth, *The Book of Psalms* (London, 1867, as part of his *Comm. on the Holy Bible*, a learned work full of citations from the fathers, yet fanciful and finding in the Psalms "a prophetic Creed," "the great doctrine of Christian Faith gradually revealed with greater clearness and fulness"); Didham, *A new Trans. of the Psalms, Part I.*, Pss. i.–xxv. (1869); W. S. Plumer, *Studies in the Book of Psalms, being a critical and exposit. Comm. with doct. and pract. remarks on the entire Psalter* (Phila., 1870); Wm. Kay, *The Psalms translated from the Hebrew, with notes chiefly exegetical* (Lond., 1871); Albert Barnes, *Notes crit., explan. and pract. on the Book of Psalms* (New York, 1871, 3 vols., an excellent work for the home and the school); Henry Cowles, *The Psalms with notes crit. explan. and pract. designed for both pastors and people* (New York, 1872). The most important homiletical and practical work of the age on the *Psalter* is the *Treasury of David*, by Charles H. Spurgeon, 3 vols. of which have been issued (London, 1870–72), full of the force and genius of this celebrated preacher, and rich in selections from the entire range of literature, especially from the Puritan divines. This work will probably be completed in six vols. The articles on the *Psalms* in Smith's *Dict. of the Bible*, and Kitto's *Cyclopædia* may be consulted with profit; and as a "pathway into the Psalter," W. Binnie, *The Psalms, their History, Teachings and Use* (London, 1870); and for the peculiarity and genius of the poetry of the Psalter, the work of Isaac Taylor on the *Spirit of Hebrew Poetry*. We must finally mention the excellent *Revised Version* of Dr. Conant, with an introduction, pub. by the American Bible Union, 1871. An improved version with brief philological notes was prepared by Dr. Conant for this volume.—C. A. B.].

THE PSALTER.

FIRST BOOK.

PSALMS I.—XLI.

PSALM I.

1 Blessed *is* the man that walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
2 But his delight *is* in the law of the LORD;
And in his law doth he meditate day and night.
3 And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall prosper.

4 The ungodly *are* not so:
But *are* like the chaff which the wind driveth away.
5 Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
6 For the LORD knoweth the way of the righteous;
But the way of the ungodly shall perish.

EXEGETICAL AND CRITICAL.

DIVISION AND COMPOSITION. Four Codd. Kennic., and 3 De Rossi, as many of the Jews and the Fathers take the first and second Psalms together as one whole; comp. Wetstein on Acts xiii. 33, where the Apostle Paul cites a passage from our second Psalm as from the first Psalm (according to the corrected reading). This however does not decide, for two Codd. De Rossi do not number our Psalm at all, and the Apostle Paul may have shared that conception, in accordance with which Basil calls it a "short preface" which the compiler placed before as an introduction (Calvin, Amyrald [Hupfeld, Riehm, Hitzig, *et alii*]). Besides some similarity in the structure of the strophes, there are, it is true, turns in the closing verse of the 2d Psalm which are strikingly similar in part to the beatitude with which the 1st Psalm begins, and in part to the threatening with which the 1st Psalm closes; and in the *hagah*, Ps. ii. 1, there is an antithetical reference to Ps. i. 2. These facts cannot be overlooked. But with the diversity of subject and treatment which otherwise prevails, they do not even justify the conclusion of one and the same author, whom Hengstenberg supposes to be David, Hitzig the compiler of the Psalms. These are not without predecessors. Nevertheless, design may be acknowledged at any rate only with reference to the arrangement, and not with reference to the poetry. This is clear from the following facts: (1) that two Psalms, without titles, should stand at the beginning of a group of Psalms which have David's name in their titles, the second of which carries out into a concrete historical situation the truth expressed in Ps. i. in general terms; (2) that the entire first book is opened (i. 1; ii. 12) as well as closed (xl. 4; xli. 1) by two Psalms, with אַשְׁרֵי *ashrê*. But Ps. xxxii. of the same book likewise begins with *ashrê*, so also Pss. cxii.; cxix.; cxxviii. in a later book.

Again, the mention of David as the author by some of the Fathers and of the MSS. of the Septuagint has no historical foundation. The historical application of the subject to the persecution of David by Saul (Venema) or to the rebellion of Absalom, is a false use of history. So likewise the explanation from the circumstances of the Maccabean age (Rüdinger, Olshausen,*

*[This Olshausen is an entirely different person from the author of the well-known commentary on the New Testament.]

4

Hitzig). We would urge against so late a composition not so much the simplicity and freshness of the Psalm (Köster) as the following considerations: 1) The designation of the scorner leads to the sententious style of the age of Solomon, to which also the loose structure of the strophes points [Delitzsch]. 2) Ver. 2 decidedly looks back to Josh. i. 8, whereas ver. 3 is carried further out in Jer. xvii. 5–8. Ezech. xix. 10, 11 expresses only a corresponding thought in a similar form [Riehm]. The same idea is particularized, Ps. xcii. 12. There is a possible allusion, 2 Chron. xxii. 5.

[Ewald supposes this Psalm to be an introduction to a more ancient and smaller collection of Psalms, giving the pith of many of them, the disposition with which an ancient poet selected and grouped them, and the spirit with which he would have them read. Delitzsch says that the collections of the prophecies of Isaiah and the Psalms are alike in that they both begin with a prologue. Barnes considers it as a general introduction to the book of Psalms, stating the general principle of the Jewish theocracy, "that a righteous life will be attended with prosperity and happiness, and that the life of the wicked will be followed by sorrow and ruin."* The true view is this: The Psalm was probably composed as an introduction to the earlier collection of the Davidic Psalms, made in the age of Solomon, perhaps under his direction, retaining its place at the head of the entire collection after it had been formed. —C. A. B.]

Of the three verses of the 1st strophe, two are of many members; those of the 2d strophe are all of two members, but they run along entirely parallel in their subject, that is: the description of the righteous and the wicked according to their respective behaviour and destiny.

Str. I. Ver. 1. אַשְׁרֵי=*Ashrê*, etymologically, from the signification of the straight and direct course, gives the idea of welfare, grammatically, it is an exclamation of congratulation, or rather a declaration of recognition and of praise: *beatitudines illius viri.*† The substantive renders the language more emphatic than the verb fin., Ps. xli. 2, or the partic, Prov. iii. 18. Luther aptly: "The prophet, when he sees that there are few such people on earth, suddenly bursts forth and says, 'Blessed is the man.'"

The use of the plural to mark the abstract with emphasis is ancient, especially in the Hebrew (Ewald, *Ausführliches Lehrbuch* VII. *Ausg.* § 179).

Walketh—standeth—sitteth, *etc.*—The three perfects in ver. 1, the change of the verbal into a nominal sentence in ver. 2 *a*, the future (correctly called imperf. by Ewald) in ver. 2 *b* give a shading to the thought. This shading cannot be entirely expressed in translation owing to an entire difference between the Hebrew and the English conjugations. It is effaced by the remark of Aben Ezra that the Hebrew authors used for the present partly the preterite and partly the future. [The perfect is used to give the abstract present of our language, indicating an already long-continued and still enduring condition or characteristic, *vid.* Ges. *Heb. Gram.*, edit. Rödiger XX. *Auf.* § 126. Ewald, § 135. Barnes: "It is the characteristic of the man, always and habitually that he does not thus walk."—C. A. B.]

It is questionable whether the three members of ver. 1 form only three parallel clauses of like signification as poetical variations of the thought that we must have no intercourse at all with evil in any way (Musculus, Rosenm., De Wette, Hengst., Hupf.), or whether there is not illustrated in the choice of expression an intensification of the possible participation in the chief forms of iniquity (Aben Ezra, Stier, Delitzsch, Hitzig [Barnes)] somewhat after the type *impii corde, peccatores opere, illusores ore.* By the former view we are usually referred to the assertion of David Kimchi, that going, standing, and sitting are the three chief conditions of the human body when awake. The latter view is not shaken by the fact that we cannot ascribe to רשע *râsha'*, etymologically the meaning of wild restlessness, and passionate agitation, whence follow disturbances of the peace (Geier *et alii*). Hitzig supposes from the Æthiopic that the fundamental meaning is forgetfulness (of God). Böttcher (*Neue exeget. crit. Aehrenlese*, II. 220), likewise from the Æthiopic interprets it as greasy, stained, soiled, and hence derives the idea of guilty. Hupfeld finds in the idiomatic use of the word a simple contrast to צדיק. This general meaning, extending far beyond the idea of guilty (Sachs), suits very well the use of the word in the 2d strophe of the Psalm. In any case the characteristics of *rasha'im*, given in Is. lvii. 20, remain essentially indisputable, and the statement is of a עצה = council of these same persons who might serve as a model and measure for the walk of others. This is shown by the construction of *halach* with ב. This expression always refers to the sphere of sinful emotions of the heart whether we are to think of the resolutions of the will formed within the heart or the counsel imparted to others. [Hupfeld states that עצה, like the Latin *consilium*, has a twofold meaning: 1) *absolutely*, a resolution formed within the heart; 2) *relatively*, working upon another either as example or advice. He thinks that it is here used in the relative sense especially as example.—C. A. B.] There is no occasion for the correction עדה *êdah* = congregation, company (Olsh., *Emendationen zum* A. T., 1826). For there is no reference to place except in *moshab*, whether this word denotes dwelling (Köster), or seat (Sept., Vulg., Hengst., Schegg) as 1 Sam. xx. 18, 25, or session (Syriac, Arab., *et al.*) as Ps. cvii. 32 [A. V., *assembly.*—C. A. B.]

* [Wordsworth regards the two first Psalms "as distinct, and as constituting a general introduction to the whole book, and as addressed to the whole world; and as the whole book is a composite one, not due to David alone, these two Psalms, which are a prologue to it, are not identified with him. These two Psalms form a pair. The first of them looks backward to the law of Moses (ver. 2); the second looks forward to the Gospel of Christ. They join the two Testaments together. Both of them speak of the blessings of obedience, and of the malediction which is reserved for rebellion against God. They stand at the beginning of the Psalter, like a Gerizim and an Ebal;—and they reveal the awful transactions of the Great day of Doom, when the Judge will gather all nations before Him, and place some on the right hand and others on the left."—C. A. B.]

† [Hupfeld: Like the formula of the beatitudes, Matth. v. 3-11.—C. A. B.]

For *dereck* is a figurative designation of manner of acting, conduct.

We cannot see why *'amad*, with ב, should not retain the meaning of stand fast, persevere in, the more since, according to Hupfeld, we need not infer with De Wette from the fundamental meaning of חטא, "slip, fall," that of "evil from weakness or ignorance;" but rather are brought to that of "sinning habitually."

Moreover the description of the scorner in the proverbs of Solomon (appropriately explained by Hupfeld) reaches the climax of wickedness. In the pictorial description, however, we are not to take every expression as dogmatic. The translation of לֵץ by pestilence, which expression Schegg applies to the influence of the devil, has no support in the language. Neither is the fundamental meaning that of turning (Paulus), but partly of lisping and stammering, partly of laughing and mocking. [Hupfeld: "This is not a scorner of religion in our sense, nor one who says there is no God, because the religion of the Old Testament was not theory, but essentially disposition, practice. He is one who is frivolous, disregarding the Almighty, making sport of all things, of the worst class of the wicked." Barnes: "We have here a beautiful double gradation or climax, in the nouns and verbs of this verse, indicating successive stages of character; walking, standing, sitting; irreligious men in general, those who disregard known duty and violate human obligation, and those who openly mock at virtue and scoff at the claims of religion." Hengstenberg says that "scorners of religion are as old as the fall. Is. v. 19; Jer. xviii. 15." Ewald: "He who meditates evil is already a רשע, one driven by passion, he who does the advised evil is חטא, a sinner, he who is already so accustomed to suppress a good conscience that he scorns and perverts good in society, is לֵץ, a scorner."—C. A. B.]

Ver. 2. **On the contrary.**—כִּי אִם, literally, "but if," after negative sentences introduce the contrast with emphasis (Ewald, § 354 *a*). With Josh. i. 8 in view, which is anticipated, Deut. vi. 6 sq.; xi. 18; xvii. 19, we cannot doubt that the *thôrah* (literally instruction) does not mean here the revelation in general (Michaelis, Stier) but the written law of Moses [De Wette, Hupfeld, Hengst., *et al.*] (Ps. xl. 7, the volume of the book). The repetition of this word in the second member of the verse is not tautological, so that we could be induced to regard *thôdah*=praise (Paulus), and not the *thôrah*, as the subject of the meditation.

The remarks of Geier: "*Repetitur denuo nomen legis ceu rei adeo caræ ac pretiosæ cujus vel solo nomine intime delectantur pii,*" certainly misses the sense. *Hagah* might, in itself, be a poetical designation of discourse, Ps. xxxv. 28, especially as the etymology leads back to the idea of murmuring, and has formed the meaning of thinking, meditating, only from the point of view of discourse within the soul. But the latter signification is set aside, not so much by its connection with ב as by the phrase day and night; for there is no reason to understand the phrase as figurative of happy and unhappy times. But it does not mean a brooding over the letter in the sense of Judaism, nor any other kind of theoretical contemplation, as is shown partly by the mention of delight (literally inclination), partly from the context which is throughout practical (Clauss against De Wette). [Delitzsch beautifully: "The quiet soliloquy of investigation and meditation."—C. A. B.]

[**Day and night.**—Hupfeld regards it as the usual formula for continual, perpetual, as in all languages, Pss. xxxii. 4; xlii. 3.—C. A. B.] The expression "**night**" has a special appropriateness here, in that among the Jews the night was from 6 o'clock in the evening till 6 o'clock in the morning.

Ver. 3. **And so he is like a tree planted by brooks of water.**—The perfect with vav consecutive shows that we have here not the reason of the beatitude, but a further expansion of it by a statement of the consequences of the conduct of the pious, just described. The etymology of פלגי (Alex. διέξοδοι) does not compel us (Hupfeld) to think of canals (De Wette). [Hupfeld: פלג = cleave, divide. The usual name of brooks in Hebrew, as in Arabic and Æthiopic, for streams. Riehm: "Because brooks and streams cleave and divide the surface of the earth."—C. A. B.] The double plural refers partly to the abundance of water, which is very important in the Orient; partly to the rich distribution of brooks for the fructification of every tree of that kind.* Luther reminds us of the ever green date palms in the Jordan valley at Jericho, Sir. xxiv. 18; Deut. xxxiv. 3.† [Delitzsch: "In the relative clause the emphasis is not entirely upon בְּעִתּוֹ (Calvin) but פִּרְיוֹ is the first and בְּעִתּוֹ the second emphatic word. The fruit expected, it affords, and indeed at the proper time, without ever in the course of the seasons disappointing the hopes." "The fresh foliage is a figure of faith, which changes the water of life of the divine word into sap and strength, and the fruit is the figure of works which gradually ripen and spread their blessings around."—C. A. B.]

כל cannot be nominative, for the intransitive meaning of the following verb (Sept., Vulg., Vatabl., Rosenm.) rests only upon the doubtful

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* [Barnes supposes that there is an allusion to the Oriental method of making artificial rivulets to irrigate their land. He refers to the practice in Egypt and in the gardens of Damascus. This is, however, a great mistake The Psalmist alludes to those brooks or streams which, having their source in some perennial fountain, flow through the wadies and valleys, fertilizing the land. Wherever these brooks are found, as at Engedi and in the wady Urtas, their banks are crowded with a rich luxuriance of plants and trees. These were the favorite streams in the time of Solomon, and the Psalmist probably had them in mind, *vid. Robinson Bib. Researches*, *I.*, 477, 505. Ps xlvi. 4; lxv. 9; Song of Sol. i. 14; iv. 12–16, *etc.* It is true these brooks were diverted into many channels in order that their blessing might be more widely diffused, as is the case with the Abana at the present day. Its waters are divided by art into a hundred water courses, using every drop of water to fertilize a hundred villages But this is a derivative idea, and was not the Psalmist's ideal, which was the *living brooks* from the *perennial* fountain—an allusion to the garden of Eden with the river of life and the tree of life, frequently alluded to in the *Psalms vid.*, Ps. xxxvi. 8 sq.; xlvi. 4, *etc.*—C. A. B.]

† [The fertility of the plain of Jericho is caused by the large fountains of Es Sultân and Dûk, with the streams they pour forth over the land, *vid. Rob. Bib. Researches*, *I.*, 556.—C. A. B.]

pointing of Judges xviii. 5. The subject of the sentence is either in the causative signification Jehovah, or since this is too distant, and the transitive signification is the usual one, the pious. Some suppose that *tree* is the subject because עשה and צלח are used with it, Is. v. 4; xxxvii. 31; Ezech. xvii. 9, 10; but such a repetition would be feeble and cold [Hupfeld].

Str. II. Ver. 4. **Not so.**—These words are repeated at the end of the first member of ver. 4 by Sept., Vulg., and Syr. The following figure describes not only the destiny, but, at the same time, the condition of the wicked contrasted with the figure of the righteous, which likewise embraces both points. If this be overlooked, we mistake the close connection with ver. 5.

[Hupfeld, נדף=drive, or chase away. In the East the threshing-floors are in the open air, upon heights (Is. xvii. 13), on which the winds more readily blow the chaff away. (De Wette and Barnes, *in loco;* also ROBINSON *Bib. Researches,* I. 550, II. 83; SMITH *Bib. Dict.* '*Agriculture.*') "Hence it is the usual figure of the rapid and traceless destruction of the enemies of God and the ungodly. Ps. xxxv. 5; Job xxi. 18; Hos. xiii. 8; Matth. iii. 12. There is here also an illustration of their inner condition, their emptiness and nullity, in contrast with the good grain, which remains behind and abides."—C. A. B.]

Ver. 5. [**Therefore.** Hupfeld: "not a consequence of the moral condition of the unrighteous, as indicated in the figure of the chaff, but rather a logical consequence from ver. 4. From the general statement of the destiny of the unrighteous follows the special: that they are by Divine judgment severed from the congregation of God."—C. A. B.]

Many of the older interpreters suppose that there is in קום an exclusion of the wicked from the resurrection (Sept. οὐκ ἀναστήσονται). But this is against the meaning of the word and the context. The judgment is not directly nor even exclusively the Messianic (Chald. and the Jewish exegetes), still less human judgment or judgment in civil cases (Rosenm.), but it is the Divine judgment, ver. 6. For it is made prominent in Jehovah, as well by the participle as the characteristic attribute, that He *knoweth* the way of the righteous. That this knowing is not only a theoretical knowledge, but a *nosse cum affectu et effectu,* is involved in the fact that it is Jehovah of whom this is declared. Therefore it gains the closer meaning of "acknowledge in loving care." Yet this meaning is not to be brought into the vocabulary of the word (Kimchi, *et al.*). Since now the participle precedes, ver. 6 *a* merely confirms the consequences threatened before, the sure occurrence of which rests upon the fact that error and deception are excluded by the idea of Divine judgment. The most of the interpreters push into the text itself that which should only be its consequences as a comforting application to the pious. Moreover, they often give to **way**, ver. 6, a different meaning from that of ver. 1, *viz.* (quite frequently), that of *destiny,* the way in which they are led. But they thereby sensibly weaken the last member of the verse, with its dreadful closing word, which leaves nothing for the way of the wicked but the prospect of Abaddon (Prov. xv. 11; Job xxvi. 6; xxviii. 22).

The Codd. and the ancient interpreters of the Vulgate do not read in ver. 5 *in concilio,* as the later editions corrected according to the Hebrew; but *in consilio,* according to the reading of the Septuagint, ἐν βουλῇ. The Vulgate follows the Sept. version likewise in ver. 4 *b,* only that, weakening the proper figure still more, it understands ὁ χνοῦς the dust; ὃν ἐκρίπτει ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς. According to our exegesis the verse does not treat of a sudden, still less of a premature, but rather of an inevitable ruin of the ungodly, bearing the character of just punishment brought on by Divine judgment; and the closing verse contains not only an expression embracing both sides of the fundamental thought, rounding off the Psalm, but it directs its glance to the inevitable and endless destruction of the wicked. [Delitzsch: "This same fearful תֹּאבֵד closes Ps. cxii., which begins with אַשְׁרֵי."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. For ethical and religious consideration there is only one, yet a *decided contrast* among men, before which all other differences retire, that is: the contrast between the ungodly and the righteous. Their lot in time and eternity corresponds with their disposition towards God.

2. The ungodly, even, partially and for a while unite with one another, come together in societies, in which they converse about evil things to their heart's desire, plunge ever deeper into sin, and mutually strengthen one another in their wickedness by evil counsels, bad examples, and cunning wiles. Yet only the righteous form a *congregation,* that is: a people of God, organized according to Divine order, based on Divine institutions, governed according to the word of God.

3. As long as the congregation of God remains in this world it is opposed not only by external bands of the wicked, but it has *sinners in its own midst,* partly because its true and living members are not yet perfect and sinless saints, partly because there are false brethren, hypocrites, apostate and wicked men mingled with the congregation in its external appearance, as it presents itself in moral and human forms under the influence of its relations to this world.

4. On this account the *external society,* connections, and points of contact are more extensive than the *internal membership* relations and influences. Yet this does not cause a perplexity of conscience, or a suppression of the righteous, or an equality in the lots of the evil and the good. But there are *characteristics* which mark the ungodly and the righteous, as well as a Divine saving and *sifting judgment,* and a *reward* corresponding with the moral and religious conduct of men.

5. The marks of the righteous are negatively, principally, their *turning away* from the counsels, the walk, and the companionship of the wicked; positively, their *joy* in the revealed word and will of God, and their *occupation* in meditating upon the testimony of the Lord given as the rule and guidance for our faith and life, and this without

regard to the changes of the hours. Contrasted with this are the *counsels* of the wicked, wherein they disclose the *thoughts of their heart*, as their *walk* is opposed to the manner of life ordained by the law of the holy God, and their *assembly* is the opposite of the assembly for the worship of God. They are to be earnestly avoided; for it is much easier and more frequent for men, when in the circle of the scorner, to be ruled by the prevailing tone of the company, and even to be carried away with it, than to withstand it, and witness against it, and confess the Lord as those who love His word and His way.

6. The ungodly are not always, and especially not immediately at the beginning, in the lowest grade of wickedness, in which the scorner is, who cannot be taught or improved, but in the overflow of haughty presumption (Prov. xxi. 24; comp. i. 22; ix. 7, 8; xiii. 1; xv. 12, *etc.*) hates correction, and scorns discipline, and replies with scoff and persecution, and in the intoxication of boasting, treats everything except himself with petulance, and especially makes sport and scorn of holy things. But the *gradations* of evil pass ever into one another, and often *tread closely upon one another*. Even the first steps are already in opposition to the will of God, and evil thoughts are no less worthy of condemnation and dangerous than evil deeds. Those only can be called happy who do not associate in any way with the ungodly, or their practices, devices, or efforts.

7. *Piety* gives the righteous the *power* to withdraw from the society of the wicked, and to withstand their temptations. It nourishes him in the marrow of his life, and strengthens him by the supply of heavenly nourishment; whilst by his absorption in the holy law of God, it sinks the roots of his life into the revealed ground of salvation, and by his delight in the instruction of the Lord, affords the constant supply of the streams of grace, which make the man who belongs to God to grow and mature in fruits of righteousness.

8. Consequently man is *righteous*, not by birth, or nature, or through his own power, skill, or activity, but by the *Divine agency*, through the *means of grace* which Divine mercy has established for us; as a tree planted by an abundant and flowing brook, if he, like the tree, *take up into his own life from the means afforded him by God*, that which is necessary to his life and growth. Then he has the experience described in 1 Tim. iv. 8, of the blessings of righteousness.

9. Although the ungodly are in similar circumstances with the righteous, yet they derive no profit from this favorable circumstance. They are *spiritually dead* and withered. That which has matured in them has faded prematurely; for they have not appropriated to themselves the nourishment of life, and they have not formed in themselves the faculty for this appropriation. Without root and without sap they have not attained any vigor, nor brought forth any fruit, (Matth. xxi. 19). Thus they have *ripened only for destruction;* unsubstantial and worthless as chaff; the sport of the wind, until scattered by the storm they go to destruction, and leave no trace behind but *the way on which they are whirled away to a ruin* whose misery is inconceivable; for the way proves itself a "lost way."

10. This sad condition of the ungodly, as well as their terrible fate, may be for some time concealed from themselves and others, but both will be disclosed by the *divine judgment*, which has its foundations in the *ever ruling righteousness* of the Almighty, its execution in the *judgment of the world;* yet its operation already appears in history, judging and sifting in *theocratic acts*, yea, according to the threatening (Lev. xx. 2) with respect to certain kinds of wickedness, already vindicates itself in bitter earnest in the regular administration of justice. "If the Scriptures speak of the ungodly, then see to it that you do not refer it to the Jews, or the Heathen, or any other people, but tremble yourselves at this word, for it concerns you and means you." (Luther).

11. There is here a strong *encouragement* on the one side to turn away from all kinds of iniquity, and on the other to continue in righteousness by a conscientious use of the *means of grace* in the possession of the congregation. For God desires a pure and holy congregation (Lev. xi. 44; Eph. vi. 27), and *He knows* the way of the righteous. There is no reference here to the well-known heathen maxim: that it must fare well with the good, and ill with the wicked; but the emphasis is upon this fact that Jehovah, *the God* of *historical revelation*, who has ordained and called His people to be a righteous congregation, is also the *experienced Guardian* of the *purity* of this congregation, and the *infallible Judge* and *Rewarder*. There is a striking parallel in the New Testament, 2 Tim. ii. 19. Now, since no one except Jesus Christ is perfectly righteous, the most of the ancient interpreters have by direct Messianic interpretation, referred the first strophe to Him, as the ever green tree of life; and since no one is justified by fulfilling the law in his own strength but by faith in Jesus Christ, many, especially of the Evangelical interpreters (Calov. *Bib. Illust.*) have referred to the close connection between the first Psalm, the *summa legis*, with the second Psalm, the *summa evangelii*.

HOMILETICAL AND PRACTICAL.

Either *blessed* or *lost*—so God's *word* declares, so God's *judgment* warns.—The pious and the wicked are together in the world; but their *ways* are entirely different from *beginning to end.*—Man's lot is not determined by chance, but by *righteous* and *infallible judgment.*—It is not enough to avoid this or that single sin, we must *walk in the way of life.*—The Divine law shows the way in which the pious walk, and keeps God Himself in view as *knowing* that way.—He who would remain in the congregation of the righteous must *avoid the society* of the wicked, whilst he must *use diligently the means of grace* entrusted to the congregation of God. All things finally redound to the *salvation* of the righteous and the *destruction* of the wicked. He who is planted where the waters of life flow, should *appropriate* them in order that he may grow as a tree of life, and bring forth fruit in his season.—The lot of the pious is as *delightful* as that of the wicked is *terrible.*—Tell me the *way* in which you walk

and the *company* you keep, and I will declare to you the *end* which you will attain.—The things in which you delight will either make you blessed or destroy you.—Divine judgment comes *certainly*, strikes *surely*, judges *righteously*, and decides our *everlasting* weal or woe.—He who diligently *seeks* communion with God, will earnestly *avoid* intercourse with the ungodly.—How shall we distinguish between the righteous and the wicked? The one *keeps* God's law with delight, the other *transgresses* it with *contempt:* the one associates with *scorners*, the other remains in the *congregation;* the one *prospers* with God's assistance, the other *perishes* by God's judgment.—True fear of God receives the noblest praise, the best blessing.

STARKE: A Christian is not only to avoid the commission of sin, but as far as possible is to avoid temptation.—Sin grows constantly: At first we pass it by, then we stand still, then we sit with scorners. Blessed are those who shun the beginning (Sir. xxi. 2; Job iv. 6).—It is true, believers have their greatest pleasure in the Gospel, yet the law is likewise agreeable to them in Christ, for they are freed from its curse, and it is their joy by it to know God's will, and to fulfil it with the power given unto them.—Among other characteristics of a state of grace is this: that we have a heartfelt desire for the word of God, and indeed that we are no more tired of it than a sound body is of its daily bread. As with a palm tree, all that is in it is profitable, leaves, wood, and fruit, so also with the Christian, all that he does is to redound to the honor of the Divine name, and the benefit of his neighbors.—It is as foolish to rely upon the ungodly as to fear them—they are like chaff.—Choose in time, and prudently, the society in which you wish to remain forever.—LUK. OSIANDER: To err and fall is human, but to continue in error and sin is the work of the devil.—One thing is necessary; to hear and learn the word of God (Luke x. 42; Rom. i. 16; 2 Tim. iii. 16).—SELNEKKER: Piety and the fear of God mean: (1) to avoid false doctrine and a scandalous life; (2) to desire the law of the Lord; (3) to freely and openly confess and speak of it.—No one can know the nature and the will of God without the Divine word.—Where there is no fear of God nor truth, talent and intellect are mere poison.—We must, as the fig and palm trees, show the fruit before the leaves.—Four promises are given to those who desire and love the word of God: 1) The grace of God; 2) fruitfulness and usefulness in their calling; 3) a sure and constant employment; 4) blessing and success.—GEIER: We all naturally seek happiness; but only those attain it, who seek it in the revealed word of God. All depends upon the way we choose (Matth. vii. 13).—RENSCHEL: Avoid evil and keep God's word, then you will be happy in this world and the next.—FRISCH: Thou standest between two ways which lead to everlasting weal or woe. Open your eyes and choose the best.—The Psalm begins with blessing and glory, but it ends with woe, in order that where the hope of blessedness is not strong enough to encourage us to the service of God and piety, the fear of the unhappiness and misery to be endured may deter us from wickedness.—RIEGER: The fear of God teaches the righteous to avoid evil, whether quiet as a counsel, or common as a way, or fixed as a seat.—Without attachment to the good the hate of wickedness is not constant.—What is there in an ungodly man? A counsel and trust in his deceit; a way and a defiance of the crowd which travel in it; a seat from which he will not be driven. But what will become of him? Because he has no weight of truth from the Divine word in himself, he will be driven away as chaff. Since he has made so light of it in his mockery, he will be obliged to experience how incapable he is of standing in the judgment. Since he has ever sought only the society of sinners he will not then remain in the congregation of the righteous when he most desires to retain a place with them. So long as they are in the way many may think that they are as good as those who are called righteous, who likewise have their faults; but the issue will be different from what they expect.—OTTO VON GERLACH: The ungodly maintain their position by chance because it is calm, and outward circumstances are favorable to them; but since they have no vital power, no support in God, the first misfortune drives them away.—THOLUCK: He who has nothing sure in heaven can have nothing firm on earth.—TAUBE: He who has pleasure in God's word, exercises himself therein without ceasing.

[MATT. HENRY: The ungodly are forward to give their advice against religion; and it is managed so artfully that we have reasons to bless ourselves from it, and to think ourselves happy if we escape being tainted and ensnared by it.—We must not only set ourselves to meditate upon God's word, morning and evening, at the entrance of the day and the night, but these thoughts should be interwoven with the business and converse of every day, and with the repose and slumbers of every night.—BARNES: If a man desires permanent prosperity and happiness, it is to be found only in the ways of virtue and religion.—SPURGEON: Our worst things are often our best things. As there is a curse wrapped up in the wicked man's mercies, so there is a blessing concealed in the righteous man's crosses, losses, and sorrows. The trials of the saint are a divine husbandry, by which he grows and brings forth abundant fruit.—The righteous man ploughs the furrows of earth, and sows a harvest there, which shall never be fully reaped till he enters the enjoyments of eternity; but as for the wicked he ploughs the sea, and though there may seem to be a shining trail behind his keel, yet the waves pass over it, and the place that knew him shall know him no more forever. The very "way" of the ungodly shall perish.—C. A. B.]

PSALM II.

1 Why do the heathen rage,
And the people imagine a vain thing?
2 The kings of the earth set themselves,
And the rulers take counsel together,
Against the LORD, and against his Anointed, *saying*,
3 Let us break their bands asunder,
And cast away their cords from us.

4 He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
5 Then shall he speak unto them in his wrath,
And vex them in his sore displeasure.
6 Yet have I set my King
Upon my holy hill of Zion.

7 I will declare the decree:
The LORD hath said unto me, Thou *art* my Son;
This day have I begotten thee.
8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance,
And the uttermost parts of the earth *for* thy possession.
9 Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings:
Be instructed, ye judges of the earth.
11 Serve the LORD with fear,
And rejoice with trembling.
12 Kiss the Son, lest he be angry, and ye perish *from* the way,
When his wrath is kindled but a little.
Blessed *are* all they that put their trust in him.

EXEGETICAL AND CRITICAL.

CHARACTER AND COMPOSITION. The 1st Psalm first declares the truly pious servant of Jehovah blessed, without deciding whether the description is only an ideal one, or there is truly such an ever green tree of life; and then draws the counterpart without intimating the possibility or way of salvation of those who walk in wrong ways to destruction. The 2d Psalm, which in isolated expressions reminds us of the 1st Psalm, begins with a description of the world rebellious against God and His government, which passes over into a dramatic tone (vers. 1-3); describes over against this the action of Jehovah likewise running out into a dramatic mode of expression (vers. 4-6); then, without naming Him, makes the anointed of Jehovah Himself speak so that He explains the decree of Jehovah by a reference to a former ordinance of Jehovah (vers. 7-9); and closes with an exhortation to the rebellious to repent, which passes over into a declaration of the blessedness of those who make known their allegiance to the kingdom of the Messiah (vers. 10-12).

The *prophetic* or *direct Messianic* explanation can alone explain this Psalm (all ancient Jewish and ancient Christian interpreters, with some from all periods); neither the *typical* (Hofmann), nor the *historical* (the later Jewish and many recent interpreters), nor the *poetical* (Hupf., as a general glorification of the theocratic kingdom), nor indeed the explanation to be found in the transition from the typical to the prophetic (Kurtz) can suffice. This the explanation which follows will show. [Perowne: "He begins to speak of an earthly king and his wars with the nations of the earth, but his words are too great to have all their meaning exhausted in David, Solomon, or Ahaz, or any other Jewish monarch. Or, ere he is aware, the local and the temporal are swallowed up in the universal and eternal. The king who sits on David's throne has become glorified and transfigured in the light of the promise. The picture is half ideal, half real. It

concerns itself with the present, but that only so far as it is typical of greater things to come. The true king who, to the prophet's mind, is to fulfil all his largest hopes, has taken the place of the visible and earthly king."—C. A. B.]

The author is unknown. Most interpreters, indeed, from different stand-points, think of *David*, whilst they grant that Acts iv. 25 is not decisive.* They differ likewise widely from one another in their estimate of the historical situation (comp. De Wette). [Perowne refers it to the events 2 Sam. x. The confederacy of Syrians, Ammonites, and others who had formerly been subdued (2 Sam. viii. 8, 12), and who now make a last effort for independence.—C. A. B.] Rosenm. (I. Edit. only), Paul. Ewald, Bleek, think of Solomon.† Maurer thinks of Hezekiah with reference to 2 Chron. xxviii. 18; Hitzig of the Maccabean prince, Alex. Jannæus; Delitzsch thinks of the period of the prophecy of Immanuel, Is. vii.—xii., perhaps the prophet Isaiah himself, partly because of the similarity of circumstances, partly on account of the similarity of subject and even modes of expression.

Str. I. Ver. 1. **Why.**—The question thrown up by the Psalmist, which already begins to be solved in ver. 1 *b* as the change of position and the mood of the verb show, is only a *rhetorical* one, a question of displeasure, of astonishment, and of derision=wherefore then? why then? [De Wette: "The poet transports himself at once into his situation and feelings. He looks upon the undertakings of the rebels with indignation and contempt, and breaks forth in the exclamation, Why?=to what end?"—C. A. B.]

Rage.—The Hebrew verb does not denote actual rebellion, but that intimation of the speedy outbreak of rebellion which is given by crowds surging in gloomy and confused resentments, murmurs and alarms.

[**Imagine.**—In old English this word had the meaning of scheme, devise, plot, *vid.* WORCESTER'S *Dict.* This meaning has now passed out of use. It is better, therefore, to substitute *devise*, with the meaning of meditating evil. This is the same word as is used Ps. i. 2 *b*. De Wette: "of wicked, Prov. xxiv. 2, here of rebellious undertakings;" Hupf.: "of wicked and deceitful devices," Ps. xxxviii. 12; Is. lix. 3, 13.—**Vain thing.**—ריק, "here substantive, a foolish and vain device—what is proved to be idle by the result."—C. A. B.]

Ver. 2. The idea of sitting together passes over into that of deliberation, here that of conspiring. This is described by the perfect as an accomplished fact, as ver. 1 *a*, and as preceding the hostile setting themselves, which in the imperf. appears as enduring and still continuing, as ver. 1 *b*, and as finishing the description in ver. 1 *a*.

Ver. 3. The rebels are immediately introduced speaking, and they speak in figurative language, taken from refractory bulls, which express their carnal love of liberty and their unruliness.*

Str. II. Ver. 4. The ancient translations express all the imperfects in the antistrophe ver. 4 sq. by the future, [so A. V.]: Ewald, Delitzsch, *et al.*, at least those in ver. 5 [this is better—C. A. B.]; but, according to Hupfeld, they are all to be regarded as present, though subsequent to one another. Laughing is often an expression of the feeling of security and of the consciousness of superiority in contrast to fear; *scorn* rejects the presumption of the impotent with deserved contempt, and discloses their weakness: wrath punishes them. [De Wette: "With the rage and exertion of his enemies the poet sets in beautiful contrast the laughing quiet of his God, who can with one word bring these proceedings to naught." Hupfeld: "A beautiful gradation in thought from the quiet laughing to the agitated scorn, and from this to *wrath*, which breaks out in the following verse in word and act."—C. A. B.]

Ver. 5. Jehovah speaks here with real words, not in thunder (Herder), although the words whiz and roll along like thunder and lightning [in the style]; and בהל, according to Hupfeld, is frequently used for *terror*, which confuses, and especially that which is caused by God, and drives into mad flight and leads to destruction.

Ver. 6. [**Yet have I.**—De Wette: "וְ often makes a contrast—here it is with the riotous proceedings of the kings. The pronoun *I* is emphatic."—C. A. B.] Böttcher has shown (*Aehrenlese*, p. 4) that we must not translate: anointed, but *set* (according to the Sept. and Vulg.). Some translate "But I have been constituted king by him."—[**My King.**—Hupf.: "My king so far as he is appointed by God as king over His realm, comp. 1 Sam. xvi. 1, and by virtue of the theocratic idea, His representative."—C. A. B.] Zion was not the anointing place either for David (1 Sam. xvi. 13; 2 Sam. ii. 4), or for Solomon (1 Kings i. 39), or for Christ (Zech. ix. 9), but the seat of government of the Anointed (Ps. cx. 2; 2 Sam. v. 9). The assertion that Zion in the Old Testament constantly is used as the equivalent of Jerusalem, and that it is the name of a special height is disproved by 2 Sam. v. 7, 9; 1 Kings viii. 1; Hupfeld, however, asserts that according to prophetical and poetical usage it indicates synecdochically the entire holy mountain city as the seat of God, and naturally rejects the translation of J. H. Michaelis and Hofmann עַל צִיּוֹן 'al Zîon, over its citizens, the people of God;

* [Delitzsch: "Because in the New Testament David's Psalm and Psalm are corresponding terms." This is generally admitted by German commentators, though it is not generally allowed by English and American writers, such as Wordsworth, Barnes, Alexander, *etc.* Delitzsch is probably correct in his statement.—C. A. B.]

† [Ewald: "In this Psalm we hear the voice of a king who, a short time before, was solemnly anointed in Zion. The tributary nations are rebellious and threaten to regain their freedom. The young king stands over against them, self-possessed, conscious of his union with Jehovah as His son and representative, inspirited by the prophetic word at his anointing, and strong in the power of Jehovah. This young king was Solomon—this Psalm his own composition, like those mentioned 1 Kings iv. 32." It is more than likely that the tributary nations plotted together, hoping to throw off the yoke of the young king. It is not necessary to suppose an *actual* rebellion. The Psalmist speaks of rebellious thoughts and designs. I think that this Psalm and the former are Psalms of Solomon.—C. A. B.]

* [Wordsworth: "At Christ's passion the heathen world represented by the imperial power of Rome, combined with the rulers and people of Israel against God and His Messiah. 'We will not have this man to reign over us' was their language, Luke xix. 14—'We have no king but Cæsar,' John xix. 15."—C. A. B.]

so likewise the translation, mountain of my sovereignty (Herder, Rosenm., *et al.*). [Delitzsch: "Zion is the hill of the city of David (2 Sam. v. 7, 9; 1 Kings viii. 1) including Moriah. That mountain of holiness, holy mountain, which is the place of the Divine presence, and therefore towers above all the heights of the earth, is assigned to him as the seat of his throne."—C. A. B.]

Str. III. Ver. 7. **Declare.**—In this strophe it is not the poet which speaks, but the anointed of Jehovah. This is not David nor any other historical king of Israel, moreover not the personified theocratic kingdom, but the *Messianic* king; not in bodily reality, it is true, nor speaking magically from the Psalm, but appearing in the Psalm *dramatically* as a person.* This does not mean, by any means, as a *poetical* figure. For the *person of the Messiah*, as promised by God, and therefore surely coming, *existed in the faith of the Psalmist* not less than in *the faith of* the *prophets* and the *church*, although, in lyrical parts of Scripture the expressions of faith concerning him appear in different forms from those in the historical or didactic, and the prophetical writings in a narrower sense. The Messianic king in this place appeals for the explanation of ver. 6, not only to a feigned oracle (De Wette) but to a חֹק, an ordinance (whether regulation or arrangement). There is also in its meaning a reference to an express, inviolable, and peculiar declaration of Jehovah of a *historical* kind, such as that which is found for the relation in question, in 2 Sam. vii. 14 sq., alone. This promise of God, given to David through Nathan before the birth of Solomon (2 Sam. xii. 24), is the *historical* root of the biblical prophecies of the *seed of David*, who likewise stands in the relation of sonship to Jehovah. This expression does not denote the *divine origin of royalty*, or a *management of the government according to* the *will of Jehovah* (De Wette), but, first of all, a *relation of love to Jehovah*, and especially with reference to *care* and *training*, which however, at the same time, includes a reference to *faithfulness*, so much the more as the covenant of God with Israel is regarded as a *marriage covenant* (Hengst., Hupf.) In this last turn of thought there is a thread of meaning, which has been for the most part neglected; yet which alone can lead us to a correct understanding of the passage, *viz.:* If Israel stands partly in a *relation of sonship* to Jehovah, the God of *historical revelation*, partly in a marriage covenant with Him as the only living, true, and faithful *God of the covenant*, and indeed the latter, in the sense of Monogamy, over which God watches with jealousy; then the following consequences ensue, *viz.:* (1) That every attempt to make a parallel with the sons of Elohim (whether angels or princes, Ps. lxxxii. 6) and with the children of Zeus is entirely unsuitable, and entangles the entire conception. (2) That the use of the word ילד (which seldom means to beget, but generally to bear) is not to be regarded as merely a rhetorical variation of the idea of sonship, but gives rise to this thought; that in a *determined* case some one has been placed in this relation by *God Himself*, and indeed in the *midst of the history of revelation*, in which sense Israel also is called the *first-born son* of Jehovah (Ex. iv. 22). (3.) That in such a case **to-day** has not only a mere poetical, or indeed a metaphysical, but a *historical* meaning. The meaning is not of an eternal, or of a temporal, or spiritual begetting of a person, a setting him in existence; so also not as is frequently supposed of the establishment of an Israelitish king in the government, which was disputed by mighty opponents. In connection with this supposition an unknown writer in Paulus, *Memorab.* III., regards the Psalm as a coronation address composed by Nathan when Solomon ascended the throne.

It is certainly a king of Israel, an anointed of Jehovah, who speaks, but this happens partly after his establishment on Zion by Jehovah, and partly as a *demonstration*, not indeed of his *theocratic title* (for this he had as the one appointed by Jehovah), but of his *personal capacity* for the government in question, which was to overcome, and embrace the world. Moreover, a general call to the position of sonship to Jehovah would not have been sufficient, because such a call is also ascribed in general to pious Israelites, Deut. xiv. 1; Ps. lxxiii. 15; Prov. Sol. xiv. 26. Therefore in this place he appeals to a *special ordination*, and indeed so that he refers to an appointment of Jehovah with reference to this very thing, as a *word spoken to him as a personal being who already was in existence;* that is, the speaker wishes to make known: (1) That *he*, and no one else, is the one to whom this appointment *applies;* (2) that he has not been *made* the son by it for the first time, but *declared* to be the son; (3) that this declaration was in *time* and not in eternity, and has the meaning of a *historical recognition.* At the same time the form of the declaration shows it to be an *explanation*, and indeed not only of the previous oracle in ver. 6 (Herder, Hupf., *et al.*), but also of the *appointment of Jehovah* mentioned. There can be no doubt but that ספר has this meaning of "more exact account or explanation," Ps. l. 16. Even this shows this declaration to be an advance in the declarations of Revelation. But the same is also shown, in fact. For a word of Jehovah of this kind is found only, Ps. lxxxix. 27 sq., mentioned with reference to *David*, and 2 Sam. vii. 14 with reference to *David's son.* But in the passage Ps. lxxxix. 27, it is likewise not David who speaks, but this passage and the prophecy, 2 Sam. vii. 14, indeed first after his death, were rather referred to him and his seed, and interpreted as Messianic, so that a remarkable agreement is evident with the passage in which we are now engaged. Both Psalmists already treat that *historical* word of God as Messianic, and find the right to this conception in the fact that the prophecy of Nathan treats of the *government of the world with invincible power* and of *eternal duration.* This declaration prevents the necessary consideration of the immediate reference of the oracle to Solomon, and in connection with other prophetical statements respecting the seed of

* [Delitzsch: "The Anointed Himself now takes the word, and speaks out what He is, and what He can do in virtue of the Divine decree. There is no word of transition, no formula of introduction to indicate the leap of the Psalmist from the word of Jehovah to the word of His Christ; the poet is a seer; his Psalm is a mirror of that which is seen, an echo of that which is heard."—C. A. B.]

David, especially after the death of David and Solomon, gives to his Divine sonship a narrower, a specific, namely a, *Messianic* signification. This also comes forth, in the Psalm before us, not merely typically, but directly. For David cannot be the speaker introduced by the Psalmist, since the ordination of Jehovah, to which the sovereign who claims the name Son of God appeals, is referred to the *son of David* and we cannot think of *Solomon*, because the circumstances alluded to in the Psalm do not at all suit his government, which is expressly mentioned as *peaceful* (1 Kings v. 4, 5, 18). If, then, we are compelled to go beyond this king, there is no further support for the *typical* idea in any one of the succeeding rulers, and the *historical* explanation is satisfied only when it finds the fulfilment of the declaration of this Psalm in *Jesus*, the *historical Messiah*, that is to say, treats it as directly *Messianic*, as is frequently the case in the New Testament. Comp. the doctrinal and ethical thoughts which follow, and my exposition of *Heb.* i. 5. [Alexander: "These words are cited in Acts xiii. 34, and Hebrews i. 5, to prove the solemn recognition of Christ's sonship, and His consequent authority by God Himself. This recognition was repeated, and as it were, realized at our Saviour's baptism and transfiguration, where a voice from heaven said (Matth. iii. 17; xvii. 5): 'This is My beloved son, in whom I am well pleased, hear ye him.'"—C. A. B.]

Ver. 8. **Ask of me and I will give thee.** —[Perowne: "A poetical figure, by which is represented God's willingness to give to His anointed the kingdoms of this world. The Father's love will withhold nothing from the son." God will have His own son, His beloved, ask of Him; He delights in giving, but He likewise delights in being asked, and exhorts to the asking with promises of bestowing. As with all His children, so with the Messiah above all. In this connection it is well to recall Jesus' habit of prayer to the Father. This verse asserts the share of the Gentiles in the blessings of the Messiah's rule, yet not as heathen, but as submissive to the Messianic kingdom. This is the constant idea of the Psalmist and the Prophets.—C. A. B.]

Ver. 9. **Break.**—According to the Sept., with other vowel points, "to rule" [ποιμαίνειν] with reference to Micah vii. 14. The Messiah is thus represented also, Rev. xii. 5; xix. 15. This already shatters the objections of De Wette and Hupfeld to the Messianic interpretation. This form, moreover, presupposes the prophecy, Num. xxiv. 17, and has its internal reasons in the fact that the Messiah is at once Judge and Saviour, *vid.* Doct. and Ethical. [**Potter's vessel.**—De Wette: "With little trouble, and to entire destruction, Jer. xix. 11; Is. xxx. 14."—C. A. B.]

[*Str.* IV. Ver. 10. Delitzsch: "The Psalmist closes with an application of that which he has seen and heard, to the great ones of the earth. The warning is directed not to those who have been seen in rebellious commotion, but to kings in general, with a glance at that which he has seen and understood in prophecy."—**Judges of the earth.**—Delitzsch: "Not those who judge the earth, but those judges and regents who belong to the earth in its length and breadth."

Ver. 11. This verse stands in beautiful contrast to ver. 3, as it is based upon what has been seen in prophecy, vers. 8 and 9.—**Serve the Lord with fear.**—This must be taken in a religious sense, as is usually the case, but the political sense is likewise involved, as we see from vers. 8 and 9. The religious and the political submission are combined in the Messianic kingdom (*vid.* Riehm and Perowne).—**Rejoice with trembling.**—Delitzsch: "Their rejoicing lest it should turn into security and pride, is to be with trembling, trembling with reverence and self-discipline, for God is a consuming fire, Heb. xii. 28."—C. A. B.]

Ver. 12. **Kiss the son.**—That is, do homage to him (1 Sam. x. 1; comp. 1 Kings xix. 18; Hos. xiii. 2; Job xxxi. 27.) The Aramaic בַּר for בֵּן is also found, Prov. xxxi. 2, and the absence of the article suits entirely the Messianic interpretation. The word then stands in the transition to a proper noun. According to the example adduced by Delitzsch, an Arabic interpreter would explain: kiss a son and what son? All the ancient translations, except the Syriac, have different interpretations, whilst they either take בַּר as an adverb = pure, clean (Aquil., Symm., whom Jerome follows: *adorate pure*); or read בֹּר (= purity, chastity, modesty) and נשק in the sense of lay hold of, embrace. Hence δράξασθε παιδείας (Sept.), *apprehendite disciplinam* (Vulg., Chald.), lay hold of purity (Ewald, Köster). The Arabic translation of *Saadia* interprets: Prepare yourself with purity, that is, with sincerity, to obey Him. Hupfeld regards the original meaning of the verb as to join, to follow, and translates: "submit yourself sincerely and honestly." But since there is no evident use of בר in this sense, he supposes, with Olsh., a mistake, and would read כֵּן = submit yourself to Him (join Him); whilst he grants that even this construction is not found elsewhere. The same objection applies to the translation: Submit yourself to duty, namely, obedience (Hitzig).*

The kiss, as a sign of reverence is, in the Orient, for the most part given on the hand, or the clothing of another (Rosenm., *Altes and Neues Morgenland*, III., no. 496; IV., no. 789), yet at times even on the mouth, or thrown by a movement of the hand, which is regarded as an act of homage.

Even with the Messianic interpretation, it is

* [Hupfeld: "The language does not allow of the translation of בר as Son, for the following reasons, (1) בַּר in this sense is not a Hebrew word, but an Aramaic word, and only occurs in Prov. xxxi. 2, in a passage of very late composition, which has likewise other Chaldaisms, whilst this Psalm is the product of the best period of literature, and it is inconceivable that poetical license even would excuse such a word. (2) It is without sense apart from Jehovah, and without the article. (3) The subject of the following clause is Jehovah, as in the preceding verse, which makes it improbable that a new subject should step in between. It is difficult to take בר in any other way than as an adverb, as Sym., and Jerome." Hupfeld is correct here, I think; we must not be misled by the beauty of the idea, kiss the Son, or a desire for another Messianic allusion. There is sufficient reference to the Messiah in the 3d strophe, and this allusion would have no significance apart from that. Then again בֵּן is used in that strophe for the Messiah. It would seem strange for the Psalmist to select an Aramaic form so soon after.—C. A. B.]

questionable whether the subject of the following clause is the son (Hengst.), which is the most obvious, or Jehovah (with Aben Ezra and most interpreters, with the supposition of a change of subject which is frequent in prophecy and poetry) because this corresponds better with the consciousness of the believing Israelite. But both clauses, with *lest* and *when*, contain merely confirmed warnings in the mouth of the Psalmist, entirely the same as that which immediately before he has had the Messiah speak; and if there is in the closing clause the word often used of believing refuge in Jehovah, yet this does not decide, in view of the Divine majesty and power ascribed to the Messiah. It would rather seem to be decided by the fact that in ver. 11 already again Jehovah Himself is named as Sovereign, whom the kings and judges of the earth are to serve. But this very passage favors, in the highest degree, the Messianic character of the entire Psalm. For the discourse is of the previously heathen princes and leaders of the nations, who are not to be made Jews by compulsion, as it happened for the first time under Alex. Jannæus, to whom on this account Hitzig brings down this Psalm; but who are exhorted to conversion to Jehovah, ere the crushing judgment of the Messiah shall be fulfilled on all those who are not members of the people of God, even the mightiest. These also declare, with all their expressions of joy, still ever that holy awe, and that indelible trembling of the creature before the Almighty and Holy God, which is mentioned likewise in the New Covenant, *e. g.*, "working out salvation with fear and trembling" (Phil. ii. 12; Heb. xii. 28). The context itself is against the interpretation of the hypocritical joy at the homage festival, of those who have been overcome by force, and who obey from fear (Ilgen in Rosenm., and part also Hengst.)

[**From the way.**—Alexander: "*By the way.*" Riehm: "In order that you may not perish with regard to the way = go in a way which is destruction for you. דרך is an accusative of reference, (Hitzig, of limitation.)" So also Delitzsch, *et al.*—C. A. B.]

The construction of the closing clause being disputed, we cannot gain from it any evidence of the Messiahship of the Anointed, but since this Messiahship is proved elsewhere, the contents of the clause forbid a reference merely to an earthly king, Ps. cxviii. 9; cxlv. 3, but not to God's King, whose solemn name of Messiah and Son of God has here its first biblical expression and abiding support. Instead of "*little*" some translate with the Sept., "*in short,*" "*soon;*" but in hypothetical connections only the first meaning of the Hebrew word can be safely shown. Sachs' translation "as nothing," is too strong. [Hupfeld, חוֹסֵי בוֹ, "not to put their trust in Him, but to seek or take refuge with Him." So Hitzig *et al.* This meaning is clear in מַחְסֶה = refuge, in the shadow of His wings, Ps. xxxvi. 8; lvii. 2; under His wings, Ps. xci. 4; Ruth ii. 12: of a rock, shield, *etc.*, Ps. xviii. 8, 31; cxliv. 2; Deut. xxxii. 87, *etc.*—C. A. B.]

With Bugenhagen we say, at the close of this Psalm, "*epiphonema dignius ut mediteris quam ut a me tractetur.*"

DOCTRINAL AND ETHICAL.

1. When those who are without the kingdom of God oppose it and attack it, even though they assemble themselves in masses, riot against it after the manner of the nations, according to the ways and in the interests of the kingdom of this world, combine under mighty princes and wise leaders, yet their *rebellion* is not only deplorable, but is also miserable, abject, and blameable; yes, it is from the beginning condemned as without reason and without effect. They consult together, it is true, but nothing comes of it. They would undertake something, but they cannot, and properly they are not allowed to. They are as *cowardly* as they are *boastful.* They merely excite one another, and stimulate one another with *presumptuous words* to wicked and impotent *pretensions. Furit in unum populus et miseretur omnium Christus.*

2. The enemies of Divine sovereignty on earth are of many minds and split into parties, yet they agree in the wish to *limit its extension* as far as possible. So far as it is in heaven, they do not trouble themselves about it, but with every advance it makes in the world, they feel that their interests are threatened. Although they are still without its limits they have a presentiment that Divine Sovereignty is in all earnestness an *absolute Sovereignty embracing the whole world.* They feel that by this very fact they are assailed in their natural claims, which they call human rights, and in their native tendencies, to cherish which they regard as their most sacred necessity. When it is demanded that they should obey the will of God, and submit to His ordinances, which bind all men without exception, they regard it with indignation as a direct attack upon their human rights of sovereignty, and consequently as a personal insult. They little think that the cords thrown out to them from the kingdom of God are holy bands of moral communion, and cords of love to assist them in pious discipline and life. That which is weaving itself about them and their children into a net of grace for their salvation, they regard only as a *yoke of compulsion* to their unsubdued hearts, and abuse it as a *fetter to their freedom*, and a *restraint to their consciences.* It seems to them a point of honor, based on natural rights, and enjoined by circumstances, to tear away and strip off those cords which are wound about them, and hold them in this way. "Even to-day we see that all the enemies of Christ find it as burdensome to be compelled to submit to His authority as to undergo the greatest shame," (Calvin).

3. The internal *contradictions* of such reflections upon the world are truly great, but the *blindness* of those who are entangled therein is equally great. Their pathos is as hollow as their power and their rights; their talk as empty as their counsel; their efforts as frivolous as their conceit; their ability as vain as their intentions. Thus they perform a drama whose *fearful earnestness* they are no more able to conceive than the absurdity of the part they play in it, and whose comic side ceases to excite *laughter* when history discloses it as really *tragedy*, and reveals to the anxious heart of man, that even the bright

glance of the serene eye of God emits the lightnings of wrath, which work ruin and set the world in flames; and that the word of the scorner will come forth from the mouth of the Almighty in the crushing thunders of judgment. "Thus God decrees, that the ungodly should storm and rage against the pious, excite all their counsels against them. But all this is as the stormy, swollen waves of the sea, which rush along as if they would break down the shore, but before they reach the shore they quiet down again, vanish in themselves, or break up with a little foam upon the shore." Luther.

4. And yet God has made preparations in history against the destruction of the world, and these are embraced in the *Messianic institutions of salvation*, which were not only *typically symbolized* in the theocratic institutions of the Old Covenant, but were *historically prepared* and *foretold* by the prophetic words of Revelation. From these prophecies, even in the darkest times, the severest afflictions, the bright light of consolation streams forth, because these not only point with certainty to the *providence of God* in history, but also to the *indestructible power*, the *sure* and *constantly approaching victory* of the kingdom of God over all the powers of the world. As these prophecies are consoling to the citizens of the kingdom of God, so are they threatening and calculated to terrify its foes.

5. The *Messianic prophecies* explain the *entire history of the world and of salvation*, illuminating it with the light of Divine revelation. These again have their centre of light in the declarations respecting the *person of the Messiah. The faith* in this person, that He will surely come and appear in history, has its living root in the *hearts of believers.* But this root does not spring from the soil of human longings, or the national spirit of the people of Israel, but it grows under the *influence of the Divine Spirit* from the soil of special Divine *revelations* made to Israel, and it develops in *testimonies*, which may become *prophecies*, as in the circumstances of this Psalm.

And these prophecies on the one side strengthen and nourish faith, and on the other find their true development and progress in history.—"Such a hope as this we must firmly maintain, and not deviate from it for any cause whatever," (Luther).

6. On account of this historically growing and developing character of Biblical prophecy, it is possible that its *elementary beginnings*, which on account of their *germinal nature* embrace and contain in *embryo* the forms which afterwards appear separately, were neither clearly understood by their contemporaries, nor always explained in the same way by subsequent writers. If, however, the explanations maintain the *direction indicated by the writing itself*, and lay hold of that thought which is *prominent*, and which alone is authorized, then there is not the least occasion for ambiguity, or of a perplexing manifold sense. But these thoughts, which alone are authorized, have found their expression *successively* in the Scriptures themselves, so that we need not seek for any other rule. The fulness of meaning in the biblical expressions *Anointed*, and *Son of God*, cannot be derived either simply from etymology of the words, nor directly from the first historical use of these terms; it can be gained only from a consideration of the use of these terms made by the biblical writers in the time of the *fulfilment in the New Testament.* If therefore ver. 7 of this Psalm makes the first *biblical use* of this expression with reference to the Messiah, on the basis of a Divine decree, then we can conceive the right of the *Messianic use* of this and other verses of this Psalm in the New Testament in various forms. This is the case in express citations, as Acts iv. 25 sq., where Peter and John, with the rest of the Apostles, treat as a fulfilment of the words, Ps. ii. 1, 2, the rebellion against Christ, in which the unbelieving Jews had shown that they were entirely agreed with the princes of the heathen, who not only ruled them but led them; furthermore, Acts xiii. 33, where Paul derives from ver. 7 the propriety and reasonableness of the resurrection of Jesus as the Son of God; finally Heb. i. 5, where the argument for the super-angelic nature and rank of Jesus as the Messiah is derived from the same verse. So also these words are *used literally*, in the Messianic sense; thus Heb. v. 5, where the idea is advanced in connection with words from ver. 7, that Jesus Christ was placed in the glory of His high priesthood by God, who had declared Himself his Father long before, and in contrast to His predecessors; furthermore, Rev. xii. 5; xix. 15, where the judicial activity of the Messiah is described with words from ver. 9. Finally there are *parallel facts* mentioned, such as the wrath of the Lamb (Rev. vii. 16), the Sovereignty of God and His Messiah over the world (Rev. xi. 15), which might have been suggested by other passages, it is true, but which yet confirm the Messianic character of the Psalm. If we should reject this Messianic character we would be finally forced to the evasion made by the Arabic translation of Saadia, which translates in ver. 7 the Hebrew *ben* with *friend*, because the most obvious meaning cannot be understood.

7. It is worthy of special consideration that in this Psalm the generation referred to Jehovah, or rather the birth of the Messiah, is understood as a Divine *declaration of the Messiah as Son of Jehovah*, made by a word of revelation upon a historical day; that likewise the corresponding Divine declaration, Ps. lxxxix. 27, transfers the title of *first-born*, which was previously given to the *people of God*, to the *Messiah in His type David;* that then John and Paul, in connection with the deeper insight of the New Testament into the idea of the Divine Sonship applied the name of first-born to *Jesus, the historical Messiah*, (Dan. ix. 24, 25; Luke ii. 11; John i. 49), and indeed partly with reference to His birth from God, *before the creation* of any creature (Col. i. 15), partly with reference to His relation to the Church brought about by His *resurrection* from the dead (Col. i. 18; Rom. viii. 29; 1 Cor. xv. 20; Acts xxvi. 23; Rev. i. 5). Again, in close connection with this is the fact that Paul, Acts xiii. 33, treats the resurrection of Jesus as the actual fulfilment effected by God upon a historical day of the declaration of the Messiah as His Son, expressed in the words, Ps. ii. 7 (comp. Rom. i. 4); furthermore, that Heb. i. 6, immediately after the use of the Psalm already

mentioned, briefly speaks of the *exalted* Messiah with reference to His *second advent*, under the name of the first-born; finally that in Rev. xii. 5 the *entrance of the Messiah upon His sovereignty* over the world, when snatched away to God and to His throne, is regarded as a birth from the Church according to the analogy of Is. lxvi. 7; Micah iv. 4; v. 1, 2. Once, when Melanchthon was asked by some one, through his servant, why we sing every year, at Christmas, "Born to-day," answered, "Ask your master whether he does not need the consolation to-day."

8. The kingdom of God is not only to acquire a historical form on earth among the people of Israel and in the land of Canaan, but is to be spread abroad among *all nations*, even to the *ends of the earth*, yet not in the form of the theocracy of the Old Covenant, but in the Messianic form, or the *Christocracy*. The assurance that the power of the Divine kingdom over all people is conferred upon the Messiah rests upon the *will of Jehovah guaranteed by the promise* (comp. Ps. lxxxii. 8); but the historical fulfilment of this promise is made dependent upon a *demand* yet to be made by the Messiah, whose time, manner, circumstances and conditions are not mentioned here, compare Luke xxii. 29; Rev. xi. 15.

9. The Messiah's power over the kingdom of God is destined to be a Divine government, not only to *embrace* the world, but also to *conquer* the world: and it has not only this destiny, but has also sufficient *means* in its own *constitution* to accomplish both of these purposes. We must distinguish, however, (1) the means of grace, which are offered previously to all the world (Matth. xxiv. 14; xxviii. 19), the use of which conveys a *blessing* to all those who *willingly* submit themselves to him (Mark xvi. 16), so that those who take refuge with God and His anointed are not cast down and buried beneath the ruins of a world which is judged by the Lord (Luke xxviii. 30), but they find deliverance; and (2) the *powers* which infinitely surpass all the powers of this world, and which are greatly to be feared when they *unfold in their strength, in the exhibition of wrath* (Rom. ii. 5), in the *Messianic judgment* (John iv. 22).

10. In the intervening time the Divine word addresses itself not only to the lowly and the weak, but very emphatically to the powerful and those in high positions in the world, who are in especial danger of over-rating themselves and of boasting, and, in consequence of this, of misunderstanding, neglecting, and transgressing the laws of the kingdom of God, which lie at the basis of all human order, and therefore they need an earnest and gracious admonition to be mindful of their responsibility to the Heavenly King and Judge, and to lead their subordinates in witnessing faithful obedience to their Lord and God, who not only has established the *office of magistrate* in the world and maintains, protects and blesses the *power of the magistrate* among men, but also would stand in a *personal relation* and *communion* with those who are clothed with this power, in order that the sceptre and sword, money and property with which they have been invested by Him, may be used to the glory of God, the good of the kingdom, and the benefit of men, and that they may work out their own salvation on the one side with fear and trembling, and on the other with sacred joy. *Spes sine tremore luxuriat in præsumtionem, et timor sine spe degenerat in desperationem* (Gregory).

HOMILETICAL AND PRACTICAL.

It is as impossible to destroy the kingdom of God on earth as to take heaven by storm. *God will not allow Himself to be dethroned.*—The sovereignty of Christ is to believers an *easy yoke*, to unbelievers an *oppressive fetter;* therefore, obedience is to the former a *sweet pleasure*—to the latter an insupportable burden; but it cannot be shaken off—the *sceptre of blessing* becomes a *rod of iron.*—All persons in authority should assist in the carrying out of God's will on earth, and use their powers to this end; but it is allotted to the *Son of God alone to set up the kingdom of God* and *carry it on* in the world.—Rebellion against the Lord and His anointed is shameful as it is presumptuous; foolish as it is daring; impotent as it is wicked and audacious.—The *higher* our *position* in this world, the greater our accountability to God.—The Lord proclaims the *presence of His grace*, as well as *His coming to judgment*, and so no one has excuse. God gives time for repentance to the individual as well as to nations; blessed is he who *uses* this time of grace and *takes refuge* with the God of all salvation, who reveals Himself in History as *Saviour* and as *Judge*.

Starke:—Where the kingdom of Christ breaks forth with power, the world is excited and rebellious, but all in vain.—This is a perverse generation which finds the snares of Satan easy and pleasant, but rejects as cumbersome the cords of Jesus' love.—He who would be a true anointed of the Lord cannot and must not oppose the Messiah, but must build up this kingdom.—The Lord and His anointed are so inseparably united that their enemies must combat them both together.—It is pleasurable to be a servant of sin (Rom. vi. 12), and at the same time a servant of perdition (2 Peter ii. 19); but to be a servant of God and of Jesus is regarded as too troublesome for the flesh (Acts xxiv. 25), prejudicial to freedom (John viii. 33), and dishonorable (John ix. 28).—When our Lord in His time had sufficiently proved the faith and perseverance of His Church, He deprived His persecutors of their courage, so that those who had previously been the source of fear to every one, feared and trembled themselves.—Christ was, according to His office, a preacher; according to His majesty, a King on Mount Zion, therefore, true man; a Son begotten to-day, therefore true God; a wonderful Hero and Lord!—Christ is a universal King, therefore He has His Church in all parts of the world.—The enemies of Christ suppose that His sceptre is still a reed, as in the time of His sufferings; but they will be obliged to experience, some day, to their greatest shame, the iron sceptre in His hand.—Generally those who are the highest in dignity acquire self knowledge and humility with difficulty, yet this is indispensable to their improvement.—What is more reasonable than that those who have received more

honor than others should render the most reverence to God? (2 Sam. xii. 7 sq.).—Those are the best friends of magistrates who remind them of their duty to the Son of God, in order that they may not be exposed to His wrath.—How great a change of heart there must be, if we are to resolve to serve and truly hold Him for our Lord whom formerly we despised and opposed.—Christ is gracious so that He willingly allows Himself to be kissed; but if he is not kissed at all, or with a Judas kiss, He can be as angry as He is gracious.

MOLLER:—God speaks to the ungodly more by His arm than by His mouth.—SELNEKKER: All will go well with those whose hopes are in Christ, who know Him by faith, accept Him and confess Him.—DAUDERSTADT: We have only God to serve with fear, not Satan, not the flesh, not the world.—GEIER: The flesh always seeks release from restraint, but to its own destruction.—To be truly wise is to know ourselves and our danger at the right time.—FRANCKE: Just as it is the part of man constantly to ask, so also is it the part of our Heavenly Father constantly to give.—RENSCHEL: Although the enemies of Christ rage still, yet He remains King.—He who serves and honors Him will live with Him forever.—His kingdom, the Church, will survive when all His enemies perish.—HERBERGER: The Lord Jesus has many and mighty enemies, but He is greater than they all; therefore, the best advice is to gain His love and be blessed forever by Him.—The enemies of the Christian religion speak their own shame.—The longer the storm is coming, the harder it beats; the longer God withholds His wrath, the more terrible the punishment.—That which has been established by our Heavenly Father, no devil or tyrant will overthrow.—The Church is oppressed, but not suppressed.—Beware of God's wrath, for wrath and destruction are close together.—BENGEL: In the kingdom of Omnipotence all things must be arranged for the best.—UMBREIT: Only those who reject the breath of love, feel the iron of justice.—R. STIER: The kingdom of the Anointed Son of God, which is ever invincible to rebels, will be graciously offered to faith, before it is asserted with judgment.—GUENTHER: David beholds the victory of his successor on his eternal throne, and shall we tremble when unbelief seeks its booty on Christian thrones—TAUBE: Christ is the Man of decision for all; in Him is rooted the contrast between the righteous as believing subjects, and the ungodly as unbelieving enemies.—DIEDRICH: When human powers are opposed to the Messiah's kingdom they are like earthen vessels to iron.

[MATT. HENRY: One would have expected that so great a blessing to this world should have been universally welcomed and embraced, and that every sheaf should immediately have bowed to that of the Messiah, and all the crowns and sceptres on earth should have been laid at His feet; but it proves quite contrary. Never were the notions of any sect of philosophers, though never so absurd, nor the power of any prince or state, though never so tyrannical, opposed with so much violence as the doctrine and government of Christ. A sign it was from heaven, for the opposition was plainly from hell originally.—SPURGEON: We shall not greatly err in our summary of this sublime Psalm if we call it the Psalm of Messiah the Prince; for it sets forth as in a wondrous vision the tumult of the people against the Lord's Anointed, the determinate purpose of God to exalt His own Son, and the ultimate reign of that Son over all His enemies. Let us read it with the eye of faith, beholding as in a glass the final triumph of our Lord Jesus Christ over all His enemies.—It was a custom among great kings to give to favored ones whatever they might ask (Esther v. 6; Matth. xiv. 7), so Jesus hath but to ask and have.—There must ever be a holy fear mixed with the Christian's joy. This is a sacred compound, yielding a sweet smell, and we must see to it that we burn no other upon the altar. Fear without joy is torment; and joy without holy fear would be presumption.—Our faith may be slender as a spider's thread, but if it be real, we are in our measure blessed. The more we trust, the more fully shall we know the blessedness. We may therefore close the Psalm with the prayer of the Apostles: "Lord, increase our Faith."

PLUMER: It is easy for God to destroy His foes . . . Behold Pharaoh, his wise men, his hosts and his horses, ploughing and plunging, and sinking like lead in the Red Sea. Here is the end of one of the greatest plots ever formed against God's chosen. Of thirty Roman emperors, governors of provinces, and others high in office, who distinguished themselves by their zeal and bitterness in persecuting the early Christians, one became speedily deranged, after some atrocious cruelty, one was slain by his own son, one became blind, the eyes of one started out of his head, one was drowned, one was strangled, one died in a miserable captivity, one fell dead in a manner that will not bear recital, one died of so loathsome a disease that several of his physicians were put to death because they could not abide the stench that filled his room; two committed suicide, a third attempted it, but had to call for help to finish the work, five were assassinated by their own people or servants, five others died the most miserable and excruciating deaths, several of them having an untold complication of diseases, and eight were killed in battle, or after being taken prisoners. Among these was Julian the Apostate. In the days of his prosperity he is said to have pointed his dagger to heaven, defying the Son of God, whom he commonly called the Galilean. But when he was wounded in battle he saw that all was over with him, and he gathered up his clotted blood and threw it into the air, exclaiming, "Thou hast conquered, O thou Galilean." Voltaire has told us of the agonies of Charles IX. of France, which drove the blood through the pores of the skin of that miserable monarch, after his cruelties and treachery to the Huguenots.—C. A. B.]

PSALM III.

A Psalm of David when he fled from Absalom his son.

1 LORD, how are they increased that trouble me!
Many *are* they that rise up against me.
2 Many *there be* which say of my soul,
There is no help for him in God. Selah.

3 But thou, O LORD, *art* a shield for me;
My glory, and the lifter up of mine head.
4 I cried unto the LORD, with my voice,
And he heard me out of his holy hill. Selah.

5 I laid me down and slept;
I awaked; for the LORD sustained me.
6 I will not be afraid of ten thousands of people,
That have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God;
For thou hast smitten all mine enemies *upon* the cheek bone;
Thou hast broken the teeth of the ungodly.
8 Salvation *belongeth* unto the LORD:
Thy blessing *is* upon thy people. Selah.

EXEGETICAL AND CRITICAL.

A Psalm of David when he fled from Absalom his son.—The title *Mizmôr* and the use of *Selah* (*vid.* Introduction) indicate the use of this Psalm in the service of the temple. It is particularly suited by its tone and subject for a morning Psalm (ver. 5) in times of trouble, especially in the dangers of war.* There is not the least occasion, in fact, or in the language, to deviate from the traditional view of the origin of this Psalm as it is expressed in the title. There are reflected in this Psalm the particular features of the story of the trouble of David in his flight from Absalom, especially 2 Sam. xv. 13; xvi. 7 sq.; xvii. 1, 11. [Delitzsch: "The derision of David as one forsaken by God, 2 Sam. xvi. 7; the danger by night, 2 Sam. xvii. 1, the myriads of people, 2 Sam. xv. 13, xvii. 11, and the high and honorable position of the Psalmist."—C. A. B.] The expressions, especially of ver. 6, transcend the description of the troubles of a private man of piety. If this fact is recognized against Seb. Schmidt, Olsh., Hupf., the supposition of an unknown king (De Wette, Sachs) is an unjustifiable criticism of the traditional view; for nothing speaks against David, and many things for him. The transfer of its time of origin to the period of the supremacy of Saul, especially the troubles of David after the destruction of Ziklag by the Amalekites, 1 Sam. xxx. 6 (Hitzig) is incompatible with ver. 4 (*vid.* exegesis of the verse). It is true there is no apparent reference to Absalom, and many exegetes miss it; but they do not notice that we have here a lyrical effusion of a specific religious character, and this not here the expression of the experience of a sick and anxious father, as 2 Sam. xv 11, but the lamentation and the trust of a chieftain and sovereign, who is hard pressed, yet cheerful in prayer, and these experiences resound in such terse sentences and pithy words, that the reader hears the royal Psalmist sigh, cry, and weep from his inmost soul. [Ewald: "The grandeur, color, and language of David are unmistakable."—C. A. B.]

At the same time, the rythmical arrangement of the four strophes (three according to Geier) is so artistic that it may properly be regarded as written down at a later time, and yet we have no reason to suppose that it was a later *composition* (Rosenm.), or that there was a long time between its conception and its production (Hengstenberg). Moreover, the origin of this Psalm of prayer does not, most naturally, fall upon the evening (Hengst.) of the first day of the flight, 2 Sam. xvi. 14, (Kimchi), on which David went bare-footed and weeping up the Mount of Olives, and experienced many bitternesses and mortifications, but in the *morning* hours, after the intervening night, in which Ahithophel would have

* [Delitzsch: "The first two Psalms, which are prologues, are succeeded by a morning Psalm, Ps. iii., and an evening Psalm, Ps. iv., as we would naturally expect such Psalms to come first in a Psalm book."—C. A. B.]

fallen upon him, 2 Sam. xvii. 1, (J. H. Michaelis [Ewald]).

The Hollanders sang this Psalm according to their Psalm-book when they marched against the Belgians, Aug. 1st, 1831.

Str. I. Ver. 1. [**How.**—*Mâh*, an expression of lamentation (De Wette), on account of the crowd of enemies (Hupf.)—**Increased.**—Barnes: "How are they multiplied; or how numerous they are. Perhaps the idea is, that at first they seemed to be comparatively few in number, but had now so multiplied as to endanger his crown and life."—Hupfeld: "**That trouble me**—in general of enemies or opponents.—**Rise up against me.**—Properly not rebels, but adversaries in general, those who stand up against him to oppose him."—C. A. B.]

Ver. 2. [Hupfeld: "His need has become so great and threatening that many doubt his deliverance, and deny that he has any help to expect from God."—C. A. B.]—**My soul.**—This circumlocution for the person is not without significance (most interpreters). It is used in Hebrew not only with reference to the life (Gesen. [Barnes]), but also with reference to the spirit, and will (Hupfeld), and it here expresses the fact that the words spoken partly about David, and partly to him, as well by open enemies (Hitzig), as by friends who have become perplexed, wound his inmost soul (Hengstenb.), and pass in judgment his inmost character, and his personal relation to God (Delitzsch).—**Help.**—According to the context, the reference is to deliverance from danger to his life, which it is pretended David has no longer to expect from *Elohim*. The speakers here are not Atheists, who mistake the Divine power (De Wette), but men, who regard the ruin of David as unavoidable, and wish to express the opinion that now even *prayer* will not help. Herein is expressed their view that God will not, or does not wish to help the afflicted one; and this turn of expression must have stung the soul of David with all the more bitterness, as his heinous sin with Bathsheba had already brought upon him a series of Divine chastisements. But we are not to infer from this, that the speakers would say that there is now no more salvation with God for David, or he has been thrust out from the Divine grace (Delitzsch). The termination *athah* [termination of the Hebrew word for help—C. A. B.] is neither intensive (Kimchi), nor demonstrative (Gesen.), nor euphonic (Aben Ezra and the most of the later interpreters), but the accusative of design (Hupfeld [Delitzsch]), which in the Hebrew is about to pass out of use, and is only preserved in fragments in certain feminines in ָה— in the poets (derived from the view of direction towards an end).

Str. II. Ver. 3. [Hengstenberg cites Luther as saying: "The Psalmist here contrasts with the previous clauses three others. He has spoken of many enemies, he opposes them with, the Lord is his shield. Then, as they have set themselves against him to disgrace him before the world, he opposes them with, the Lord sets him in honor. Finally he laments over those who slander and insult him, against whom he boasts that it is the Lord who lifts up his head."—C. A. B.]

[**Shield.**—*Vid.* Gen. xv. 1, where God is Abraham's shield, Deut. xxxiii. 29, where he is Israel's shield. It is also a favorite expression of David, Pss. vii. 10; xviii. 2; xxviii. 7. —**For me.**—בַּעֲדִי. A better rendering is "*around me*," "*about me*," "*round about me*," so almost all exegetes. Hitzig: "Jehovah stands behind him, and holds His shield before him (Zech. xii. 8; 2 Sam. vi. 16)." Alexander: "Covering the whole body, not merely a part of it, as ordinary shields do."—**My glory.**—Hengstenberg: "Because David's glory, the exalted dignity with which he was clothed, had its source in the Lord." Ps. lxii. 7. —**Lifter up of my head.**—Hengst.: "Indicates that he is delivered from the state of depression in which he went about in sadness, without spirit, and with bowed head." Delitzsch, upon this verse as a whole, says: "Hourly he has to fear that he will be fallen upon and ruined, but Jehovah is the shield which covers him. His kingdom has been taken away from him, but Jehovah is his glory. With covered head, bowed to the ground, he ascended the Mount of Olives, 2 Sam. xv. 30; but Jehovah is the lifter up of his head whilst He comforts and helps him."—C. A. B.]

Ver. 4. **My voice.**—Most exegetes suppose that קוֹלִי is the accusative of instrument, or according to Ewald more correctly accusative of closer definition, and indicates that the call was a loud one. Hitzig, on the other hand (*Begriff der Kritik*, p. 28), Böttcher (*Collectanea*, p. 116), and Hupfeld, suppose that there is here a poetical use of a double subject, and that the active member appears, first, as the nearer subject in the nominative, and then, the person himself appears again in the verb. It is disputed here whether the imperf. is to be taken in the historical sense as preterite (Hupf., Hitzig, Baur), or as an expression of continued action, Delitzsch, *et al.* If we separate the imperf. in the latter sense with De Wette from the poet's real hour of affliction, and regard it as a description of the constant state of his soul, so that the perfects in ver 5 must, contrary to usage, be taken in like sense; then this explanation which reduces it, "*to be accustomed*," is clearly wrong. But the strict historical explanation is likewise carried too far when Sachs translates the following imperf. conversive: "and he has answered." Hitzig puts even ver. 6 in the past. But the poet expresses rather, what he has in Jehovah now and at all times, according to his faith and his experience (ver. 3), in connection with his prayer (ver. 4 *a*), and with the promise that he should be heard ver. 4 *b*); and then passes over to the description of what has happened to him through Jehovah's help, since the last evening (ver. 5 *a*) until the present morning (ver. 5 *b*), and in what frame of mind he now is (ver. 6). It is out of this frame of mind corresponding with the dangers of his situation that the true cry of prayer then breaks forth.*—**Holy hill.** Hitzig would think of the hill of God (1 Sam. x.

* [Barnes: "He gave utterance to the deep anguish of his soul in words. So did the Saviour in Gethsemane (Matth. xxvi. 39)."—C. A. B.]

5), or the Mount of Gibeon (1 Kings iii. 4, comp. 2 Chron. i. 3; 1 Chron. xxi. 29), if not of Sinai (1 Kings xix. 8), or Bashan (Ps. lxviii. 16). But there is no reference to a consecrated mountain on which at any time Jehovah appeared and spoke to men, or accepted their worship; but to the abiding-place of the revelation and authority of Jehovah among His people, whither the prayerful turn with the assurance of receiving an answer. This place was from the time of Moses above the ark of the covenant, and the ark had been brought by David from Kirjath-jearim to Jerusalem, 2 Sam. vi.; 1 Chron. xiii. 5, and in his flight from Absalom it was not taken with him, 2 Sam. xv. 25. It can therefore only mean Mount Zion. The entire hypothesis of Hitzig is thus shattered. [Delitzsch: "He was now separated from the place of the Divine presence by hostile power. But his prayer presses through to the throne of the cherubim, and there is no wall of separation, either in space or the creature, to the answer given by Him who is there enthroned."—C. A. B.]

[*Str.* III. Ver. 5. **I laid me down and slept.**—A reference to the past night (Delitzsch). Barnes: "Notwithstanding these troubles and dangers, I had such confidence that God hears prayer, and such calm trust in His protection, that I laid me down gently and slept securely. The Psalmist mentions this as a remarkable proof of the Divine protection and favor."—**I awaked.**—"Still safe and secure" (Barnes). Delitzsch: "It is because Jehovah has *sustained* him, the hand of God is his pillow, the gracious and omnipotent hand is under his head, he is inaccessible and without fear."

Ver. 6. Barnes: "This exaltation may be regarded in some measure as the result of the calm and refreshing slumber which he had enjoyed. The mind as well as the body had been refreshed and invigorated. With the bright light of a new morning he looked with more cheerfulness and hope on the things around him, and felt new strength to meet the dangers to which he was exposed."—**Ten thousands.**—Myriads without any definite number being thought of, only a very great multitude. This is not a supposed case, for all Israel had gone over to Absalom (Delitzsch). Delitzsch: "*Selah* is lacking at the end of this strophe, because it is not spoken in a tone of triumph, but of humility, and as a quiet expression of confidence and faith."—C. A. B.]

Str. IV. Ver. 7. **Arise.**—The accentuation *kumáh* instead of *kúmah* (Rise up! arise! a cry to Jehovah, for the first time, Num. x. 35) is best explained by Hupfeld as: with the design of special emphasis [Delitzsch: "God arises when He interferes to decide the events of this world."] The cry for help is based upon the following clause with כִּי; and the perfects are the so-called prophetical perfects, which indicate the action as one certainly to be expected (De Wette), but a real one (almost all recent interpreters). The objection of De Wette that then the prayer would be superfluous, because no more enemies were present, is not to be refuted on the ground that כל *kol*, all, is not to be regarded as numerical (Hupf.), or refers to many particular events (Delitzsch). The word refers rather to the *myriads* which now surrounded the Psalmist in hostility. He fears them not, because in previous cases God has always brought the enemies of the poet (my enemies) to shame and ruin, whether many or few. [The perfects here are real perfects, with Ewald, Delitzsch, Hupf., Alexander, Barnes, *et al.*, and the reference is to the foreign enemies, Philistines, Amorites, *etc.*, and his enemies of the house of Saul, whom the Lord had destroyed before him. This is the most natural and logical order of thought. The Psalmist, in the last strophe, strengthens himself with reference to the experience of the past night, and in this strophe by remembrance of the experiences of his past conflicts with his enemies. As the experience of the past night gives him confidence, the experience of the past deliverances stimulates him to renewed prayer as he recalls his present dangers.—C. A. B.] As God is represented under the figure of a warlike hero and hunter, so the enemies are represented under the figure of ravenous beasts, from whom all power of injuring the friend of God has been taken away by crushing their jaws, and the teeth fixed therein. God prepares for them a complete and shameful overthrow (Hengst. and Delitzsch). The double accusative of the object, ver. 7 *b*, should be noticed.

Ver. 8. "In the *lamed* of possession and the generic article before הַיְשׁוּעָה there is an exclusiveness of possession and the free power of disposal" (Delitz.).—[**Thy blessing be upon.**—This is not the statement of a fact (A. V.: *Thy blessing is upon Thy people*), but an *intercessory prayer*. David prays for his own deliverance, and then, that the salvation of the Lord may rest upon his people. Thus almost all recent commentators.—C. A. B.] The closing word which "casts a clear light into the depths of the noble soul" (Ewald) turns now from the personal to *national* affairs (De Wette). It refers not only to that part of the people which had remained faithful to David, as the only genuine people of Jehovah (Aben Ezra), but it implores blessings instead of curses, and has as its antitype the words "Father, forgive them" of the other David whom His people had crucified (Delitzsch). Böttcher, however, considers this verse as a later liturgical addition. Bugenhagen, aptly: "*benedictio Dei est Dei beneficentia.*"

DOCTRINAL AND ETHICAL.

1. If the first word in severe affliction is to *call upon the name of the Lord*, then lamentation is changed into *prayer*, and the soul no longer swims in a sea of trouble, it *lays hold* of God again, and begins to *believe* and to *hope*.

2. The *conspiracy* of the adversaries is worse than their *number;* and the arrows of *scorn* are sharper than the sword, in piercing the heart. But the heart is wounded much more deeply when the *complaints* and *condemnations* of opponents cannot be refuted by a pure conscience as merely hateful slanders and wicked abuse. Then to the *external affliction* there is added *internal conflicts* which beget suffering for the *soul*, and lead to *spiritual* struggles. George von Anhalt showed his brother John three remedies against such

struggles: Faith in the forgiveness of sins, in the resurrection, and in an eternal life.

3. In spiritual conflicts *human* judgment does not decide. Only the afflicted must not allow themselves to be pressed away *from God*, or to be wearied and lamed by doubting the Divine mercy. For those who *resign* themselves to Him, God is always as the faithful God of the Covenant, a *Shield protecting on all sides*, as He was for Abraham, Gen. xv. 1, and for all Israel, Deut. xxxiii. 29. It is God, who not only maintains the *honor* of His servants, *restores* them again when disgraced, and surrounds the abused king with the *splendor of majesty*, but *He Himself is the essential idea* of all honor, majesty, and glory: and the world cannot deprive the pious of Him even in the uttermost misery. Moreover, it is God who not only lifts up the head of the *afflicted* which is wearied, and has fallen upon the breast, and raises again the crown of *fallen princes* which has been thrown down; but does the same thing to the *penitent sinner* who has bowed his face to the dust. and with the *down-trodden righteous* man whose head lies upon the ground.

4. The assurance that prayer will be *heard* is a great comfort to the afflicted, especially if these have already had *personal experience* of it. Although separated from the place where God has previously given them the experience of His gracious presence, yes, although they are obliged to be deprived of the help of Divine service, and all the ordinary means of grace, the voice of prayer *presses above all* to God, and the *answer* of the Lord comes to those who sincerely supplicate Him.

5. Those who awake after a night full of danger, and give the Lord the glory with thankful recognition of the *protection* and *assistance* of the Almighty, whose hand has been under the head of the slumbering (Song Sol. ii. 6), those are usually filled with fresh *courage* and *faith*. From the *thankfulness of the morning psalm* springs *joyfulness* for the work of the day; *fearlessness*, in spite of all the enemies which surround him. and heartfelt *confidence* in Divine help; and thence again *prayer* and *supplication* take a fresh start with an earnestness and a fervor which urges to the *boldest importunity*, yet without overstepping the bounds assigned to the creature.

6. Whoever has the *true God* for *his* God may be forsaken by all the world, and experience that human assistance is of no profit; but "if all kinds of misfortune, affliction, and tribulation, are heaped upon him, yet it is the Lord who then saves him; in His hand is help and blessing" (Luther); and whoever, on the basis of the *revelation of the covenant* is in communion with Him by faith, makes the experience in his *heart* through faith, that he is comforted by Divine promises, and has the experience in his *life* that to the previous help he has received from the hand of God, new deliverances are constantly added.

7. However it is not enough merely to have a God, to believe in Him and call upon Him; the question is: What God? For Jehovah. the God of the *historical* revelation, is the *only* God who possesses and distributes those things which afford help, deliverance, and salvation, in bodily and spiritual needs, for time and for eternity.

8. Those who are truly pious think not only of their *own deliverance*, and their *personal salvation;* if they earnestly care for this, they *pray* at the same time for Divine *blessings* upon the whole people, that Divine judgment may be *turned away* from the guilty, and for the *salvation* of all who return in repentance to God. *Deus est satis idoneus patientiæ sequester. Si injuriam deposueris apud eum, ultor est; si damnum, restitutor est; si dolorem, medicus est; si mortem, resuscitator est* (*Tertull. de patient.* 15).

HOMILETICAL AND PRACTICAL.

To truly flee for *refuge* is to *flee to God*, for that leads us, 1) from the *tumult* of the world into the *peace* of God; 2) from *earthly oppression* to *everlasting salvation;* 3) from the *power of men* to the *hands of God.*—He who can *pray* in time of need is in the way of salvation; for 1) he looks *beyond* the multitude and strength of his oppressors, to the power and favor of the Most High; 2) he *hears* not the scorn and threatenings of his enemies, but the comforting voice and answer of his God; 3) he *experiences*, amid all the afflictions and anxieties of his heart, the comfort of communion with Him. who is the sole help in time of need, and the true deliverer of the faithful.—The *sword* of the enemy threatens his body, the *scorn* of the ungodly aims at his soul, but God is a *shield* and *protection* against both.—He who prays in *faith*, casts all his *care* on the *Lord*, therefore he goes to *sleep* trusting in Divine *protection;* even after a day full of calamity he is *calm*, and *awakes* to the *battle* of life full of fresh *boldness* of faith, with *renewed prayer* for the *help* of the Lord.—Let him, who would not be ruined in time of *danger*, take refuge with the *Lord*, for then: 1) He does not *complain*, but *prays;* 2) he does not *doubt*, but *trusts* in the living God; 3) he does not *tremble*, but gains *hope* and courage. *Personal* experiences of grace bring an *enduring* blessing; for: 1) They *protect* against the *scorn* of unbelievers in times of calamity; 2) they *strengthen* the assurance that our prayers will be *heard* in time of strong opposition; 3) they *lead* to a lively *resignation* to God in days when all human greatness, skill, and power, seem to be nothing.—Against the *enemy* of our country we fight not only with the sword, but with those spiritual weapons: 1) *prayer;* 2) *trust in God;* 3) *humiliation* under the strong hand of God; 4) *exaltation* in the name and power of the Lord. —The *necessity* of the times is no *sign* that we are *forsaken* by God, but, 1) reminds us of our *weakness;* 2) refers us to the *works of the Lord;* 3) encourages us to *pray*; 4) warns us against *devotion to the world;* 5) exhorts us to *seek* the *blessing* of the Lord.—He who gives the *glory* to God, makes the best provision for his *own elevation:* 1) From a previous *fall;* 2) from present *need;* 3) from impending *death.*—A king can present to his people nothing more noble than a *lively piety;* nothing more precious than *salvation by Jehovah;* can ask nothing better than the *blessing of the Lord.*—We may have many *enemies*, but our help comes from *one only true*

God, who is the best *friend* to those who *trust* in Him.—The *blessing* of God belongs to the *people* of God.

STARKE: David had fled from God his true Father, now he must flee from a rebellious son. This is the retribution of God; like with like.—Even blood relationship is destroyed by sin and Satan.—Unhappy children, who drive away their parents; blessed parents, who are driven to God by the wickedness of their children.—Pray to God, who is able to convert even lost sons.—If the Lord show thee the multitude of thine enemies, He will likewise show thee the riches of His help.—We must not heed the talk of the enemy, but hold fast to the word of our God — The world judges perversely; the pious are always accused of being ungodly, whilst on the contrary the irreligious would be considered nearest God.—God often lets His children appear to be forsaken in their own eyes, and the eyes of others, that their faith may be tried, their belief in the Word of promise purified, and their childlike hope crowned.—Faith and prayer go together. For faith is experienced by prayer and prayer receives from faith its true form and validity.—Our strength is derived from both.—If the danger and the necessity are great, the inward strengthening of God is regulated accordingly.—Whoever desires God to grant his prayers for assistance, must be able to call the Lord *his* God, not only because He is Creator and Redeemer, but also because He sanctifies those who accept Him.—With the pious the cross has ever a sorrowful beginning but a joyful ending.

LUTHER: There is no trouble, however severe it may be, that is to be compared with that against which Jeremiah (xvii. 17) prays with trembling, when God contends with man.

OSIANDER: When God's promises are received with faith, they give to a godly man a peaceful heart, because he trusts himself to God, his true Father.—STRIGEL: We must above all notice the gradation of thought: When attacked he prays, when he prays he is saved, when saved he gives thanks.—SELNEKKER: Whoever will serve God must suffer persecution, and must have the whole world, yes, his own flesh and blood, for enemies; but whoever trusts God belongs to Him, and shall remain His, though the whole world persecute him.—ARNDT: It is the essential character of faith: 1) That it lays the care and burden of the heart upon God, 2) that it expels fear and terror; 3) that it trusts God against all enemies.—FRISCH: When faith brings peace into the heart the body is likewise benefited.—HERBERGER: Distress teaches to pray, and prayer drives all trouble away.—The heart as well as the head belongs on high.—RIEGER: Although relief is delayed, still the blessing of the Lord is with His people.

[MATT. HENRY: True Christian fortitude consists more in a gracious security and serenity of mind, in patient bearing and patient waiting, than in daring enterprises with sword in hand.—A child of God startles at the very thought of despairing of help in God; you cannot vex him with anything so much as if you offer to persuade him "there is no help for him in God."—A cheerful resignation to God is the way to obtain a cheerful satisfaction and confidence in God.—Promises of salvation do not supersede, but engage our petitions for it.—BARNES: That we are "awaked" in the morning, after a night's refreshing slumber; that we are raised up again to the enjoyments of life; that we are permitted again to greet our friends, and to unite with them in the privileges of devotion, should always be regarded as a new proof of the goodness of God, and should lead to acts of praise.—Who has not experienced the influence of the slumbers of a night, and of the light of the morning, in giving new vigor, and inspiring new hopes, as if the returning day was an emblem of brighter scenes in life, and the passing away of the shades of night a token that all trouble and sorrow would flee away?—SPURGEON: May we ever wait with holy confidence in our hearts, and a song upon our lips.—Search Scripture through and you must, if you read it with a candid mind, be persuaded that the doctrine of salvation by grace alone is the great doctrine of the Word of God.—C. A. B.]

PSALM IV.

To the Chief Musician on Neginoth—A Psalm of David.

1 Hear me when I call, O God of my righteousness:
Thou hast enlarged me *when* I *was* in distress;
Have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame?
How long will ye love vanity, *and* seek after leasing? Selah.
3 But know that the LORD hath set apart him that is godly for himself:
The LORD will hear when I call unto him.

4 Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still. Selah.
5 Offer the sacrifices of righteousness,
And put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good?
LORD, lift thou up the light of thy countenance upon us.
7 Thou hast put gladness in my heart,
More than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep:
For thou, LORD, only
Makest me dwell in safety.

EXEGETICAL AND CRITICAL.

TITLE AND DIVISION.—This Psalm, assigned to the chief musician (*vid.* Introduct.), was not to be accompanied with wind instruments, or instruments of alarm, but only with string instruments [Neginoth *vid.* Introduct.]. This agrees with the character of the Psalm as an evening Psalm (ver. 8), and with the soothing rhythm especially of the last strophe. This last strophe, which brings the Psalm as well as the Psalmist to repose, is of three members, as the first strophe, which contains a cry to God for help; whilst the three intermediate strophes are of four members. Of these, moreover, the first two are divided by Selah into a warning and an exhortation; the third, which contrasts the courageous faith and joy in God of the pious Psalmist, with discouraged and earthly-minded men, has not the musical interlude. Whilst Seb. Schmidt, Claus, De Wette, Hupf., *et al.*, deny the marks of David, and regard the individual features at once as general, Olshausen at least has recognized their individual character, and Ewald has beautifully explained the Davidic features of the Psalm. With the most of the interpreters he puts this Psalm side by side with the previous one in the dangerous times of the rebellion of Absalom. Even Hitzig recognizes the connection between these two Psalms, but he assigns it as previously Venema, to the situation of David, according to 1 Sam. xxx. Lightfoot and J. H. Michaelis suppose it refers to the rebellion of Sheba, 2 Sam. xx. [Delitzsch: "A Davidic evening Psalm follows a Davidic morning Psalm. The connection is clear from the mutual reference of iv. 6 to iii. 2, and iii. 5 to iv. 8. These two are the only Psalms in which the language of others is cited with 'many that say.' The one is explained historically from the title of the other. It follows from iv. 2, 'how long,' and the words of the faint-hearted, iv. 6, that Ps. iv. is the later one." Perowne: "The thoughts and turns of expression in the one are not unlike those in the other. As in the former he heard many saying to his soul, 'There is no help for him in God' (ver. 2), so in this he hears many saying, 'Who will show us any good?' (ver. 6). As in that he knew that though at a distance from the Tabernacle, he was not at a distance from God, but would receive an answer to his prayer from the 'holy mountain' (ver. 4), so in this, though the priests have returned with the Ark to Jerusalem, he can look for the 'light of Jehovah's countenance,' which is better than the Urim and Thummim of the priestly ephod."—C. A. B.]

Str. I. Ver. 1. **My God of righteousness** [*O God of my righteousness*—A. V.].—This translation embraces very well the various references of the Hebrew expression. "Jehovah is the possessor of righteousness, the author of righteousness, the Judge of righteousness, and He justifies righteousness when it is misunderstood and persecuted" (Delitzsch). The following translations are likewise grammatically indisputable: God of my right (De Wette), comp. Ps. xvii. 1; God of my righteousness (Hupfeld [Wordsworth, Perowne]); my righteous God (Hengst. [Barnes]).

The following perfect is limited by Hitzig to the deliverance from the calamity which he has just experienced and lamented in Ps. iii. Hengst., Delitzsch, *et al.*, on the other hand, refer it to a series of previous experiences, and therefore translate it as present. [Delitzsch: "Many times he had been in straits, and God made room for him. The idea is of the expansion of the breathing and of space. It means—space for the anxious heart, Ps. xxv. 17; Is. lx. 5; space for the straitened situation, Ps. xviii. 19; cxviii. 5."—C. A. B.] Ewald and Hupf. regard it as a relative clause, on account of its position between two imperatives. [Perowne: "*Thou* (that) in *straitness hast made room for me.*" This seems to be the best rendering. It makes the strophe more harmonious. It then refers to the deliverance from that critical situation in which he was placed before he received intelligence from Jerusalem, and crossed the Jordan into a wider and safer region. Here he could breathe more freely and make preparations to meet his foes.—C. A. B.] De Wette, in spite of the failure of the *vav consec.*, views it as imperative, and supports this view by citing parallel passages, which he falsely explains.

Str. II. Ver. 2. **Sons of men.**—According to Hitzig, denotes men in contrast to women, and refers to those which accompany David. According to Hupfeld, it refers to the human weakness and carnal mind of the many (ver. 6), who might be addressed emphatically as: ye children of men. [Barnes: "As having human feelings, passions, and purposes, in strong distinction from

that righteous God to whom he had just made his solemn appeal." —C. A. B.] According to most interpreters, the reference is to the prominent men among the crowd, among whom, then, here, the few unsatisfied and perplexed companions of David, the heroes (Tholuck), beloved men (Luther), or since Kimchi, the aristocracy, whose instrument Absalom was. the "great fellows" in Luther's margin, who dishonored the royal dignity at the same time that they violated David's personal honor. [It does not seem necessary to give to *'ish* an emphatic signification. There is no contrast here with *'adam*. The contrast is with *God*, as Hupfeld and Barnes show. Yet the reference is not so much to human weakness and a carnal mind, as to the fact that whilst *men* dishonor him, *God* has honored him, and will honor him again by hearing his prayer. And then when *man* is contrasted with God, even though a *vir* or an *'ish* there is necessarily implied in this contrast human weakness and littleness.—C. A. B.]

Vanity.—This hardly means: worldly vanity (De Wette), but either the vanity of their designs (Kimchi), or, still better, the vanity of their reasons, to which they appeal in their rebellion, which conceal from themselves and others its true character. It is not necessary, therefore, to regard the rebellion itself as marked with the name **Lie** [*Leasing*—A. V. Old English word for lying and falsehood.—C. A. B.] (Calv.). Lying and deceit have been the means of their demands. Comp. 2 Sam. xv. 7 sq. (Hengst.). The Septuagint follows a different reading: *υἱοὶ ἀνθρώπων ἕως πότε βαρυκάρδιοι;* so also the Vulgate, many ancient Fathers, and Augustine. The *graves corde* are then supposed by the interpreters to be: people either of idle and cowardly or of hard, obstinate and unfeeling hearts.

Ver. 3. **Wonderfully selected** [*set apart*—A. V.].—The verb contains the idea of discrimination (Ex. viii. 18), more closely, the meaning of extraordinary distinction in the Divine government (Ex. xxxiii. 16; Ps. cxxxix. 14). The comparison of Ps. xxxi. 21 with Ps. xvii. 7 only shows that there is no essential difference between הפלה and הפלא (as 37 Codd. Kennic, and 28 De Rossi read here הפליא, Deut. xxviii. 59; Is. xxviii. 29). It cannot be decided from the word itself, whether we are to suppose here Divine distinction=wonderful guidance in general (Luther and most interp., Sept., *ἐθαυμάστωσε*, Vulg., *mirificavit*, for which, in many Psalters. *admirabilem fecit* or *magnificavit*, which already inclines to the other explanation), or whether there is meant here special selection=elevation to the royal dignity. With this last interpretation Calvin, partially following the example of the Syriac with Rabb. Isaki and Kimchi, unites directly to the verb the לו which follows somewhat later in the passage; whilst Hengstenberg unites it closely with the noun which immediately precedes it, as those do also who advocate the first mentioned explanation. These, then, translate, mostly, "*his holy one*" (the plural of the Vulg. is against the text), and take it in the ethical sense=his pious one, following the Sept.: *τὸν ὅσιον αὐτόν*. The grammatical connection is then usually more correctly explained after the analogy of Ps. xvii. 7 (Rosenm.), at the same time, with a different meaning of the word. Thus Ewald, Maurer, Olsh, De Wette translate: he that is faithful to him; Camphausen: he that is devoted to him; Hitzig: his friend; J. H. Michaelis: *gratiosum sibi*. Hupfeld endeavors to show that the parallel passage, Ps. xxxi. 21, favors the connection of לו with the verb, and that חָסִיד, a denominative of חֶסֶד, must derive its meaning from the specific idea and terminus of the grace and mercy of God, first of all towards Israel, then towards the individually pious; and that the passive form of the verb also, according to the passive meaning=favored, standing in a condition of grace, in a covenant of grace with Jehovah in the Old Covenant, is almost the only prevailing meaning; whilst the meaning accepted here by Calvin (*benignum*), and by him and Hengstenberg (one who has and exercises love), as the original and justifiable usage, seldom occurs (*e. g.*, of God's grace towards men, Ps. cxlv. 17; Jer. iii. 12; of the kindness of men towards one another, Ps. xii. 1; xviii. 25; xliii. 1; Mich. vii. 2; as a religious practice well pleasing to God, Hos. vi. 6, according to its nature and derivation as חָסִיד of Elohim or Jehovah, 1 Sam. x. 14; 2 Sam. ix. 18), and originated from transfer, which goes to the farthest extent, Jer. ii. 2. Delitzsch hesitates respecting the derivation and meaning of this word upon which he erroneously lays the chief emphasis. But the emphasis, according to position and sense, belongs partly to the verb which, according to him, means not only mere selection, but wonderful selection, partly to the pronoun, whose position also at the end of the sentence, according to the grammatical connection which he approves, in any case attracts attention, and according to my view expresses this thought: that he who is distinguished by God is, in his position of grace and honor, not only of *some importance for men*, but *also for God*, and is designed, and stands ready for the Divine service and glory. This suits the situation better, and means more than if the Psalmist merely said that to which the grammatical separation of לו from the verb would lead: he has not been brought into his high position by men but by God, or also he has already experienced previously many wondrous guidances. But the analogy of Scripture is against the view that he sought the reason of his election, elevation, and support, in his subjective piety, goodness, or any other moral excellence, or that he would base on these the assurance that his present prayer would be heard. But it is frequently to be seen in sacred history that Jehovah has selected from the crowd of those whom He has favored, some one for His special use, who also is conscious of this relation, and may appeal to it for comfort.

Str II. Ver. 4. **Tremble**.—[“*Stand in awe*,” A. V.], *viz.:* before the wrath of God. The translation of the Septuagint *ὀργίζεσθε*, as Eph. iv. 6 [*Be ye angry and sin not*] is grammatically possible, for the Hebrew verb denotes in general, to be shaken, to be unquiet; and indicates as well, trembling on account of wrath as of fear (Augustine, Luther, Hitzig). But in no case can the negative be drawn to the verb, (as

Dathe, and even Hengstenberg). The context favors the view that here also, as in most cases, the trembling of the creature before the appearance of God (Hupf.) is used as the motive of warning. [Delitzsch: "He warns His adversaries of blind passion, and advises them to quiet meditation and solitary consideration that they may not ruin their own salvation." Riehm: "You may continue to be angry (until by Divine help your anger is shown to be unreasonable), but at least do not sin by abusing the man who is favored by Jehovah, but instead of giving vent to your anger in abusive words, speak in your heart upon your bed, and be silent. This suits the context, and since *ragaz* can scarcely mean holy fear of God without 'כִּבְּנ this explanation is preferable." Wordsworth supposes that "David now turns from his enemies to his friends, and checks their wrath. David may be supposed to be addressing such zealous partisans as Abishai his nephew, who, when David was flying from Absalom, was transported with indignation against his persecutors, and craved leave to take off the head of Shimei, who cursed David, and was restrained by him in the spirit of this Psalm. See also David's merciful charge with regard to the life of Absalom himself, 2 Sam. xviii. 5." The historical allusion of Wordsworth seems to be the most correct, the grammatical explanation of Riehm the most proper. It seems more harmonious with Wordsworth (*vid.* further below) to make the change from enemies to worldly-minded friends here, ver. 4 instead of ver. 6, as is generally done.—C. A. B.]

The addition of **in your heart** ["*with your heart*," A. V.] indicates the **speaking** ["*commune*," A. V.] as an internal one, which every one does within himself, and indeed as spiritual consideration and deliberation; for the heart, according to Hebrew ideas, is not so much the pathological seat of the feelings, as the sphere of ethical, rational consideration in order to form determinations of the will. The quiet of evening, and the silence of the night which works mightily upon the inner life of man, is especially suited to such consideration and reflection as involves moral resolutions. The couches are therefore to be regarded as beds (Aben Ezra) and not as divans in the assemblies (Mich. Or. Bibl. X. 126).

Be still, could mean the silence from calumniation (Aben Ezra, Ewald, Köster, Olsh.) or even the keeping quiet, as well in the sense of quiet submission to the Divine will in contrast to murmuring and contradicting, as in that of discontinuing his movements (Hupf.) It is not correct to suppose that it is the discontinuance of the raging of the rebels in consequence of reflection (Hengst., Delitzsch). The explanation of Hitzig: those who are excited to anger might occasionally be angry, but not lend any words to their ill-humor towards God lest they sin, leaves entirely out of consideration the fact that even the language of anger kept close in the heart is a sin, and that Jehovah is a discerner of the heart. [However they might quiet their anger by meditation in the still hours of the night. And if this is addressed to his own followers, Joab and Abishai, *etc.*, they had reason for righteous indignation, to be angry in the sense of the Apostle, but not to sin. They were to restrain their wrath by meditation, and be still, lest it should burst forth beyond its just limits and become sin. Perowne: "Let the still hours of the night bring calmer and wiser thoughts with them."—C. A. B.]

Ver. 5. **Offer sacrifices of righteousness.**—The difficulty of finding the true connection vanishes with the consideration that already in the previous verse the rebels received a summons in the form of a warning to act righteously, and indeed essentially with reference to religion, and that this demand already passed over into direct exhortation; furthermore, that the rebels who were in possession of Jerusalem performed the sacrifices, but lacked the proper disposition which was likewise demanded by the law; finally that there is expressed not so much a contrast to a mean and vain trust in their own prudence, power, and earthly possessions, (De Wette), which their opponents were, it is true, in possession of (ver. 7 *b.*), and still less an encouragement to his timid companions to trust in God, but rather the contrast between those who depend on Jehovah, and those who depend on the ceremonies and lip service which they practice; for the rebellion against the Anointed of Jehovah can be consistent only with the latter and not with the former.—**Sacrifices of righteousness** are not only those which are performed correctly according to the ritual; not only the sacrifices due on account of sins that have been committed, after the presentation of which they are to turn with hope to Jehovah (Ewald, Olshausen); so also not righteous works and moral actions in a symbolical sense (with which interpretation Hitzig regards as most correct, righteousness itself as the sacrifice which is to be brought, and indeed perhaps not righteousness towards the Psalmist, but proper behaviour towards Jehovah, whilst the glory due to Him is given, and the obligated trust is bestowed upon Him); but true sacrifices performed with a disposition in accordance with the will of God, and the meaning of the law.*

Str. IV. Ver. 6. **Many.**—These are no longer those previously addressed (the most interpreters, even Hitzig); but also not the people in general (Calv.); nor men of the world, who long after earthly blessings (Hupf. [Barnes]); nor companions in suffering in general, especially among the fellow-countrymen of the Psalmist (De Wette);† nor unsatisfied complainers (Sachs); but those constantly increasing in number in David's little band who were discouraged. The words are not an ordinary proverb of the carnal disposition of the multitude (Venema), nor a question of impatience or of reproach (Hupf.), but a doubting question of despondency in view of the future (Delitzsch). It is better to take it as a question

* [Wordsworth, in accordance with this view, which seems to be more correct, speaking to his followers: "Ye are now excluded from the privilege of access to God's altar on Mount Zion: but still you may *offer sacrifices of righteousness*, the sacrifice of the heart. Offer sacrifices of righteousness in mercy and meekness, not with hands stained with blood."—C. A. B.]

† [De Wette supposes that the Psalmist reflects upon the many who suffer with him, and includes them in his prayer. The prayer is the optative expressing the longings of their soul and his own. "O that we might see prosperity."—C. A. B.]

than as an optative, (De Wette) although the latter is possible.

Lift upon us the light of thy countenance. These words are treated by Hupfeld and Camphausen as still the words of the *many*, but it is more suitable to ascribe them to the author, in whose intercession the two solemn expressions of priestly blessing, Num. vi. 25, 26, "*make shine*," "*lift up*" melt pregnantly together. It is doubtful whether there is not still a third reference entwined with the others by an allusion of the form נְסָה (for the pointing compare Sommer's *Bibl. Abhandl.* I. 110) to נֵס=banner, standard (Sachs: let stream; Delitzsch, better: let wave). But since Delitzsch himself grants that the derivation (Isaki, Rosenm.) from נסס is not allowable, and the reference is only to be recognized by the eye, and not by the ear, it is advisable, with Aben Ezra, Luther, *et al.*, to hold fast to this; that נְסָה is like נְשָׂא (which is indeed the reading of 1 Codd. Kenn.), especially as the last mentioned form of the imperative is used also in Ps. x. 12 instead of the usual form, שָׂא. E. von Ortenberg (*Zur Textkritik der Psalmen*, 1861, p. 2) wishes also to make the alteration even there. The Vulgate has *signatum est*, according to the Sept.: ἐσημειώθη=made known by a sign, which is explained by most interpreters: it beams so that it may be known. [Riehm: "instead of despairing, he believes; instead of complaining, he prays. He opposes his own prayer to the unbelieving question of the many."—**Upon us.** Alexander: "indicates the expansive, comprehensive spirit of true piety, extends the prayer to his companions in misfortune."—C. A. B.]

Ver. 7. **Greater than** [*More than*—A. V.].—This sentence is very much contracted, and contains really three ellipses: (1) of an adjective, greater or better; (2) of the idea compared, joy; (3) of the relative either after time (Gesenius), or after new wine (J. H. Mich.), especially if we would translate according to the accents: than at the time of their corn and new wine, when they are abundant; and if we would not take the following רָבּוּ as an independent clause: they are many. For the particulars comp. Hupfeld. Aben Ezra, Kimchi, Flaminus, Sachs, avoid the ellipses with the exception of that of the relative by the translation: since that their corn, *etc.* This translation is, however, connected with historical explanations which are entirely untenable The translation of the Vulg. follows the reading of the Sept.: of the fruit of their corn and wine and oil they had abundance. But instead of *a fructu*, many ancient Psalteries read (*vid.* Schegg) *a tempore*, which leads to the reading ἀπὸ καιροῦ instead of ἀπὸ καρποῦ. Ewald, Olsh., Camph. explain the suffix as impersonal. Hupfeld refers it to the many (ver. 6); most others, correctly, to the enemies of the poet, and indeed most properly thus: that the quiet joy of the royal Psalmist, who rejoices in God, whilst he is suffering want in a time when food can only occasionally be brought to him, owing to the hostility excited against him in almost the entire land (2 Sam. xvi. 1; xvii. 26 sq.), is set far above the loud raging of his enemies, who revel in the abundance of harvest; consequently the historical reference is maintained even here against the supposition that the poet merely uses a proverbial expression (Hupf., Hitzig, Camphausen, *et al.*) in order to put his religious joy higher than the highest worldly joy.

[Delitzsch: "David had come to Mahanaim, whilst the rebels were encamped in Gilead. The land round about him was hostile, so that he had received provisions as stolen for his support, 2 Sam. xvii. 26–29. Perhaps it was about the time of the feast of the Tabernacles. The harvest of grain and wine was past. A rich harvest of corn and new wine had been brought into the barns. Absalom's collectors of revenue had a strong support in these rich provisions of which they had the disposal. David and his little band had the appearance of a band of beggars and freebooters. But the king, who has been brought from the sceptre to the beggar's staff, is even more joyous than the rebels. What he has in his heart is a better treasure than they have in their barns and cellars." Wordsworth: "Many among you (David is speaking to his followers, who accompanied him in his flight from Jerusalem over the Mount of Olives, and look wistfully and despondingly on the city from which they were driven), many among you are saying, Where is any hope left? *Who will show us any good?* And he turns from them and raises his eyes to God: '*Lord, lift thou up the light of thy countenance upon us.*' We cannot now, it is true, offer the sacrifices of victims before the Ark at Jerusalem, but we may offer the sacrifices of the spirit. We have not access to the Urim and Thummim on the High Priest's breast-plate in the sanctuary; but God will lift up the light of His countenance upon us. We cannot now receive the benediction of the Priests: 'The Lord bless thee and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace' (Num. vi. 24–26); but the Lord Himself is ever present with us to bless us, and He lifts up the light of His countenance upon us. There is our true good. There is our genuine gladness,—a gladness of heart,—greater than any which our enemies can feel on account of the increase of their material blessings of corn and wine (ver. 7)."—C. A. B.]

Str. V. Ver. 8. The rapid change of experience which is admitted to prevail is so inconceivable to some interpreters, that they do not even regard the assurance of the praying Psalmist that he has received joy from the Lord, as a principle derived from experience (with Hupfeld), to which the praying man can refer in joyful remembrance, with a glance towards the gracious light of the Divine countenance; still less, with Hengstenberg, do they allow without question that it is an expression of the comfort of faith received into the heart in consequence of the prayer just uttered, and of the assurance of faith in its being heard; so also they do not put a pause somewhere between vers. 6 and 7 as indispensable, that the agitated breast of the poet may have time to breathe, in order that his feelings may become composed; but they suppose a longer space, and postulate for it a joyful heart, which then Hitzig has spun to the conjecture that vers. 7 and 8 might have been subsequently added by the poet.

If a particular event is insisted on between vers. 6 and 7, then it is easier, instead of conjecturing any unknown good fortune, to suppose the fact well known to all experienced believers, that in ardent prayers made in times of severe calamity, they receive a Divine promise of certainly being heard, and are transported with a bound from sickness to joy by the gracious countenance of God shining upon them personally in the most fearful night of calamity. But even this spiritual explanation is entirely unnecessary here, for the supposition of a change of sentiment is simply forced into the text. Already in ver. 3 the Psalmist has expressed the confidence that his prayers would be heard, in the assurance of his peculiar relation to God, and from this position called upon his enemies to repent. From the same situation and confidence he continues to speak when he draws forth from their sighs and murmurs, the question circulating among his followers which had remained true to him, though discouraged. This question must be answered, and he answers it at once, but not theoretically or didactically, but practically, religiously and ethically, so that the hearers who are spiritually wretched may be drawn into his comforting exercise, *viz.*, to prepare themselves a peaceful and quiet sleep in the midst of their enemies by invoking Divine grace, by thankful confession of blessings already experienced, and by resignation to the protection of the Almighty.

Directly will I lay me down and sleep.—The adverb, according to Hupfeld, is without emphasis and merely serves to unite two synonymous verbs. But it is this very coincidence of that which the two verbs thus combined express, that is here undeniably expressed by the adverb, Ps. cxli. 10; Jer. xlii. 14 (Ewald, Delitzsch, Camph., Hitzig), which, after Aben Ezra, is explained by some: at the same time with my enemies; by others: together with my enemies. [Perowne: *At once will I lay me down and sleep*—as soon as I lie down, I sleep, not harassed by disturbing and anxious thoughts.—C. A. B.]—**Alone in safety.**—It is doubtful whether the adverb is to be connected with Jehovah according to the authority of the Punctators, for which, among recent interpreters, Ewald, Olsh., Camph. decide, and Hupfeld also at least inclines to this, because the reference to Jehovah as the only ground of his safety corresponds with the previous contrast (Calvin: the alone sufficient One, who recompenses the whole world); or whether it belongs to the speaker in the signification "*alone*," "*separate*," with which the idea of safety and intimacy is connected (especially clear in Jer. xlix. 31). I decide for this last interpretation, which is found in Sept., Vulg., and all ancient translations, and Sachs, De Wette, Von Lengerke, Delitz., Hitzig, among recent interpreters, because this not only gives a good sense, but because only Deut. xxxii. 12 can be adduced in the language for the possibility of the first signification, whilst all other passages are in favor of the latter, especially Deut. xxxiii. 28 is analogous, and perhaps typical, just as for the last words of the Psalm, Lev. xxv. 18, 19. Hengstenberg, who makes this prominent, would unite both references and adduces as a real parallel, Deut. xxxiii. 12. [Riehm: "The thought that Jehovah is the only protection, is without motive in the context, as it is not said that he lacked other protection, nor of the many that they sought other protection anywhere else. The לבדד and לבטח are parallel, and express a common idea as the two verbs in the first member." So Alexander: "*Alone in safety thou wilt make me dwell.*" These remarks of Riehm are convincing. Delitzsch: "The iambics with which the Psalm closes, are as the last sounds of a cradle song, which dies away softly, and as it were, falling to sleep itself. Dante is right; the sweetness of the music, and harmony of the Hebrew Psalter, has been lost in the Greek and Latin translations."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. He who knows the *moral* nature of God, stands in a gracious *personal* relation to Him, and *experiences* Divine assistance; has, even in severe times, *joyfulness* in prayer, *courage* for the struggle ordained for him, *confidence* in the help of God, and *comfort* with reference to the issue of his affliction.

2. *Righteousness* and *Grace* are not opposed to one another in God, but man must not forget that he must enter into *positive* and *active* relations with reference to *both* of these attributes of God, if he would obtain and retain righteousness, peace, and joy. "He who is perplexed with Divine government amidst the confusion in the world's movements, and asks: where then is Providence? demands that he should be directed to the sun in clear noonday" (Chrysostom).

3. He who is assured of his *election*, and his *favor* with God, loses all fear of man. But he must *value the position given him*, and should not only *defend himself* therein against calumniation, and *stand out* against assaults, but should *strengthen* himself in it by submission to God, and *remind* others, even his adversaries, of their duty, and *stimulate* them by warning, admonition, and summons, to perform their obligations.

4. Where God causes *His face to shine*, there man is enabled to behold what he desires to see, for his comfort and consolation in hours of gloom, which either he could not perceive in the hour of *affliction*, or could not profit by it, owing to the care, and fear, and unbelief, and doubt, which *darkened his soul*. The *hope* of faith is opposed to the *doubt* of unbelief, and the protection of God is better than many thousands of guards, and warlike companions.

HOMILETICAL AND PRACTICAL.

We do well, first of all, to *speak with God*, and then to transact business with our neighbors.—When the world is at enmity with us the *friendship of God* is: 1) The best *consolation;* 2) the surest *help.*—There is no night too dark to be *illuminated* when God shows us the *light of His countenance*—The best *care* for *our welfare* is: 1) The thankful *acknowledgment* of God's *mercy*; 2) the *consideration* of God's *justice;* 3) the *fervent supplication* for confirmation of God's *faithfulness* and *omnipotence.*—All the ways of the pious be-

gin and end with *trust in the faithful* God.—He who appeals to his *state of grace* must see to it: 1) That he makes his own *calling* and *election* sure; 2) that he *helps others* to be saved.—The pious have these *constant gains:* 1) Righteousness, from *faith in the grace* of God; 2) joy in God, raised above all *anxiety and desire* for the world; 3) the *peace* of God which passeth all understanding.—A pious man may be sorely *afflicted* in the world, yet he will never feel that he is *forsaken* by God.—The righteous have always *joy* and *peace*.—The worst *darkness* is that of the soul which believes it can *see no future good*.—He who lives in the *favor* of God, *serves the Master* by day, commits himself to *God's protection* by night, and so has *joy* and *peace*.—Our happiness does not consist in eating and drinking, but in having a *gracious God* and a good *conscience*.

STARKE: Prayer is the comfort of a sorrowful heart; for we know that God hears our prayers. —When we pray to God we should, as it were, support the prayer with the previous mercies of God: for experience worketh hope, which maketh not ashamed, Rom. v. 14.—Whoever would be great with God must be unimportant in the eyes of the world.—All that worldlings esteem to be great is only vanity, nothingness, and perishable; when they regard it as in the highest degree necessary, yet it does not last, or stand the test.—God's ways, in dealing with His own, are not crooked ways, which lead to hell with lies and deceit of a corrupt nature, but He leads them secretly, in holy truth and wisdom.—All disorderly affections are sinful; learn, Christian, to be still, and to judge with composure that which would move you to anger.—The sacred fire of indignation for the honor of God and against evil, must on no account be confounded with the strange fire of carnal anger.—He, who is honored with the favor of God, can easily overcome the contempt of the world.—That security which is to be condemned, comes from the flesh, but that which is blessed comes from faith, and produces true peace.—There is no true rest or safety to be found without communion with God; no hurtful disquiet or danger need be feared when under the gracious protection of the Master.—LUTHER: What can goodness have, which God has not? —BUGENHAGEN: No one can truly hope in God, and trust in Him alone, without offering to Him the sacrifices of righteousness.—OSIANDER: When we suffer similar need, we may yet be cheerful, if only we have a gracious God.—He who trusts in God is safe from all danger, or is sure, in the midst of danger, of having by His action a safe issue.—SELNEKKER: Do what is commanded thee,—do not mind the cunning and artfulness of others,—commit all that to the righteous God,—He will smooth all difficulties.—MOLLER: Many who seek rest, sin through impatience, because they do not console themselves with the mercy of God.—ARNDT: The joy of the believer should not come from the flesh, but from God alone.—BAKE: I have prayed, and pray still, and will pray all my life; I will die a suppliant.—FRISCH: The movements of the heart cannot be prevented so far as their first impulses are concerned; yet a believer may refrain from giving his approbation, and prevent an outbreak in gesture, word, or deed.—TAUBE: The blessed relation of a child of God to the world: 1) He is alone in the world, but depends entirely upon his God; 2) he testifies before the world of their evil life and ways, as well as of his God and his religious life, and both in the spirit of truth and love; (3) he rests in God, with a joy and peace, which the world does not possess or know.

[MATT. HENRY: Godly men are God's separated, sealed ones; He knows them that are His, hath set His image and superscription upon them.—SPURGEON: Observe that David speaks first to God, and then to man. Surely we should all speak the more boldly to men, if we had more constant converse with God. He who dares to face his Maker will not tremble before the sons of men.—Election is the guarantee of complete salvation, and an argument for success at the throne of grace. He who chose us for Himself, will surely hear our prayers. The Lord's elect shall not be condemned, nor shall their cry be unheard. David was king by Divine decree, and we are the Lord's people in the same manner; let us tell our enemies to their faces that they fight against God and destiny, when they strive to overthrow our souls.—Stay, rash sinner, stay, ere thou take the last leap. Go to thy bed and think upon thy ways. Ask counsel of thy pillow, and let the quietude of the night instruct thee! Throw not away thy soul for naught! Let reason speak! Let the clamorous world be still awhile, and let thy poor soul plead with thee to bethink thyself before thou seal its fate and ruin it forever.—Corn and wine are but fruits of the world, but the light of God's countenance is the ripe fruit of heaven. "Thou art with me," is a far more blessed cry than "Harvest home." Let my granary be empty, I am yet full of blessing, if Jesus Christ smiles upon me; but if I have all the world, I am poor without Him.—Sweet Evening Hymn! I shall not sit up to watch, through fear, but I will *lie down;* and then I will not lie awake, listening to every rustling sound, but I will lie down in *peace, and sleep*, for I have naught to fear. Better than bolts or bars is the protection of the Lord.—A quiet conscience is a good bed-fellow. How many of our sleepless hours might be traced to our untrusting and disordered minds. They slumber sweetly whom faith rocks to sleep. No pillow so soft as a promise; no coverlet so warm as an assured interest in Christ.—SPURGEON'S TREASURY OF DAVID. —THOMAS WATSON: We set apart things that are precious; the godly are set apart as God's peculiar treasure (Psalm cxxxv. 4); as His garden of delight (Song Sol. iv. 12); as His royal diadem, (Is. xliii. 3); the godly are the excellent of the earth, (Ps. xvi. 3); comparable to fine gold, (Lam. iv. 2); double refined, (Zech. xiii. 9). They are the glory of creation, (Is. xlvi. 13). ORIGEN compares the saints to sapphires and crystals; God calls them jewels (Mal. iii. 17).—C. A. B.]

PSALM V.

To the chief musician upon Nehiloth, a Psalm of David.

1 Give ear to my words, O LORD,
Consider my meditation.
2 Hearken unto the voice of my cry, my King, and my God:
For unto thee will I pray.
3 My voice shalt thou hear in the morning, O LORD;
In the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness:
Neither shall evil dwell with thee.
5 The foolish shall not stand in thy sight:
Thou hatest all workers of iniquity.
6 Thou shalt destroy them that speak leasing:
The LORD will abhor the bloody and deceitful man.
7 But as for me, I will come *into* thy house in the multitude of thy mercy:
And in thy fear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness because of mine enemies;
Make thy way straight before my face.
9 For *there is* no faithfulness in their mouth; their inward part *is* very wickedness;
Their throat *is* an open sepulchre; they flatter with their tongue.

10 Destroy thou them, O God; let them fall by their own counsels;
Cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice:
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
12 For thou, LORD, wilt bless the righteous;
With favor wilt thou compass him as *with* a shield.

EXEGETICAL AND CRITICAL.

Respecting the *title*, *vid.* Introduction. This is a morning prayer, which is not only in general a testimony to the Divine grace and righteousness in defending and blessing the pious, and in excluding the wicked from their society, to their own destruction (Venema); or a prayer against hypocrites and false prophets who mislead the people of God and the inheritance of Christ with their human precepts (Luther); but the prayer of a pious man, surrounded by ungodly enemies, which are deceitful rather than powerful; and he prays for Divine guidance, blessing, and protection for himself, and punishment for his enemies, who are at the same time adversaries of God; and he bases both petitions on the righteousness of God, who rules over Israel as king.

We thus have not only a subjective source for a didactic Psalm, in which the poet speaks in the abstract as a righteous person (Hengst.), but the reference is to a special circumstance, which yet does not appear in such a way, that we are obliged with the Rabbins to consider Doeg or Ahithophel as the real opponents of the Psalmist. Ver. 7 is not necessarily against David as the author of this Psalm (*vid.* exegesis). The interpreters differ very much in the analysis of this Psalm. It seems to me most natural; since the symbolism of numbers, accepted by Hengstenberg, is not favored at all by the structure or contents of the Psalm, and there is no sign of a homogeneous structure of the strophes, to divide according to the contents: *a*) An introductory invocation of God, vers. 1-3; *b*) reasons for the Psalmist's confidence in prayer, vers. 4-7; *c*) petition for his own person, with reasons, vers. 8, 9; *d*) petition with respect to his opponents,

ver. 10; *e*) closing statement respecting the consequences of such a prayer being heard, with reasons, vers. 11, 12.

Str. I. Ver. 1. **Hear my sighs** ["*consider my meditation*," A. V.] The construction of the verb with the accusative, does not allow the translation "listen to." Instead of sighs it may be translated "meditation," (Syr., Rabb., Hengst.), since this word, which occurs only here and Ps. xxxix. 4, is derived from a root which denotes thinking, as well as a dull tone, a low sound.* Either translation gives a suitable contrast to the loud cry mentioned, ver. 3.

Ver. 2. **My king.**—[Hupf.: "Here, and generally in the Old Testament, not only in a general sense as Ruler of the earth, as the ancient nations called their gods kings, but in a special *theocratic* relation to the people of Israel, as a subject to his king, whose righteousness and protection he invokes, and can expect with confidence, Psalms x. 6; xliv. 4; xlviii. 2; lxviii. 24; lxxiv. 12; lxxxiv. 3; 1 Sam. xii. 12."—C. A. B.]

Ver. 3. **In the morning.**—This word has the same meaning in both members of the verse, its first use and its repetition. Hupfeld even has rejected the figurative, soon, early, but yet would find in the local reference only a poetical force; whilst Delitzsch, on the contrary, in justification of Hengst., remarks that then the allusion to the daily morning sacrifice would be done away with. But ערך is the usual word for the arrangement of the wood of the offering, Lev. i. 7, and of the pieces offered, i. 8, 12; vi. 5; the holy lamps, Ex. xxvii. 21; Lev. xxiv. 8; the show bread, Ex. xl. 23; Lev. xxiv. 8; and the arrangement of the wood for the lamb of the morning sacrifice was one of the first duties of the priest as soon as the day began. Ps. lv. 17 mentions three times for prayer. [Wordsworth: "David lays his prayer on the altar as a sacrifice to God. The wood and the victim are of no avail without the spiritual sacrifice of the heart of the offerer."—C. A. B.] This figure, **Look out** (*Look up*, A. V.), is used, Mich. vii. 7; Hab. ii. 1. [Barnes: "The idea is that he would watch narrowly and carefully (as one does who is stationed on a tower) for some token of Divine favor.—This is perhaps equivalent to the Saviour's oft-repeated command "watch and pray!" Perowne: "As the priest might look (or as Elijah looked on Carmel) for the fire from heaven to descend and consume the victim"—C. A. B.]

Str. II. Ver. 4. **For thou art not a God,** *etc.*—The Psalmist bases his courage in drawing near to God in prayer, and his confidence of being heard on attributes which are derived from the Being of God; and indeed his confidence is based on the holiness of God, and his courage on the abundance of Divine grace; the former negatively, the latter positively.

Be a guest ["*dwell*," A. V.]. גור is usually connected with עם, but also with the accusative, and indeed of the person, when the idea of place is applied to persons (Hupf.) Comp. Pss. lviii. 4; lxviii. 18; cxx. 5; Gen. xxx. 20. It indicates not only the right of external entrance into the temple, but the enjoyment of the rights of hospitality which include that of protection. The same figure is used, Pss. xv. 1; xxiii. 6; xxvii. 4; xxxi. 20; xxxvi. 8; lxi. 4; lxxxiv. 4. [Thus Ewald, Hupf., Perowne, *et al.* Perowne: "Evil (personified) cannot be a guest or friend of Thine; cannot tarry in Thy house, as xv. 1; lxi. 5; not merely, however, with a reference to the temple, but to that spiritual abiding in the presence of God, and in the light of His countenance, which is the joy only of them that are true of heart. To the wicked the light of God's countenance is a consuming fire."—C. A. B.]

Ver. 5. In this connection it is proper in the following verse to think of the privilege of standing before the eyes of God. It may mean however not to endure the judicial glance of God, as is usual. Instead of **fools** comp. Pss. lxxiii. 3; lxxv. 4, others translate vain-glorious and haughty, or mad, raging. For the etymology of the word and its many meanings, *vid.* Hupfeld *in loco.* [Hupfeld thinks of the privilege of the nobles and others, who stand in the presence of the King, Prov. xxii. 29, and the angels which are said to stand before God, Job i. 6; ii. 1. Perowne seems to favor this view. It is the privilege of the pious to stand before God as a gracious symbol of their intimate relations with Him as Sovereign and Friend. This idea makes the entire strophe harmonious and beautiful. The three negative clauses, vers. 4 and 5 *a*, are followed by three positive clauses, vers. 5 *b* and 6, which unfold and carry out the ideas advanced positively and emphatically. There is a beautiful gradation and correspondence in the six clauses. Thus the statement that God has *no pleasure* in wickedness is carried out into, "Thou *hatest* all workers of *iniquity;*" that evil cannot be a *guest with Thee*, that is, have Thy *care and protection*, and enjoy Thy hospitality passes over into, "Thou *destroyest* them that speak lies; that the foolish cannot *stand in Thy sight*," that is, in *Thy favor, regard, and affection*, as Thy *friends and favorite subjects*, becomes, "the bloody and deceitful man doth the Lord *abhor.*"—C. A. B.]

Ver. 7. **Palace** ["*temple*," A. V.]. The preceding word "*house*" had already made many interpreters doubtful of the Davidic authorship of this Psalm; the expression "*palace*" seems to them entirely irreconcilable with it. As far as the former is concerned we know that *bait* (beit) in the Semitic languages denoted originally, the place where the night was passed, and that the signification afterwards became more general; but the reference to night-time, especially, passed out of use (*vid.* Fleischer in Delitzsch, *Comm. on the Psalms*). It is in accordance with this that the place where God appeared to Jacob in the open field was named *Beth-El*, Gen. xxviii. 17. Accordingly every place of prayer, as the place of the Divine presence might bear this name. And is it otherwise with "*palace*"? As soon as God is conceived as King this reference is natural and proper. That it does not at all matter about the *material*, follows from the designation of heaven as the palace of God, Pss. xi. 4; xviii. 6; xxix. 9, and that we are not compelled to think of a large building, but that the reference is to the place of Jehovah's

* ["*Meditation*" is the better translation adopted by Ewald, Hupfeld, Perowne, Delitzsch, *et al.*—C. A. B.]

throne, is proved from the fact that it is just the most holy place that is called the palace of the house, 1 Kings vi. 8. Naturally also the entire temple of Solomon might be called the palace, as well as the house of God (2 Kings xxiii. 4). But the assertion that the entire manner of the reference presupposes the temple, cannot be proved. On the contrary, the heavenly relations are throughout the ideal and type of that which is presented on earth. Accordingly, Moses even beholds the pattern of the tabernacle (Ex. xxv. 40; xxvi. 26 sq.; Heb. viii. 5), and the legal places of sacrifice were according to Ex. xxiii. 19; xxxiv. 26, to be in the *house* of the Lord. The real sanctuary bears the same name, Josh. vi. 24, and at the time of David, 2 Sam. xii. 20. What form then had the "*tabernacle*" which David erected over the *ark*, 2 Sam. vi. 17? We have as little knowledge of this as of the form of the house of God at Shiloh, which in 1 Sam. ii. 22 is called "*tabernacle of testimony*" (Luther, "tabernacle of the covenant"), but 1 Sam. i. 7, 24, "*house*," and 1 Sam. i. 9; iii. 3, "*palace*" of Jehovah (Luther always translates *hekal* by temple). The same interchange of names Ps. xxvii. 4, 6; comp. Ezek. xli. 1. In this passage the reference is not to "prayer in the temple," but of turning in prayer to the holy place of the throne of Jehovah. In this I agree with Hengst., but not in the statement that the object of the future coming and worship was the thanksgiving here promised on account of the deliverance wrought by the divine grace, as Ps. lxvi. 13. The reference is certainly not to the greatness of love towards God, but to the divine grace; but so that its fulness is designated by him as the accomplishment of the Psalmist's entrance into the sanctuary. It is necessary to regard the imperfects as future, on account of the character of the Psalm as a morning prayer, but the contrast with the preceding words limits the potential coloring=I may and will (Hupf., Delitzsch, Hitzig). *Oraturi quasi cœlum ingressuri et coram majestate infinita locuturi* (Hugo).

Str. III. Ver. 8. **Lead me in Thy righteousness**, according to some, at least Hengstenberg, refers to the attribute of God as the righteous helper and avenger, Ps. xxxi. 1, 8. But the opponents, although not exactly called "capricious" (Aquil., Jerome, and most others), are yet described, not as oppressors threatening with external danger, but as those who prepared danger with their mouths, and this character of these persons is expressed ver. 9 as the reason of the petition, that God would lead the pious Psalmist in righteousness, which discloses itself in an inoffensive walk (Ps. xxvii. 11). This righteousness, however, is not merely the virtue which God demands and is well pleasing to Him (De Wette), but a characteristic of the pious, which is indeed well pleasing to God, but yet at the same time has its source and its standard in God Himself (Hupf.), whose action is in all respects righteous.

Make thy way level before me [*straight before my face*, A. V.].—Either make it straight before me that I may see it and find it (Hitzig), or better, make it level for me to walk. Yet this does not suppose an easy exercise of motion, without trouble, but a removal of hindrances, which are not in the person who walks, but which lie in the Divine way of righteousness, in which the Psalmist would have God lead him. In order that he may walk in safety, he requests Divine help, and indeed either by removal of the mountains of trouble, the ambushes of enemies, or the setting aside of stones of stumbling, and occasions of temptation. The decision on this point must be in accordance with the explanation of the preceding member of the verse, since this second member is added without any connecting word. Even with the latter interpretation, which we prefer, the connection with the following clause which gives the reason of the petition, although overlooked by Hupfeld, is very evident. According to another reading, approved by Grotius, the Sept., Vulg., Arab., translate: "*level my path before Thee.*" But Syr., Chald., Aquil., Symm., Theod., follow already the present text, and it is confirmed by the investigation of Jerome.

Ver. 9. **In their mouth.**—The singular suffix among nothing but plurals, and referred to a plural, is not so much a collective as a distributive (Delitzsch) "*in ore uniuscujusque eorum.*" אֵין is separated from its genitive by a word which is shoved in between, as Pss. vi. 5: xxxii. 2.—**Abyss** ["*very wickedness*," A. V.] either of destruction (Pss. xxxviii. 12; lii. 4; lv. 11; Prov. xvii. 4), or the wicked lust (Prov. x. 13; xi. 6; Micah vii. 3; perhaps Ps. lii. 7; comp. Hupf.).

Ver. 10. **By their own counsels**, so that these are the cause of their fall=overthrow, as Hos. xi. 6, *etc.* (Hengst., Hupf., Camph.). Others (Olsh., De Wette, Ewald, Delitzsch), comparing Sir. xiv. 2, refer these words to the frustration of their counsels and translate "from," or add to it "away" [Ewald, "let them fall from their plans."—C. A. B.], Luther even in the sense that the enemies should fall, be ruined, without being able to carry out their counsels. Hitzig maintains his explanation in accordance with the Arabic figure of "down from the counsel which they ride." So also in the following member many translate: "owing to," "on account of," and understand the thrusting out ["*cast out*," A. V.] as their overthrow. But since the verb in question is very frequently used for the rejection of the Israelites, and their dispersion among foreign nations, it probably means here "their *thrusting away*" (Sept., Vulg., Mich., Rosenm., Delitzsch), and, indeed, whilst they thought to live in their sins, John viii. 21, 24.—[**For they have rebelled against Thee.**—Perowne. "The enemies of David are the enemies of David's God. 'Whoso toucheth you, toucheth the apple of Mine eye,' 'Saul, Saul, why persecutest thou Me?'"—C. A. B.]

Ver. 11. **And they will rejoice** ["*Let—rejoice*," A. V.].—Luther continues the imperative of petition. The imperfects may indeed be taken as optative, but it is better to regard them as future, since these clauses state the lot of the pious and their behaviour subsequent to the hearing of their prayer and the judicial act of God. "*Ille placet Deo, cui placet Deus*" (Augustine).

[Ver. 12. **Shield.**—The צִנָּה, *Tsinnah*, is a

large shield, larger than מָגֵן, māgên, covering the whole body, used of the shield of Goliath, 1 Sam. xvii. 7, *vid.* SMITH's *Bib. Dict.*, Art. *Arms.*—C. A. B.]

DOCTRINAL AND ETHICAL.

1. He who sides with God, must be prepared as well for *hostility* and persecution on the part of the ungodly, as he is assured of *protection* on the part of the Almighty; but he must also *hold fast* to his communion with God, and *cultivate* it by prayer and Divine service, and *show* its power by walking in the ways of righteousness.

2. *Walking in the way of righteousness* has its difficulties, restraints and dangers; but God makes the way *level* for those who fear Him; God *leads* those who are devoted to Him upon it: God *protects* in it those who trust in Him.

3. To be reminded of the *nature* and *Providence* of God is a *terror* to the wicked, but a *consolation* to the pious; for the former are *condemned*, the latter *saved* thereby: therefore, also, the former feel that they are *frightened away* from the place where God reveals Himself and is worshipped; the latter, on the other hand, are *drawn to* this place; and whilst the latter render *prayer*, praise and thanksgiving; the former commit grievous sins with their *tongue* without shame or repentance. The frightful extent of natural corruption, since the fall of Adam, appears everywhere in essentially the same characteristics, hence the use made of this Psalm, in Rom. iii. 11 sq.

4. If those who blame us are to be declared liars, those who complain of us, slanderers, those who persecute us at the same time fools and evil-doers, and if *our* adversaries in general are the enemies of *God*, then we ourselves must be found in the *closest communion* with God and therefore we must diligently and faithfully make use of all the *means of His grace.*

HOMILETICAL AND PRACTICAL.

We cannot solemnize the *morning* more properly than by *prayer* and *worship;* we cannot consecrate the *day* better than by *walking in the way* of righteousness; we cannot make the *evening* more delightfully blessed than by *praising the name* of God, and by again *committing ourselves with thankfulness* to His protection.—The *righteous government* of God shows itself: 1) in the *judgment* with which He punishes the wicked; 2) in the *grace* with which He blesses the pious.—God has revealed His name not only that we may *know* Him; we ought likewise to *call* upon Him, and *praise* Him, that we have not received the grace of God in *vain.* He who would *receive grace* must likewise *use* the *means of grace.* The *ungodly devices* of the wicked are the *reason* of their fall, the *cause* of their destruction; on the other hand, the pious are *saved*, not by their righteousness, but by the *grace of God* in which they have taken refuge by *faith.*—*Blessed* is the man, whose mind is fixed in *righteousness*, whose life is supported by the Divine grace, whose daily work is surrounded and penetrated with *prayer.*—God hears not only the *cry*, but also the *sigh* of prayer.—*Pious kings* regard themselves as the *subjects* of God.

STARKE: God is righteousness and piety itself; therefore it is impossible that the ungodly should stand before Him.—It is true, that believers have sins in themselves, but they are not evil-doers, who wantonly sin and make a business of sinning.—Although the vices of lying, bloodthirstiness and deceitfulness are in the highest degree accursed and injurious, yet they are usually found together.—O man, learn to tame thy mouth and bridle thy tongue, else thou art like a wild beast in human form.—The man who is guided by God is not led astray; he who is led by God does not err or stumble, neither in faith nor in life; and this grieves his enemies.—What an abomination is an unconverted man! What a poisonous, wicked heart man has by nature! No sin is too great for him to commit, if not restrained by the grace of God.—The reason of condemnation is not the lack of grace, the love of God, and the redemption of Christ, but the guilt of wanton obstinacy. The joy of believers in the righteous judgment of God upon the ungodly, is no revengeful satisfaction in the misfortunes of their enemies, but a sacred satisfaction in the preservation of the Divine truth, holiness, righteousness, and the honor of His name.—The grace of God is the believer's ornament and crown, but likewise his shelter, protection, and shield. Grace adorns him with righteousness, and protects him from condemnation.—Here is the labor, there is the reward; here is the conflict, there the crown; a crown of grace instead of the crown of thorns borne in this world. Although we should pray for our enemies, who either have slandered our persons, or persecuted us from ignorance of the truth, Matt. v. 44; yet we ought not to pray for those who blaspheme against known truth, or persecute those who confess it; for they sin against the Holy Ghost and unto death, Matth. xii. 32; 1 John v. 16; yet we may likewise pray against them not from revengeful feelings, but from a zeal for God, Ps. lix. 5.

LUTHER: We should be pious before man, and stand in fear before God.—CALVIN: God Himself will be to us such a God as we need; and we can and should make such a God of our God.—OSIANDER: Although God has no bodily ears, for He is a Spirit (John iv. 24); yet He hears very sharply (Ps. xciv 9).—We should avoid giving our enemies occasion to blaspheme the name of God and His holy Gospel, on account of our ill treatment of them.—ARNDT: The righteousness of faith and Christian life are a mighty protection and victory over bodily and spiritual enemies.—Trust in God brings blessing and grace.—MENZEL: We should hold fast to the righteous God and His sure Word; come what will, it will have a good issue, as the contrary does not fail that crowd which forsakes Him.—FRANKE: When the children of the world are in need and misery, they run about and seek here and there for help, and leave God in the heavens. On the other hand, a true child of God lets all others go, and goes to his Father in his need.—RENSCHEL: Sin without fear, and hypocrisy, have as their reward punishment and hate;

piety has the crown of grace.—FRISCH: In order to overcome the enmity of the world, David goes first to the sanctuary, then he gives himself to prayer, humiliates himself before God, and calls upon Him for help and assistance for the sake of the Messiah; finally he undertakes to walk in God's ways, and resigns himself to the holy government of God.—Even the righteous and pious have still so many weaknesses that they cannot do without the Divine guidance. —HERBERGER: The more wickedly our enemies rage, the riper are they for punishment, the nearer their ruin.—What God roots out and casts away you should not plant, cherish, and praise. —What we lack in our houses, we may seek in the house of God.—As the wagon goes on two tracks so Christianity runs on in two parts, in pure faith and irreproachable life.—It is better that God should precede us with his favor, than follow us with the sharp rod.—He who is to dwell in the heavens, God crowns with four crowns: (1) With the crown of grace and mercy, Ps. v.; (2) with the crown of virtue and piety (Sir. i.); (3) with the crown of the cross and adversity, Is. xxii. 17; (4) with the crown of life, of honor, and of everlasting bliss (James i. 12).—RIEGER: To walk before the eyes of our heavenly Father is very desirable.—The more we know and experience of the world and human wickedness the more we desire the gracious government of God. —TAUBE: A model of a prayerful life for the children of God. Notice (1) how devout David's soul is towards God; (2) how well acquainted he is with God; (3) how humble before God; (4) how bold towards his God; (5) how happy in his God.

[MATT. HENRY: Four things David here promiseth, and so must we. (1) That he will pray; that he will make a conscience of it, and make a business of it; "unto Thee will I pray." Others live without prayer, but I will pray. Kings on their thrones must be beggars at God's throne. (2) That he will pray in the morning. Morning prayer is our duty; we are the fittest for prayer when we are in the most fresh, lively, and composed frame, got clear of the slumbers of the night, revived by them, and not yet filled with the business of the day. (3) That he will have his eye single, and his heart intent on the duty. As a marksman directs his arrow to the white; or as we direct a letter to a friend at such a place. (4) That he will patiently wait for an answer of peace. We must look up or look out, as he that has shot an arrow looks to see how near it has come to the mark.—SPURGEON: There are two sorts of prayers—those expressed in words, and the unuttered longings which abide as silent meditations. Words are not the essence, but the garments of prayer.—Here is a grand argument why God should answer prayer—because He is *our* King and *our* God. We are not aliens to Him: He is the King of our country. Kings are expected to hear the appeals of their own people. We are not strangers to Him; we are His worshippers, and He is our God; ours by covenant, by promise, by oath, by blood.—While the dew is on the grass, let grace drop upon the soul. Let us give to God the morning of our days, and the morning of our lives. Prayer should be the key of the day and the lock of the night. Devotion should be both the morning star and the evening star.—We should be careful to keep the stream of meditation always running; for this is the water to drive the mill of prayer. It is idle to pull up the flood-gates of a dry brook, and then hope to see the wheel revolve.—Neither on earth nor in heaven shall evil share the mansion of God. Oh, how foolish are we if we attempt to entertain two guests so hostile to one another as Christ Jesus and the Devil! Rest assured Christ will not live in the parlor of our hearts if we entertain the Devil in the cellar of our thoughts. —SPURGEON'S TREASURY OF DAVID.—GURNALL: For want of looking up, many a prayer is lost. If you do not believe, why do you pray? And if you believe, why do you not expect? By praying you seem to depend on God; by not expecting, you again renounce your confidence. What is this, but to take His name in vain? O, Christian, stand to your prayer in a holy expectation of what you have begged upon the credit of the promise.—HALDANE: What proceeds out of their mouth is infected and putrid; and as the exhalation from a sepulchre proves the corruption within, so it is with the corrupt conversation of sinners.—C. A. B.]

PSALM VI.

To the chief Musician on Neginoth upon Sheminith. A Psalm of David.

1 O LORD, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
2 Have mercy upon me, O LORD; for I *am* weak:
O LORD, heal me; for my bones are vexed.
3 My soul is also sore vexed:
But thou, O LORD, how long?

4 Return, O LORD, deliver my soul:
Oh save me for thy mercies' sake.
5 For in death *there is* no remembrance of thee:
In the grave who shall give thee thanks?
6 I am weary with my groaning;
All the night make I my bed to swim;
I water my couch with my tears.
7 Mine eye is consumed because of grief;
It waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity;
For the LORD hath heard the voice of my weeping.
9 The LORD hath heard my supplication;
The LORD will receive my prayer.
10 Let all mine enemies be ashamed and sore vexed:
Let them return *and* be ashamed suddenly.

EXEGETICAL AND CRITICAL.

Respecting the *title*, compare the Introduction. The Church has with propriety made this Psalm the first of the seven penitential Psalms (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.). For we recognize here, not the prayer of one who was greatly troubled (Francke *Introductio* p. 64), but the supplication of a man who has been brought by Divine chastisements (ver 1) to the border of the grave (vers. 5-7), who yet is assured of being heard (vers. 8, 9), directed (ver. 2), and sustained (ver. 4) by grace. And yet he feels the wrath of God not in sickness (Aben Ezra, Ewald), but in distress through ungodly enemies (vers. 7, 8, 10), and he grieves so much, that bodily weakness is the consequence of his anguish of soul (vers. 2, 3, 6, 7). The opinion, that the description of sickness is only a highly colored illustration of trouble (to which Hupfeld inclines), is not supported by the text, still less the conjecture that the sufferer is the Jewish nation, or the better part of it which was in exile (Aben Ezra prophetically, De Wette historically). The points of contact with Jeremiah (Hitzig, Maurer, Olsh.) are of the kind that they presuppose rather the greater antiquity of the Psalm; for Jer. x. 24, corresponding with this Psalm, is directly followed, ver. 25, with words from Ps. xxxix. 6 sq. (Delitzsch). Hengstenberg, very properly against Hitzig, refers to 1 Sam xxx. 6; 2 Sam. xii. 16 sq.; xv. 30, as historical proofs of a similar disposition in David, and Delitzsch reminds us of the consequences of his intercourse with Bathsheba, whilst Ruding refers to the rebellion of Absalom. Not a few of the penitential hymns of the Church have grown out of this Psalm.

Str. I. Ver. 1. **Rebuke me not in Thine anger.**—The position of the words shows that an emphasis is to be put upon "*anger*." But in the course of the Psalm the Psalmist supplicates for the deliverance of his soul and body, and is finally convinced of his complete deliverance from the power of those who afflict him. He prays moreover not for a loving chastisement (Pss. xciv. 12; cxviii. 18; Prov. iii. 11 sq.), for the sake of training the favored one, in contrast to a chastisement in anger as it comes upon the unconverted ungodly; so also not for a moderate punishment in contrast to a severe passionate treatment; but simply for a prevention of the chastisement, which because it is received as the punishment of sin, has an essential connection with the wrath of God, and would bring about the ruin of the one thus punished, unless it should be prevented by grace, Jer. x. 24 sq. (Calv., Hengstenberg, Hupf.). *Domine quousque?* was Calvin's motto.* [Riehm: "In his present condition it is as if he prayed, 'punish me no longer.'" Perowne: "The Psalmist prays that the rod may altogether be removed, and that because body and mind are alike growing weary. The chastisement has been so heavy and has endured so long, and his sense of sin is so grievous, that he begins to fear lest God should shut up His tender mercies in displeasure and should consume him in His wrath."—C. A. B.]

Ver. 2. [**I am weak** —אֻמְלַל אָנִי, *umlal ani* The pronoun ānî was supposed by Gesenius to be for the affirmative=אֻמְלַלְתִּי first pers. perf. of the pulal of אָמַל=to languish, to droop as plants and flowers, and thus by transfer, of trouble and care. Others (Hupfeld, Hitzig) regard it as part. pulal=מְאֻמְלָל, the מ being omitted, as not unfrequently in this participle, and the *kametz* shortened into *pathach* on account of the accentuation, the two words having in fact but one accent. It is better, however, with Ewald (Lehrbuch, § 157 *b*) and Delitzsch to regard it as an adjective, like the form רַעֲנָן, with the same change in the kametz, kindred to אֻמְלָל, Neh. iii. 34. Barnes: "Here applied to a sick person whose strength is withered and gone. The condition of such an one is beautifully compared with a plant that withers for lack of moisture; and the word is here used in this sense as referring to the Psalmist himself when sick, as the result of his outward and mental sorrows."—C. A. B.]

* [It is said the most intense grief and trouble could not extract from him another word.—C. A. B.]

Bones.—Hupfeld shows that this in poetical usage denotes, not only the frame of the body or the entire body, in all that concerns the feelings of life, but also the entire man as a sensitive being, and indeed also in spiritual or ethical and religious relations and expressions of life, comp. Pss. xxxv. 10; li. 8. Yet there is here a reference to a shaking of the body, because the still more violent commotion of the soul is directly mentioned (ver. 3). Therefore also the soul (ver. 3) is not a circumlocution for the person, or substratum of the suffering subject (Hupf.); so also not a designation of the life which is endangered (J. H. Michael., Hengst.); but that real soul, which after death continues its existence with departed spirits in Hades, but yet has no complete life in itself. [Wordsworth: "The Septuagint has here ἡ ψυχή μου ἐταράχθη, words adopted by our Lord Himself in His sufferings (John xii. 27; Ps. xlii. 3-7)."—C. A. B.]

Str. II. [Ver. 4. **Return.**—Perowne: "For it seems to the sufferer as if God had been absent during his affliction: and there is no hope for him but in God. Therefore the repeated prayer, 'Do *Thou* be gracious unto me: how long wilt Thou be absent? Return Thou,' *etc.* And observe not only 'be gracious for I languish,' but 'deliver me for Thy loving-kindness' sake.' Any man may use the first; only one who has tasted that the Lord is gracious can use the last."—C. A. B.]

Ver. 5. **For in death there is no remembrance of Thee.**—The petition has as its motive the fact that the Divine interest itself is concerned in the deliverance of the man who can render thanks well-pleasing to God, only as living and not as one lost in death and swallowed up in Hades. Yet this is only one side of the thought. The other side (which is frequently overlooked) is likewise brought into view, namely, that the petitioner has at heart, to render thanks and praise to the glory of God. The relation is therefore in no respect a selfish one, in which the interests of selfishness prevail, but a moral and religious one. The etymology of *Sheol* [incorrectly rendered in A. V. "*grave.*" —C. A. B.] is doubtful, but not the idea which the Old Testament has of it as the gathering-place of departed spirits in a gloomy and sorrowful place under the earth, from which there is no possible escape by human help, and in which the departed lead a shadowy existence rather than a real and complete life. Christ has not only made a change in the ideas concerning the condition of the dead, but has also partly brought about and partly made possible a change in the condition itself.*

Ver. 6. **I make of my bed a flood of tears** [*"I water my couch with my tears,"* A. V.]. —Camphausen literally: "I make my bed to flow away." We are not to substitute countenance for eye (most interpreters since Vatabl.). The life of the soul as well as the body is mirrored in the eye; therefore in descriptions of bodily and spiritual condition and qualities it is often mentioned as the representative of the countenance and the entire man (Hupf.).

Ver. 7. Hupfeld justifies the signification *grief* against Hengstenberg as a poetical generalization of the word which certainly in Hebrew means primarily *indignation* and ill-will, particularly with respect to another's folly and unfaithfulness. [Alexander: "**Mine eye has failed,** grown dim, a common symptom both of mental and bodily distress; **from vexation,** not mere grief, but grief mixed with indignation at my enemies." Barnes: "**It waxeth old,** experiences the effects commonly produced by age in blunting the power of vision. This is not an uncommon effect of grief and sadness."—C. A. B.]

Str III. [Ver. 8. Alexander: "Here the key abruptly changes from the tone of sorrowful complaint to that of joyful confidence. No gradual transition could have so successfully conveyed the idea, that the prayer of the Psalmist has been heard and will be answered. The effect is like that of a whisper in the sufferer's ear, while still engrossed with his distresses, to assure him that they are about to terminate. This he announces by a direct and bold address to his persecuting enemies." Perowne: "Mark the sudden change as of sunrise upon night. Already the prayer and the weeping have been heard. Already faith has triumphed."—C. A. B.]

Ver. 10. **They will be ashamed.**—The imperfects are not to be taken as optatives [*"Let all mine enemies be ashamed,"* *etc.*, A. V.], but as futures, for the hearing of his prayer is so certain to the Psalmist that he has already, on this account, called out to those who afflict him in a tone of triumph: *depart from me* (ver. 8).

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* [שְׁאוֹל. Gesenius, Ewald, Böttch., Maurer, *et al.*, regard it as from the root שׁעל—שׁאל—to dig, hollow out, like שֹׁעַל—hollow of the hand. מִשְׁעוֹל—hollow way, thus meaning a hollow, subterranean place. Germ., Hölle—Höhle—hollow, cavern; Eng., hell. Hupfeld derives it from שׁאל, an old root similar to שׁוֹל, שׁלל, שׁלה, נשׁל, the radical letter being ל, with the idea of loose, lax, hanging down, in a double direction, expressing the idea of sinking down and separation (as χάω. *hio* χαλάω. *etc.*), hence the derivative idea of being swallowed up, abyss, depth (as in the poetical תַּחְתִּיּוֹת הארץ), and also that of chasm, hollow, empty space, as in Germ. Hölle and in χάσμα, χάος (also used for hell). So also Delitzsch. The former derivation is preferable. Delitzsch: "The Psalmist knows only one gathering-place for the dead in the depths of the earth, where they indeed live, but only a quasi life, because they have departed from the light of this world, and what is more lamentable, from the light of the Divine presence." The Hebrew Sheol and the Greek Hades were alike. As the grave was the place of the dead body, Sheol or Hades was the place of departed spirits. This was taken for granted in the Old Testament, together with the doctrine of immortality, and there is a remarkable absence of revelation concerning it. The joy of God's people was in the theocracy as existing in this world, and in the Messianic future, and it was not until the Messiah came, and died, and passed through the grave to a resurrection, that light shone upon the abode of the departed spirits, and even here a light only so far as that the light of a glorious resurrection shines through the riven grave and Hades (2 Tim. i. 10). Perowne: "The argument here employed is no doubt characteristic of the old dispensation. They who then feared and loved God, nevertheless walked in shadows, and their hope was not yet full of immortality. Hence their earnest clinging to life, so different from St. Paul's 'desire to depart,' to which there is nothing parallel in the Old Testament. It was not that they dreaded annihilation, but rather a kind of disembodied existence apart from the light of God's presence.—The Old Testament saints pleaded with God for life, in order that life might be consecrated to His service. And it is very touching to see how, with the weakness of man's heart, trembling at dissolution, there mingles the child-like confidence which fears not to advance the plea that God's glory is concerned in granting its request." Compare Hezekiah's sickness. Is. xxxviii. 18, 19, also Moses' prayer for the life of the people, Num. xiv 13-21.—C. A. B.]

שׁוּב [A. V., *return*] means not penitential turning back of his enemies to the Psalmist (Aben Ezra, Kimchi), is moreover not an auxiliary to express the adverb, again, anew (Venema, Paul), but it means the external side of the failure of their attack, as בּוֹשׁ [A. V., *be ashamed*], the internal. Delitzsch calls our attention to the musical cadence.

DOCTRINAL AND ETHICAL

1 *Sin* draws after it *punishment*, and the *judgment* of an angry God is terrible; but only the impenitent sinner is lost, not the penitent. It is true, in *bitter, heartfelt grief* over his sins, he experiences a *sorrow*, which not only grieves the soul, but also withers the body; but he feels at the same time that he is mightily *drawn towards God* by this *godly sorrow*. He *confesses* his *guilt* and the *justice* of the *punishment* with which the holy God visits him, and makes known that he is well aware how richly he *deserves* the *disfavor* and *wrath* of God, and how he has *forfeited his life* with his sins. But he perceives in this very punishment that God is still *interested* in him, and he himself has still a *longing* after God. He can still *believe in grace*, and therefore *pray for life;* and in this consists the saving *change* which takes place in his condition. *Ne desperando augeamus peccata, propositus est pœnitentiæ portus; rursus, ne sperando augeamus, datus est dies mortis incertus* (Augustine).

2. As long as nothing is to be expected after death, but a realm of shades in the *world below* for the gathering of departed souls, so long *fear of death* is the prevailing power with the sinner, and his prayer for deliverance is chiefly directed towards the *preservation of his life* which is threatened. A germ of further development lies in the recognition of the fact that this preservation is a *work of grace*. But as long as *communion with God* is not yet recognized and desired as the true good in the life which has been saved by grace, and there is not found at the same time in this deliverance which is longed for, a *restoration* to this communion which has been destroyed by sin, so long there is lacking the assurance that there is a life *higher* than the earthly, and that life *with, for*, and *in God* is the only *true* life. But such assurance now forms the fruitful soil for thoughts of *eternal* life, and for faith in the *resurrection* of the dead. Yet this does not come into consideration here. However a step in this direction is taken by the expression of the conviction that God can receive the recognition, honor and praise *due* Him, only from the *living*, and not from the dead.

3. The *relation of man to the world* in general, and to *other men* in particular, very much depends upon the *relation in which he stands to God.* If a man is regarded as forsaken of God, the number and audacity of his enemies increase, he is regarded as an easy prey, and those who are themselves evil-doers think that they can judge, condemn and crush their opponent on account of his sins. But if God turns His grace upon the penitent, and accepts the contrite again, so that the hand of God is seen in his affairs delivering and blessing him, then people look more to the *change* of his condition than the *reason* for it, and but seldom does it accomplish their conversion; but they feel *ashamed* and retire. *Quanto benignius de Deo, tanto indignius de me sentire cogor* (Anselm).—*Egrediente natura ingreditur Deus* (Tauler).

HOMILETICAL AND PRACTICAL.

The *severest afflictions* are turned into *blessings*, if they (1) remind us of our *guilt* by which we have drawn upon us the wrath of God; (2) if they urge us to the *godly sorrow* of repentance; (3) if they stir us up to believing supplication for the *grace of* God.—It is better to fall into the hands of *God* than of *men*, for God *punishes* earnestly in His *righteous* wrath; but He likewise is *gracious* towards those who turn to Him in *repentance*.—The most *bitter* part of affliction is the sense of *Divine wrath;* but this bitterness is a *healing* remedy, if it excites us to *seek with penitence* and *lay hold* of the grace of God by *faith*.—We learn to overcome even the *peril of death*, if we attain to the point of seeking *life with God* and gaining the *preservation of life from God*.—*Prayer and tears* are the *strongest* weapons man can have; by them *God* allows *Himself* to be overcome.—The most *fortunate turns* in life take place (1) when we turn to God as *converts;* (2) when God turns again His *grace* upon us; (3) when our *enemies* turn away *ashamed*.

LUTHER: To realize sin aright is torment above all other torments.—To wait, is in all the movements of the heart very hard and irksome. —STARKE: God lays hold of the ungodly with the punishment of His wrath, but the pious with the chastisement of discipline, in order that those who bring forth fruit, may bring forth more fruit.—No one can be strengthened by God, or rightly experience the grace of God, without first experiencing his own weakness (2 Cor. xii. 9).—We do not deserve any grace by the toil and anguish of our penitence for sin; yet we can present it before God, because He has promised in such disposition of the bruised heart for Christ's sake to bestow His grace.—How long? how long? are the usual words of lamentation of cross-bearers in general, but especially of those who are inexperienced, which God is ready to receive favorably, if only they are not without faith and tranquillity.—When God turns away with His grace from man, it is the soul's greatest sorrow; when God turns again to man with His grace, that is the redemption and hope of the soul.—The children of the world desire a long life for the sake of carnal gratification; but the children of God in order to glorify the Divine name; and thus a Christian may ask for a prolongation of his life.—Christians should not be ashamed of tears; in those who are truly penitent they are the witnesses of a painful sorrow for sin.—It is not for the laughing mouth to be truly penitent; it demands the inner repentance of the heart, body, and soul, and all the powers.—O great folly to make so much of the external beautiful form of the body, and make a show of it! how soon may it be destroyed by sickness of body or

of spirit.—What sad consequences sin has when conscience awakes!—Truly he must be a loving Father who hears the supplication, weeping, and prayers of His children, even when He seems to be angry and punishes them on account of their sins.—Let no one delay to repent and be converted; for God's punishments descend suddenly. —AUGUST.: Woe to human life, be it never so estimable and precious, if the mercy of God is not there. —OSIANDER: We need the chastisement of God; but we should pray that this may not be too hard for us to bear (1 Cor. x. 13).—Thus it happens, that as good days swiftly pass, one day spent in trouble and anguish appears to be a year long. Trouble and internal vexation consume all the powers of body and spirit; but God can give us new powers again.—BUGENHAGEN: Only he who implores the mercy of God can escape the wrath of God.—SELNECKER: When thou art frightened on account of thy sins, and know not how to get rid of them, flee to God, and confess thy sins to Him; uncover them to Him, in order that He may cover them. —ECCARD: It is very dangerous for a man, when it comes to this, that God punishes him in His wrath, and scourges him in His fury.—Oh and woe are among all men the best teachers and tuners of prayer.—We should flee from the angry God to the reconciled God, and we should appeal from His strong righteousness to His paternal goodness and mercy.—Three heart breakers most violently assail us: (1) When God lays hold of that part of us which gives the most pain; (2) when many needs and sorrows come together; (3) when they last long, and as it seems to us, without end.—BAUMGARTEN: As God's grace is better than life, so is His wrath worse than death itself.—RENSCHEL: God has two modes of punishment: (1) The punishment of wrath; (2) that of discipline.—We may very properly pray for the prolongation of temporal life, chiefly for this purpose, that we may declare the praise, honor, and name of God. —FRISCH: God sees not so much the weeping eye as the broken heart.—HERBERGER: On the sick bed there is no work more sacred than confession and repentance.—When misfortune hurts the body, the soul has its consolation; when it hurts the soul it only lasts a little while to the pious.—Not to be in favor with God is the greatest pain.—Thinking and thanking belong together.—The best and the most profitable sorrow in the world is for the sins we have committed. —The prayers of the pious do not vanish in the air, but press through the clouds of heaven.—RIEGER: Where a man has not attained the experience of his nothingness and weakness, and that all carnal ability, strength, and wisdom, go to ruin in him, he cannot share in the grace of God.—The sighing of the soul includes the whole of repentance, painful regret, faith, desire of Divine grace, hunger and thirst after righteousness.—THOLUCK: To the man of God the bitterest drop in the cup of trouble is the sense of the wrath of God, which he experiences in the chastisements of God.—GUENTHER: It very naturally happens that when we will not humble ourselves under the strong hand of God, the first affliction is only the weak beginning of a chain of afflictions, in which we will at last be choked unto eternal death.

[MATTH. HENRY: Those heap up wrath who cry not when God binds them; but those are getting ready for mercy who, under God's rebukes, sow in tears.—David, that could face Goliath himself, and many another threatening enemy, with an undaunted bravery, yet melts into tears at the remembrance of sin, and under the apprehension of Divine wrath; and it is no diminution at all to his character.—SPURGEON: This is the right way to plead with God if we would prevail. Urge not your goodness or your greatness, but plead your sin and your bitterness. Cry, "I am weak," therefore, O Lord, give me strength, and crush me not.—Send not forth the fury of Thy tempest against so weak a vessel. Temper the wind to the shorn lamb. Be tender and pitiful to a poor withering flower, and break it not from its stem.—When we seek pardon, we are not asking God to do that which will stain His banner, or put a blot on His escutcheon. He delighteth in mercy. It is His peculiar, darling attribute.—Repentance is a practical thing. It is not enough to bemoan the desecration of the temple of the heart, we must scourge out the buyers and sellers, and overturn the tables of the money changers. A pardoned sinner will hate the sins which cost the Saviour His blood. Grace and sin are quarrelsome neighbors, and one or the other must go to the wall. Weeping is the eloquence of sorrow. It is an unstammering orator, needing no interpreter, but understood of all. Is it not sweet to believe that our tears are understood even when words fail? Let us learn to think of tears as liquid prayers, and of weeping as a constant dropping of importunate intercession which will wear its way right surely into the very heart of mercy, despite the stony difficulties which obstruct the way.—C. A. B.]

PSALM VII.

Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.

1 O LORD my God, in thee do I put my trust:
Save me from all them that persecute me, and deliver me:
2 Lest he tear my soul like a lion,
Rending *it* in pieces, while *there is* none to deliver.

3 O LORD my God, if I have done this;
If there be iniquity in my hands;
4 If I have rewarded evil unto him that was at peace with me;
(Yea, I have delivered him that without cause is mine enemy:)
5 Let the enemy persecute my soul, and take *it;*
Yea, let him tread down my life upon the earth,
And lay mine honor in the dust. Selah.

6 Arise, O LORD, in thine anger,
Lift up thyself because of the rage of mine enemies:
And awake for me *to* the judgment *that* thou hast commanded.
7 So shall the congregation of the people compass thee about:
For their sakes therefore return thou on high.

8 The LORD shall judge the people:
Judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.
9 Oh let the wickedness of the wicked come to an end; but establish the just:
For the righteous God trieth the hearts and reins.

10 My defence *is* of God,
Which saveth the upright in heart.
11 God judgeth the righteous,
And God is angry *with the wicked* every day.
12 If he turn not he will whet his sword;
He hath bent his bow, and made it ready.
13 He hath also prepared for him the instruments of death;
He ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity,
And hath conceived mischief, and brought forth falsehood.
15 He made a pit, and digged it,
And is fallen into the ditch *which* he made.
16 His mischief shall return upon his own head,
And his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness:
And will sing praise to the name of the LORD most high.

EXEGETICAL AND CRITICAL.

TITLE.—For an explanation of Shiggaion, *vid.* Introduct. Ewald, Maurer, G. Baur, Hitzig, find the tradition of the composition of this Psalm confirmed by its contents and language. Yet Hitzig refers to 1 Sam. xxvi., whilst Hengstenberg more properly regards 1 Sam. xxiv. as indicating the circumstances; but he aptly reminds us that the greater portion of Benjamin for a long time adhered to the house of Saul (1 Chron. xii. 29), and is disposed to refer the title to the author himself. Most interpreters properly take Cush to be a proper name, but suppose, on account of the time, not the message of Cushi mentioned (2 Sam. xviii. 32), but one of the tale-bearers mentioned only in general (1 Sam. xxiv. 9). There is no occasion to find in Cush the figurative designation of a man of black wickedness (the Jewish interpreters, except Aben Ezra), and then think particularly of Saul. Kimchi and Hengst. find even a reference to his father Kish. The reference to the slanderer Shimei (Luther *et al.*) with a similar figurative interpretation does not agree with the time of composition. [Riehm: "Since ver. 4 *b* agrees entirely with the fact that David, according to 1 Sam. xxiv. and xxvi., protected Saul's life from his companions in arms, David, also at that time, as in this Psalm, asserting his innocence and appealing to the judgment of God, (1 Sam. xxiv. 12 sq., 16; xxvi. 18, 23 sq.), the supposition that David composed the Psalm towards the end of the persecution of Saul is very reasonable. We might then conjecture that the slander of this Cush caused his departure to the king of Achish of Gath."—C. A. B.] It is not to be recommended to translate: "*with regard to*," as Jer. vii. 22; xiv. 1; Deut. iv. 21, instead of "*on account of the words.*"

The structure of the strophes is very uneven, and not very complete, hence they have been very differently divided. In my opinion, after the introductory cry for help which the threatened Psalmist makes, vers. 1, 2, there follows a

strong protestation of his innocence with respect to the accusations raised against him, vers. 3-5. On this he bases his invocation of Jehovah to begin and carry on his judgment, vers. 6, 7. The Psalmist then, with a good conscience, claims this judicial activity of God especially for himself, vers. 8, 9, expresses his trust in Divine protection, as well as his confidence in the punishment of the unconverted by God, vers. 10-13, sees the ruin of his enemies already before his eyes, vers. 14-16, and closes with the assurance of his joyful gratitude, ver. 17.

[Perowne: "'Shall not the Judge of all the earth do right,' might stand as the motto of this Psalm. In full reliance on God's righteousness, David appeals to Him to judge his cause. The righteous God cannot but save the righteous and punish the wicked."—C. A. B.]

Str. I. Ver. 1. [Delitzsch: "With this word of faith, hope, and love, this holy *captatio benevolentiæ*, David begins likewise, Pss. x. 1; xvi. 1; xxxi. 1; compare lxxi. 1. The perfect is inchoative: **in thee have I taken my refuge= in thee do I trust.**—Ver. 2. The persecutors are regarded as wild beasts, as lions who rend their prey and crush their bones. Thus do they thirst for his '*soul*,' that is for his life."—C. A. B.]

Str. II. Ver. 3. [Barnes: **O Lord, my God.**—" A solemn appeal to God for the sincerity and truth of what he is about to say."—C. A. B.] —**If I have done this.**—Most ancient interpreters refer **this** to the accusation of his opponents presupposed as known, most recent interpreters since Rosenm. following Isaki, to that which follows; *vid.* however the reasons for the former reference in Hitzig, which are worthy of consideration. Most ancient translations then unite שׁלמי רע, ver. 4, whose accentuation also most MSS. have and give as the sense: If I have recompensed him, who has recompensed me with evil. So also among recent interpreters: Sachs, Böttcher, Olsh., Hitzig. Hitzig rejects the assertion of Hengst. and Hupf. that שׁלם has the meaning of recompense only in the *Piel*, yet he translates: "If I do evil to him who recompenses it to me." He prefers the connection of the words which is indicated in only one MSS., an Erfurt Codd. (*vid.* variations in J. H. Mich.), yet which lies at the basis of the translations of the Chald., Kimchi, Luther, Calv., Rudinger, Hengst., Hupf., De Wette, Delitzsch. All of these however find the idea of *friend* expressed (literally, he who is at peace with me), according to the fundamental meaning of the word in question, in the *Kal:* to be whole, that is, negatively, unhurt; positively, perfect, thence partly, ready, complete; partly, well, sound, in good condition; then by transfer, favorable, moral entireness and freedom from harm (Hupf.), comp. Pss. xx. 10; xli. 9; Jer. xxxviii. 22. גמל moreover means not only recompense, but properly to render something to some one (comp. 1 Sam. xxiv. 18) with the idea of meritoriousness or obligation of such action.—**And plundered,** *etc.*—This clause, regarded as defective by Olsh., is taken as a parenthesis with the Rabbins by Calv., Rud., J. H. Mich., Ewald, Köster, Thol., Hupf. [A. V.], and explained in the sense rendered possible by the signification of the word: "*Rather I delivered.*" But the propriety of the use of the word for booty taken in war, is derived from the fundamental meaning of the word in the *Kal:* to draw off (shoes, clothes) which also occurs in the Aramaic for the Piel, and in Hebrew is at least undeniable in the noun, whilst otherwise at least the signif.: "draw forth, deliver," (Ps. vi. 4), is proved in the *Piel.* The majority, even Hengst. and Delitzsch, refer it with this interpretation to the occurrence in the cave where David cut off the skirt of Saul's garment (1 Sam. xxiv. 4, 5). Hitzig, with Chald., supposes a metathesis for the sake of the explanation: and oppressed, *etc.* The interpretation of the Sept., and Vulg., as conclusion and imprecation, = then will I retire from my enemies empty, that is, conquered, misses the sense.

Ver. 5. **Honor** means either dignity, and indeed as well particularly the royal dignity of David (Calv., Geier, J. H. Mich.) as personal honor in general (Hitzig), otherwise also designated as crown (lxxxix. 39; Is. xxviii. 1) and power (Is. lxiii. 6); then the dust indicates the smut of the deepest humiliation; or as Pss. xvi. 10; xxx. 12; lvii. 8; cviii. 2; Gen. xlix., soul here = life, then dust = grave, Isa. xxvi. 19 (Rabb. most interpreters). Disgrace and humiliation are included in the expression at all events (Hengst., Hupf.). Respecting the soul as the reflection of the Divine כבוד, *vid.*, Delitzsch, *Bibl. Psychol.*, II. *ed.*, 1861.

Str. III. Ver. 6. **Arise.**—So Ps. ix. 19; x. 12, after the example of Moses (Num. x. 35; comp. Ps. iii. 7). It is parallel with the following **lift up thyself**, as Ps. xciv. 2; Is. xxxiii. 10, and **awake**, as Pss. xxxv. 23; xliv. 23; lix. 5. The character of the expression as merely figurative follows from Ps. cxxi. 4.—**For me** is a pregnant construction. We must supply: *turn.* For the Psalmist requests first of all judicial interference. Yet we cannot translate: Up for me in judgment! Thou makest booty (Hitzig), or: stir up judgment for me, (Chald. and some interpreters mentioned by Rosenm.), or: awake for me in judgment that Thou hast commanded (Sept., Syr., Jerome [A. V.]). Moreover the last clause is not imperative: order judgment (Rosenm., De Wette). Yet it is allowable to unite the last clause with the relative (Köster, Hengst.) for which Ewald puts the participle, or with a particle of cause (Geier, *et al.*), since the Psalmist bases his prayer on the general Divine arrangement of justice, and His administration in judgment (Calv., Hupf.) [Hupfeld translates thus: "Awake for me; judgment hast thou commanded." This seems to be the best construction.—C. A. B.] Instead of **against the overflowings,** Sept., following a false derivation, translates: "In the limits." ["*Because of the rage of mine enemies,*" A. V., is incorrect, it should be, "*against the rage of mine enemies.*"—C. A. B.]

Ver. 7. [**Let the congregation of nations surround Thee.**—It is better to take this as an optative in harmony with the preceding; so most interpreters. The Lord is exhorted to "arise," "lift up Thyself," awake, and so also to assemble the people about Him to witness His judgment, His vindication of the Psalmist.—**Over it** (*for their sakes*, A. V., is incorrect).—Perowne: "God is represented as coming down to visit the

earth, and to gather the nations before Him, and then as retiring and sitting down above them on the judgment seat." Delitzsch: "The Psalmist now arranges, so to speak, a judgment scene: the assembly of the nation is to form a circle about Jehovah; in their midst He holdeth judgment, and after judgment has been pronounced, He is to return, ascending back to heaven as a conqueror after battle."—C. A. B.] —**On High** is not the judicial seat (Tarnow, Geier, Maur., *et al.*), or the high seat on Zion (De Wette), in which God will sit down again after that He had apparently left it in the intermission of His judicial activity (Kimchi, Calv., Hupf., yet with a reference to heaven); but *heaven*, whither God returns after having accomplished judgment in the midst of the assembly of the nations (Ewald, Delitzsch).* The Psalmist asks the Judge of the world for historical justice, and in mentioning the Divine triumph, not only expresses the assurance that the historical transaction of justice for which he has called upon God, will be successfully carried out, but he asks God that He will carry it out without delay. Thus all the pretended difficulties vanish. As the tribes of Israel are called "*people*," Gen. xlix. 10; Deut. xxxiii. 3, Jerome, Kimchi, Hitz., *et al.*, think of them here, especially because congregation is mentioned, as Gen. xxvi. 3; xxxv. 11. But the reference is not to a political, but a judicial assembly (Hupf.), and it is a Divine attribute, as the following general clause directly declares, to be judge of the nations.

Str. IV. Ver. 8. In order to escape these convincing reasons, Hitzig supposes that דין=to direct, govern the opinion, manage, and does not allow that there is a reference to Gen. xviii. 25, for an explanation, but to Micah iv. 13. It certainly does not mean that from the highest court the highest justice is to be expected, and that God, because He judges the peoples, is therefore the regular Judge of the individual, in which case "children of men" should be placed instead of "nations." No more is the thought expressed, that God by His Spirit leads the assembly of the elders, which represents the tribes of Israel, being invisibly present in their midst (Deut. xxxiii. 5; Lev. xxvi. 12), in order that, in the judgment of the nations, not human righteousness, but the Divine decision, might have authority. The Psalmist expresses rather the thought, that his cause is not a private affair, but is of historical importance to the world. —**To me** ["*in me,*" A. V.].—It is most in accordance with the context to find the thought of recompense expressed in ver. 8 (Chald., Olsh.), and then it is more correct from the language to supply: come (Hupf.), than the explanation "happen to me" (Rosenm., De Wette). The language likewise permits the supposition that it is an emphatic repetition of the suffix with a relative supplied (Vatab., Geier, *et al.*, [A. V.]). Thereby the attribute of righteousness would be made prominent, yet not as a finishing stroke of the pencil (Hitzig), nor as a shield about the person (Hengst. I.), but as the quality found in the person yet to be distinguished by Him (Delitzsch).

[Ver. 9. Hupfeld: "The personal petition is generalized into the petition that God would make an end of the doings of the unrighteous, but would protect the righteous, as it is to be expected from the omniscience of the Judge who searches the secrets of the heart."—**For the trier of hearts and reins is a righteous God** — Riehm: "The **reins** as the seat of strong feelings, inclinations, impulses." Barnes: "The particular idea here is, that as God searches the hearts of all men, and understands the secret purposes of the soul, He is able to judge aright, and to determine correctly in regard to their character, or to administer His government on the principles of exact justice. Such is the ground of the prayer in this case, that God, who knew the character of all men, would confirm those who are truly righteous, and would bring the wickedness of the ungodly to an end."—C. A. B.]

Str. V. Ver. 10. **Upon God** ["*of God,*" A. V.].—This can mean that the protection is the duty of God (Venema, Ewald, Hengstenb.), but better: God has *undertaken* it (Hitzig, Delitzsch). The usual translation "*with God*" is too feeble. Böttcher conjectures ingeniously that originally instead of על, the text was עלי, over me=who covers me.

[Ver. 11. Delitzsch: "Although God finally lets His wrath break forth, yet He does not do this without previously having threatened the ungodly every day. Comp. Is. lxvi. 14; Mal. i. 4. He lets them experience this His wrath in advance that they may be alarmed for their good." —**Angry.**—Hupf.: "That is, toward the wicked =taking vengeance, punishing, inasmuch as the wrath, that is, the abhorrence which holiness has of evil, is the principle of all Divine punishment." —**Every day.**—Barnes: "Continually; constantly; always. This is designed to qualify the previous expression. It is not excitement. It is not temporary passion such as we see in men. It is not sudden emotion, soon to be succeeded by a different feeling when the passion passes off. It is the steady and uniform attribute of His unchanging nature, to be always opposed to the wicked,—to all forms of sin; and in Him, in this respect, there will be no change. The wicked will find Him no more favorable to their character and course of life to-morrow than He is to-day; no more beyond the grave than this side of the tomb. What He is to-day, He will be to-morrow, and every day."—C. A. B.]

* [Hupfeld: "But the reference to that which God does after the judgment is not only a very simple and feeble addition, but is also contrary to that which follows in the context where the Divine judgment is carried still further out; yes, it is in a certain measure contrary to the entire course and spirit of the Psalm, and the Psalms generally, which would represent God as stepping forth from His retirement, as from a cloud which hitherto concealed Him, and as actively at work, and would not lead Him back again." "The distance between the heavenly seat of the Judge and the earthly assembly is not to be measured mathematically, but must be regarded according to its nature from a poetical point of view, in which the cleft between heaven and earth vanishes, just as we see it overleaped in the constant interchange of the heavenly and earthly seats of God, heaven and Zion. The idea is this, God in contrast with His previous inactivity is again to judge, that is, to interfere and reinstate justice, which has been ignored and disturbed." "It is true, this is a limited human conception of the Divine government and righteousness which is ever the same and uninterrupted; yet it is a feeling natural to religious feeling and an almost unavoidable anthropomorphism, the same as there is in the formula, Arise, awake, ver. 6, and the like."—C. A. B.]

Ver. 12. **If one turn not** ["*If he turn not,*" A. V.].—In the first clause the subject is the wicked man, in the following clause God (the ancient translators and most interpreters), yet so that it does not mean the special enemy of the Psalmist, but the ungodly as a class (Hengst., Hupf.). Others regard the first word as a particle of assertion, and take the verb in the sense of the adverb "*again,*" but differ from one another, in that some (Olsh.) regard Jehovah as the subject, others (Ewald, Baur) the wicked man, who will truly whet his sword again, *etc.* Still others understand likewise the entire description, vers. 12, 13, as the verses which follow, in the latter sense of the wicked man and regard the words, if he does not turn, (but) whets his sword, *etc.*, either as the conclusion of the previous verse (Rosenm. following Kimchi), or as the antecedent of vers. 14, 15 (Syr., Geier, *et al.*). These then suppose לוֹ, ver. 13, which is placed before with emphasis, to be reflexive and indeed either=to his purpose (Kimchi, Ew.), or, to his destruction (Aben Ezra). With our explanation of the wicked man not previously mentioned, the subject appears plainly as the object aimed at.—[**He hath bent his bow.**—In Hebrew, he hath trodden his bow, alluding to the ancient mode of bending the large and stout bows used instead of modern light artillery, with the feet rather than with the arm and hand. —C. A. B.]

Ver. 13. The **arrows** are made into arrows of fire usual in sieges (Cocceius and recent interpreters), not into sharp or poisonous arrows; or hotly pursuing (*vid.* Rosenm.); or for the burning (Sept., Vulg., Syr.), which according to Ferrand means consumed with wrath, according to Chald., Isaki, Kimchi, Calv.: the persecutors themselves (so A. V.). It is difficult to follow the change of tense in these verses. The first two imperfects, it is better to take as futures on account of the judgment which is surely impending; the perfects then describe the actions which follow and the circumstances described as future; the last imperfect is incidental, thus a real imperfect, that is relative time instead of the participle; or we are to regard "his arrows" as in apposition and the following as a relative clause (Hupf.).

Str. VI. Ver. 14. The imperfect stands first, then two perfects follow. Therefore the ancient and usual interpretation is incorrect, which regards the travailing and conception as indicating design, and contrasts it with bringing forth as expressive of the consequences, and thus is compelled to accept a hysteronproteron in the position of the travailing. For the same reasons it is not advisable to refer the first verb חִבֵּל to conception according to the Arabic (Seb. Schmidt, Hitzig) in order to derive the gradation which Luther supposes there is in the thought. The first clause rather (as the accents indicate) is in contrast with the two following; yet not as Calv., J. H. Mich., and Hengst., express by the insertion of "*but,*" as if the first clause expressed the evil design, the contrast consisting of two parts, its consequences: but rather that the first member of the verse states the proposition in general, the second explains it more definitely according to both its factors (Ewald, Köster, Olsh., Hupf., Baur., Delitzsch) which specify the transition from the thought of the heart to its expression (Kimchi). Besides, Hupfeld shows that the nouns have a double sense, and designate the wicked at once as nothingness, and as a curse. [Barnes: "The allusion here is to the pains and throes of child-birth, and the idea is that the wicked man labors or struggles, even with great pain to accomplish his purpose of iniquity." "It is mischief when conceived, it is falsehood when brought forth. The idea is that after all his efforts and pains, after having formed his scheme, and labored hard to bring it forth, it was abortive."—C. A. B.] Whilst in אָוֶן the moral idea of evil passes over into the physical of mischief, destruction, it is entirely the reverse with עָמָל, which literally means fatigue.

Vers. 15 and 16. Some put that which is here said in the historical past, on account of the tenses, and suppose particularly Saul's destruction (Kaiser, Hitzig). But they are prophetical perfects followed by the imperf. conversive, which often expresses merely the consequences of that which has gone before. Hupfeld contends against taking the relative clause as present, but Hengst., Delitzsch, Hitzig, maintain it; comp. Gesenius, § 128, 3 *a*. The enemy is still working at the pit of waylaying, when the Divine judgment strikes him, and indeed in the form of retaliation. The reference back to ver. 2 is to be noticed; so likewise the reference of vers. 1, 7, to ver. 8 *b*.

Str. VII. Ver. 17. Hence David in the conclusion does not praise some future thanksgiving after an actual deliverance, but from a thankful heart he begins to praise God, whose revelation of Himself is the source of his correct knowledge of Him, and whose name therefore is the pledge of His righteous dealings, which are eternally the same, as well as the means of true prayer to Him, and the object of thankful praise. *'Elyôn* is not to be connected with *shêm* as an adjective (Hitz.) but is to be taken as in apposition to Jehovah on the basis of Gen. xiv. 22—*Sæpe orâtio, quem pæne desperantem recipit, exultantem relinquit* (Bernard).

DOCTRINAL AND ETHICAL.

1. If a man commits himself *personally* to God, he may also with good courage refer all his *affairs* to God, and even when he is in the *worst relations* with mighty and embittered enemies he may *resign himself* to the *protection* of God, and *appeal* in the confidence of a good conscience to the Divine *judgment.*

2. From the *omnipresence* of God, by which He fills heaven and earth, is to be distinguished His manifestation in history by means of *acts of revelation,* whereby He makes Himself known, and proves Himself to be *Saviour,* as well as *Judge* of the *individual,* as well as of *nations.* But since omnipresence is *essential* to God, it is not done away with by the *actual operation* of His *presence* and *government in the world.* But the *personal* execution of the *special* acts of the government of the world by the God of Revela-

tion is illustrated by the figure of His *coming down upon earth*; likewise the *conclusion* of such special acts is described as the *reascension* of *God* to the heights of heaven; both, in connection with the form of expression, that God as infinitely exalted above all beings in this world, Almighty and Holy, has His *throne in the Heavens.*

3. In like manner in connection with the *hearing of prayer* the special acts of God in judgment and salvation are represented as His *awaking, standing up, raising Himself,* although the Divine government of the world suffers *no interruption,* and has *no pauses.*

4. The *righteous* rule of God demands that He should not deceive the *trust* of the believing, who seek in Him preservation, protection, and help, and that He should take those who devise evil, and endeavor to prepare destruction for others, in their own snares, and cause them to *fall into the pits which they themselves have dug.* But we may at the same time ask God "that He also may become warm, when the ungodly are red-hot, and cast out the flames of their rage," (Calvin).

HOMILETICAL AND PRACTICAL.

God's assistance is the *strongest, quickest,* and *surest* help; yet He would be *asked in faith.*—He who takes *refuge* with God should not forget that God is *a righteous Judge.*—*Without* God, *lost; saved by* God; therefore *escaped to* God, *remaining with* God; and *with* God, the world, and all enemies *overcome.*—He who can oppose the *accusations* of his enemies with a *good* conscience, may likewise *flee* to God with the *confidence* of faith, against their *strong assaults.*—It is easy to do no injury to a *friend;* but it is difficult to do no harm to an *enemy,* who is given into our hands, especially when he persecutes us *without cause.*—The *Lord in heaven* is likewise *Judge on earth;* in this the pious have *consolation,* the wicked *terror,* all a *warning* —God does not overlook *individuals,* although He rules and judges the *entire world.*—God beats the *enemies* of His servants with their *own* weapons, but He has likewise His *own peculiar* weapons.—The *righteousness* of God defends the *innocent.*

STARKE: It is proper for us to assert our innocence; for by continual silence we would make even our good cause suspected.—Trust in God must be maintained and increased by prayer.—If God decrees it, tyrants treat the pious as badly as wild beasts of prey the weak lambs.—It is a great consolation in persecution that we can oppose our enemies with the power and strength of God. If God has commanded the authorities to exercise righteousness, He cannot refuse them a suitable protection.—God and His honor are interested in protecting the pious.—The righteousness of faith before God must be distinguished from righteousness and innocence of life before man; yet a true Christian must be able to console himself with both.—God does not allow the righteous to fall, but the more honesty He finds in their hearts, the more He strengthens them in His grace.—God tries the ungodly as a righteous judge, but the believing as a righteous but reconciled Father.—A Christian throws away the shield and sword of his own revenge, and yet does not remain naked and defenceless before his enemies; for the hand of the Lord strives for him, and covers him with a strong shield.—If the ungodly have reason to think of the righteousness of God with trembling, the believing remember it with joy, and praise, and thankfulness.—The punishment of retaliation is the surest mark of the Lord's care for the actions of the children of men.

CALVIN: The door is closed to prayer unless it is opened with the key of trust.—OSIANDER: No one will deceive the Lord God with his hypocrisy.—It is the most pleasant of offerings to God when we celebrate His benefits, in order that others also may know His goodness and turn to Him.—BUGENHAGEN: No one can injure another without injuring himself much more severely in his conscience.—FRANKE: Three chief principles of prayer: 1) A childlike trust in God; 2) a good and cheerful conscience; 3) God's righteousness and strong government.—RENSCHEL: God is not a Judge who punishes daily, but who threatens daily; for if God should punish us always, and as often as we deserve it, the world would no longer endure; therefore thou shouldest know, that God's long-suffering invites thee to repentance.—HERBERGER: To suffer with an innocent conscience is nothing but favor with God. It is faith's crown of glory that we can say: "Lord my God!"—God is a searcher of hearts: mark that, thou who sinnest secretly.—Hast thou prayed with tears, then return thanks with joy.—Thanksgiving is the best tune and song.—In prayer and thanksgiving no one should waver.—THOLUCK: David was not one of those visionary pious men who, while mindful of that which God will do in heaven and in the future, forget that which He does daily in the present and upon earth.—STILLER: The ungodly have their time when they rule; but God has likewise His time when He pushes them from their seats.—TAUBE: How precious to a believing Christian the testimony and blessing of a good conscience in the calamities allotted to him: 1) he can step quietly before his God and pray for help; 2) he can prove his good cause with entire cheerfulness and call upon God to judge; 3) he knows and praises the righteousness of God which is in favor of the pious and against his enemies.—KURTZ: The kingdom of God comes not only with grace to the penitent, but also with judgment to the impenitent.

[MATTH. HENRY: The sinner's head with its politics conceives mischief, contrives it with a great deal of art, lays his plot deep, and keeps it close; the sinner's heart with its passions travails with iniquity, and is in pain to be delivered of the malicious projects it is hatching against the people of God. But what doth it come to when it comes to the birth? It is a falsehood, it is a cheat upon himself, it is a lie in his right hand; he cannot compass what he intended, nor if he gain his point, will he gain the satisfaction he promised himself.—SPURGEON: As the shadow follows the substance, so envy pursues goodness. It is only at the tree laden with fruit that men throw stones. If we would live without being slandered we must wait till we get to heaven. Let us be very

heedful not to believe the flying rumors which are always harassing gracious men. If there are no believers in lies there will be but a dull market in falsehood, and good men's characters will be safe. Ill-will never spoke well. Sinners have an ill-will to saints, and therefore be sure they will not speak well of them.—We can not pray too often, and when our heart is true, we shall turn to God in prayer as naturally as the needle to its pole.—God defends the right. Filth will not long stick on the pure white garments of the saints, but shall be brushed off by Divine providence to the vexation of the men by whose base hands it was thrown upon the godly.—Truth like oil is ever above, no power of our enemies can drown it.—The best day that ever dawns on a sinner brings a curse with it. Sinners may have many feast days, but no safe days. From the beginning of the year even to its ending, there is not an hour in which God's oven is not hot and burning in readiness for the wicked, who shall be as stubble.—God's sword has been sharpening upon the revolving stone of our daily wickedness, and if we will not repent, it will speedily cut us in pieces. Turn or burn is the sinner's only alternative.—Curses are like young chickens, they always come home to roost. Ashes always fly back in the face of him that throws them.—C. A. B.]

PSALM VIII.

To the chief Musician upon Gittith, A Psalm of David.

1 O LORD our Lord,
How excellent *is* thy name in all the earth!
Who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength
Because of thine enemies,
That thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
4 What is man, that thou art mindful of him?
And the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels,
And hast crowned him with glory and honour.
6 Thou madest him to have dominion over the works of thy hands;
Thou hast put all *things* under his feet:

7 All sheep and oxen,
Yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

EXEGETICAL AND CRITICAL.

TITLE AND CHARACTER.—Even Olsh. finds no occasion to give up the Davidic authorship of this Psalm, which has since been maintained by Hitzig in a new way. This as well as all Psalms placed in relation to Gittith (*vid.* Introduction), resounds with the praise of Jehovah.

The use made of passages from this Psalm in Matth. xxi. 16; 1 Cor. xv. 27; Heb. ii. 6 sq., with various references to Messianic circumstances is entirely different from the Messianic nature of the entire Psalm, which has been maintained by many interpreters of all periods. The author rather on a moonlight and starlight night (ver. 8), under the sense of the majesty of the Creator (ver. 1 *c*) beaming from the fir-

mament, praises the goodness shown towards frail man by the God of the Covenant, Who is identical with the Creator. This goodness is partly shown in the sovereignty of man as the image of God over all creatures, and partly is declared in the revelation and grace of the true God given to the members of the people of the covenant. It is true that the latter reference is not developed here, but it is not only presupposed in the Psalmist's position in life, but it governs his entire feelings and thoughts, so much so that the reflection called forth in him by looking upon the starry heavens begins and closes by mentioning it with praise. We have no sure support for a nearer indication of the time of composition. The reference to the youth of David as the shepherd boy (Nachtigal., Tholuck) is very unlikely, or indeed to the time immediately after his victory over Goliath (Sachs with reference to ver. 2). Hitzig supposes a reference to the time of the war against the Amalekites, with reference to 1 Sam. xxx. 1, 2.*

Str. I. Ver. 1. **Our Lord.**—The speaker is not the congregation (Delitzsch) which has only appropriated the Psalm, but a believer, who not only declares himself to be a member of the congregation whose Lord is Jehovah, but also acknowledges this Lord of the congregation personally, and as His servant and worshipper, now makes conspicuous with emphatic praise the glory of that name, which God has throughout the world among men as the Creator, over against that book of nature revealing the Divine majesty, shining down from heaven. That this is the fundamental idea and all-prevailing sentiment of the Psalm follows necessarily from the position of the relative clause after the principal clause, and from the introductory address to God.—**Thou who hast put Thy majesty upon the heavens.**—The language of the present text is very much disputed (*vid.* the thorough discussion of Hupfeld), because the form תְּנָה occurs only as imperative, and as such cannot be connected with the relative (comp., however, Böttcher, *Æhrenl.* 42, *Neue Æhrenl.* II. 224); and the proposed explanations are so questionable that many interpreters propose other vowel points, as Paulus and Kurtz תֻּנָּה=whose glory is praised, or Ewald תָּנָה=raises itself, Sept. ἐπήρθη, or stretches itself out (Clauss, *et al.*), whilst Hitzig, in order to gain the last meaning, and to support it by a closer etymology by derivation from תנן removes the ה as an article to the following noun, leaving תֵּן. Hupfeld, however, with the ancient translations, would read נָתַתָּה, because the phrase נָתַן הוֹד עַל=to put authority upon, to invest with authority, is frequent, and a finite verb is indispensable. [But, as Riehm shows, this is a very violent correction, and then the application of this phrase to God in the usual sense of His investing the heavens with His Divine majesty has serious objections. It is better, with Riehm, to fall back upon the explanation of Ewald. "Thou whose glory raises itself above the heavens, or '*rises above*' the heavens."—C. A. B.] But whatever we may do with the language of the text, the position of the clause does not leave it doubtful, but that the emphasis of the sentence is upon these witnesses to the glory of God whose province is the entire earth, and which therefore are in relative contrast to the witnesses of the Divine glory, whose sphere is on the one side the people of God and on the other the heavens. Since now the account of the creation, Gen. i. 1, resounds in the contents of the Psalm itself, and the reference is neither prophetical to the worship of the God and King of Israel among all nations, nor can this be historically the reference (even without regard to the re-echo of ver. 4, in Job vii. 17); moreover, it is not allowable to refer the name of Jehovah here in the narrow sense to the name applied by the Israelites to the God of the Covenant and of Revelation, but we must think of the splendid and majestic name, with which men, throughout the world, even where the true nature of God is still unknown, ignorantly praise the true God as the God whose glory shines down upon them from the firmament; it is therefore easy to see why the explanations of some of the older interpreters, "whose glory above the heavens, *etc.*, is praised by angels," is untenable. Kurtz speaks besides even of "the song of all the spheres, of all the worlds of the heavens," which is entirely contrary to Hebrew ideas.

Str. II. Ver. 2. **Out of the mouth.**—This specification does not allow us to find merely an expression of the general thought that God accomplishes the greatest things on earth, and reveals His glory by means of the weakest instruments and the least means. The expression is not the periphrase of the subj. = "from the size of a boy," but has a manifest reference back to the *name*, ver. 1 *b*. We might therefore think first of all of the religious expressions of children from the lisping of sucklings, and the stammering prayers of little children under the impression of the wondrous magnificence of the evening heavens, even to the confession of the true God in the mouth of the young, especially as sucklings three years old were common in Israel, and the parallel Hebrew word refers to still more matured boys, 1 Sam. xv. 3; xxii. 19, who ask bread, Lam. iv. 4, and play in the street,

* [Perowne: "We see him in his lonely watchings, now casting a vigilant glance around him lest any beast of prey threaten 'those few sheep in the wilderness,' and now lifting a loving and observant eye to heaven, and as the bright stars come out one after another in the Eastern sky, with a brilliancy and splendor almost unimaginable to us, his heart fills with the thought that it is Jehovah, the God of Israel, who has set His glory there, to be seen of all eyes, to be praised even by the tongues of children. But from heaven his thoughts turn again to earth, from the glory of God to man formed to acknowledge that glory. And his first thought is, as it must be in any case, an humbling one. What is man, man in his frailty, his littleness, his sin? What is man in His sight who made yon heavens, and planted in them those glittering orbs? And then comes the correcting thought, the thought of man's greatness and dignity as made in the image of God, and appointed by Him to have dominion over all the creatures of the earth." *Delitzsch:* "This Psalm is a lyrical echo of the Mosaic account of creation." "As the gospels contain no words of Jesus before the time of His baptism, and the New Testament Canon has no writings of the Apostles before Pentecost, so the Old Testament has no Psalms of David before he was anointed. From the time when he was anointed by the God of Jacob, he is the sweet Psalmist of Israel, on whose tongue is the word of Jehovah, 2 Sam. xxiii. 1 sq." It is probable that this Psalm dates from the earlier part of David's life, some time during his wanderings in the wilderness when pursued by Saul.—C. A. B.]

Jer. vi. 11; ix. 20. In this sense also Jesus makes use of this passage, Matth. xxi. 16, and this use is still more appropriate if with the Sept. and many interpreters עֹז is regarded as praise. This meaning however is possible only in special connections. Originally and properly this word means, firmness, might, κράτος. Since now there is a reason for this given, it would be more in accordance with the text to think, not indeed of the living breath of the lately born, the first cry of the suckling (Umbr., *et al.*), or of the mouth as the organ of suckling (Kimchi) which would only refer to the wonder of the existence and support of the human race; but rather to find a reference to the wonder of the *capacity* of *speech* (Aben Ezra, Tholuck, *et al.*), to which Umbreit also is partially inclined when he finally mentions the movement of the mouth in order to form the sounding word. It is by speaking that man is specifically distinguished from the other inhabitants of earth, and which is very particularly calculated as a Divine force (Calv., *et al.*) to hush those who show themselves to be the adversaries of the honor of God; the enemies of the recognition of His glory on earth; the revengeful oppressors of the people of Jehovah. [Ewald: "What a contrast! There the wild, defiant enemies thirsting to destroy, here the weakest of creatures, and yet his joyful, lisping mouth is sufficient to defend the Creator against all the blasphemies of the enemy." So likewise Hupfeld: "God has founded for Himself out of the mouth of sucklings and children a strong (invincible) stronghold against His enemies, that is: He has out of their mouths a mighty (incontrovertible) apology (of His goodness and greatness) which is sufficient to bring all His opponents to silence." This is by far the best interpretation.—C. A. B.]

The Hebrew text does not allude to their destruction (many interpreters following the ancient translations). Hitzig is too narrow in his reference of the entire passage to the special fact that the Amalekites in the surprise of Ziklag did not avenge themselves on account of the massacre, 1 Sam. xxvii. 8, 9, but killed none, 1 Sam. xxx. 1 sq., which David now refers to the protection of Jehovah, who by the crying of the children excited in the souls of the national enemy a humane pity, which tamed his fury. With the Messianic interpretation, the passage is usually (Calov, Geier, Schmidt, J. H. Mich., Stier) referred to the founding of the Christian Church, and the praise of God in the gospel by νήπιοι, or people of a similar spirit to children.

Str. III. Ver. 3. **When I consider,** *etc.*—כִּי is here a particle of time, and not of cause (for) as Stier erroneously regards it. The concluding clause, ver. 4, is an exclamation of astonishment, yet of humility, prayer, and trust, in view of the loving and careful condescension of the Creator towards man, who is intentionally named *enôsh*, as the *weak*. The reference back to the creation begins with ver. 6. Here the expressions, (as well those which describe man, as those which describe the Divine care over him), refer too clearly to the present testimonies of the goodness of God towards man, born of mortals, that we should with Hupf. regard the imperf. here as preterite, and should think of the free and firm resolution of love, from which the creation, and especially the creation of man, originated.

Str. IV. Ver. 5. **And so thou lettest him lack a little of divinity.**—["*For thou hast made him a little lower than the angels.*" A. V.]* The following words show that the Psalmist has in view the sovereignty which has been given to man, created on earth, "in the image of God," Gen. i. 26. We are here therefore to think of the Divine image in man, which endows him with the royal prerogative over the creatures of the world. The connection of the causal piel of חסר with the object by מִן does not allow us to regard the Psalmist as saying, there was little lacking and man had been like God. He says: There was not much lacking but that man should have been placed in that class of beings which embraces God and the angels, that is to say the *Elohim*. *Elohim* may indeed, it is true, express merely the abstract divinity (Hengst., Hupf.) but with this limitation, including the angels (Hitzig) a very suitable sense would be given. Since now, Pss. lxxxii. 1, 6; xcvii. 7, 9, afford a more comprehensive use of the word *Elohim*, and this with the article means at times only a supernatural creature, 1 Sam. xxviii. 13; Zech. xii. 8, we have here sufficient reason for clearness of explanation even to suppose that it is a designation of a class. If now, God caused that man should lack a little of that which the *Elohim* possess as such, this can hardly be anything else than immateriality (Kimchi, Delitzsch). It is not allowable, however, with the ancient translations and the Rabbins to think merely of angels, [A. V.] or indeed according to the Sept. to regard the "little" as for a short time, whereby with the Messianic interpretation this passage refers to the state of humiliation as the following member of the verse to the exaltation of Jesus Christ, *vid.*, *Comm.* on Heb. ii. 6 sq. The verbs are all imperfects, and refer to the fact that these peculiarities man has retained since the creation in spite of the fall, and indeed as the connection of ver. 5 with ver. 4 shows, in consequence of the provision of Divine love. The perfect is found only in the closing clause of ver. 6 *b.*, which recapitulates and expresses the firm assurance and constant arrangement (Hupfeld). This suggests the application to the kingdom of Christ, 1 Cor. xv. 27. "Out of the very depths of this consciousness, how little man appears when contrasted with God, arises faith in the love of the heavenly Father who is not forgetful of the weak children of men, whom He has called into existence." (Umbreit).

Str. V. Ver. 7. **Sheep.**—In Hebrew the word is a poetical form of a word which means the small cattle of the herd, and especially the sheep and goats. The following expressions likewise appear in poetical forms which lead the eye in increasing breadth of vision over the entire realm of human sovereignty.† Bött-

* [Many commentators regard this and the following clauses as still dependent upon כִּי, that (Ewald, Perowne, *et al.*), but it is better, with Hupfeld and Hitzig, to regard these clauses as independent, for otherwise the sentence would be too much involved for Hebrew poetry.—C. A. B.]

† [The sovereignty of our first parents in Eden was *complete*, the sovereignty of man now is merely *partial*, but the second Adam regained that sovereignty in its fulness for

cher, on account of ver. 8 *b*, which is certainly very singular and striking, refers to the men who make their way through the agitated paths of the sea. So also previously Aben Ezra and Kimchi. [The proper reference is to the other inhabitants of the sea, from the leviathan down to the smallest creature which moves on the waters, *vid.* Ps. civ. 25, 26.—C. A. B.]

[*Str.* VI. Ver. 9. Delitzsch: "The Psalmist has now proved what he stated ver. 1, that the name of Jehovah, the glory of which radiates from the heavens, is also glorious on earth. Thus the thought with which he began the Psalm is repeated as a conclusion with fulness of meaning, and thus the Psalm is wound together as a wreath."]*

DOCTRINAL AND ETHICAL.

1. The *congregation confesses* that the revealed God is its *sovereign*, and hopes that the name in which God has manifested Himself according to His *true nature*, will be proclaimed some time, in all lands, and be praised as glorious in the *entire earth.* But it recognizes, also, that among all nations *religious* feelings are especially awakened by looking at the starry heavens, and that therefore the most *glorious* names are everywhere given to the Divine Being whose *majesty* shines down from the firmament.

2. Among *created* beings it is especially *man*, whom God has made use of upon earth as the *instrument* of His communications and organ of His *revelations.* He has given man the *capacity* of *speech*, and thereby, even in the mouths of the smallest children, He has prepared for Himself that *power* which is best adapted to refute the adversaries of the Church of God, and to spread abroad His true and holy name; the power of speech, especially of the *word* which *comes* from God and *testifies* of God. Thus on the one side man is distinguished from *all other* earthly creatures, and placed in a special relation to God; and on the other side it gives the most suitable means not only of religious communications in general, but of overcoming the deification of nature by faith in *Divine revelation.*

3. *Man*, when compared with the magnificent *phenomena of the heavens*, may appear very trifling and insignificant, but when considered as the object of *Divine care* his *preëminence* over all creatures becomes manifest, and he should be *thankful* in remembrance of this, and maintain true humility with all the greatness bestowed upon him, confessing his *frailty* and his *descent* from men of *Adam's* race.

Himself and His redeemed, and it is realized again according to prophecy in the Messianic kingdom. Is. xi. 6-9.—C. A. B.]

* [Wordsworth: "How fully was the language of the Psalm realized in that night when the stars were shining on those fields of Bethlehem where David had kept his father's sheep; and the angels chanted in the ears of shepherds the gratulatory hymn, 'Glory to God in the highest, and on earth peace, good-will toward men,' for the descent of the Son of God to become Son of Man; and when the nature of man was exalted in Christ to a higher elevation than that of the angels themselves; and when the new star in the heaven shone to lead the Gentiles to His light, and kings to the brightness of His rising (Is. lx. 3); and again, at that day when the 'men of Galilee,' who were despised as mere babes by the wise men of this world, stood on the Mount of Olives, and saw Him exalted in glory above the heavens."—C. A. B.]

4. Man is *born* in the image of Adam, he was yet *created* as the image of God, and in consequence of this he has *that* within him, which gives reason to reckon him almost to the *class* of *supernatural* creatures. This is his *rational* and *moral* nature. By this he has a *nature* which makes him *capable* of attaining his *destiny*, of being as an image of the glory and majesty of God, *sovereign* over the world which surrounds him. For the true *fulfilment* of this destiny we are referred from the Old to the New Covenant.

HOMILETICAL AND PRACTICAL.

He who would *rule* properly must *serve* God properly.—The conflict between the *Divine purpose* and the present *condition* of man; *whence* it comes, and *how* it is to be obviated.—The *glorification* of the name of God in the *congregation*, and by the congregation over the *entire earth.*—Man is like the rest of the world, *God's workmanship*, but he is designed to be *ruler* of the world, as the *image* of the Divine glory and majesty.—Man belongs to *two* worlds, the visible and the invisible; hence he has a great and difficult *task;* let us see what hinders and what promotes its fulfilment.—The high position and dignity which God has given man among the creatures, imposes upon him *responsibilities* which he can fulfil only as a *member of the Church* of God.—Man is prevented from fulfilling his destiny less by his natural *frailty*, than by his *Adamic* nature.—No man is too insignificant, weak, poor, or little for the *service of God;* God makes even of the smallest children arms of His *grace* and instruments of His *power.*—What God does even to *sucklings* reveals His *glory* more than the magnificence of the *stars.*—It is true we may know something of God and His glory from the *works of creation*, so that even the heathen praise God after their fashion; but only in the *Church* can we truly learn *who* God *is*, and *what* we *have* in Him, and *how* to *serve* Him aright.—We need not only the crown of *eternal life*, but we must also be mindful of the *crown of thorns*, and the crown of *righteousness.*

STARKE: The beginning and end of this Psalm are in harmony; can it be impossible for God to make it thus with the beginning and end of the New Testament Church?—The more we recall to mind, with shame and humility, our own unworthiness, the greater and more glorious will be our portion of the gracious benefits of God, in Christ.—The sovereignty over all creatures, lost by Adam, Jesus has regained, and bestows it upon His people; hence they may use all creatures with a good conscience in the Divine order, 1 Cor. iii. 21 sq.; 1 Tim. iv. 4.—The Gospel has glorified the name of the gracious God in all parts of the world—whilst under the law scarcely anything was known of this name even in the Holy Land.—FRISCH: Despise not the smallest and weakest instrument; God is mighty in weakness.—BAUMGARTEN: We can reverence nothing more than the name of God, that is, what He has revealed and made known of Himself and His perfections.—HERBERGER: Those are the best musicians who allow them-

selves to be used for the glory of God.—TAUBE: All knowledge and worship of God has its first and last roots in the name of God.—The Almighty uses weakness, in order that the power, and therefore the glory, may be of God, and not of man.—UMBREIT: Humanity without religion is brutality.—DIEDRICH: It is the delight of the pious that God has made for Himself by His government a glorious name in all lands.—Nothing in nature should prevent us, if only we are in right relations with God.

[SPURGEON: We may style this Psalm the song of the Astronomer: let us go abroad, and sing it beneath the starry heavens at eventide, for it is very probable that in such a position it first occurred to the poet's mind.—He who delights in the songs of angels is pleased to honor Himself in the eyes of His enemies by the praises of little children. What a contrast between the glory above the heavens and the mouth of babes and sucklings! yet by both the name of God is made excellent. SPURGEON'S TREASURY OF DAVID:—CHALMERS: There is much in the scenery of a nocturnal sky to lift the soul to pious contemplation. That moon and those stars, what are they? They are detached from the world, and they lift us above it. We feel withdrawn from the earth, and rise in lofty abstraction from this little theatre of human passions and human anxieties. The mind abandons itself to reverie, and is transferred in the ecstacy of its thought to distant and unexplored regions. It sees nature in the simplicity of her great elements, and sees the God of nature invested with the high attributes of wisdom and majesty.—THOMAS WATSON: Meditation fits for humiliation. When David had been contemplating the works of creation, their splendor, harmony, motion, influence, he lets the plumes of pride fall, and begins to have self-abasing thoughts.—C. A. B.]

[There is in ver. 5 a wonderful rebound of feeling; cast to the earth by his humiliating reflections upon the wonders of the heavens, and the insignificance of man, he rises, lifted up by the consciousness of the honor and dignity bestowed upon him by God in making him greater than all these wonders of nature.—C. A. B.]

PSALM IX.

To the chief Musician upon Muth-labben, A Psalm of David.

1 I will praise *thee*, O LORD, with my whole heart;
I will shew forth all thy marvellous works.
2 I will be glad and rejoice in thee:
I will sing praise to thy name, O thou Most High.

3 When mine enemies are turned back,
They shall fall and perish at thy presence.
4 For thou hast maintained my right and my cause;
Thou satest in the throne judging right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked,
Thou hast put out their name forever and ever.
6 O thou enemy, destructions are come to a perpetual end:
And thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure forever:
He hath prepared his throne for judgment.
8 And he shall judge the world in righteousness,
He shall minister judgment to the people in uprightness.

9 The LORD also will be a refuge for the oppressed,
A refuge in times of trouble.
10 And they that know thy name will put their trust in thee:
For thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion:
Declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them:
He forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me,
Thou that liftest me up from the gates of death:
14 That I may shew forth all thy praise
In the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit *that* they made:
In the net which they hid is their own foot taken.
16 The LORD is known *by* the judgment *which* he executeth:
The wicked is snared in the work of his own hands. Higgaion. Selah.

17 The wicked shall be turned into hell,
And all the nations that forget God.
18 For the needy shall not always be forgotten:
The expectation of the poor shall *not* perish forever.

19 Arise, O LORD; let not man prevail:
Let the heathen be judged in thy sight.
20 Put them in fear, O LORD:
That the nations may know themselves *to be but* men. Selah.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND CHARACTER. A Psalm of thanksgiving (vers. 1, 2) after a victory (ver. 3) over the heathen wrought by Divine judgment (vers. 4-6), expressing confidence in His constant protection of the oppressed (vers. 7-10); therefore the pious have to thank God (vers. 11, 12), and pray to Him in every time of need (vers. 13, 14). The judicial government of God causes the enemies finally to perish and saves the sufferers (vers. 15-18); therefore the prayer (vers. 19, 20) which shows the dangerous position of the Psalmist and his people. The people of Israel were indeed very generally in such circumstances as this (Hupf.), but this does not imply that it is here merely a supposed case (Hengst.). If the thankful remembrance (ver. 1) embraces the entire series of former benefits, yet ver. 6 refers to what has just happened, and indeed to great overthrows of a foreign enemy after severe distress in Israel, which has not even yet entirely ceased. There is no sufficient reason to descend into the times after the exile (Ewald), still less for the Maccabean times with reference to the death of Judas Maccabeus (Venema). This Psalm cannot have originated in the exile itself (Ferrand) on account of the "gates of the daughter of Zion" (ver. 14), and we may not place it too early, because ver. 11 already mentions Zion as the royal seat of Jehovah. In agreement with this is the reference which some overlook to the death of Goliath (Chald. *et al.*) or to Absalom (Ruding.), or Nabal (Grot.) Maurer thinks that the king Hezekiah was the author of this Psalm after his deliverance from the siege of Sennacherib. De Wette refers to the Assyrian times with reference to Is. xxxiii. Most interpreters abide by David, and indeed either without attempting to mark the time more closely (Dathe, Knapp, Rosenm.), or refer it to the Ammonite and Syrian war (Mich., Muntinghe, *et al.*), or what is best, to the wars with the Philistines after the event, 2 Sam. v. 7, (Hitzig, Delitzsch). Hitzig adduces as marks of its composition in the earliest times of psalmody: the rough and broken language, the terseness of expression, peculiarities in the use of words and forms. He gives prominence to the many resemblances with those Psalms, which are decidedly Davidic, by the apt remark that we must not draw the lines too closely in distinguishing the ideas and language of David (comp. 2 Sam. i. 19-27; vii. 18-29; xxiii. 1-7); and he remarks that we meet the alphabetical arrangement of verses, nowhere indeed before the time of Jeremiah, but that the arrangement in the order of the consonants is here very freely used, and is not carried out; a later author would not have ventured to proceed so loosely.*

The Psalm is so complete in itself, and has with many strong resemblances to the following Psalm, such a different tone that the fact that

* [Delitzsch: "These two Psalms [ix. and x.] show that David composed acrostics. And why not? Among the Romans also Ennius already composed acrostics (*Cicero de divin.* II., 54, § 111) who did not belong to the leaden, but to the iron age, from which the golden subsequently arose; and our most ancient German heroics are in the form of alliteration. Moreover, the alphabetic form is popular, as we see from Augustine, *Retract*, I. 20. It is not merely a weak substitute for the departed spirit of poetry, it is not merely an external ornament for the eye, it has itself a meaning. The didactic poet regards the row of letters as stairs up which he leads his pupil to the sanctuary of wisdom, or as the casket of many parts in which he places the pearl of his wisdom. And the lyric poet regards them as the harp upon all the strings of which he plays in order to express his feelings. Even the prophet does not scorn to allow the order of letters to exert an influence upon the order of his thought, as is clear from Nah i. 3-7. When now among the nine alphabetical Psalms (ix., x., xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.), four bear the name of David (ix., xxv., xxxiv., cxlv.) we will not regard them as not by David because the alphabetical arrangement is more or less thoroughly carried out."—C. A. B.]

Psalm x., which is without a title, partially carries out the alphabetical arrangement used in this Psalm only to ק, does not justify us in regarding both Psalms as originally one connected alphabetical Psalm, which afterwards was broken up and revised in two parts (although important reasons may be adduced for this. They are best presented by Hupf. and G. Baur in De Wette's *Comm.*). Nor does it justify us in accordance with the Sept. and Vulgate to unite them again into one Psalm (Ewald, Krahm. Sachs) [Hitzig regards them as two co-ordinate halves of a whole of higher unity. To this Delitzsch assents, and this seems to be the best statement of the case, for the agreement is close and remarkable as well in the Psalms themselves, as in their giving parts of the same alphabetical order. Hupfeld shows that the difference in tone is not unusual in the Psalms. Such changes of feeling are frequent (*vid.* Pss. xxvii.; xl.; and in Ps. ix. itself, in vers. 13 and 14).—C. A. B.]

An attempt has been made by Delitzsch to express the alphabetical arrangement of the Hebrew in German. It would, however, injure our efforts for perspicuity if we should adopt it. It only remains to remark that the introductory strophe, which states the contents, has the same initial letter א in all four lines; that a strophe with ד is entirely lacking; also one with ה, unless this is contained in the holy name of God (ver. 7, Hupf.); and that the closing strophe has ק instead of כ.

[*Str.* I. Ver. 1. **With my whole heart.**—Hupfeld: "Partly with the heart, not merely with the mouth, (Is. xxix. 13), sincerely, hence cxix. 7, 'with honest heart;' partly, zealously, with all the powers of the soul, as love and trust in God should be, Deut. iv. 29; vi. 5; x. 12, *etc.* In this is contained the idea that *all* the honor is given to God, *all* is ascribed to His grace, and it is not divided between himself and God (Calv.)"—C. A. B.]

Str. II. Ver. 3. **In the turning of mine enemies back.**—All the ancient versions regard בְּ as temporal, and indeed the equivalent of *when* in the antecedent, to which the second member of the verse then forms the consequent in the future [So A. V.] Most interpreters, however, find here stated the subject and reason of the joy = on account of that, but they translate the infinitive, in whose stead imperfects directly come, in the rule by the perfect, and thus loosen somewhat the connection between the fact of the victory and its celebration, which are so closely connected in the Psalm. [Delitzsch regards the preposition בְּ as indicating time and reason at the same time, like Latin *recedentibus hostibus meis retro* = in the turning of my enemies back. So Ewald, Alexander. Perowne renders it as reason, "because mine enemies are turned backward (because) they stumble and perish at thy presence." Hupfeld regards it as dependent upon the previous joy and praise as the ground or reason of it, and translates, "that mine enemies retreat back, stumble and fall before Thy countenance." This is the best rendering.—C. A. B.]

The perfects in vers. 4-6, however, are in contrast with the imperfects in ver. 7 sq., and show that the Divine judgment is not expected first on account of His righteousness (De Wette and the ancients who also interpreted this Psalm as Messianic), but has already taken place (Hupf. *et al.*) The reference here, moreover, is not to God's sitting on His eternal, heavenly, royal throne, as ver. 7 *a* [A. V.], but to a historical, and indeed judicial act of this eternal, all-embracing Sovereignty of God, for the accomplishment of which He has taken His seat upon His throne of judgment (ver. 4 *b*), which He has set up (ver. 7 *b*), and from which also He will in the future (ver. 8) hold judgment, and render decisions respecting the nations.

Str. III. Ver. 6. **The enemy—destroyed to ruins forever; and cities hast Thou rooted out; their memory is lost, even theirs.**—[A. V. is entirely astray here. "*O thou enemy, destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them.*"—C. A. B.] Enemy is a collective noun, and is to be connected with the plural of the following verb. With this construction the following words are to be regarded as in apposition (De Wette), or as accusative of effect (Hupf.). The most ancient translations have followed another pointing which is found still in same Codd.; *swords* instead of ruins. According to some Codd., we must also translate: cities hast thou forsaken. The translation *enemies* instead of cities is unjustifiable. At the close of the clause the pronoun is placed, notwithstanding the suffix has already preceded. The emphasis which is thereby laid upon *cities* means that their vanishment from history is sure, in consequence of the Divine judgment. For the various untenable attempts to explain this entire passage, which is burdened with many difficulties, *vid.* Rosenm. Hitzig explains very differently: O thou enemy! the abuse has an end forever; and the cities which thou forsakest, their remembrance is blotted out forever. [This is an exceedingly difficult passage. The author has the true idea in which he follows Hupfeld. I may mention, however, that the "*Thou*" refers back to the "*Thou*" of the preceding verses, and is *Jehovah* Himself, and not the enemy.—C. A. B.]

Str. V. Ver. 9. **Stronghold** [A. V.: "*Refuge*"], literally height, as a place of refuge to which one has been snatched away from enemies.—**Oppressed**, literally down-trodden, pounded, but constantly only in a figurative sense.—**Trouble**, literally to be cut off, partly as *excluding*, a bar, partly as *confining*, distress (Hupf.).

Str. VI. Ver. 12. **For the avenger of blood has remembered them** [A. V.: "*When he maketh inquisition for blood.*" The כִּי is not "*when*," as in the English version, but "*for*," "because," assigning the reason of the praise, as Ewald and the author, or the subject of the declaration "*that*," as Hupf. and Delitzsch.—Hupf.: "דֹרֵשׁ דָּמִים properly means the *goel*, the nearest relative of the murdered man, who must avenge him according to the Oriental custom; here a title of God as one who punishes, recompenses, and judges; primarily of bloodshed—but it is not confined to this, but extends to the punish-

ment of misdeeds in general." "Blood is used typically or synedochically, not only for death, destruction in general, but also for injury, harm, hurt of any kind. So 'blood-guilt' is also used generally for wickedness, violence, and the guilt or liability for it," *vid.* Hupf. *in loco.* "Thus God is said to be the avenger of blood, as the avenger of evil in general, derived from the most conspicuous kind of wickedness and its punishment."—C. A. B.]

The reading (ver. 12) is doubtful, mostly between עֲנִיִּים and עֲנָוִים. Hupf. seeks to prove against Hengst. that there is no difference in the meaning, but Delitzsch maintains that the former word means: those who are in a condition of depression owing to afflictions which have befallen them; the latter: those who are in a condition of internal commotion, that is, of humility and meekness.

Str. VII. Ver. 13. **Be gracious unto me** [A. V.: "*Have mercy upon me*"].—In the Hebrew figuratively, in an uncontracted form of a word which is usually contracted. Many interpreters, even Delitzsch and Hitzig, find in vers. 13 and 14 the prayer of the sufferer mentioned in ver. 12; others, with Calv., regard the second part of the Psalm as beginning here, the prayer for help, for which the former part lays the foundation; others still, with Ruding., regard the prayer as breaking forth in sudden change of tone from a feeling of need that was still present.

[**Gates of death.**—Sheol is here poetically regarded as a prison with strong gates and bars, from which there is no escape, *vid.* Ps. cvii. 18; Is. xxxviii. 10. Hupfeld refers to the Ἀΐδαο πύλαι of Homer.—C. A. B.]

In the gates of the daughter of Zion.—These are in contrast with the gates of death (Calv.); but the daughter of Zion is not the heavenly Jerusalem with the praises of the blessed, but the earthly Jerusalem, or, more properly, its inhabitants. Cities and people were, in ancient times, readily personified as females, now as virgins, now as mothers, whose daughters then were the inhabitants as a class. It may, however, refer to the filial relation of the people to God, parallel with the expression "*son,*" in which case it must be translated Daughter Zion, as Is. xxxvii. "*In the gates*" does not mean: within the city, in the temple (Hengst.), but in public, before a great assemblage, amidst a number of people. Hupf. has excellently shown that the gates, as a place of public gathering and of all kinds of public affairs, are to be regarded not only as a noisy market-place, but also as set apart for still higher purposes.

Str. VIII. Ver. 15. **Sunk down**—literally, were plunged. If the perfect is regarded as prophetic (Calv., De Wette, Hengst.), as if it were here said with confidence that the preceding prayers would be heard, the contrast with the imperfects of the following strophe is lost. If this is regarded as important, it may be taken as expressing either merely a clause of experience, as a basis for confidence in the future (Hupfeld), or as referring to the recent historical past (Delitzsch).

Str. IX. Ver. 17. **Return** [A. V.: *be turned*].—This idea, according to Hupf., Delitzsch, Hitzig, is not to be taken away from שׁוּב. But when Hupf. finally concludes that it here most naturally refers to the idea of "*again,*" with J. H. Michaelis, and not to the place whither they go, but to the state which they left, namely, the life, which they lose again; then not only a part of the polemic against Hengst. falls to the ground, but the fundamental idea of the remarks of Hitzig upon the language of the passage, so sharply emphasized by him, that the heathen must return thither whence they came, is lost; since now *Sheol* is named as this place, the expression cannot be entirely the equivalent of "becoming dust again, sinking down to nothingness." A glance is given into a dreadful condition after death, which is in close connection with the *condemned.* It is not their physical descent or their historical origin which is here stated, but their home, or the place to which they have shown in their earthly life that they belong.

Str. X. Ver. 19. **Let not man grow strong** [*Let not man prevail*—A. V.—Hupf. and Perowne, *et al.*, agree with the author. The idea is that God will not allow him to grow strong, so that he may carry out his designs. "*Prevail*" is too strong a word. Hupf.: "As God rises up, man is to cease from being strong, and appears in his weakness and nothingness." Delitzsch and Ewald translate "defy," but without sufficient grounds.—C. A. B.]

Ver. 20. **Terror** [A. V.: "*fear*"].—Most interpreters regard מוֹרָה as an orthographical variation from מוֹרָא, so that the reference is to terrors of God (Gen. xxxv. 5). So already Chald. and Aquil. On the other hand, Sept., Syr., Vulg. translate according to the pointing מוֹרֶא=*lawgiver, teacher.* With Rabbi Isaki, however, A. Schultens, J. H. Michaelis, *et al.*, regard the word of the text as Judges xiii. 5, and frequently, as *razor*, and think of the cutting off of the beard as the greatest shame. Hitzig finally believes that the original reading was שְׁמוּרָה=set a guard for them, as an arrangement which hinders them from striking=*hindrances.* (In the first edit. of his Comm. he regards the word in question as a secondary form of תּוֹרָה and as=חֹק, comp. Job xiv. 13; Jer. v. 22, in order to get the same idea of *hindrances.* Symm. also has νόμον, but in the sense, give them instruction.) The singular אנוש is here not a collective, but emphasizes frailty as the characteristic of man when compared with God.

DOCTRINAL AND ETHICAL.

1. He who has *lived* to see and experience the *wonders* of the Lord, feels compelled to *narrate* them. It is well if he can do this with *thankfulness* and *joy.* For it is the will of God that the honor due Him should be given *publicly* and that His name should be declared among *all nations*, in order that even the *heathen* may become acquainted with Him. For God *judges* the world and all who dwell therein; but He *saves* also all who turn to Him. Therefore the world is *afraid*, but the Church *rejoices;* their *hope* will not be ashamed if only their *faith* falters not. For God's temporal acts of judg-

ment and salvation are only *preludes* to that which will take place at the end of days.

2. God does not postpone judgment and salvation *till the end of the world*, although times of trouble come for the pious and days of apparent victory for their enemies. He already judges *in history* individuals and nations, so that all traces of them are *blotted out* from the earth, and their name is *forgotten*. He likewise saves, blesses and raises up others who take *refuge* with Him and put their *trust* in Him. In order that they may *find* Him and *learn* to know Him, He has arranged and offered *places* where He reveals Himself, and *services* which bestow blessings, and *means of grace* and of salvation, as He has also established His judgment-seat in the midst of the world, and made the people to know that though He is *enthroned in the heavens*, He has not departed from man. However, it is made known what man has to expect at the last *judgment*, in that the names of those upon whom the Divine punishment falls will be *forever* blotted out, and that they will not only die, but they are to be sent back into the lower world as to their *home;* whilst the pious are raised up from the *gates of death*, and present their life in the *Church* as saved by *grace*, and thereby they strengthen and deepen their *communion* with the living and eternal God of salvation.

3. There is no *direct* declaration here of the resurrection of eternal life; the *foundations* and *prerequisites* of such a faith, merely, are laid and it is hinted at *negatively* in that the *frailty* of man is emphasized as a characteristic peculiar to him from birth and nature, and it is brought out prominently that his rebellion against God is *vain* and *destructive*, and the entire description of the Divine treatment of the wicked in His judicial dealings with them, leads to a *separation* made by God, which has begun in *spiritual* death, and has been continued in *temporal* death, as brought on by Divine punishment, and whose *end* is not yet announced, is also not yet to be seen, upon which, however, a dreadful *perspective* is opened. *Hæc est continua fidei in hac vita exercitatio, gratias agere de victoria, et misericordiam implorare, ut vincas* (Bugenhagen).

HOMILETICAL AND PRACTICAL.

The judgments of God are as *unerring* as they are *unavoidable;* as *terrible* as they are *just;* as *salutary* as they are *necessary*.—The arm of the Lord in just judgment casts down to *hell* those who forget Him, and raises up by grace from the gates of death to *life in the Church* those who take refuge with Him in the fulness of faith.—The rebellion of man against God and His holy ordinances is no less *foolish* than *wicked*, yet it is as *guilty* as it is *weak* and *audacious*.—God is essentially the *helper* of the needy; on this base your trust in every time of need.—God does not *forget* even those who forget Him; how should He not be mindful of those who *daily* call upon Him? It is likewise good for the pious to be reminded of *death, judgment* and *hell*.—The *temporal* consequences of *sin* are often now more severe than man can bear; but when they are regarded and received as the well-deserved *punishments* of the righteous God, the *terrors* which have fallen upon him on account of the Divine judgment may be wholesome for him; where they are not, *death* will bring him no deliverance.—The *good* that the Lord has done thee *in silence*, thou mayest confess *publicly* and *thank* Him for it in the Church.—*Thankfulness* of heart and the *song of praise* agree well together; the one *unites* man closer to God; the other *edifies* the Church and draws the *attention* of those who are without to the wonders of the Lord.—He whose life is *saved* by God from perils, will be *used* by God for the benefit of His kingdom and His Church.

Starke: All the benefits received from God are real wonders to the humble soul; for it is an inconceivable grace, that God the Lord should show so much mercy bodily and spiritual with wonderful wisdom and faithfulness to those who are in the highest degree unworthy.—The characteristic of a holy joy well pleasing to God, is that the heart and mouth are full of thankfulness and the praise of God.—God fights for His children, and he who fights against them fights against God Himself.—The enemies of the Church cannot be defeated at all by man or human power; but only by the omnipotence of God; for they are confederates of the mighty prince of darkness; therefore all the honor of the victory belongs to the Lord alone.—Where the fear of God retires there desolation follows; the curse presses upon that land and consumes it as with fire.—Because God abides forever, therefore those who trust in God and put their hope in God abide forever.—He who honors the name of the Lord truly and actively can never lack hope and faith.—Great is the kindness of God that He should dwell with believers! Great is His faithfulness that He should inquire for the blood of those who are oppressed and should not forget their cries.—The spiritual Zion is not confined to any place, in the world, but the Lord dwells everywhere where there are believers, and may be prayed to and praised in all respects.—If a man should merely tell the grace which has been bestowed upon himself he would have material enough to praise God daily without intermission.—It is a great blindness in the heart of the wicked that they should suppose God does not inquire after what is done in earth.—A man's own words spoken in unbelief and his actions are snares and judgment enough for him. Forgetfulness of God is the source of all ungodliness and consequently of everlasting ruin.

Luther: That is truly a new kind of men, that live among the dead and are glad among the suffering.—Selnekker: He who has not taken refuge in time of need, easily supposes that faith is a mere delusion on the tongue; but he who enters the school where David has been, has a very different opinion.—Bake: Prayer must not originate with the tongue, but in the heart.—Arndt: We should pray and fight with the strength of the Spirit and of faith against great deeds of violence, if we would have the victory.—Herberger: Thanksgiving is the best sound at the table, in the house, in the Church and in the city; it will also be the everlasting sound of heaven.—God's gracious gifts are simply unde-

served wonders.—Unrighteousness destroys the land and the people.—Wicked advice does more harm to those who contrive it than to any one else. —ŒTINGER: Zion is indeed little and poor, but yet God dwells there.—THOLUCK: The true kind of triumph in all our actions is to rejoice in God and praise the name of the Most High.—TAUBE: Thankfulness and prayer are the two parts between which, as between two levers going up and down, moves the entire militant Church of God, and every Christian heart which fights the good fight.—To true thanksgiving belong: 1) the entire heart, not half of it; 2) humility, to which all the benefits of God appear as inconceivable grace and pure wonders, as indeed they are; 3) modest faithfulness, which does not stop with the gift, but goes straight to the Giver and rests in Him alone; 4) the enlightened eye, which knows the true name of the Giver and declares it in accordance with the nature of the gift.

[MATTH. HENRY: The better God is known, the more He is trusted. Those who know Him to be a God of infinite wisdom will trust Him farther than they can see Him, Job xxxv. 14; to be a God of almighty power, will trust Him when creature confidences fail, and they have nothing else to trust to, 2 Chron. xx. 12; and to be a God of infinite grace and goodness, will trust Him though He slay them, Job xiii. 15. Those that know Him to be a God of inviolable truth and faithfulness will rejoice in His word of promise and rest upon that, though the performance be deferred and intermediate providences seem to contradict it. Those that know Him to be the Father of spirits, and an everlasting Father, will trust Him with their souls as their main care; and trust Him at all times even to the end.—SPURGEON: Gladness and joy are the appropriate spirit in which to praise the goodness of the Lord. Birds extol the Creator in notes of overflowing joy, the cattle low forth His praise with tumult of happiness, and the fish leap up in His worship with excess of delight. Moloch may be worshipped with shrieks of pain, and Juggernaut may be honored by dying groans and inhuman yells, but He whose name is Love is best pleased with holy mirth, and sanctified gladness of His people. Daily rejoicing is an ornament to the Christian character, and a suitable robe for God's choristers to wear.—Thousands may come at once to the throne of the Judge of all the earth, but neither plaintiff nor defendant shall have to complain that He is not prepared to give their cause a fair hearing.—How the prospect of appearing before the impartial tribunal of the Great King should act as a check to us when tempted to sin, and as a comfort when we are slandered or oppressed.—Saints are not so selfish as to look only to self; they desire mercy's diamond, that they may let others see it flash and sparkle, and may admire Him who gives such priceless gems to His beloved.—Prayers are the believer's weapons of war. When the battle is too hard for us we call in our great ally, who, as it were, lies in ambush until faith gives the signal by crying out, "Arise, O Lord."—One would think that men would not grow so vain as to deny themselves to be but men, but it appears to be a lesson which only a Divine school-master can teach to some proud spirits. Crowns leave their wearers *but men*, degrees of eminent learning make their owners not more than *men*, valor and conquest cannot elevate beyond the dead level of "*but men*," and all the wealth of Crœsus, the wisdom of Solon, the power of Alexander, the eloquence of Demosthenes, if added together, would leave the possessor but a *man*.—PLUMER: An occasional "God, I thank Thee," is no fit return for a perpetual stream of rich benefits.—C. A. B.]

PSALM X.

1 Why standest thou afar off, O LORD?
Why hidest thou *thyself* in times of trouble?
2 The wicked in *his* pride doth persecute the poor:
Let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire,
And blesseth the covetous, *whom* the LORD abhorreth.
4 The wicked, through the pride of his countenance, will not seek *after God:*
God *is* not in all his thoughts.

5 His ways are always grievous;
Thy judgments *are* far above out of his sight:
As for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved:
For *I shall* never *be* in adversity.
7 His mouth is full of cursing and deceit and fraud:
Under his tongue *is* mischief and vanity.

8 He sitteth in the lurking places of the villages:
In the secret places doth he murder the innocent:
His eyes are privily set against the poor.
9 He lieth in wait secretly as a lion in his den:
He lieth in wait to catch the poor:
He doth catch the poor, when he draweth him into his net.
10 He croucheth, *and* humbleth himself,
That the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten:
He hideth his face; he will never see *it*.

12 Arise, O LORD; O God, lift up thine hand:
Forget not the humble.
13 Wherefore doth the wicked contemn God?
He hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand:
The poor committeth himself unto thee;
Thou art the helper of the fatherless.

15 Break thou the arm of the wicked
And the evil *man:* seek out his wickedness *till* thou find none.
17 The LORD *is* King for ever and ever:
The heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble:
Thou wilt prepare their heart, thou wilt cause thine ear to hear:
18 To judge the fatherless and the oppressed,
That the man of the earth may no more oppress.

EXEGETICAL AND CRITICAL.

ITS CHARACTER.—The last four strophes (ver. 12 sq.) begin with the last four letters of the Hebrew alphabet in their order; ver. 1 with ל; the six intervening strophes correspond in number with the corresponding letters; but they are not represented in acrostics. Many interpreters are therefore inclined to regard this Psalm, which is without title, but has many resemblances in its language to the previous Psalm, as originally a part of it, and indeed so that either the author has not succeeded in carrying out the alphabetical order so strictly as in the preceding part (most interpreters), or that the present vers. 2-11 are a later substitute for the acrostic verses (Olsh.). But this very passage has a very ancient color, and is full of obscurity and is rough. Delitzsch, recognizing the peculiar subject of this Psalm as differing very widely from the preceding Psalm, would regard it rather as a copy of the form of the earlier Psalm ix., made not so much by David himself as by a poet about the same time. But how then can we explain the fact, that the alphabetical order, which begins with ל with so much purpose, should be given up already in the second strophe and reappear so long after? In the present form it is inadmissible to unite it with the ninth Psalm into one Psalm (as the Sept.). But the similarity cannot be denied, and the thoughts of the oppressed condition of the pious, who seem to be forgotten for awhile by God, which are expressed towards the close of the former Psalm passing over into petition and invocation of Jehovah, are here carried out into lamentation. There is a transition in ver. 12. God is called upon to interfere; and he finally expresses the confidence that he will be heard (ver. 17). For this reason we may very well regard them as belonging together as a pair of Psalms (Hengst.). [*Vid.* the introduction of the preceding Psalm. —C. A. B.]

Str. I. Ver 1. **Why.**—For the explanation of the accentuation as oxytone, in order to give the word a firmness and emphasis especially before the name of God, *vid.* Hupf. The meaning is not, that of searching for the reason, not that of objection and displeasure, but it is a question of lamentation, with the request that God will draw near to judge and to help.

[**Standest thou afar off.**—Perowne: "Like an idle, passive spectator, unconcerned at the misery which he sees, but refuses to relieve."—C. A. B.] — **Hidest.**—The covering over is here not expressed as reflexive = to conceal one's self, but as active, so that we must supply: *thine eyes* (Is. l. 15), or thine ears (Lam. iii. 56).

Ver 2. **Through the pride of the wicked the afflicted man burns** [A. V., *The wicked in his pride doth persecute the poor*].—It does not mean the heat of persecution (many Rabbins, Calv.), no more the heat of anger (Hengst.), but the heat of anxiety (all ancient translators, and most modern interpreters), the heat of affliction (Clauss., Stier). [Perowne: "Through the proud dealing of the wicked their victims are placed in the fire or furnace of affliction."—C. A. B.] The collective singular is exchanged for the plural in the second member. Since the subject is not given more particularly, there is an uncertainty whether the wicked are referred to as taken in their own craftiness, or the afflicted as taken in the plots devised by the wicked. With the first interpretation the verb is regarded as optative (Aquil., Jerome, Kimchi, Calv.), and the clause as a parenthesis, a pious ejaculation uttered in advance (Ruding). Most interpreters, however, adopt the second view, regarding it as indicative, with all the other ancient translations. This short statement of the circumstances is completely explained in the following verses, and thereby the propriety is proved of the lamentation which has been made.

Str. II. Ver. 3. **Blesseth the defrauder.**—Hupf. maintains this interpretation, which is represented by Aben Ezra, Kimchi, Geier, *et al*, according to which the subject is contained in the verb, and the word which begins the clause is in the accusative. (This word means not an avaricious, covetous man or indeed a man who makes a gain generally, but a man who makes an unrighteous gain whether by craft or force). Indeed those who regard the substantive as subject. and the verb as passive (Sept., Vulg., Syr., Michael., *et al.*), or reflexive (Jerome, Venema, Stier), which the language does not allow, gain a similar sense. Others regard the subst. as subject, and take the blessing either in a bad sense=curse, abuse (Gesenius and De Wette with other of the fathers), or they get this meaning, which cannot be shown except in the language of the Talmud, through the meaning: *valedicere*, depart, forsake, renounce, which can certainly be proved (Rosenm., Ewald, Köst., Delitzsch, Hitzig), whilst Hengst. and Hofm. explain: he blesses, he reviles, no matter whether the one or the other. —**Despiseth Jehovah.**— [A. V., "*whom the Lord abhorreth.*" This is contrasted with the "blesseth the defrauder," so Perowne, Wordsworth, *et al.* The authorized version is incorrect. —C. A. B.]

Ver. 4. **The wicked in his haughtiness: "He doth not punish."** "*Thinks*" or "speaks" is to be supplied after haughtiness. Earlier interpreters were in error in regarding these words as the predicate of the ungodly, and translating: he *asks not*, namely, after God [A. V] or Divine commands; or he *does not investigate;* or, indeed, he *asks after nothing*. [Perowne: "He (God) will not require it." Wordsworth: "'God will not make inquisition;' there is no judgment to come. This is the impious and scornful spirit of which the prophets speak (Isa. v. 19; Mal. ii. 17), 'Where is the God of judgment?' and which St. Peter describes, 'There shall come in the last day scoffers, walking after their own lusts and saying, Where is the promise of His coming?' 2 Pet. iii. 4." Almost all modern interpreters are agreed in a similar translation.—C. A. B.]—"**There is no God;**" **(thus) all his calculations.** —This clause others, in accordance with the translations, regard as an exclamation: "There is no God in all his thoughts" [A. V., "*God is not in all his thoughts.*"]. Mich., Rosenm., *et al.*, following Kimchi, more properly find the contents of his thoughts stated. Since however the text does not speak of thoughts but of calculations, and even in the previous clause the existence of God is not denied by the ungodly, but the activity of God, and indeed His judicial activity, Hengst., Hupfeld, Delitzsch, following Calv. and Venema, explain it with more accuracy thus: "God is not, are all His calculations," that is, they are a continual practical denial of God.*

Str. III. Ver. 5. **Strong** [A.V. *grievous*].—Since the entire passage is a description of the walk of the ungodly, and not of his lot, the reference of the Chald. "*to the success of his undertakings,*" which most interpreters follow, is not entirely correct. We might rather, with Luther and Geier, suppose a reference to the duration and perseverance of his bad conduct; only this does not agree very well with the clause: "*at all times.*" This would very well express the idea of daily, constant, if we could, with Schröder, (*Comm. in* Ps. X., *Gröning.* 1754) explain in accordance with the Arabic: distorted = crooked are his ways. But this meaning cannot be shown in the Hebrew, but rather that of being *strong*. Is not this meant to indicate the regardless and heedless, and therefore dangerous advance of the wicked to their purposes, treading down many persons and things; as contrasted with every kind of feebleness and sneaking conduct? The ancient translations are all astray on account of false etymologies.—**Are far above, out of his sight.**—[Barnes: "They are out of the range of his vision. His thoughts grovel on the earth, and he is never elevated in his view so as to see the great principles of truth." Wordsworth refers to Job xxii. 12, 18. "Is not God in the height of heaven? And thou sayest how doth God know?"—C. A. B.] —**He puffeth at them.**—This could be said of snorting in wrath, or thirst for blood (Chald.), or of blowing away (Symm., Calv., Hengst.), and blowing down (Isaki, Flam., Vatab.); it is best to refer it to a gesture of contempt (Syr., Jerome, and most others). [Hupf: "A description of the security of the wicked, all is favorable to him, and neither God nor man hinder him." Riehm: "The third clause describes his relation to his enemies as the preceding his rela-

* [Hupfeld regards it as unnecessary to supply "speaks" in the former clause, and translates thus: "The unrighteous in his pride: 'he will not avenge it,' 'there is no God,' are all his calculations."—C. A. B.]

tion to God; he has neither God nor man to fear, Luke xviii. 14."—C. A. B.]

Str. IV. Ver. 6. [Delitzsch: In his unbounded carnal security he lets his wicked tongue have free course."—C. A. B.] The אשׁר brings into prominence the dear *I* of the proud fool (Delitz.) Others translate by "*for*," [A. V.], or seek by a different pointing, to get the meaning of "success," or failure, or successful, never unfortunate (Mich., Dathe, Köhler), or they change the reading. Hupf. and Camph. refer the clause as relative to the preceding word: generation = which is without misfortune. [Hupf.: "I shall not be moved for generations, or from generation to generation, which will be without adversity." Riehm follows Hitzig thus: "אשׁר introduces the direct discourse, as 2 Sam. i 4, and is put back in the clause as in the corresponding passage, Zech. viii. 20, 23, "from generation to generation, that I shall not be in adversity." Barnes: "The idea of the wicked is that they and their families would continue to be prosperous, that a permanent foundation was laid for honour and success, and for transmitting accumulated wealth and honors down to far distant times."—C. A. B.]

Str. V. Ver. 8. **Villages.**—[Perowne refers to the haunts of the robbers, nomad encampments of predatory Bedouins, who thence fell upon helpless travellers." * Perowne: "There is some confusion in the metaphors employed. The wicked man is compared first to the lion watching for his prey, and then to the hunter taking wild animals in his net. Whereas again in ver. 10 we seem to have the image of the wild beast crushing his prey."—C. A. B.]

Ver. 10. **He stoops** [A. V., "*croucheth*."]—A continued description of lying in wait (Chald., Isaki, Vatabl., Ewald, Olsh., Delitzsch). Others regard the unfortunate one as the subject, and translate with Aquil. and Jerome: and he sinks down crushed (Rosenmüller, De Wette, Hengstenberg, [Alexander, Perowne]), or they regard the adjective itself as the subject, and the oppressed sinks down (Hupfeld).† —**His strong ones**, according to Mich., are the companions of the wicked, according to Jerome his powers, or according to the Rabbins, his limbs. Most interpreters suppose a particular reference to the claws or teeth of the lion. Others, with Chald. and Calv., regard the plural as indicating the abstract strength. Hupfeld, since the verb is in the singular, although elsewhere it is often connected with the plural of the subject, connects it with the preceding clause = *and falls*, on account of the singular which precedes. He does not then decide whether the concluding words form an adverbial clause = *by his strength, the poor;* or an independent clause = *the poor are in his power.*

Str. VI. Ver. 11. [Hupfeld: "Refrain with full meaning at the close of the lamentation, ground and motive of the action just described, and at the same time prelude to the following prayer."—C. A. B.]

Str. VII. Vers. 12 and 13. [Delitzsch: "In contrast with those who have no God, or only dead idols, the Psalmist calls upon his God, the living God, that He will do away with the appearance that He was not the Omniscient, self-conscious being. The names of God are heaped up. He is to lift up His hand in order to punish."—C. A.B.]

Str. VIII. Ver 14. [**Thou hast seen it.**—Perowne: "An energetic protest against the words immediately preceding, and also with a reference to the 'He will never see,' ver. 11, throwing back the words in the mouth of the wicked. There is a time coming he feels, when all this disorder will be set right. God is not the passive spectator of human affairs which these men deem Him."—C. A. B.]—**To take in thy hand**—Most interpreters suppose a writing upon the hand in order to call to remembrance. Some, following Sept., Syr., Symm., Jerome, of giving over to punishment, others following the Chald., of punishment itself as requiting with the hand [So A V.] Hupfeld finds here a reference to the energy and practical consequences of Divine knowledge, as a transition to action.

Str IX. Ver 15. [A. V., "*Seek out his wickedness till thou find none.*" Perowne: "When his wickedness is sought for, let it no more be found." Wordsworth: "Thou wilt exercise a searching inquiry into all human actions, and wilt make a full end of iniquity by utterly destroying every vestige of it." Riehm regards Jehovah as the subject, and the verb as imperative, as in the first member, and translates: "And the unrighteousness of the wicked mayest thou seek and not find it, the idea being that the wicked should be made so harmless that his wickedness should disappear without leaving any trace, so that God, when He seeks after it in order to punish it, may find it no more. God ever continues to seek out wickedness; but the Psalmist desires that it may be that He shall find nothing more to punish."—C. A. B.] Respecting the eternal sovereignty of Jehovah, ver. 16, compare Zech. xiv. 9; Dan. vii. 14; Rev. xi 15.—**Jehovah is king forever.**—[Alexander: "He is not dethroned, as His enemies imagine; He is still King, and will so remain in perpetuity and eternity, forever and ever."—C. A. B.]

Str. X. Ver. 17. [**Wilt prepare.**—Hupfeld: "Strengthen their heart; to make a firm, comforted heart, unwavering in its feelings (Pss. li. 12; lvii. 8; lxxviii. 37; cxii. 7), in contrast to a heart agitated, trembling, shaken in its attitude, inconstant, fluctuating between hope and fear, and other opposite feelings. Here God strengthens by hearing, or rather by faith, the inner confidence that the prayer will be heard."—C. A. B.]

Ver. 18. **Terrify** [A. V., "*oppress.*"]—The

* [THOMSON, in the *Land and the Book*, p. 314, alludes to these verses thus: "A thousand rascals, the living originals of this picture, are this day crouching and lying in wait all over the country to catch poor helpless travellers." And again, p 383: "It was somewhat novel to be riding gaily along this solitary shore with professed robbers, and these bushy ravines swarming with their comrades, prowling about like beasts of prey."—C. A. B.]

† [THOMSON, *Land and Book*, p. 445, thinks that David has the panther in view who "lies flat on his belly, and creeps almost insensibly toward the flock. His color is like the surrounding grass and stubble. He will thus manœuvre for hours, until finally within leaping distance, when he springs with one tremendous bound upon his terrified prey." This is likely in the mixture of metaphorics.—C. A. B.]

play upon words may be expressed in Latin: *ne terreat—homo e terra.* It may also be translated: defy (Sept., Jerome, Luth., Geier, Hengst.), or to be violent (Mich). The verb stands absolutely (Calv.) so that "they" (Kimchi) cannot be supplied. This translation: no longer will he (the wretched one) frighten man from the earth (Aben Ezra), is less appropriate; still less the very different rendering: they or he (the wicked man) will no more frighten the man (the miserable) from the land (Syr., Rosenm., De Wette). The earth is here not mentioned as the material from which the *enôsh* is made, but as the place of his abode, from which he rises in wickedness. Baur (in De Wette's Comm.) proposes to refer the first words of the last line as parenthesis to the oppressed = *he is it no longer,* to regard the last words, however, as parallel with the previous line, as a statement of the kind of Divine help = frightening the rabble from the land. Böttcher translates: Let not the weak flee terrified from the land. [Riehm: "*No longer will man inspire with fear from the earth.*" The Psalmist expresses the confidence at the close corresponding with the wish, Ps. ix. 19, "that it will result from God's judgment that no wicked man, or that no man will any more be terrible to others, but Jehovah alone in heaven." "This completely remedies the lamentation, ver. 2."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. The enemies of the pious are not only strong, crafty, unscrupulous, cruel, and eager to devise the ruin of their opponents, but they are likewise *without faith,* and *godless* even to the extent of *denying* that there is a God. But whilst they rage, scorn, and blaspheme, and in their pride wickedly disregard all Divine commands, and offend against all human order and rights; *God sees* how they act and how His servants suffer; and God reveals to them both the *power of his hand,* as the God who is *always* and *eternally King.*

2. On this very account the pious very properly *commit* themselves to God, and this *secures* them from despair. But the time, before Divine help appears, is often very long, and it is hard for him to *wait.* It is well for him if he then strengthens his hope and revives his trust in God, and arms himself for patience in suffering, by prayer.

3. In the *anguish* of external trouble and internal affliction the pious may, with propriety, urge God to hasten to their relief; but although the voice of their *lamentation* may resound, yet it must not contain a *complaint* against God, as if He improperly delayed, or as if He left the afflicted in continual danger *without reason,* or as if He had *purposely* shut His eyes and ears against their need and prayers. In the realization of their *weakness,* they must give themselves and their cause entirely into the hands of God.

HOMILETICAL AND PRACTICAL.

He who has nothing under him but the *earth* upon which he walks and stands, may indeed at times in wicked presumption be arrogant and *proud* as if there was no God; but he will ere long be *cast down* by the everlasting King, whom he *blasphemes* and *denies.*—Many *speak* about God, but *act* as if there were no God.—God sees *all* that takes place on earth, He *neglects* nothing, He *forgets* no one, but He will not have the *time,* the *place,* or the *form* of the revelation of His righteousness prescribed to Him.—We should *learn patience* by the *patience of God.*—With God there is indeed *delay,* but no *neglect.* —He who would see the *fulfilment* of his hopes, must not only *believe* that God is, and that He is a rewarder of those who seek Him; he must likewise *pray* to God and *wait* upon God.—As sure as God is *everlasting King,* so sure is the final and complete *ruin* of the ungodly, and the final and eternal *salvation* of the pious.—If God has taken anything into His hands we need not trouble ourselves with care; but we must at all times humble ourselves under His powerful hand, and lie in His hand of grace.

STARKE: God often hides His face from us, and postpones His help, only that we may pray more earnestly.—The more success the ungodly have in their heart's desire, the less they care for God.—Pride and haughtiness make the ungodly so unreasonable that they do not inquire after man or God, and they regard all wholesome reflection as folly.—The security and dissoluteness of man receive their support in not reflecting upon the judgments of God.—If an ungodly man believes in the word of God, he must likewise believe that his fall is near, that it will surely come. Since however he does not believe this, he must likewise regard the word of God as lies.—The ungodly make lies their refuge and hypocrisy their shelter; but the curse reaches them.—To deny Divine providence is to blaspheme against God.—When God begins to search after wickedness, then everything must come out; for God sees even into the most secret corners.—As long as the enemies of Christ are unable to cast Him down from His throne of glory, His Church will remain in spite of all the devils.

OSIANDER: Those who say that God does not take up the affairs of men, do as much as deny that there is a God, and blaspheme Him in the most cruel manner.—MENZEL: What makes the ungodly so secure in the world? 1) Their success and progress; 2) their great number and adherents; 3) their wicked heart, which despises God, and does not fear that He will punish their wickedness because He delays a little. Why are such complaints of the saints described to us? 1) That we may see how painful it is for the pious heart when God seems to give way to the wicked; 2) that we may likewise know the weakness of the saints; they have likewise flesh and blood, therefore they struggle wonderfully with their trials; 3) that we may learn that God can bear with such weakness if only faith is maintained.—FRANKE: The heart must first be brought into the school of the cross, if a word that treats of the cross, is to be relished by him, and give him strength and nourishment.—BAUMGARTEN: As long as a man regards God as his enemy, he wishes that there were no God.—Although some things are forgotten for a time, and no creature is troubled about them, yet God will in His time

inquire for them, and break the arm of the ungodly.—HERBERGER: Hell is behind the pride of the ungodly; heaven and eternal life are behind the sufferings of pious hearts.—To err is human, but to continue constantly in wickedness is devilish.—TAUBE: Pride and wrath are always brothers.—The severest conflict, but likewise the most brilliant victory in cross-bearing, is the believing appropriation of the power and grace of God to myself as an individual, and to my present circumstances.

[MATTH. HENRY: We stand afar off from God by our unbelief, and then we complain that God stands afar off from us.—Where there is a heart full of malice, there is commonly a mouth full of curses.—Let those that suffer by proud oppressors hope that God will in due time appear for them; for those that are abusive to them are abusive to God Almighty too.—BARNES: Pride is at the root of all the Atheism, theoretical or practical, on the earth; at the root of all the reluctance which there is to seek the favor of God; at the root, therefore, of the misery and wretchedness of the world. Men act *as if* they were not responsible to their Maker, and *as if* it were a settled point that He would never call them to account.—SPURGEON: To the tearful eye of the sufferer the Lord seemed to *stand* still, as if He calmly looked on and did not sympathize with His afflicted one. Nay more, the Lord appeared to be *afar* off, no longer "a very present help in trouble," but an inaccessible mountain, into which no man would be able to climb. The presence of God is the joy of His people, but any suspicion of His absence is distracting beyond measure.—The refiner is never far from the mouth of the furnace when his gold is in the fire, and the Son of God is always walking in the midst of the flames when His holy children are cast into them.—It is not the trouble, but the hiding of our Father's face, which cuts us to the quick. —A smiling face and a rod are not fit companions. God bares the back that the blow may be felt; for it is only *felt* affliction which can become *blest* affliction. If we were carried in the arms of God over every stream, where would be the trial, and where the experience, which trouble is meant to teach us?—The only place where God is not in the thoughts of the wicked. This is a damning accusation; for where the God of heaven is not, the Lord of hell is reigning and raging; and if God be not in our thoughts, our thoughts will bring us to perdition.—Ah! there is one enemy who will not be puffed at. Death will puff at the candle of his life, and blow it out, and the wicked boaster will find it grim work to brag in the tomb.—God shall hunt the sinner forever; so long as there is a grain of sin in him it shall be sought out and punished.—God permits tyrants to arise as thorn-hedges to protect His Church from the intrusion of hypocrites, and that He may teach His backsliding children by them, as Gideon did the men of Succoth with the brier of the wilderness; but He soon cuts up these Herods, like the thorns, and casts them into the fire."—SPURGEON'S TREASURY OF DAVID: THOS. WATSON: A spiritual prayer is an *humble* prayer.—The lower the heart descends, the higher the prayer ascends.—C. A. B.]

PSALM XI.

To the chief Musician, A Psalm of David.

1 In the LORD put I my trust:
How say ye to my soul,
Flee *as* a bird to your mountain?
2 For, lo, the wicked bend *their* bow,
They make ready their arrow upon the string,
That they may privily shoot at the upright in heart.
3 If the foundations be destroyed,
What can the righteous do?

4 The LORD *is* in his holy temple,
The LORD's throne *is* in heaven:
His eyes behold,
His eyelids try, the children of men.
5 The LORD trieth the righteous:
But the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares,
Fire and brimstone, and a horrible tempest: *this shall be* the portion of their cup.
7 For the righteous LORD loveth righteousness;
His countenance doth behold the upright.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The firm trust in God whilst the foundations of the State and social order are shaking, the manly rejection of the counsel of discouraged friends who advise to flee from the threatening danger, the cheerful confidence in sure help through the judicial government of God, correspond so well with the character of David, that there is no reason to doubt the correctness of the title, whether we think of the earlier period of the persecution by Saul (Ewald), or of the battles of David with the Philistines, with a reference to 2 Sam. xxi. 17 (Hitzig), or on account of ver. 3, of the rebellion of Absalom (Maurer, Delitzsch). The vigorous brevity, and the fresh, lively movement of the language do not agree at all with the supposition that this is a Psalm of lamentation, composed by Hezekiah at the time of the siege of Sennacherib.*

Str. I. Ver. 1.—**With Jehovah have I refuge.** [A. V. "*In the Lord do I put my trust.*" Hupf.: "With Jehovah have I taken or found refuge." So Perowne: "I need no other refuge: how *can* ye say to me, *etc.;* my feet are on the true Rock, why should I look elsewhere for safety? This is the full force of the expression. There is, moreover, a force in the perfect, 'I *have* found.' It is an exclamation of joyful confidence in the thought that he *has* such a refuge, and is not yet to *seek* it. The advice here given, and which he repels, is that of timid and desponding friends, who would persuade him that all is lost, and that the highest wisdom is to yield to circumstances, and to seek safety not in resistance but in flight. But in fact the voice which thus speaks is the voice of the natural heart, of the selfish, and therefore short-sighted and cowardly instinct, which always asks first, not, what is right? but, what is safe? The advice may be well meant, but it is unworthy (comp. iii. 3; iv. 8). This is the victory that overcometh the world, even our faith. But it is often a sorer trial for faith to have to withstand the pleadings of well meaning friends than to arm itself against open enemies."—C. A. B.]

Flee.—Hupf. advocates the plural which includes those who are in similar circumstances and danger, in opposition to the interpreters who, with the Jewish critics, adopt the singular reading. The **bird** is used as a figure of the pursued, 1 Sam. xxvi. 20: Lam. iii. 52; it is here a collective, and either as a vocative in apposition, or as a comparison. [Ewald regards this expression as a proverb in use among the Jews, not found elsewhere it is true, but yet natural as a figure of speech in those times. So Hupfeld: —**To your mountain.**—De Wette: "A figure taken from birds, which, when hunted upon the plain, flee back speedily to the wooded mountains; but it is likewise a proper idea. The mountains of Palestine being rich in caves afforded safe places of refuge from enemies who held possession of the plains. Thus Mattathias and his sons fled to the mountain, 1 Mac. ii. 28." So also David in his flight from Saul.*—C. A. B.]

Ver. 2. The **see**, [A. V., "*Lo*"], and the statements of ver. 3 do not allow us to regard these words as an explanation of the poet (Calv.) It makes no difference in this respect whether we begin ver. 3 with "for" or "if." The hypothetical interpretation has nothing to do with the contents of the clause, but only with its structure. [There is a change of tense which is lost in the A. V., which is very dramatic, vid., Hupf. and Alexander *in loco.* Hupf.: "They span the bow, they have adjusted their arrow to the string." Alexander translates they "*have fixed*" their arrow. The English "make ready" is too vague. —**Privily,** more properly "*in darkness,*" in the dark, in secret, treacherously.—C. A. B.]

Ver. 3. The **foundations** here are not persons (Gesenius, Hitzig) as Is. iii. 1; xix. 10; Gal. ii. 9, but the laws and ordinances of public justice, 1 Sam. ii. 8; Ps. lxxv. 3; lxxxii. 5; Ez. xxx. 4. Calv. *et al.*, following the Sept., Vulg. Aquil., Symm. translate: What has he done? namely, wrong; wherewith has he done wrong? The perfect, however, does not force us to this; but it prevents the usual interpretation: What shall he do? namely, otherwise than flee. The perfect in interrogative clauses is often used in the sense of the Latin subjunctive=what could he do? (Seb. Schmidt, Hupf., Delitzsch), or it expresses the result of experience (Ewald, *et al.*) [The Anglican prayer book translates: "For the foundations will be cast down, and what has the righteous done?" So Alexander. Hupf.: Whilst he grants the possibility of the above, yet translates: "For the pillars are destroyed; the righteous—what has he done (accomplished)" that is "what has he done, accomplished according to his previous experience?" And thus he states his agreement with Ewald and Böttcher (*N. Æhrenl.*, who compares with συνήρακεν, Xen., Cyrop., iv. 2, 26). This seems to be the better view.—C. A. B.]

Str. II. Ver. 4. **Jehovah in his holy palace,** *etc.*—[A. V., "*temple.*" Delitzsch: "Above the earth are the heavens, and in the heavens is Jehovah's throne, the King of kings. And this heavenly temple, this palace, is the place from whence all earthly things are finally decided, Hab. ii. 20; Mic. i. 2. For the royal throne there is also the judgment seat above the earth, Ps. ix. 7; ciii. 19. Jehovah, who is seated there, is the all-seeing and the all-knowing. חָזָה = *cernere*, of a penetrating glance.

* [This Psalm may have been composed at that critical period mentioned, 1 Sam. xxix.-xxxi., and 2 Sam. i.-iii. David lost the confidence of the Philistines, was in trouble with his own men, 1 Sam. xxx. 6, 22-24; 2 Sam. iii. 39, and all the religious as well as the political institutions of Israel were disturbed and in danger of dissolution.—C. A. B.]

* ["*Your*" is significant; it refers to the well-known mountain stronghold, the familiar hiding places of David and his friends; some such one as the cave of Engedi, 1 Sam. xxiv., or the hill Hachilah, xxvi. 1. This Psalm was composed when these remembrances were fresh in the minds of David and his adherents.—C. A. B.]

בָּחַן = trying metals by fire, of a searching glance into the innermost nature of things. The eyelashes are mentioned designedly. When we consider and investigate sharply, the eyelids approach one another in order that the glance may become more single, direct, and like a flash penetrating through the object."—C. A. B.]*

Ver. 6. **Rain.**—Hupfeld holds fast strongly to the optative, and makes "fire and brimstone as nets" depend upon "He makes to rain." According to Delitzsch the future in the jussive form states a fact of the future resulting with necessity from facts of the present. "Rain" denotes the *abundance* in which the means of punishment descend. If the accents and pointing are not altered in order to find stated something corresponding to fire and brimstone, e. g. *coals* (Ewald, Olsh., now also Böttcher), or *ashes* (Hitzig), then this means of punishment consists either of masses (Böttcher previously), lumps in general, pieces (Aben Ezra, Geier, Mich.) or *slings* which most interpreters regard as figurative of lightning; others, following Calvin, as a means of holding them fast in order that they may not escape the punishment.

The **fiery wind**" [A. V., "*Horrible tempest*"] is the hot east wind, Arab. *samûm* = the poisonous. Hupf. does not consider that the meaning *fire* has been proved, but rather that of *rage*, and translates: *Blast of wrath.* So likewise Hengst.† [Wordsworth: "The Psalmist refers to the destruction of Sodom and Gomorrah as a prophetic emblem of what awaits the ungodly; and he anticipates the language of St. Jude concerning those cities "as set forth for an example suffering the vengeance of eternal fire" (Jude 7). And he anticipates the imagery of the Apocalypse xix. 20; xxi. 8." —**Portion of their cup.**—Alexander: "something measured out for them to drink, according to the frequent Scriptural representation, both of God's wrath and favor as a draught or as the cup containing it. Comp. Ps. xvi. 5; Matth. xx. 22, 23; xxvi. 39. The meaning of the whole verse is that notwithstanding the present security of the ungodly, they shall sooner or later be abundantly visited with every variety of destructive judgment."—C. A. B.]

Ver. 7. **Righteous acts** [A. V., "*righteousness*"], literally, "*righteousnesses*," that is, acts of righteousness.—**The upright shall behold His face.**—The adjective in the singular is collective as subst., hence the plural of the predicate. The suffix* is in a poetical, solemn form of the singular (Ewald, Olsh.) and is not necessarily plural of majesty, or an inexactness (Hupf.). Since the face is elsewhere only the object, and not the subject of seeing, the translation which is certainly possible here, "his countenance doth behold the upright." (Isaki, Kimchi, Geier, Mich., Hengst. [A. V.]) is not to be recommended, although in the other clauses God is the subject, and the plural forms in the suffix and verbs are very well explained whilst the object remains in the singular. Luther, *et al.*, following most of the ancient translations, regard this as abstract=*uprightness.* [Almost all recent commentators adopt the rendering of the author. Thus Hupfeld: "'To behold God's face' is figurative of the highest favor with God and blessedness, as Ps. xvii. 15, like sitting and standing before the face of God, Ps. xli. 12; cxl. 13; Job xxxiii. 26, *etc.;* borrowed from the privilege of oriental magnates to appear before the king, and be favored with the constant sight of majesty, and so transferred to the relation of the pious to God, who alone are worthy of this sight, and are capable of it, so far as only the pure can bear the sight of the Holy One; but sin excludes from the privilege; comp. the promise, Matth. v. 8, that 'the pure in heart shall see God,' and the corresponding figure of spiritual reception in the house of God, which only the pious have, Ps. v. 5; xv. 1."—C. A. B.]*

DOCTRINAL AND ETHICAL.

1. Those are not *true friends* who, in dangerous times, put the duty of self-preservation before that of duty to the community, and then when the foundations of the State are rooted up, and the pillars of social order begin to shake, advise to *flight* instead of to the conflict which should be waged in the *name of God*, and with the assurance of *Divine assistance.* Indeed every *courageous* man and brave warrior rejects such imputations as cowardly and shameful; how much

* [Delitzsch: "Thus men are manifest to the All-searching eye, the all-trying glance of Jehovah: righteous and unrighteous. He trieth the righteous, that is, He recognizes in the depths of their souls their righteous nature, which stands the test (Ps. xvii. 3; Job xxiii. 10) so that He protects them with love as the righteous cling to Him in love; but the wicked and he who uses violence against the weak, His soul hates, and He hates them with all the energy of His holy being. The more intense this hate is, the more fearful will the punishment be which He sends down upon them."—C. A. B.]

† [There is here probably a reference to the *Sirocco* of the Holy Land thus described by Thomson. "The air becomes loaded with fine dust, which it whirls in rainless clouds hither and thither at its own wild will; it rushes down every gorge, bowing and breaking the trees, and tugging at each individual leaf; it growls around the houses, romps and runs riot with your clothes."—"The eyes inflame, the lips blister, and the moisture of the body evaporates, under the ceaseless application of this persecuting wind; you become languid nervous, irritable, and despairing." *Vid.*, still further Thomson, Land and the Book, pp. 295 and 537.—C. A. B.]

* [Delitzsch: "To behold God's face is in itself impossible for mortal man without dying. But when God graciously allows Himself to be seen, He makes it possible for the creature to look upon Him. This enjoyment of the Divine face when it is softened in love, is the highest honor which God's grace can bestow upon man, it is the blessing of the upright, cxl. 13. We cannot say that this means beholding His face in the world to come, or that it is exclusively in this world. The future עוֹלָם is lost to the Old Testament idea in the night of *sheol.* But faith breaks through this night, and consoles itself with a future beholding of God, Job xix. 26. The New Testament redemption has realized this postulate of faith in that the Redeemer has broken through the night of the realm of the dead, raised up with Himself the pious of the Old Testament, and transported them into the sphere of the Divine love which is revealed in heaven.' Perowne: "Thus Faith kindles into hope. Not only does David make Jehovah his refuge in calamity, but he can rejoice in the thought that he shall behold the face of God,—behold now the light of His countenance even in the midst of gloom and darkness. Did his hope reach beyond this, and are we to suppose that here he looks forward to seeing God in the resurrection? We cannot tell. But see xvi. 11; xvii. 15. To us, however, his words may be the expression of a 'hope full of immortality.' 'We know that our light affliction worketh out for us a far more exceeding and eternal weight of glory.' 'We know that when He shall appear . . . we shall see Him as He is.' We can take this Psalm likewise to ourselves, and think upon 'seeing God in the face of Jesus Christ.'"—C. A. B.]

more the Sovereign, who is *called* of God, and who *trusts* in God?

2. That God is *enthroned in heaven* does not prevent His government on earth, but rather is presupposed as well for His government of the *world* in general as for His *special* dealings with individuals, and therefore it is the foundation of the believer's *confidence* that even in the worst times, he will receive seasonable help from the Lord.

3. It is not stated here how a man is justified, but how it *fares* with the righteous. He may indeed on earth fall into the greatest dangers and needs, and be surrounded by timid, unsafe, and false friends, and be oppressed by mighty, crafty, and merciless enemies; but God *does not forsake* those who trust in Him with living faith. He *tries* them, it is true, as a discerner of hearts, but the upright, whom He has found faithful, He causes to experience His *love*, and *helps* them out of all their needs.

HOMILETICAL AND PRACTICAL.

He who has *faith* does not *flee*.—The King of heaven is not only an *almighty* but likewise an *omniscient* God and the *just Rewarder*.—Where even the strength of the righteous fails, the arm of Him who is enthroned in the heavens helps.—The *rulers* of the earth have likewise to reflect that they have a *Lord* in heaven.—The *wicked* have to reckon upon no *lasting* success; it only remains for them to *wait* for the terrible *judgments* of God whilst the *righteous* may hope in the *assistance* of God and at last will *behold His countenance*.—In times of danger we must not hearken to the advice of weak and cowardly men, but trust in the *word* and *assistance of God*. Not to flee *from* God but *to* God brings deliverance, salvation and peace.

Calvin: Although all alike confess that the world is ruled by God, yet there are but few, when a sad complication of affairs surrounds them with darkness, who have this conviction confirmed in the innermost part of their souls.

Starke: Whenever any one turns to fearing God, there are ever wicked decoy birds which think to prevent him.—No hunter can pursue the game more hotly than the ungodly are greedy for the ruin of the pious.—It is well for those who are well-grounded, especially at this last time, when the ground is not destroyed, yet is made to shake in many ways and when so many fundamental truths are contested. There are two ways in which God is present; one in which He fills heaven and earth, the other when He is present in the word and sacrament, yes, in the hearts of believers.—The omnipresence and omniscience of God are a very strong consolation to the believer when oppressed.—There is a difference between the cross of the pious and the punishment of the ungodly, the former are preserved by suffering, the latter are entirely destroyed.—He who loves God and will be loved by God must love righteousness.—Speak what is right, maintain the right and deviate not a finger breadth from righteousness and the Lord will be favorable to you.

Osiander: Although we do not in all ways serve the law of God after the flesh, yet we should do it with our souls and have pleasure therein after the inner man (Rom. vii. 22) in order that God may not be hostile to us.—Selnekker: The favor of God and the favor of wicked men are wider apart than heaven and earth.—Moller: What comforts and encourages the pious, fills the ungodly with fear and terror.—Arndt: The reward of the pious is the love of God, yea God Himself.—Herberger: The more defiant the ungodly are in favorable times, the more dejected and discouraged they are in misfortune.—Rieger: It is well for those, to whom all in God is so dear, that they can gain for themselves a basis of good hope from His holiness, His power, His omniscience, and His zeal against wickedness.—Stiller: Sighs ascend and consolation descends.—Guenther: There are two kinds of enemies, the open and the secret; the former persecute us, the latter give us the so-called good advice.—Diedrich: Make no peace with the world until after a decisive victory, and let your daily confession be this only: I trust in the Lord.

[Matth. Henry: The confidence and comfort which the saints have in God, when all the hopes and joys in the creature fail them, is a riddle to a carnal world, and is ridiculed accordingly.—Good people would be undone if they had not a God to go to, a God to trust to, and a future bliss to hope for.—In singing this Psalm we must encourage and engage ourselves to trust in God at all times, must depend upon Him to protect our innocency, and make us happy; must dread His frown as worse than death, and desire His favor as better than life.—Barnes: The wicked have everything to fear; the righteous, nothing. The one is never safe; the other, always. The one will be delivered out of all his troubles; the end of the other can only be ruin.—Spurgeon: When prayer engages God on our side, and when faith secures the fulfilment of the promise, what cause can there be for flight, however cruel and mighty our enemies?—Is it suggested to us that there are ways of avoiding the cross, and shunning the reproach of Christ? Let us not hearken to the voice of the charmer, but seek an increase of faith, that we may wrestle with principalities and powers and follow the Lord fully, going without the camp, bearing His reproach. Mammon, the flesh, the devil, will all whisper in our ear "Flee as a bird to your mountain," but let us come forth and defy them all. "Resist the devil and he will flee from you."—The advice of cowardice and the jeer of insolence, both answered by faith. Lesson—Attempt no other answer.—If all earthly things fail, and the very State fall to pieces, what can we do? We can suffer joyfully, hope cheerfully, wait patiently, pray earnestly, believe confidently, and triumph finally.—C. A. B.]

PSALM XII.

To the chief Musician upon Sheminith, A Psalm of David.

1 Help, LORD; for the godly man ceaseth;
For the faithful fail from among the children of men.
2 They speak vanity every one with his neighbour:
With flattering lips *and* with a double heart do they speak.

3 The LORD shall cut off all flattering lips,
And the tongue that speaketh proud things:
4 Who have said, With our tongue will we prevail;
Our lips *are* our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy,
Now will I arise, saith the LORD;
I will set *him* in safety *from him that* puffeth at him.
6 The words of the LORD *are* pure words:
As silver tried in a furnace of earth,
Purified seven times.

7 Thou shalt keep them, O LORD,
Thou shalt preserve them from this generation for ever.
8 The wicked walk on every side,
When the vilest men are exalted.

EXEGETICAL AND CRITICAL.

ITS CHARACTER.—A prayer of David (ver. 1 *a*) under the impression of the decrease of piety and faithfulness in the world (ver. 1 *b*), and the increase of shameless and careless deceitfulness (vers. 2-4). In moral indignation against this, he calls upon God (ver. 3), receives a promise of Divine help for those who request it (ver. 5); he shows plainly the reliability of the promise of Jehovah (ver. 6), and expresses confidence in His protection (ver. 7), once more referring to the present condition of corruption (ver. 8) The Divine promise does not appear in the form of a citation of a prophetical word already given (Ewald), nor as a mere poetical dress (Hupf.), but as a true prophetical revelation. Even Hitzig refers not only to the holy lot which David took with him in war (2 Sam. v. 19, 24); but he brings to mind the prophetical character of David (Acts ii. 30), and regards him "as competent to perceive a Divine word on the mirror of his soul which had been purified and unburdened by prayer."* There is no reason for transposing the two last verses in order not to conclude with a crying discord (Hupf.). "The psalm is a ring and that oracle is its jewel" (Delitzsch).

Str. I. Ver. 1. **Help.**—[Perowne: "'*save*' is more emphatic, because no object is expressed, *vid.* Ps. cxvi. 1, where in like manner the verb 'I love' stands without its object."—C. A. B.] —**Disappear.**—[A. V.: "*ceaseth.*" Barnes: "Their conduct was such that their influence failed or was lost to the community."—C.A.B.]—**Faithful.**—The "Amen people," according to Luther's gloss. From the position of the predicate, before, in the plural, we would expect the persons to be mentioned, which also the parallel clause favors, as Psalm xxxi. 23. The double reason of the prayer does not force us to regard the plural as abstract = faithfulness (Sept. ἀλήθειαι), or "faith" (Syr.), which indeed is in itself possible.

Ver. 2. **Lies** [A. V.: "*vanity*"].—This is not to be referred merely to false, unprofitable doctrines (Cocc., Schmidt, *et al.*).—**Double heart.**—[Alexander: "By a double heart we are probably to understand, not mere dissimulation or hypocrisy, but inconsistency and instability of temper, which leads men to entertain opposite feelings towards the same object. Comp. the description of the double-minded 'man' in Jas. i. 8."—C. A. B.]

Str. II. Vers. 3, 4. [Perowne: "The burning

* [Delitzsch: "The true Church of Jehovah was then as ever a Church of confessors and martyrs, and the sighing after the future of Jehovah was then no less deep than now the 'come Lord Jesus.'"—C. A. B.]

of righteous indignation uttering itself in a fervent prayer for the uprooting of the whole kingdom of lies."—"The men here described are evidently men occupying a high position, smooth and supple courtiers, perfect in the art of dissembling, yet glorying in their power of saying what they list, however atrocious the falsehood or the calumny."—C. A. B.]

Ver. 4. **With regard to our tongues we show strength.**—Hupf. translates: We are masters of our tongues; [A. V: "*with our tongues will we prevail*"]; on the other hand Ewald and Olsh. with Geier *et al*: we are confederates of our own tongues: Hitzig: we strengthen our tongues.—**Our lips are our own.**-[Wordsworth: "the wicked say (or rather are with us, on our side), (comp. 2 Kings vi. 16; Ps. xlvi. 7). They rely on their lips, their smooth, flattering speeches fitted to deceive; on their proud and haughty words, able to overcome. This (they say) is our artillery, with it we are invincible."—C. A. B.]

Str. III. Ver. 5. **I will set him in safety who panteth after it.**—*Eum qui inhiat illi sc. saluti* (Maurer, similarly Ewald, Olsh., Hengst., Delitzsch [Alexander]. Comp. Hab. ii. 3, where panting for an end is described with a similar expression. The translation of Geier, Rosenm., *et al.*, "against whom they puff" [A. V., "*from him that puffeth at him*"], has against it the construction with ל. The translation adopted by Mich. and Hupf.=in order that he may recover breath=refresh himself, causes us to miss the object of the verb. [The translation of A. V. *et al.* is to be preferred. Barnes: "By this construction, also, the connection with the main statement will be best preserved—that the inquiry referred to in the Psalm was done by *words*, by the breath of the mouth—thus indicating that by a *word* or *breath* they could destroy them."—C. A. B.]

Ver. 6. **Work-shop.**—Since the etymology allows this translation of the obscure Hebrew word, and the additional words "in the earth" are best suited with this, because pure silver flows down out of the ore heaped up in the furnace, Delitzsch prefers this rendering, following Cocc., Mich., Gesenius, Olsh. It may, however, be translated "melting vessel," that is, crucible or oven; but the earth must then mean either, in an oven belonging to the earth=enclosed with earth (Chald., Maur., De Wette, Hupf. [A. V.], which is against the usage of melting houses, or if it is only an indication of its place it is superfluous; or it must be connected with the participle=purified on account of the earth, that is from its earthly ingredients (Rosenm., Ewald *et al.*). Against this is the fact that ארץ does not mean the earth as *material*. The **seven times** is regarded by most interpreters as a holy number, by Saadia *et al.* as a round number. Following the Jewish interpreters (who, however, think of the sovereign of the land, among whom Vatab. understands God, *vid.* Hupf.), Hengst. and Lengerke translate: "silver of a prince of the land," whilst they regard it as a secondary form of בעל. Hitzig now translates: melted into the bar in the crucible. He regards רין־ארץ, Ps. lxviii. 30. Böttcher would read לְאֹרֶן=to the lustre of white =to the pure bright mass.

Str. IV. Ver. 7. **This generation.**—[Perowne: "Spoken of those who not only live in the same age, but are pervaded by the spirit of that age. So Isa. liii. 8. Here the world as opposed to the Church."—C. A. B.]

Ver. 8. **If the wicked walk about on every side in accordance with the increase of vileness among the children of men.**—Some, as Grot., Rosenm., Umbreit, following Symm. and Jerome, regard כְּ as a particle of time [so A. V., "*when the vilest men are exalted*"], yet so, that they unite the statement of the reason with that of the point of time. But it is better to regard it as a comparison, because it then expresses a corrective and comforting judgment respecting the previous clause (Hupf.). Hitzig unites the letters to other words and gets the meaning, "Unhappy destiny for the world of man!" In the Chald. and Rabbin. מַזָּל means fate, yet in the plural properly *signa zodiaci;* therefore Hitzig is inclined to think partly of some idiom of common life, partly refers to Judges v. 20, where the stars actively interfere with human affairs. Formerly he translated: if they rise, a terror to the children of men. In a similar way Gesenius Thesaurus. On the other hand G. Baur prefers the translation of Hengst.: lowliness is for men as sovereignty, which is thus improved by Lengerke: humiliation is to the children of men as exaltation; which should mean: they will not long carry it on—pride comes before a fall. Umbreit translates: The wicked walk round about, when the shame of the children of men rises. [Wordsworth translates thus: Thou shalt keep them, O Lord, Thou shalt guard him from this generation forever, although the wicked walk on every side because vileness is exalted among the children of men. The Psalmist foretells two things: that ungodliness will overflow, even unto the end; and that the righteous will be preserved from the flood of iniquity. And thus he prepares the way for the declaration of the Lord Himself in the Gospel concerning the latter days (Matt. xxiv. 12, 13."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. Those are *bad times* when the number of the friends of God and of the faithful decreases, and the number of the double-tongued, deceitful and false increases in the land. The pious in this case have much to *suffer* internally and externally, yet they must not only suffer and endure and not make much complaint, still less fear, but they must *testify* against the mischief and its causes, and constantly *implore* the help of God.

2. The ungodly *sin* not only with their tongues, but also in acts by which the members of the Church of God are oppressed and threatened. But in spite of their vain glory and great boasting they are not in the position to carry out their wicked devices. They accomplish nothing by their hypocrisy and flattery, and do not attain their end any more by their threats than by their deceitful enticements, or indeed

by their slander. God *watches* over His people and *protects* those who sigh after Him.

8. In times of trouble God *comforts* the afflicted by His *holy word*, and awakens in the Church itself *voices* which *testify* to the truth of the Divine promises, and to the reliability of the hope of salvation which is based upon them.

HOMILETICAL AND PRACTICAL.

The world *attacks* the congregation of the Lord but God *defends* it.—It is not promised to the pious that they shall live *without opposition;* but that God will *preserve* them from the wicked generation and *save* them.—The growth of the congregation is at times *interrupted*, but it cannot be *destroyed;* for the Lord is its help and its *salvation.*—In the days of their *affliction* the pious have still, 1) the consolation of *prayer;* 2) the promise of the *word of God;* 3) the refreshment of the *communion of saints.*—God answers the *supplication* of His people; will not the people respond to the *promises* of the word of God?—The wicked man goes about for a *short* time, until he is cast down by the hand of God from his *imaginary* height. The same hand of God raises the pious from the *depths* of *temporal* need to the loftiness of *eternal salvation.*—The demeanor of the wicked corresponds with the *vileness* of corrupt human nature; the conduct of the pious expresses the *nobility* of the children of God.

Luther: Only he who is true to God, is true to men; but faith and the grace of God are necessary to both.—Calvin: God offers in His word only that which He will fulfill in deed.—Starke: If believers have diminished already in the time of David, how much more now with us, who are near the last days, when little faith and love is to be found.—If believers are few, then see to it that thou art found in the little band (Luke xii. 32).—Ye men, watch over your tongue and your heart, that the former may speak the truth, the latter be without guile. To speak unprofitable things is an impure fruit of a bad heart. So long as we are not humbled under God and bowed down in heart, so long we are exposed to the judgment of being rooted out.—The sigh of the miserable awakens the vengeance of God: therefore trouble them not, else their sighs will make you anxious.—The greater our need, the nearer God.—The greater the fire, the nobler the trial.—False doctrine is neither gold nor silver, but only scum.—As long as we are in the world, we are obliged to be among the wicked, only we have to pray, that we may be delivered from their wickedness.—Osiander: The pious are sown scantily, but tares grow of themselves.—Menzel: Tyranny is indeed hard; but false doctrine is much harder; for tyranny kills the body, but false doctrine the soul.—Frisch: Hold to the few believers that are left; but take to heart the universal corruption and lament over it to the Lord.—Herberger: Help, Lord! That is short, but a good prayer.—All saints must believe, and only believers are saints before God.—Umbreit: Nothing hurts believers more than the lack of truthfulness and uprightness in the world.—Stiller: We need not fight with human strength; our only weapon is the word of God.—Diedrich: God's people increase but slowly, and ever under the cross.

[Matth. Henry: There is a time fixed for the rescue of oppressed innocency, that time will come, and we may be sure it is of all others the fittest time.—In singing this Psalm and praying over it, we must bewail the general corruption of manners; thank God that things are not worse than they are, but pray and hope that they will be better in God's due time.—Barnes: The fall of a professor of religion into sin is a greater loss to the Church than his death would be. There is usually a greater degree of recklessness among men in regard to their speech than in regard to their *conduct;* and many a man who would shrink from doing another wrong by an act of dishonesty in business, may be utterly reckless as to doing him wrong by an unkind remark. — Spurgeon: "*Help, Lord!*" A short, but sweet, suggestive, seasonable, and serviceable prayer; a kind of angel's sword, to be turned every way, and to be used on all occasions.—As small ships can sail into harbors which larger vessels, drawing more water, cannot enter, so our brief cries and short petitions may trade with heaven when our soul is wind-bound, and business-bound, as to longer exercises of devotion, and when the stream of grace seems at too low an ebb to float a more laborious supplication.—Jesus feels with His people, and their smarts are mighty orators with Him. By-and-by, however, *they* begin to sigh and express their misery, and then relief comes post-haste.—C. A. B.]

PSALM XIII.

To the chief Musician, A Psalm of David.

1 How long wilt thou forget me, O Lord? forever?
How long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul?
Having sorrow in my heart daily?
How long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God:
Lighten mine eyes, lest I sleep the *sleep of* death;
4 Lest mine enemy say, I have prevailed against him;
And those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy;
My heart shall rejoice in thy salvation.
6 I will sing unto the LORD, because he hath dealt bountifully with me.

EXEGETICAL AND CRITICAL.

ITS CHARACTER. The Psalm begins with a strophe of five lines, a lamentation from a sighing breast, in which hope is in severe conflict with despair; then follows a strophe of four lines of urgent prayer; from which breaks forth in a strophe of three lines, faith in the Divine grace, with expressions of joyous personal participation therein. It is all expressed in language so true to life, and with the freshness of experience, that it is entirely inadmissible to regard as its subject the people of Israel oppressed by foreign nations (Rabbin., Rosenm., De Wette) or the suffering Christ. David can only apply as a type, so far as his experience is applied to the God-fearing sufferer and Christian martyr. [Perowne: "The rapid transition of feeling from a depth of misery bordering on despair, to hope, and even joy, is very remarkable." Hitzig refers this Psalm to the time of Saul's persecution of David. Delitzsch likewise inclines to this opinion.—C. A. B.]

Str. I. Ver. 1. **How long—forever.**—The meeting together of the question, and the lamentation, in apparent conflict, in the words which begin and close the clause, is found likewise, Ps. lxxiv. 10; lxxix. 5; lxxxix. 46. Thus it cannot be merely an accidental want of exactness in the expression, nor can it be set aside by interpreting "forever" by "entirely" (Aquil., Rosenm.), which the language does not permit, but it is to be explained from the conflict in the Psalmist's own feelings (Calv., Hengst., Hupf., Delitzsch), which Luther (although he incorrectly translates "entirely," "fully") very properly describes as "an anguish of spirit which feels that it has to do with a God alienated, hostile, implacable, inexorable, whose wrath is eternal, where hope itself despairs, and yet despair hopes; and all that lives is the 'groaning that cannot be uttered,' wherewith the Holy Spirit maketh intercession for us brooding over the waters shrouded in darkness." [The punctuation of the A. V., "*How long wilt thou forget me? forever?*" is incorrect. Perowne: "It is *natural* for a perturbed and doubting heart thus to express itself in a confused and almost contradictory manner."—"Well must David have understood what this was, when, hunted by Saul, he knew not where to betake himself; at one time seeking refuge among the Moabites, at another in the wilderness of Ziph; now an outlaw hiding himself in the cave of Adullam, and anon a captain in the service of the king of the Philistines; and amid all his projects, haunted by the mournful conviction 'I shall now one day perish by the hand of Saul.'"—C. A. B.]

Ver. 2. **Daily.**—[Barnes: "Every day; constantly. That is, there was no intermission to his troubles. The sorrow in his heart seems to have been not merely that which was caused by trouble from without, but also that which sprang from the painful necessity of attempting to form plans for his own relief—plans which seemed to be in vain."*—C. A. B.]

Str. II. Ver. 3. **Make mine eyes clear.**—[A. V., "*lighten mine eyes*"] does not mean: illuminate mine eyes = my face; namely: with the light of Thy countenance (Geier, and most interpreters), but states the consequences and the work of the Divine glance of grace, namely: the strengthening of the vitality, whose mirror is the clear and cheerful eye, 1 Sam. xiv. 27, 29. Their dimness shows the exhaustion of vitality, Ps. vi. 7; Lam. v. 17. It is true Ps. xix. 8 speaks of enlightening the eyes by the Spirit and the word of God (Chald., Cocc., *et al.*), but this is not referred to here, where it has to do with enlightening with the light of life, as Job xxxiii. 30; Ps. xxxviii. 10; Prov. xxix. 13. [Delitzsch: "The enlightening light to which הָאִיר refers, is the love-light of the Divine countenance, Ps. xxxi. 16. Light, love, and life, are related ideas in the Scriptures. He upon whom God looks in love, remains alive, he who is permeated with new vitality, obtains not to sleep the sleep of death."—C. A. B.] The kind of sleep is indicated by the accusative. [A. V.: *the sleep of death.*] The ancient translations on the other hand have erroneously taken it as if death is not figuratively represented as sleep, but as a condition, to which, or into which, sleep might lead.†

[Ver. 4. **When I am moved.**—Barnes:

* [Hupfeld translates: "*All day long.*" Delitzsch translates, "during the day," and contrasts with the night employed in making his plans, which during the day prove of no avail, and thus he continues in trouble day after day.—C. A. B.]

† [Perowne: "Such is the fearfulness of the spiritual conflict, that it seems as if death only could be the end. He knew this who said, 'My soul is exceeding sorrowful even unto death.'"—Barnes: "Death is often compared to sleep.—It is only, however, in connection with Christianity, that the idea has been fully carried out by the doctrine of the resurrection; for as we lie down at night with the hope of awaking to the pursuits and enjoyments of a new day, so the Christian lies down in death, with the hope of awaking in the morning of the resurrection to the pursuits and enjoyments of a new and eternal day."—C. A. B.]

"Moved from my steadfastness or firmness; when I am overcome. Hitherto he had been able to hold out against them, now he began to despair, and to fear that they would accomplish their object by overcoming and subduing him. His ground of apprehension and of appeal was, that by his being vanquished the cause in which he was engaged would suffer, and that the enemies of religion would triumph."—C. A. B.]

[*Str.* III. Vers. 5 and 6. Tholuck: "Whilst the thunder and lightning are still raging around him, David sings his song of praise, as Luther also says, 'While Satan rages and roars about him, he meanwhile sings quietly his little Psalm.'" The Septuagint has an additional clause, followed by the Vulgate and the English prayer book: "Yea, I will praise the name of the Lord Most High." It is not found in any Hebrew *MSS.*—C. A. B.]

DOCTRINAL AND ETHICAL.

1. It is true that God does not forget *anyone*, yet it may be that to the human spirit it appears as if he were *forgotten* by God, and that the Holy One had *veiled* His countenance from him. Then he feels at once that he is *forsaken* by God, and that he is *weak* with reference to his enemies. Whatever resolves he may make, he will not escape from his troubles. He fears the *disfavor* of God, and at the same time is anxious for his own *life*, and on account of his enemies *shouts of victory*.

2. Even a *pious* man may fall into such a state of *anxiety* of soul, especially if he is mindful of his *sins* whilst enduring these earthly troubles; if he experiences the *nearness* of Divine punishment in the dangers which threaten him; if he feels in his trials the hand of the *righteous* God chastising him; and if he recognizes his transgressions against Divine commands in the hindrances to his communion with God.

3. Yet, as long as the heart of man still retains *faith in the Divine grace*, *despair* does not gain the supremacy over his troubled soul. *Fear* may struggle for a long time with *hope*, as to whether this grace may still be referred to *his own* person, and glorify itself by it; but if such a man still earnestly *prays*, and can earnestly call upon the Divine grace, he will likewise learn again to firmly *trust* in that grace which *alone* affords help in dangers of body and necessities of soul: and fear is changed into *assurance* of salvation, just as lamentation into the praise of God. *Mala enim, quæ nos hic premunt, ad Christum ire compellunt* (Gregory).

HOMILETICAL AND PRACTICAL.

Man may be in great *need* on earth, so that he no longer knows how to *advise* or *help* himself; but so long as he can *pray*, he is not lost. —Trouble of *heart* transcends *bodily* need; but the greatest trouble arises from *anguish* of *soul* on account of the wrath of God.—It is well for those who, although in the greatest anxiety, are driven by the feeling that they are *abandoned by God*, to seek the *grace* of God! Under the *experience* of the Divine grace the *lamentations* of a man are changed into *thanksgiving*.—According as God's countenance is *veiled* against us or *shines* upon us, our life and our experience are darkened or brightened.

STARKE:—God has provided and appointed to every Christian his cross, so also how long it is to last, and he cannot forget us or our crosses. God only is the light in all our troubles, yes, even in death. We are much blinder and more foolish in our own adversities than in those of others.—Sleep and death follow one another, and are brothers.—He who does not receive the enlightening grace of God, cannot awake from the sleep of sin, but must go to sleep in death itself. —The end of all the Christian's troubles is joy. It is ungodly and inhuman to rejoice over the misfortunes of our neighbors; what a degree of wickedness, then, is it not, to rejoice over the undeserved disasters of righteous souls. He who rightly knows the grace of the Lord, His readiness to help, and His constant benefits, will hope, rejoice, and praise the Lord even under the cross. —CALVIN: Until God actually stretches forth His hand to help us, the flesh cries, His eyes are closed.

SELNEKKER: At first we should complain to God of our need and solicitude; then we should pray to Him for help and deliverance, and all this for His own glory and name sake; and finally we should thank Him for His gracious advice, help, and assistance.—FRANKE: The chief thing, incumbent upon the children of God, is to possess their souls in patience.—FRISCH: See what thy faith can do, and what power it has to chase away the spirit of sorrow, and bring pleasure and joy to the heart. —ROOS: How do we come from darkness to bright light, from the depths into the heights, from straits into a wide room? By prayer and by a struggling faith, which God meets at the right time with His grace to help.—THOLUCK: There is a much harder trial in the length of sufferings than in their strength.—TAUBE: As a child of God, man first feels what he is when left to himself.—DIEDRICH: Not to perceive God is the most bitter death, and still to behold God, is life, even in the midst of death.

[MATTH. HENRY: In singing this Psalm and praying over it, if we have not the same complaints to make that David had, we must thank God that we have not, dread and deprecate His withdrawing, pity and sympathize with those that are troubled in mind, and encourage ourselves in our most holy faith and joy.—BARNES: Afflicted, depressed, and sad, we go to God. Everything seems dark. We have no peace—no clear and cheerful views—no joy. As we wait upon God, new views of His character, His mercy, His love, break upon the mind. The clouds open. Light beams upon us. Our souls take hold of the promises of God, and we, who went to His throne sad and desponding, rise from our devotions filled with praise and joy, submissive to the trials which made us so sad, and rejoicing in the belief that all things will work together for our good.—SPURGEON: If the reader has never yet found occasion to use the language of this brief ode, he will do so ere long, if he be a man after the Lord's own heart.—We are all prone to play most on the worst string. We set up monumen-

tal stones over the graves of our joys, but who thinks of erecting monuments of praise for mercies received? We write four books of Lamentations and only one of Canticles, and are far more at home in wailing out a *Miserere* than in chanting a *Te Deum*.—C. A. B.]

PSALM XIV.

To the chief Musician, A Psalm of David.

1 The fool hath said in his heart, *There is* no God.
They are corrupt, they have done abominable works,
There is none that doeth good.

2 The LORD looked down from heaven upon the children of men,
To see if there were any that did understand,
And seek God.

3 They are all gone aside, they are *all* together become filthy:
There is none that doeth good,
No, not one.

4 Have all the workers of iniquity no knowledge?
Who eat up my people *as* they eat bread,
And call not upon the LORD.

5 There were they in great fear:
For God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor,
Because the LORD *is* his refuge.

7 Oh that the salvation of Israel *were come* out of Zion!
When the LORD bringeth back the captivity of his people,
Jacob shall rejoice, *and* Israel shall be glad.

EXEGETICAL AND CRITICAL.

ITS CHARACTER AND COMPOSITION.—The previous Psalm gave expression to a vow of thankful, heartfelt joy on account of the deliverance from the danger to his life which he had entreated. In ver. 7 of this Psalm all the people are summoned, with the assurance of compliance (the future is used as a jussive), to rejoice over future deliverance from threatening ruin, anxiously longed for; and this springs from a description of the religious decline and moral corruption prevailing among men. In this respect this Psalm has a similar subject to Psalm xii.* Of course we cannot derive from this fact, that these Psalms were surely composed by the same author, and ver. 7 might seem to imply a later time. Most recent interpreters since Venema

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* [Perowne: "The singer, keenly alive to the evils of his time, sees everything in the blackest colors. The apostasy is so wide-spread that all are involved in it, except the small remnant (implied in ver. 4); and the world seems again ripe for judgment as in the days of Noah (ver. 2). Both in this Psalm and in Psalm xii. the complaint is made that the wicked oppress and devour the righteous. In both, corruption has risen to its most gigantic height, but here the *doings* of bad men, there their *words*, form the chief subject of complaint."—C. A. B.]

actually refer to the captivity at Babylon, Hitzig, at the same time, to the prophet Jeremiah as the author; Olsh. descends to the Maccabean period, whilst Paulus (Clavis) refers ver. 5 to Sennacherib, and with Theodoret regards Isaiah as the author. The interpretation will show that ver. 7 *b* is not decisive against David, but rather in connection with other statements in the Psalm, confirms its prophetic and didactic character, which in the wider sense may be called Messianic. Psalm liii. is likewise in favor of a more ancient time, as it deviates from this Psalm in a few, yet very significant, turns of thought.*

It is uncertain whether all of the seven strophes were originally of three members (Delitzsch) and vers. 5 and 6 have been mutilated; yet this is probable. [Perowne: "In form the ode is dramatic, or quasi-dramatic. A great tragedy is enacting before the eyes of the poet. Sin is lifting itself up in Titanic madness against God, and God looks down upon its doings as once upon the builders of Babel. He sees utter apostasy (ver. 3); He speaks from heaven (ver. 4), and the evil-doers are confounded at the word of His mouth (ver. 5). 'It would scarcely be possible,' says Ewald, 'for a great truth to be sketched in fewer or more striking outlines.'" —C. A. B.]

Str. I. Ver. 1. **Fool.**—The etymology of *nabal* leads to the idea of withered and without sap; usage, to spiritual dullness, barrenness and worthlessness (Isa. xxxii. 5, 6) in contrast with the religious freshness and moral ability of the truly wise man. The expression does not refer to intellectual weakness.† The perfects in the first five verses do not force us to a purely historical interpretation (Baur, Hitzig, *et al.*), whether we leave the person undetermined or think of Nebuchadnezzar, Sennacherib and the Assyrians, or find here the proper name Nabal (the husband of Abigail). They are clauses expressing experience, which present the thoughts of the fool, how he manifests himself constantly and everywhere. [The A. V. needs correction here, it should read not: the *fool hath said;* but **the fool saith in his heart.** Hupf., "It is the secret thought and delusion of his heart.—It is likewise not exactly a fixed *theory* or an understood and conscious *opinion*, but a *disposition* which put itself in *practice* and is inferred therefrom, even if it does not say any thing: an Atheism of heart and life."—C. A. B.]—**Corrupt, abominable, they make their doings.**—The two verbs placed alongside of one another, without a connecting particle, intensify the idea of badness which is not necessarily contained in the noun. The plural shows that the author, from the beginning, had in mind, not an individual fool, who was to be regarded as an exception; but he first gives the characteristics of the class, then describes the conduct of individuals belonging to it. The first verb awakens a sad remembrance to those acquainted with the Scriptures; for the same word appears first in Gen. vi. 5, 12, in the description of the corruption which preceded the flood, and is frequently used in the Scriptures to designate the apostasies of the Israelites from the living God and the sacred ordinances of His covenant which so frequently occur (Ex. xxxii. 7; Deut. xxxi. 29; xxxii. 5; Judges ii. 19). The transition is thus prepared in the soul for that which follows.

Str. II. Ver. 2. **Looked down.**—Literally bowed Himself over; indicating zealous and intense looking in order to a closer examination, 2 Kings ix. 10; often used of God, for the first time Gen. xi. 5, xviii. 21, in the history of the tower of Babel. These as well as the references to early history previously mentioned, which Grotius already observed, need not mislead us to limit the expressions used here to these particular events. But they turn our thoughts in this direction: that we need not trouble ourselves with the refutation of fools, for God has practically provided for this long ago. This retrospect of history with its disclosure of human corruption and Divine judgments sets before our eyes the follies of the present, partly in their connection with universal sin, partly with the assurance of Divine condemnation. The former point of view is not properly estimated, if with Delitzsch we merely accept the perfect sense in so far as the result of God's looking about recognizes this looking about itself as an act which has already transpired; the latter point of view is obscured, if this looking about is regarded as a poetical figure, by which the Psalmist impresses upon his own judgment the seal of Divine approval; both points of view vanish together, if the contents of the judgment passed in consequence of this Divine examination which is mentioned, are essentially weakened as well with reference to their meaning as their credibility by accepting a hyperbolic form of expression (Hupf., following Gataker).

Children of men.—Literally, sons of Adam. This expression does not designate the ungodly as such (Knapp *et al.* with reference to Gen. vi. 2), or the heathen (De Wette), or the fools previously mentioned, as a specially profligate class of men (Gataker), or the same in their general character as men and subject to the consideration of God (Hupf.); but men as a body, as the posterity of Adam, yet not as fools (Geier), but in their character as members of a fallen race (Calv., J. H. Mich., Stier).

Str. III. Ver. 3. **All.**—The totality as well as

* [That there should be two Psalms in the collection so similar as Psalms xiv. and liii. is in itself remarkable. The deviations, few though they are, are likewise remarkable. Were it not for ver. 7 of Ps. xiv. the Davidic authorship would be unquestionable. And it seems more natural to apply this expression to the longing of the exiles at Babylon (Ewald, De Wette, Hupf., *et al.*). It might be a later liturgical addition, so far as Ps. xiv. is concerned, or rather the original Ps. xiv. 1–6 was, by a few alterations and additions, adapted to the circumstances of the exile, and given as Ps. liii., and very naturally at a later period, Ps. xiv. was assimilated by the addition of ver. 7. The Psalm is complete in itself certainly without ver. 7. This would account for the title of both Psalms, ascribed to David, and used in the temple worship; and at the same time for the occurrence of the same Psalm twice in the collection."—C. A. B.]

† [Perowne: "They are those whose understanding is darkened; who, professing themselves to be wise, became fools. Such men, who make a boast of their reason, and would fain walk by the light of their reason, prove how little their reason is worth. The epithet is the more cutting, because persons of this kind generally lay claim to more than ordinary discernment." Barnes: "It is designed to convey the idea that wickedness or impiety is essentially folly, or to use a term in describing the wicked which will, perhaps more than any other, make the mind averse to the sin—for there is many a man who would see more in the word *fool* to be hated than in the word *wicked;* who would rather be called a *sinner* than a *fool*."—C. A. B.]

the universality of human corruption is stated in the strongest language, and first of all, as having gone aside from the right way, and then it is defined by a word which originally was used for physical corruption, especially of the souring of milk in the Arabic, but likewise of moral corruption, Job xv. 16.—If with Maurer we regard the ה which begins the clause as a particle of interrogation, as vers. 2 and 4, to which likewise G. Baur is inclined, then it would be advisable, with Ewald, to have the words of Jehovah begin here, which Hitzig, Delitzsch, *et al.* regard as beginning with ver. 4. But without regard to the fact that it is not at all necessary to regard Jehovah as speaking, this supposition would not give us an expression of the judgment of the Omniscient God, but would merely continue the figure of speech, in accordance with which He has made an investigation. The ה is therefore to be regarded as an article=the all, the totality, as Ps. xlix. 17; Dan. xi. 2; comp. Ewald (*Lehrbuch*, § 286 *a*).

It is noteworthy that there is not here a statement of a doctrine, but the mention of a fact, that this moreover makes the moral condemnation of the entire world as an actual result of God's looking about. The Sept. has already regarded this result not as a solitary fact, limited to a certain period, but has taken up into the text passages with similar subjects from Pss. v. 9; x. 7; xxxvi. 1; cxl. 4; Isa. lix. 7, 8 (in the margin of the Cod. Vatic.), which reappear in the citation Rom. iii. 10-12, and have found their way into the Arab. and Vulg. translations of our Psalm. [Likewise in the English Prayer-book version.—C. A. B.]. In the Hebrew this addition is found only in codd. 649, apparently as a translation back into Hebrew by a Christian who would justify the citation of the Apostle (De Rossi and Rosenm. against Kimchi, who maintains its authenticity). The Church has sufficient biblical support for its doctrine of human corruption by connecting several other passages of the Bible with this. However, the interpreters of former times have not sufficiently *distinguished* from the facts mentioned here, the conclusions drawn therefrom and their dogmatic use.

Str. IV. Ver. 4. **Have all the workers of iniquity no experience?** [A. V., "*knowledge*"].—Hitzig, who previously translated it: "are they out of their wits?" now advocates the translation of the Sept., Vulg., Jerome, as future. This presupposes the pointing of the imperf., which is found in some codd., and gives an admissible sense, if it is regarded as the threatening of the judgment in which the workers of iniquity are to be actually assured of the reality and of the activity of the God whom they have denied and disregarded. But the perfect of the present text is much more suitable to the connection of the discourse (Hupf.), as it refers back to the judgment which God has already constantly and impartially executed in history upon the persons of all evil-doers. But the character of the question as threatening and warning, is weakened into a tone of involuntary astonishment at the blindness and security of evil-doers, if, with Geier, Hengst., *et al.* [A. V.]. we explain: know = do not reflect upon it. Moreover the all does not agree with this. The reference cannot be at all to correct knowledge (Clauss). However, it is admissible to connect the verb with the negative into one idea= are then without understanding? (Ewald), unreasonable? (Delitzsch). But with our interpretation the advance in thought is clearer. For after mentioning that God looks about and examines critically we would expect a reference to the Divine judgment, and indeed not to human opinions or feelings respecting this judgment, but to what it had already accomplished in history. The context, moreover, leads to a statement of Divine acts and not of human actions.

Since now the form of the question with הלא does not show any uncertainty at all, or lead to something that is yet to be inquired after, but on the contrary expresses in the strongest terms the utmost certainty, the question thus gains together with its threatening and warning character at the same time a triumphant tone, and then forms a suitable transition to that which follows.

Eat up my people.—It follows from Mic. iii. 3; Isa. iii. 12, that the mention of **My** does not necessarily imply the words of Jehovah. [However, it is more natural and better, with Ewald, Delitzsch, *et al.*, to regard Jehovah as speaking. It is more in keeping with the dramatic character of the entire Psalm.—C. A. B.]. There has been no previous reference to foreign enemies, or to wars in which the Israelites were consumed, or to any external events at all, but to moral and religious relations, yet such as occur in history and in Israel. The ancient translations and most interpreters find stated here by the comparison, the manner of eating up the people, as they eat bread. The ungodly regard it as their natural business to eat up the people. This interpretation is not without grammatical objections, so that Hitzig takes refuge in the supposition of a transposition of letters, which is recommended indeed by analogies, and reads אכלו instead of אכלי. But the figure is favored by the frequency of its use in the prophets, where it is still further carried out, and by the difficulty of finding any other acceptable sense. For the interpretation of Luther which has been revived by Clauss, does not at all suit the construction of the clause, in accordance with which the devouring of the people affords the *means* of support for the ungodly. Moreover, to eat bread cannot mean to live well (J. H. Mich.); also not to live unpunished (Cocc.): but generally to support themselves. Now if this is in contrast with what follows, the reference might be to a neglect of prayer at the table (Chald., L. de Dieu). This, however, is not suitable here. So, likewise, hardly the idea of living securely therein, as an animal (Hupf.) in which the physical life would be nourished, but the spiritual life remain without nourishment. Though this thought is appropriate it has very little support in the words as such.

Str. V. Ver. 5. **There.**—This does not mean the same *place* where the crime is committed and the condemnation is received (Aben Ezra, Kimchi), or where they should recognize God and call upon Him (Clauss), so also not the place

of *future* judgment (Flamin., Calvin, Hengst., Stier), although שָׁם is properly a designation of place, for it can likewise be used for a space of time (Ps. lxvi. 6; Prov. vi. 27), and even of the future (Zeph. i. 14; Job xxiii. 7), with which reference the prophetic perfects would then show the *certainty* of punishment (Pss. xxxvi. 12; cxxxii. 17, Hos. ii 17). Still less are we to think of a place of judgment *within* man, of the *conscience* (Geier), although פחד means as well the anxiety before possible disaster, as terror on account of real disaster, and indeed both, in so far as they are made by God to impend over them as punishment for sin. The context demands the latter interpretation The juxtaposition of the same word as noun and verb (so also Isa. xxiv. 7)=frighten a fright, is so much the more picturesque as this word, Prov ii. 26; iii. 25; comp vi. 15, has the secondary idea of suddenly and unexpectedly. The Psalmist refers to the Divine punishment historically fulfilled (Hupf., only too narrowly to the occurrence at the Exodus from Egypt) in the closest connection with the description ver. 2 sq., especially ver. 4. שָׁם is used with a similar general reference Job xxxv. 12. Delitzsch translates: "There they shudder shuddering," and explains: then when God will speak to them in His wrath, as ver. 4 is adduced as from His mouth, then His word, which never fails of effect, thunders down upon that inhuman person who is without knowledge and conscience.

For God is in the generation of the righteous.—This gives the reason of the terrors of judgment which break in upon those who oppress and devour the people of God The contrast, that God is not with the ungodly (Clauss), is a matter of course, yet it is not here expressed. Moreover, the clause does not, as is generally supposed, make the historical fact prominent, that Jehovah dwelleth in the midst of His people, protects and governs them and brings about their complete victory over their enemies. In contrast with the thoughts of the fool, ver 1, he expresses the religious truth, that *Elohim* declares Himself on earth, in the generation of the righteous. The latter is likewise not a historical but an ethical idea, and does not coincide entirely with that of the people of Israel, among whom the righteous were present only as individuals (Gen. vii. 1) by their generations (Gen. vi. 9), yet who hinder the ruin of the whole and are the means of saving the people.

Str. VI. Ver. 6. **You may shame the counsel of the oppressed;** [*in vain*]—**For Jehovah is his refuge.**—*The counsel*, that is. all the counsel which he had agreed upon with himself. Most interpreters think particularly of the plan proposed by him to deliver himself from his oppressors. The contents of his counsel might be given in the following members of the verse with "*that*" [A. V *because*] (Aben Ezra, Calvin, Stier, Hitzig). However, the translation "but" (Luther *et al.*) is inadmissible. But the preceding verb does not agree with this, whether we regard the imperfect as present or future, or, as is often the case, imperative. For בּוֹשׁ does not mean in the Hiphil, "to scoff" (the ancient interpreters), but "to cause to blush," or actively "to disgrace." If, therefore, we must translate "for," it is necessary at the same time to suppose that the clause which states the cause has fallen out, and thus the former *tristich* has been shortened, or we must supply a short clause something like: to no purpose; or, in vain (Hupf., De Wette, Hengst., Delitzsch). Ewald translates: the design against the afflicted you will see to be in vain; previously he translated: in your design with reference to the afflicted will you blush because. *etc.*

Str. VII. Ver. 7 **Who will give out of Zion** [A. V., *O that—were come out of Zion*] — What a contrast this expression makes with ver. 2! And how clearly he shows that he does not refer to help against external violence of foreign enemies, by the Divine power, but to deliverance by demonstrations of grace in connection with the historical institutions of salvation. The question in the anxious prayer of the oppressed, containing the desire for redemption, presupposes that Jehovah dwells in Zion, and that His sanctuary is standing in Jerusalem. but at the same time it explains its approach with reference to a hindrance which is still to be set aside. Such a hindrance is not the external distance of the Psalmist from Jerusalem, say, during the rebellion of Absalom (Grotius), but his sins which were not yet entirely expiated. The shining forth of the Messianic thought in this passage is overlooked, for this reason especially, that, in the usual form of resolving the question in the optative: "O that He were come," which is certainly possible (Ps. lv. 7, Jer. ix. 1), the *person acting* retires to the background before the *deliverance* which is desired and the *time* when it is longed for This is in direct contradiction to the text.

The universality and partial indefiniteness and breadth of the Messianic hope which is active here, leads to that former time, to which the other expression of the verse likewise refers. For Zion was indeed for all periods the consecrated place for the hope of Israel, whither believers, wherever they might be, turned their faces in prayer, according to 2 Kings viii. 29, 44 This is likewise mentioned with emphasis Dan. vi. 10, as a characteristic of the true faith of this prophet residing at Babylon. But no prophet ever expected or prayed for help from destroyed Zion. The prophets describe rather the gracious turning again of Jehovah to His penitent people in exile, His going with them and before them in leading them back to Jerusalem and the rebuilding of the city and temple under His protection. The question before us, however, does not in the least resemble this. And what is there that compels us to think of the return from the captivity at Babylon? At least not the expression שׁוּב שְׁבוּת in itself or because it became afterwards the standing expression for this deliverance? This would be a pure *petitio principii.* For the same expression occurs already in Joel iii. 1; Amos ix. 14; Hos. vi. 11 (vii. 1).* Then it were much more natural to think of the time of the Assyrian calamity which fell upon the kingdom of Israel, on ac-

* [In each of these passages, however, the reference is to the exile foretold by these prophets, a return from which was conditioned on repentance.—C. A. B.]

count of the deliverance out of Zion which is prayed for. But this is prevented by the closing clause, in which Jacob=Israel is called upon to rejoice, but not Judah and Israel. But this expression does not at all mean merely: turning back from captivity in war, which then leads to the meaning of: bringing back prisoners of war, but it is used figuratively for the turning of an unhappy condition into a restoration to former prosperity in general, Ezek. xvi. 53, even in private affairs, Job xlii. 10. With the frequent use in the New Testament of the expressions bonds, imprisonment, *etc.*, in a figurative sense, the assertion that the figurative use of the above formula leads necessarily to a later origin, is so much the more arbitrary and unreasonable, as the abode in Egypt with its experience fell under the same point of view, Deut. xxx. 3 (Clauss, Stier). Already the more ancient interpreters have therefore, after the Rabbins, partly explained this passage as Messianic, partly understood it directly of the spiritual deliverance of the people of God, which then was applied to the deliverance of the Church from its Babylon or from its servitude in Egypt (Calv.). Even Hitzig refers the expression, which occurs likewise figuratively Jer. xxx. 18, at least to the turning away of misfortune. Hengst. finds expressed by the language, God's gracious turning to the distress of His people, whilst he maintains the intransitive meaning of שׁוּב, as being the only allowable meaning (*Beitr.* II. 104). But the transitive meaning is made certain by Ps. lxxxv. 5; Neh. ii. 2; beyond question by Ezek. xlvii. 7. Hengst. has very properly taken back his previous view (*Beitr.* I. 142), that the closing verse is a later liturgical addition (Rosenm.). [Alexander: "The whole may be paraphrased as follows: 'O that Jehovah, from His throne in Zion, would grant salvation to His people, by revisiting them in their captive, forsaken state, and that occasion of rejoicing might be thus afforded to the Church!'"—C. A. B.]

DOCTRINAL AND ETHICAL.

1. The doctrine of the corruption of the human race and the help for it. This is the title given by Meyer after Luther, who gives it an appropriate periphrase in the song: *Es spricht der Unweisen mund wohl.* The denial of God does not always come upon the lips; yet it declares itself as an *irreligious disposition* in the corruption and worthlessness of a *conduct* which is *worthy of abhorrence.* It is not merely an idle or harmless play of thought, or a scientific investigation of the evidences proposed by scholars for the being of God. It is indeed a movement of thought, but that of a heart which has become *foolish* by *turning away* from God, Rom. i. 21; and it has to do not so much with the *theoretical* as with the *practical* reason. Therefore it makes the *entire man unfit for good,* and it is least of all an evidence of a sound and strong spirit.

2. Men of this kind may indeed regard themselves as wise, praise one another, and feel strong and safe in the world; but God knows, condemns, and rejects them and their doings, and He has long since declared to those who wait upon Him, how it stands with them, Rom. i. 22. They *are condemned already,* before they are *cast out as reprobates.*

3. Moreover God troubles Himself with those who do not trouble themselves about Him; He inquires after those who make no inquiry for Him; He is the *invisible witness* (Gen. xxxi. 50) and the Judge, who cannot be bribed, of all their doings as well as the sins and thoughts of their hearts. But He brings forward the evidence of His being and His work, not theoretically, but *practically* as Judge, Avenger, and Saviour. His speaking is likewise an act; His *revelation is history.*

4. No man, however, should feel secure or raised above others. For by the history of revelation, that *light* has come into the world, which condemns the world (John iii. 19), and discloses the individual as well as the whole race according to the *Divine judgment,* as lying in *common corruption* in consequence of their nature as *children of Adam,* in accordance with which that which is born of the flesh, bears in itself all the characters of the σάρξ (John iii. 6).

5. The same light shows likewise that there is a *righteous generation* on earth. The recognition of this fact does not contradict the statement of the total corruption of the children of Adam, embracing all without exception. For the righteous generation consists not of a little band of men who have remained exempt from sin and its corruption, whom God somehow has overlooked, when He looked about, because they stood in a corner, or because they are not brought into consideration on account of their small number in comparison with the awful corruption of the masses. To this class belong rather those men in the midst of the generation of the children of Adam, who have been *born again* as *children of God* of incorruptible seed, who by this *change* of their inborn nature form a peculiar class in the midst of the generation of men, and afford the seed of regeneration for the entire people.

6. It is *one and the same* God, the holy God of revelation, who has made known from heaven, by the mouth of His prophets, the *actual result* of His *investigation* of the children of men, as a warning, and has called our attention by them, with so much earnestness to the *actual answer* which He gives by His *life* and *work,* in the *generation of the righteous on earth,* to the ungodly, who as fools do not trouble themselves with His works and deny His being and life.

7. There is moreover no reason here to diminish by any *limitation* the weight of the declaration respecting the extent, depth, and punishableness of human corruption. "He says at first *all,* then *together,* thirdly, there is likewise 'not a single' one." Luther. The judgment respecting the condition of man is not an exaggeration, which easily escapes from the bitterness of the lamentation and feelings; and as a poetical figure to be reckoned to the account of the poet. The poet, who speaks here, is not fanciful, he is not so much a poet as a *prophet.* Therefore his description is not the gloomy reflection of a gloomy disposition, the night idea of a darkened contemplation of the world, but it has the value of a *declaration of revelation,* whether it bases itself on *previous testimonies*

of Scripture, or is to be directly referred to the *enlightenment* by the Spirit of God.

8. All fools are indeed *sinners*, but all sinners are not such *fools* that they deny the being of God, His judgment and revelation, or regard them as of no account. And many who previously did this, have repented when they *experienced* what this all meant. They have first been *terrified* when they have not expected it. There is however not only a terror unto *death* under the storms of Divine wrath, so also not only the impending terror of the *last judgment;* there is likewise a terror unto *repentance*, by which the sinner is awakened unto life. This happens particularly, when the ungodly, who previously have not cared for the Divine agency, are surprised by the victorious *word*, and the overpowering *act* coming forth from the *generation of the righteous*.

9. The ungodly as such *eat up* the people of God. They use them as far as they can to make room for themselves in the world. Whatever does not readily applaud them, is regarded as a *booty given over* to them. For they do not inquire after God, and the destruction of His people is as natural to them, as much in accordance with their wishes, and as much a matter of course, as the eating of their daily bread. It is true that there is in history a *provision* for the *people* of God; but where does such an one *exist*, which is able to *realize* its Divine destiny of being a holy people? Therefore evil doers think that they are justified and entitled to carry on their work of destruction. But so long as the *members* of the "generation of the righteous," be they few or many, are in one people, the Lord does not suffer it to be destroyed, but brings His terror over the enemies of Himself and His children.

10. But all those who are oppressed must take *refuge* with the *Lord* if they would attain salvation. For the resolutions, projects, plans, and devices of the individual, even the best of them, may be brought to shame by the violence of evil doers; not so God's resolutions and undertakings. He who trusts, hopes, and waits on these will not be ashamed. The world moreover can no more prevent the *prayer* from pressing up into the heart of God, than it can prevent the flow of Divine *consolations* and *refreshment* into the soul of the oppressed, if these truly turn from the world to God.

11. But the relation between God and the soul may be very different from this. And the last to forget it is the prayerful sufferer, whose lips have testified respecting the universal corruption of the children of men, and have confessed the communion of God with the generation of the righteous. He is able to rejoice that his people before all others has received the historical *call* to be the people of God, and that there are *sanctuaries* and *Divine services* in the congregation; but his soul is troubled, because even among his people no generation has ever fulfilled its destiny so as to be a righteous generation; and that the history of His people is rather a constant witness of its apostasy from God, who turned towards them ever with new revelations, and that this repeated itself in every generation. And although he may sigh, that his people have fallen into afflictions and trouble through Divine judgment, yet he experiences the severest affliction in the *burden of guilt*, and the worst servitude under the *dominion of sin*.

12. Moreover *true* deliverance cannot consist in a change of external relations. Therefore a turning to the *institutions of salvation* established by God, and the desire for the *means of grace* ordained by God is the sign of the *beginning* of a turning towards salvation. But salvation itself comes only when the *Saviour* comes, who brings the acceptable time of the *gracious turning* of God to *redemption*. *Before* His coming there is nothing but *inquiry*, *sighing*, *longing*, and among believers, *hope* in the gospel and its joys.

HOMILETICAL AND PRACTICAL.

Denial of God is a *folly*, but of a *dangerous* character.—Whatever fills the *heart* expresses itself in the *life* even without words.—God Himself conducts the *actual proof* of His own being by *acts* of judgment and *demonstrations* of grace which run through the *whole of history* to *warn* and to *comfort*.—*Inborn* corruption and *inherited* guilt do not *excuse* the sinner, but rather set in a dreadful light the consequences of *apostasy* from God.—He who does not believe in *God* cares not for *men*.—In the corrupt world there are many people who are *lost*, yet there is likewise a *righteous* generation, in which God *lives*, *works*, and *condemns* the workers of iniquity.—At times those who deny God and the workers of iniquity are greatly *frightened* when they perceive the *revelations* of the Divine life in the *generation* of the *righteous*, but they seldom *change* their disposition or *improve* their conduct, no more than they do after the experience of the mighty deeds and judgments of the Almighty.—There is a *salutary* and a *wicked* terror on account of the Divine revelations of judgment; the former leads to desire for *deliverance* from the *servitude* of sin, the latter begets *stubbornness* towards Divine and human justice.—The deliverance of the race of man, *fallen in Adam*, from *universal* and *entire* ruin, is prepared by the *institutions of grace* which God has established *in Israel*, but even in the people of Israel it is expected in the *future*.

STARKE: Human corruption is so deep and unfathomable that many believe in no God, or deny His providence and government.—He who does not inquire after God from the heart, as the only source of all good, still remains in the old nature, and lies under the curse and wrath of God. For to be wise and to inquire after God are here together.—Behold thyself in this mirror, O man, as often as pharisaical pride attacks thee; but what does it matter, the proud peacock's feathers will soon bend to the earth.—The blessed fruit of redemption is spiritual, heavenly, and eternal joy; here in foretaste, there in perfection.

OSIANDER: This is the difference among men that although we are all sinners by nature, yet some are justified by faith and endowed with the Holy Spirit, and serve God in faith, whilst others remain ungodly.—FRANKE: We must observe principally two things: firstly, our misery, in which we all lie by nature; secondly, the grace

which is bestowed upon us in Christ Jesus our Saviour.—FRISCH: The reason of all evil is natural blindness and folly; thence arises doubt of the Divine government and providence; and then man falls into security, so that he lives therein, as if there were no God in heaven.—God must be sought as the highest good which has been lost by sin.—If the heart has departed from God it has departed from blessing, and lies under the curse; it has departed from light and lies in darkness; it has departed from life and lies in death; it has departed from heaven and belongs in hell. —STILLER: Sin not only passes upon all men, but likewise passes through the entire man. —DIEDRICH: If we live in God, we look upon all things from God's point of view, and, looking from Him, regard this world as entirely different from what it usually appears.

[MATTH. HENRY: If we apply our hearts as Solomon did, Ecc. vii. 26, "to search out the wickedness of folly, even of foolishness and madness," these verses will assist us in the search, and will show us sin exceeding sinful. Sin is the disease of mankind, and it appears here to be malignant and epidemical.—Those that banter religion and religious people, will find to their cost, it is ill jesting with edged tools, and dangerous persecuting those that make God their refuge.—BARNES: As a matter of fact, the belief that there is no God is commonly founded on the desire to lead a wicked life; or, the opinion that there is no God is embraced by those who in fact lead such a life, with a desire to sustain themselves in their depravity, and to avoid the fear of future retribution. —SPURGEON: The Atheist is *the fool* pre-eminently, and *a* fool universally. He would not deny God if he were not a fool by nature, and having denied God it is no marvel that he becomes a fool in practice. Sin is always folly, and as it is the height of sin to attack the very existence of the Most High, so is it also the greatest imaginable folly. To say there is no God is to belie the plainest evidence, which is obstinacy; to oppose the common consent of mankind, which is stupidity; to stifle consciousness, which is wickedness.—C. A. B.]

PSALM XV.

A Psalm of David.

1 LORD, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue,
Nor doeth evil to his neighbor,
Nor taketh up a reproach against his neighbor.

4 In whose eyes a vile person is contemned;
But he honoreth them that fear the LORD.
He that sweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these *things* shall never be moved.

EXEGETICAL AND CRITICAL.

ITS CHARACTER. We have first a question directed to Jehovah, in a clause of two members, respecting the character of the man who may obtain the privilege of a guest with Him, and become a member of His family; then follows the answer, at first in a clause likewise of two members, whose contents are then carried out in three strophes of three members each, whilst the participles pass over into finite verbs, and the

closing words refer back to the thought contained in the question, with an expression which points to a more enlarged horizon. In the answer God speaks, not as a dramatic person, nor to the Psalmist by an oracle, but by the Psalmist to the congregation. God has enlightened the Psalmist who earnestly inquires of Him, that this man may know his will essentially from the revealed laws of Jehovah, and indeed he speaks in forms of expression used in the law; but in the answer as in the question, he passes over beyond the limits of the Old Testament, and describes in evangelical and prophetic spirit the family of God in characteristic and individual traits.

[Delitzsch: "The former Psalm distinguishes from the mass of universal corruption a righteous generation, and concludes with the longing for salvation out of Zion. Ps. xv. answers the question who belongs to this righteous generation, and who is to receive this salvation in the future."—C. A. B.] This does not appear to be a polemic against the priests (Paul.), or those of privileged rank (Mich., Dathe, *et al.*); nor a rejection of offerings and the like, yet it does not demand the observance of rites and ceremonies. The entire description is in the sphere of morals, and not in that of the law; it is an exercise of duties, in which the uprightness, vivacity, and power of piety asserts itself in life, held forth as it were in a mirror. Corresponding fully with this character of the Psalm is the circumstance that whilst it resounds with the words of the law, it is re-echoed and carried further out in the prophecy, Is. xxxiii. 13-16.* Nothing can reasonably be adduced against David as the author. In favor of him is the fact that since the ark was carried up to Jerusalem the "holy mountain [*hill*, A. V.] of Jehovah" is *there*, and at the same time the "tabernacle" appears in this Psalm to be still existing. It is admissible with Hitzig [Wordsworth, Alexander, *et al.*] to think of the very time of that removal, although the particular references which this scholar finds between this Psalm and the description of the dedication of the new tabernacle given in 2 Sam. vi. 12 sq. cannot be proved with any certainty. Still less is there any confirmation of the reference made by Delitzsch to the time of the rebellion of Absalom, when the Sanctuary was in the hands of the rebels, whilst David himself was far distant from it.

Str. 1. Ver. 1. **May be a guest.**—The false references and erroneous use of this expression by the ancient interpreters who have found in it only a temporary abode of strangers who were merely suffered for awhile, in contrast with the regular citizens and inhabitants of the kingdom of God (Calv.), should not mislead us to efface the original and proper meaning of the Hebrew word, which essentially leads to the idea of friendship and protection, comp. Ps. v. 5, and the passages there adduced. Thus only does the closing clause gain a full meaning, and what Hupfeld does not sufficiently estimate, it turns back to the opening strophe and its theme, with its meaning fully developed, and with an evangelical and prophetical glance at the secure position of the guest in the house of God, reaching forth out of time into eternity, and is tranquilized by the entire Psalm. The exegetical right of this interpretation, which is important dogmatically, lies in the point of the question to the mind of the Israelite, to whom God's tabernacle and holy mount might gain the meaning of a human dwelling, comp. Ps. xxvii. 4 sq.; lxi. 5; Isa. xxxiii. 14. Modern interpreters have been the first to weaken this technical expression, taken from concrete relations of life, into a merely figurative designation of communion with God in general.*

Str. II. Ver. 2. [This strophe describes the conduct of the friend of God in general terms as walking *perfectly* (A. V., *uprightly*), one who does righteousness and speaks the truth. **In his heart**, or with his heart, not merely with the tongue. Hupfeld בְּ is used with the heart not as giving the source of speech (which would be מִלֵּב) but as co-operating with the speech, and thus giving it its truthfulness."—C. A. B.]

Str. III. Ver. 3. [This strophe describes negatively his conduct towards his neighbor: (1) He does not go about with slander upon his tongue. רגל = literally, to go about as a spy or tale-bearer, or slanderer. This is a wicked walk, the negative of the perfect walk, ver. 2 *a.*; (2) he does not do evil; (3) he does not take up a reproach against his neighbor. נשׂא, according to Hupfeld, has here the meaning of "bring forth," "speak out," = *proferre, efferre.* Delitzsch, Hengst., Hitzig, *et al.*, give it the meaning of bringing or loading disgrace upon any one, Calvin, *et al.*, to lift up as from the ground. To this latter interpretation Perowne inclines: "He hath not stooped, so to speak, to pick up dirt out of the dunghill that he may cast it at his neighbor."—C. A. B.]

Str. IV. Ver. 4. **The reprobate.** [A. V., *vile person*]. Hitzig and Delitzsch take up again the explanation of the ancient interpreters (Chald., Aben Ezra., Kimchi, Cleric.) according to which the reference is to the humility and self-debasement of the Psalmist, who here designates himself in the strongest expressions, which however correspond with the declaration 2 Sam. vi. 22, as "despised in his own eyes, and worthy of rejection." This view is suitable likewise to the context; the contrast is not lacking; J. H. Mich. already brings it forth with the words: *sibi ipsi displicet nec suæ sed alienæ virtutis est admirator*, and the humility which David confesses likewise in Ps. cxxxi., appears frequently as a condition of pleasing God, Is. lvii. 15; 1 Sam. xvii. 17. However the accents of the text. recept. correspond with our translation, which is advocated by Hupfeld.

* [Perowne: "Eleven particulars are enumerated in which this character is summed up. Hence in the Gemara (Makkoth f. 24 a), it is said that David comprised the 613 commands of the Law given on Sinai in eleven; Isaiah (it is added) in six (xxxiii. 15); Micah in three (vi. 8) Amos (v. 4), or rather Habakkuk (ii. 4), in one."—C. A. B.]

* [Delitzsch: "גּוּר and שָׁכַן which are usually distinguished as the Hellenistic παροικεῖν and κατοικεῖν are here of like meaning; not only a transient, but an everlasting גּוּר (lxi. 5) is meant; the difference of the two ideas is merely this: that the one from the idea of a wandering life means the finding of a permanent place, the other from the idea of membership in the family denotes the possession of a permanent place."—C. A. B.]

To his hurt.—The translations: "To his neighbors" (Sept., Syr., Luther), or, "To the wicked," (Most interps. since Rosenm.) are incorrect. The explanation of the Rabb. "he swears = vows to do himself an injury = to hurt himself, especially by fasting and mortification, is partly contrary to usage, and partly too specifically ascetic. Hupf., Hitzig, Delitzsch, establish the expression in question more accurately than Venema, Hengst., Gesen., by reference to the law respecting sin-offerings on account of guilt owing to inconsiderate oaths and vows, Lev. v. 4, where it is forbidden to exchange the animal vowed for an offering for another animal, or for its value in gold. Hupfeld adduces the additional reference to Lev. xxvii. 10, 33, after Geier and J. H. Mich., where the question is of altering the vow itself. The hypothetical antecedent is in the perfect, the consequent in the imperfect. [The English prayer-book version combines the rendering of the Sept. and that of the A. V "He that sweareth *unto his neighbor*, and disappointeth him not, though it were *to his own hindrance*."—C. A. B.]

Str. V. Ver. 5. This refers to Lev. xxv. 37, where usury is forbidden, and to Deut. xvi. 19; xxvii. 25, where punishment for unrighteous judgment is accompanied with the curse. [Perowne: "Such is the figure of stainless honor drawn by the pen of a Jewish poet. Christian chivalry has not dreamed of a brighter. We have need often and seriously to ponder it. For it shows us that faith in God and spotless integrity may not be sundered; that religion does not veil or excuse petty dishonesties; that love to God is only then worthy of the name when it is the life and bond of every social virtue. Each line is, as it were, a touchstone to which we should bring ourselves."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. The most important *question in life* and the *daily care* of those who fear God, are, how to attain to the *permanent* place of a *guest* in the house of God. For this question refers from time to *eternity* and from the old covenant to the *new*. For it is true we may *visit* the house of God on earth and be a guest in it; but we do not *dwell* therein, but *celebrate Divine service* and receive thereby *spiritual food* and *nourishment* in order to a further *pilgrimage*. But if we would not only be servants of God but at the same time of the *household* of God and *fellow-citizens* with the saints (Eph. ii. 19 sq.), and never waver in this society, then we must partly be placed upon another soil than that of the *law*, and partly be led forth above all and every kind of *worship on earth* into communion with the angels in adoration and with the blessed saints in the *heavenly* sanctuary, and to the participation in the *marriage supper* of the Lamb (Rev. xix. 9; comp. Matt. xxii. and xxv.)

2. In the Divine *law* itself there is a goad which drives us to the Gospel (Luke x. 28 sq), and which invokes and keeps alive a *longing* after it. For the law demands irreproachable conduct and sincerity and purity of thoughts, words and works, which are found in no man by nature and which cannot even be attained by the help of the law alone, or its means of propitiation and of sanctification. But the law has its *abiding* value in this, that it not only forms a *historical stage of revelation*, but is an essential part of the *economy of salvation*.

3. "We must notice, that the Psalm merely presents the portrait of pious people, without showing whence this comes or is to be attained. Hence it is, that an unwise man may ascribe that which is said in this Psalm, to moral virtue and free will, which yet is solely and alone a work of Divine grace, working in us." Luther.

HOMILETICAL AND PRACTICAL.

He who would *dwell* with God in His house must adapt himself to the arrangements of God's house.—We may be *invited* to God's house and table and yet not gain the *enjoyment* of that which God offers us.—To desire *communion* with God and *transgress* the commands of God are irreconcilable with one another; for vice *separates* God and man from one another.—He who truly has and seeks communion with God, has and seeks communion likewise with the pious, but avoids the society of the ungodly. The *law* remains *constantly* valuable as a mirror, bar and bridle.—He who wishes to *dwell forever* with God, must *inquire* after God in *time* and seek intercourse with God on *earth*, and for this purpose use the *means of grace* offered by God according to the *order of salvation*.

Calvin: If any one is devoted to righteousness and moderation towards his neighbor, he shows by his acts that he fears God.—It is not a common virtue to honor pious and righteous men. For because they are the offscourings of the world their friends usually share their hate with them.

Starke: He who has dwelt in the tabernacle of God as a true citizen, will likewise remain forever on the holy mountain of the Lord.—A Christian as a pilgrim should hasten to the mountain of God.—The avoidance of evil belongs to the proper walk of a Christian, as well as the practice of goodness; neither can exist without the other, since repentance departs from evil to good.—The rewards of godliness are not only temporal, but they endure even unto eternity.—Selnekker: Good works please God, not on account of their own worth, but on account of the believing persons who do them. For good works are the fruit of faith and testify to faith.—Franke: Who will be happy? He who has a living faith and shows it to be living in its fruits and its power.—Frisch: We cannot be so eager for instruction in matters of our salvation, but that God is still more desirous to reveal His will to us respecting them.—Tholuck: In the estimation of all human merit there can be no other standard than the law of God.—Taube: It is not: who will *come* to Thy tabernacle? but: who will *dwell?* who will *remain?* That is a great thing when we think, that the Father of this lodging house is the Holy One of Israel, and the guest is a sinner by birth.

[Matth. Henry: It is the happiness of glorified saints that they dwell in that holy hill, they are at home there, they shall be forever there.—Those that desire to know their duty, with a re-

solution to do it, will find the Scriptures a very faithful director, and conscience a faithful monitor.—An oath is a sacred thing, which we must not think to play fast and loose with. In singing this Psalm we must teach and admonish ourselves and one another, to answer the character here given of the citizen of Zion, that we may never be moved from God's tabernacle on earth, and may arrive at last at that holy hill, where we shall be forever out of the reach of temptation and danger.—BARNES: Kindness and an accommodating spirit in business transactions are as much demanded now by the principles of religion as they were when this Psalm was written, or as they were under the law which forbade the taking of interest from a poor and needy brother.—WORDSWORTH: David, in singing this Psalm, is teaching us how we may attain the blessedness of the everlasting mansions.—SPURGEON: Though truths, like roses, have thorns about them, good men wear them in their bosoms. Our heart must be the sanctuary and refuge of truth, should it be banished from all the world beside, and hunted from among men; at all risk we must entertain the angel of truth, for truth is God's daughter. We must be careful that the heart is really fixed and settled in principle, for tenderness of conscience towards truthfulness, like the bloom on a peach, needs gentle handling, and once lost it were hard to regain it. Jesus was the mirror of sincerity and holiness. Oh, to be more and more fashioned after His similitude!—Our Lord spake evil of no man, but breathed a prayer for His foes; we must be like Him, or we shall never be with Him. —To all good men we owe a debt of honor, and we have no right to hand over what is their due to vile persons who happen to be in high places. —C. A. B.]

PSALM XVI.

Michtam of David.

1 Preserve me, O God: for in thee do I put my trust.

2 *O my soul,* thou hast said unto the LORD, Thou *art* my Lord:
My goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth,
And *to* the excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* hasten *after* another *god:*
Their drink offerings of blood will I not offer,
Nor take up their names into my lips.

5 The LORD *is* the portion of mine inheritance and of my cup:
Thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places;*
Yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel:
My reins also instruct me in the night seasons.

8 I have set the LORD always before me:
Because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall rest in hope.
10 For thou wilt not leave my soul in hell;
Neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life:
In thy presence *is* fulness of joy;
At thy right hand *there are* pleasures for evermore.

EXEGETICAL AND CRITICAL.

For the TITLE *vid.* Introduction. The mention of the worship of idols, ver. 4, is not of such a character as to lead us to think of the times of the exile (Böttcher, *Proben* p. 42 sq., *de inferis* § 348 sq.); and the language does not lead to a time subsequent to the eighth century (Ewald), but to David (Hitzig). The special occasion in his life, however, cannot be known. Many think of the time of his abode at Ziklag (Knapp) among the Philistines, where desire after the pious (Jahn) and temptation to the worship of idols (Paul., Hitzig) were very natural. Hitzig thus explains vers. 3, 5, 9 by 1 Sam. xxx. *vid.* below. Delitzsch thinks of a severe sickness in the latter part of David's life, after the building of the palace of cedar,* whilst Hupfeld disputes the idea that ver. 10 likewise shows that he was in great danger (Hengst.), and Böhl again, with the ancients, holds fast in general to the time of Saul's persecution. The position of this Psalm in the order of Psalms is perhaps determined by the expression, "not be moved," ver. 8 *b*, the same with which the previous Psalm closed.

ITS CHARACTER.—The first clause contains in germ the thought of the entire Psalm, namely, that the pious man has always protection with God against all his enemies. From this assurance arises the cry of prayer ver. 1, whose form shows the experience of pressing danger, but immediately passes over into the confession of the way in which the Psalmist proposes to act in consequence of his relation to God (ver. 2) and to His people (ver. 3). The terse and bold manner, short even to obscurity, in the presentation of the contrast (ver. 4) in which the Psalmist maintains himself against the worshippers of idols, with all its sadness, yet maintains an energetic tone, then passes over into a uniform, undulating flow of a calmed frame of mind in the description (vers. 5, 6) of the good chosen in God, and of the happiness allotted on account of this. It then turns, praising Jehovah (ver. 7), to testify of the position of the Psalmist established in Him (ver. 8), and rises from the assurance of this communion with God, not only to a jubilant declaration of present Divine protection (ver. 9), but in prophetic inspiration to a prophetic promise of the everlasting enjoyment of salvation (vers. 10, 11). The following interpretation will explain the prophetic and Messianic character of this passage.

Str. I. Ver. 1. [Alexander: "The prayer *keep, save*, or **preserve** me, implies actual suffering or imminent danger, while the last clause, *I have trusted in Thee* (A. V., '*In Thee do I put my trust*'), states the ground of his assured hope and confident petition.... The preterite form implies that this is no new or sudden act, but one performed already. He not only *trusts* in God at *present*, but *has trusted* Him before. Comp. Ps. vii. 1; xi. 1."—C. A. B.]

Str. II. Ver. 2. **I say to Jehovah.**—The Rabb. and many interpreters, after the Chald. paraphrase, regard *amart* as an address to the soul which is here to be supplied [A. V., "*O my soul, thou hast said*"]. For reasons against this *vid.* Hupf., who yet, in order to get the first person which the other ancient translations give, would read not directly with Mich., Olsh., *et al.*, *amarti*, after some Codd. in Kennic. and De Rossi, but after Gesenius accepts a defective orthography as Ps. cxl. 12; Job xlii. 2; Ezek. xvi. 59, and 1 Kings viii. 48; but does not decide whether this failure of the *yod* has its reason merely in a defective writing, or in a pronunciation which had become common in the language of the people after the Aramaic manner, and after the analogy of the 2d fem. sing (Hitzig, Ewald, Delitzsch), and merely declares that he is opposed to the supposition of Hiller and Böttcher, who think of the present Aramaic pronunciation of the 1st person perfect, *emreth*.

My Lord.—The suffix, which has lost its significance in ordinary usage in its blending together with *adôn*, is here emphatic on account of the contrast (Hitzig, Delitzsch, Hupf.); yet it is not therefore to be read *adonî* (Mich.), as Ps. cx. 1, but as Ps. xxxv. 23 shows, *adonai* is to be retained (which with *kametz* is usual as *plural majest.* in order to designate God, with *pattach* forms the real plural=my Lords, *vid.* Gesenius, Thes.). The contrast of the Psalmist to the worshippers of idols is thus prepared, likewise in the second member of the verse, the strongly emphasized personal relation of the Psalmist to Jehovah, whom he has in ver. 1 called upon as *El.* (Aquil. ἰσχυρέ), and now confesses as his Master and himself therefore as His servant. These references disappear in the translation: "the Lord," preferred by De Wette *et al.*; which would render prominent, instead of the contrast of the Psalmist with the worshippers of idols, which is in accordance with the text, the contrast of Jehovah with the idols: Böhl regards it as *cas. absol.*=O Thou Lord!

My good, *etc.*—Luther's translation: "I must suffer on Thy account for the saints," is impossible to the language. Likewise all direct Messianic references are not only arbitrary and without reason, but entirely inadmissible on account of ver. 4 *b*. The first words, ver. 2 *b*, cannot mean anything else but "my good," and indeed not in the moral sense=kindness, merit, virtue (Aquil., Calv. [A. V., *goodness*]), but in the sense of welfare, good, prosperity. If we could only translate, "my happiness is nothing on Thy account," then we might attain in sense the explanation of Luther. But עַל does not

* [This is more consistent with the general tone of the Psalm, the omission of any allusion to warlike enemies or troublous times, the maturity of the Psalmist's faith and hope, the calmness with which he contemplates death, the consciousness of his entire acceptance with God, and above all the Messianic allusions vers. 9–11. It may, however, have been composed under the influence of the prophecy of Nathan, 2 Sam. vii.—It could not consistently with the Messianic allusions have been earlier than this.—C. A. B.]

mean *propter*, and בַּל (shortened form of בְּלִי) does not mean *nihil* but *non*, and elsewhere always stands before a finite verb. But there is no verb here. To supply such a verb is not in any case to be guess work or to introduce an independent idea (as Grotius explains: my happiness is not desired with Thee), but must limit itself to that which is most natural, that is to the verb *esse*. Moreover, then the imperative form is not as natural as the simple *copula*. It is likewise not to be translated: "*my* welfare is not incumbent upon Thee; thither to the *saints*" (Böhl), although *ăl* may denote the duty incumbent upon any one. In this sense Isaki explains: the good which Thou showest me is not incumbent upon *Thee* as a duty, but the saints. We must translate: *bonum meum non est supra te* (Geier, Gesen. *et al.*). The Psalmist, who has already declared himself to be a servant of Jehovah, now explains, that he finds in Jehovah his highest good and all his happiness, yet he expresses this negatively, in order to exclude every thought of communion with idols (ver. 4). This is effaced by the translation of the Peschito; "my happiness from Thee;" it is likewise only unexactly rendered; by Jerome, *sine te;* by Symm., *ἄνευ σοῦ;* little better by Cocc., Köster *et al.*, by *præter te*. There is certainly a reference to the prohibition Ex. xx. 3 (Hengst., Ewald). But there it says: thou shalt have no other gods עַל פָּנָי. This means properly, towards My person (Hupf., Hitzig), or, before My face (Böhl). The meaning of "by the side of" and "out side of," in the sense of past by the side of, which excludes the object named, has not been proved in the language; but no more that of "on the side of the same," to which formerly with the translation *supra te*, the explanations inclined. Likewise the translation of De Wette is ill-founded: all my welfare is not to me above thee. The pregnancy of the expression consists in this, that the Psalmist wishes to know his good and happiness, considered not as first being added to God and as an addition towering above Him, but that God Himself is his *summum bonum*. [Thus Riehm: "It is more closely to be explained: my happiness is not added to Thee= nothing, that must be added to Thee, makes me happy, but Thou alone, giving exclusive and full satisfaction. Comp. the analogous thought and expression Ps. lxxiii. 25. With this agrees ver. 5, where Jehovah likewise is called the Psalmist's portion."—C. A. B.].* This interpretation, which is correct in accordance with the language, answers so well to the context that it is superfluous to press out of בַּל by an artificial interpretation the idea of "only" (Hupf.: my happiness rests only on Thee). Hitzig even wishes to express אֲבָל (=immo, rather), and by distorted use of the words to gain the contrast of Master and benefactor (Thou art my Master, my happiness rests rather upon Thee). The sense would then be: whilst usually the servant cares for his Lord, here the contrary is the case. The Vulgate (*quoniam bonorum meorum non eges*) follows the Sept.: ὅτι τῶν ἀγαθῶν μου ὀν χρείαν ἔχεις. In the English, Dutch, Hirshberg and Berlenb. Bibles, in part likewise in Calvin and J. H. Mich., this translation then gains the explanation that all good which the speaker either acquires or experiences, does not refer to God, for whom (Berlenb.: "on whose account") it is unnecessary, but to the saints for whom it is partly necessary, partly salutary. According to Stier these words are an intentional riddle and afford the ordinary reader the superficial sense: "only with Thee is my salvation," but give to the deeper searcher of prophecy the deeper double meaning: my *welfare* (I seek, I will have) not with Thee, and my good actions (even in this denial are necessary and profitable) not for Thee, but *with* the saints on earth and *for* them. In accepting such a mystical double sense he finds a prelude to Phil. ii. 6-9, and even explains thus far Luther's previous translation: "I am not in good circumstances with Thee." In conformity with the statement just made, our translation does not say: I prefer nothing to Thee; it is, moreover, not supplied or covered by the turn of expression: There is no happiness for me above and beyond Thee. The sense is, God is to me the essence and fulness of all good, therefore no affliction can diminish it, no prosperity increase it.

With the saints [A. V., "*To the saints*"]. —The construction is exceedingly disputed and difficult. If we seek a verb for the dative, we find it only in the following verse. Then there arises a connection of words such as Deut. viii. 13; Prov. iv. 10; xxxiii. 10, and the sense would be: the saints have many sorrows (they multiply themselves; Böttcher, *Proben* p. 42 sq.), or indeed according to another possible etymology: their idols (Ewald). But such a contrast is not in the text, as that the former saints and friends of the Psalmist had apostatized whilst he had remained faithful; the expressions which imply this are at once supplied and thus the desired thought is put into the text. In order to escape these difficulties and this violence to the text many interpreters regard this verse as a clause complete in itself. The majority then regard the first words as nominative absolute=as for the saints. But the examples adduced in support of such an interpretation are either misunderstood or false readings (*vid.* Böttcher l. c.). This interpretation appears still more inadmissible in connection with the interpretation of the words which follow. According to Böttcher's careful statement it is grammatically entirely inadmissible to take the *stat. constr.* אַדִּירֵי as *stat. absol.* and to translate: as to the saints . . and the noble, I have all my delight in them. The attempt of Schnurrer (*dissert. phil. crit.* 1777), after the example of the Sept., to find a verb in *adîrê*, in order to translate, "As to the saints . . . whom I *honor* and in whom I have all my delight," must at the same time undertake to transpose the ו in ver. 3 *b*, and thus alter the text twice. The

* [Perowne translates: "I have no good beyond Thee. Literally my good (my happiness), as in Ps. cvi. 5; Job ix. 25, is not beyond or beside Thee. The 'good' here spoken of is in contrast with the 'sorrows' in ver. 4, and answers to the words, 'my lot, my cup, my inheritance,' in vers. 5, 6. For the sentiment may be compared Ps. lxxiii. 25, 'Whom have I in heaven but Thee.' . . . This is the one grand thought which stamps the Psalm, 'Thou O Lord, art my portion, my help, my joy, my all in all.'" So also Alexander: "My happiness is not beside Thee, independent of, or separable from Thee!" The interpretation of Moll and Riehm is, however, far better.—C. A. B.]

proposal of Storr (comment, 1796), with whom Umbreit, De Wette *et al.* agree, to regard the ו, which is in conformity with the text, as the introduction of the conclusion (The saints . . . they are the noble in whom I have all my delight, in contrast with others who have their delight in other magnates), is full of meaning, and were it not for the interpretation of the first word in ver. 3 as *stat. absol.*, in itself admissible, but yet taken closely, demands that הֵמָּה should be connected more closely with אַדִּירֵי. The interpretation: To the saints! as Is. viii. 20, a calling upon God (Böhl), or the poet and his friends (Thol.), is grammatically unassailable; but has little correspondence with the course of thought of this Psalm and is foreign to its prevailing tone of prayer. Under these circumstances we are inclined to think of a connection with the previous verse. The relation of the clauses to one another as contrasted in the interpretation of Kimchi, Calvin, Stier, namely that, that good of the Psalmist cannot benefit God the Lord, but the saints, has already been considered; we have only to remark here that there is likewise no particle of contrast in the text. The proposal of Hensler, renewed after the ancient interpreters (*Bemerkungen über Stellen der Psalmen*, 1791), to regard טוֹבָתִי as in apposition to *adonai* and then to connect the following words closely=" nothing is above Thee (surpasses), the saints," is shattered already on the fact that it is unusual to give the word כל the meaning of *nihil*. We cannot seriously think of a dependence of the dative *lik'doshim* upon *adonai*=Thou art the Lord of the saints (Steudel, *Programme of* 1821), on account of the intermediate clause. We might rather accept a dependence upon *amart*=I speak to the saints, especially if the contents of the address, is not sought in the words: all my delight is in them (Kimchi, Flamin.), or in ver. 4 (Hofm., *Weissagung und Erfüllung*, I. 162), but in ver. 3 *b*, and indeed so, that the ו is removed to the beginning of ver. 3 *a* and the הֵמָּה to the beginning of ver. 3 *b* (Delitzsch)=and to the saints which are in the land: these are the noble in whom is all my delight. But without regard to the alteration of the text which is indeed simple, the address to the saints, placed parallel with the address to God, does not properly correspond with the tone which prevails elsewhere in the Psalm.

It only remains, therefore, to regard the ל as the sign of belonging to (Calv., Hengst., Hupf.). But it does not follow from this, that the Psalmist says: his good and his happiness is with God or rests upon God, in so far as he belonged to the saints. He says rather, that he, in belonging to the saints, in whom is all his delight, does not regard and treat his good and happiness as something additional to God, but that he directly has regarded and confesses in this communion of saints that God Himself is his good and happiness. I regard this explanation of mine as corresponding with the context and the language. On the other hand the interpretation of the dative by Winer in his lexicon, "according to the example of," weakens the sense and is not sufficiently proved in the language.—It is uncertain, whether we are to regard ver. 3 *b* as parallel with ver. 3 *a* and supply the *lamed* of the first clause at the beginning of the second before *adirê*, whose *stat. construct.* is explained by the fact, that it belongs to the following clause which is in sense a relative clause (most interpreters), or whether we are not rather to regard the connection of clauses, so that the idea of the saints is more closely defined as those who are in the land (or on the earth) and are the noble in whom, *etc.* (Böttcher). In any case the *stat. construct.* is not an expression of the superlative (Umbreit, Köster), and is likewise not only to be connected with the following noun=the noble, all my pleasure is in them (De Wette), or the noble, the totality of my delight is in them (Hengst.), but with the entire clause (Hupf.), although it is not to be explained thus; the splendid with all, whom I desire (Sachs). Köster leaves the ו disregarded by the translation: To the consecrated . . . they belong, the noble who please me entirely.*

The *Kedoshim* are according to the idea the ἅγιοι, the members of the people of God, as those consecrated to the service of Jehovah. The apposition, "who are on earth," shows that the reference is to their objective relation to the covenant. This clause states, that the Psalmist speaks of the congregation which is upon earth not so much in distinction from the congregation in heaven or the angels (Aben Ezra), as with reference to his personal relation to God just mentioned. The explanation of those buried in the earth (Chald., Isaki) is entirely foreign to the text, and there is no evidence of a limitation to those who were in the Holy Land (Hupf.), in contrast to those members of the people of the covenant which were abroad. The following clause shows, however, that the Psalmist has not in mind the external communion of the so-called visible Church, but the living members of this Church as his associates. The *adirim* are not the magnates, the aristocratic nobility in distinction from the saints, which among the lower classes, the *âm haaretz* are regarded as such, but the saints, in whom, as in the excellent and enlightened, the Divine δόξα appears reflected. According to Hitzig David was then in Philistia, 1 Sam. xxvii. Driven from his land, the temptation to apostatize from Jehovah was natural, 1 Sam. xxvi. 19. To the rejection of the temptation ver. 4 of our Psalm is said to refer, and ver. 7 to the fact that David, at the command of God, had undertaken the pursuit of his enemies, and sent presents from the booty to the elders of the cities of Judah, 1 Sam. xxx. 26, who are therefore called his friends. These are the noble and the excellent in whom David has all his delight. It is true that David, as in ver. 2 *b* he is said to say that he had his success in battle from Jehovah, ought to have sent a

* [Perowne: "We may take ל in the sense of 'belonging to,' 'joining myself to, and the passage would mean, 'I have no good beyond Thee, belonging as I do to the fellowship of the saints, and the noble in whom,' *etc.* Indeed some such meaning seems to be required by the context; for it is evident that it is the design of the Psalmist to contrast his own happy lot, and that of others who, like himself, had found their happiness in Jehovah, with the miserable condition of those 'whose sorrows were increased, because they went after other gods.'"—C. A. B.]

part of the booty of this victory over the Amalekites, as a thank-offering, to the house of God and its priests; but there was then no central worship, 1 Sam. xxii. 18; comp. 1 Chron. xiii. 8. Therefore David has from abroad sent the present to those who belong to the national God. This then is supposed to be said by ver. 8, that it belongs to the saints in the land. David likewise says, ver. 4 *a*, how he himself has experienced that it fares badly with the heathen; similarly vers. 9 and 11, that fulness of joy rewards the service of Jehovah.*—Olshausen regards the text as entirely corrupted. The Vulgate translates, after the Sept.: "In the saints, which are in His land, He has made wonderful all His (my) delight," or after another reading already observed by Augustine, "He has wonderfully fulfilled all my desire."

Str. IV. Ver. 4. **Many are their sorrows** [A. V., *Their sorrows shall be multiplied*].—This clause is likewise disputed as to its construction and meaning. Some, as already mentioned, combine it with the preceding clause, but must then supply something essential. Others (Mich., Olsh., Maurer, Ewald), with Chald., Symm., Jerome, interpret עַצְּבֹ of idols. But only the masculine of this stem is used in the sense of: carved-work=images of idols. The feminine, which is here used, signifies: sorrows (Pesch., Aquil., Sept.). Since now it is connected with a suffix which refers to persons, which can be more closely indicated only in the following words, the next words are usually, with the Rabb., regarded as an asynd. relative clause. The masculine of the verb יִרְבּוּ frequently occurs with the feminine of the noun when it precedes, and the expression "their sorrows," instead of "the sorrows of those who," is defended by Hitzig. Hupf. and Delitzsch, on the other hand, find this hard and inadmissible. The former would rather, with Schnurrer, Hensler, Ruperti (in *Eichhorn's Allgemeiner Biblioth.*, vol. 6), read it as *hiphil* (=*multiply* [so A. V.]), whereby all would be normal. The latter divides ver. 4 *a* into two independent clauses, which represent the place of a *nom. absol.*, and are to prepare the statement describing the internal difference between David and such people.—Many interpreters after the ancient translations regard the following words as a paraphrase of apostasy from God, whilst they translate: who hasten backwards. Schnurrer even changes אַחֵר into אָחוֹר. It would be better to translate: who hasten elsewhere (Geier, Storr, Rosenm., De Wette, Stier), or hasten after another (Luther), hasten to others (namely idols, Gesen., Ewald). But מהר has the meaning of hasten only in the *piel;* in the *kal* only the meaning: purchase, namely for a wife, Ex. xxii. 15, can be proved. Many interpreters (Salomo ben Melech, Calv., *et al.*), with reference to the figure of marriage, to represent the relation of the congregation to God, take the expression here in this way. Hitzig, who finds that there is considered here not the contrast between the faithful and the apostate in Israel, but between the worshippers of idols and the worshippers of Jehovah, translates: who strive to obtain another. Hupf. goes back to the meaning of "purchase," without its reference to marriage, and to its relationship to מוּר to exchange; he thinks of the exchange of the hereditary true God for a false one (Ps. cvi. 20; Hos. iv. 7; Jer. ii. 11), and reminds us of Isa. xlii. 8; xlviii. 11; where אַחֵר likewise is in the singular and absolute. Thus most recent interpreters, among whom, however, Böttcher, Hengstenberg, Delitzsch, hold fast to the allusion to the figure of wooing, and remark that there is here said not exactly "other gods," as Ex. xx. 3 and frequently; but an indefinite expression is chosen, which leads not to the ordinary but to the so-called more elegant worship of idols. It is questionable whether the following plural suffixes are to be referred to the worshippers of idols, with whom the Psalmist breaks off every kind of communion, with the refusal to commune with them in their offerings, and with whose names he will not defile his lips (Delitzsch), whom he will not mention in his prayers (Böhl); or whether they refer to the idols themselves, in favor of which are especially Ex. xx. 7; xxiii. 13 (make no mention of the name of other gods); Hos. ii. 19, and the contrast with ver. 5 (Calv., Grot., Böttch., Ewald, Hengst., Hupfeld, Hitzig [Perowne]).

The drink-offerings of the Israelites consisted of wine, and drink-offerings of blood are likewise not found among the heathen, but wine was mixed with blood (Zech. ix. 7) and drunken only in connection with terrible undertakings, under fearful oaths. This special reference, however, is far from the meaning of the text, which Isaki, Aben Ezra, J. D. Mich., Winer overlook. Some interpreters, therefore (Kimchi, Stier, Delitzsch), regard the expression as *figurative* of offerings made with bloody hands and conscience stained with blood, which make every offering unclean. Others better as a *comparison*, as if they consisted of blood instead of wine, Isa. lxvi. 3, to which comparison blood of grapes, Gen. xlix. 11; Deut. xxxii. 14, forms the transition (Schnurrer, Hengst., Hupf.). According to Hitzig the מִן is comparative, and the meaning is: I forbear to offer their drink-offerings more than to offer their blood. The supposition that an action is mentioned which is only to be done by priests, and therefore because David could not have done this, this passage must have a Messianic interpretation (Böhl), overlooks the fact that the reference here is not at all and cannot be to the altar and the legally arranged functions, but to the refusal to participate in the worship of gods in a form which in the mouth of the Messiah would be entirely inappropriate. The Vulgate, after the Sept., differs entirely from the Hebrew: then weaknesses were multiplied; afterwards they hastened. I will not assemble their assemblies of blood, nor bring their name upon my lips.

Str. V. Ver. 5. **Portion of mine inheritance and of my cup.**—מְנָת, besides 2 Chron. xxxi. 4, only in the Davidic Psalms, is *stat. const.* and to be connected with both genitives (Hupf. upon Ps. xi. 6), but not in the sense of portion of food (Hupf.), together with portion of drink

* [This theory of Hitzig is ingenious, but too artificial and strained. It does not agree in tone with other Psalms of that period. This Psalm certainly belongs to a later period in his life after the Messianic prophecy of Nathan.—C. A. B.]

as the two parts of a feast, the usual figure of Divine favor and benefits, Pss. xxii. 26; xxiii. 5; Prov. ix. 2; but corresponding with the other expressions of this Psalm a figurative expression of nourishing possession and quickening enjoyment, as the Psalmist has both in Jehovah through Jehovah's favor. The first figure is brought about thus: in the general division of the land the tribe of Levi received no possession in the land, but was to live of the parts of the offerings which fell to the share of those who were occupied in Divine service about the sanctuary, on account of Jehovah, Deut. xviii. 1, 2. Jehovah Himself is, therefore, called their חֵלֶק =share, Deut. x. 9, in special application to Aaron, Num. xviii. 20; more widely extended to the entire house of Jacob, Jer. x. 16, first brought about by the design that the entire people should be a kingdom of priests, Ex. xix. 6, and therefore applicable to every individual as well as to the whole body of saints and nobles, ver. 3.—From the division of the holy land by lot between the various tribes and their members originated likewise the expression גֹּרָל = ψῆφος, the lot taken out of an urn, which, however, since decision by lot was regarded as God's act, has become in the Old Testament the symbol and type of all grants of the royal righteousness and grace of God, as the possession thereby given is the foundation and essence of all Divine blessing (Hupfeld). Since that which falls to any one by lot has the same name, *gôral*, *e. g.* Judges i. 3; Isa. lvii. 6, it is very natural to regard תּוֹמִיךְ as *hiphil* of a word יָמַךְ and to explain it after the analogy of the Arabic (A. Schultens): Thou enlarged that which has fallen to me by lot (Hengst., Böhl, *et al.*). Since, however, the meaning of the word is disputed, Böttcher and Köster go back to a root מוּךְ = Thou makest my lot to fall (that is, to fall out of the urn). This second meaning, however, given for the sake of explanation, is without example in the use of the word. The proposal of Ewald to regard the difficult form of the word likewise as *nomen abstr.* cannot be carried out. The present view of Böttcher is more likely, that it is a diminutive form, little or costly possession; thus: Thou art the jewel of my lot. Hupf. and Delitzsch go to the root תָּמַךְ and regard the form as the participle תּוֹמֵךְ incorrectly written=Thou who administerest my lot, or Thou who maintainest, keepest in its integrity that which has fallen to me by lot. Hitzig for this form refers to the analogy of אוּבִיל, 1 Chron. xxvii. 30, but regards the root which is ordinarily accepted, as inappropriate to the context and corrects as תָּמִיד= *perpetuus*, whilst he expresses the conjecture that תוֹמִיד might be an archaic expression (against which, however, ver. 8), and translates: Thou art constantly my possession.

Str. VI. Ver. 6. Hitzig understands this verse locally of a beautiful region. Delitzsch regards the expression likewise=Elysian fields, but as a figurative designation of God Himself. The abstract loveliness, Job xxxvi. 11, is better, which, however, is not to be resolved into an adverb: in a lovely manner (Böttcher, Hupf., Böhl); for the expression is not to be separated from the local coloring and reference, Mic. ii. 5; Josh. xvii. 5.—אַף (=likewise) is used here as confirmatory, giving gradation to the thought; the fact just mentioned is recognized in the feelings of the poet (Hupf.).

Str. VII. Ver. 7. **Advised** [A. V., "*hath given me counsel*"], is not=cared for (Knapp), but=provided with good counsel, which some (Isaki, De Wette, Olsh.) refer to the general exhortation to the fear of God and faithfulness, others and indeed, on account of the following clause, more correctly (Kimchi, Calv., Hengst., Hupf.), to the action of God in the heart of the Psalmist in choosing and laying hold of the good above described. יִסַּר (properly to set right) is often used of Divine teaching and warning, *e. g.* Ps. xciv. 12; Isa. xxviii. 26; Deut. iv. 36; so that the warning of the reins seems to refer not to the thoughts (most interpreters), but rather is parallel to the advice of God (Calv., Hupf.).*

Str. VIII. Ver. 8. Some regard the כִּי (A. V., *because*) as=when, since they find the antecedent to the following clause introduced; most interpreters, however, regard it as=for, as a statement of the reason of the preceding statement. Standing or being at the right hand (Pss. cix. 31; cx. 5; cxxi. 5) is the figure of protecting nearness. [Perowne: "God in David's eyes is no abstraction, but a Person, real, living, walking at his side."—C. A. B.]. The subject הוּא is omitted, as Pss. xxii. 28; lv. 20; cxii. 4.

Str. IX. Ver. 9. **Glory.**—[Delitzsch: "Therefore, because Jehovah is so near him to help him, his soul is transported in joy, שָׂמַח, and his glory, that is, his soul rejoiceth, whilst, as the *fut. consec.* expresses, his joy breaks forth in rejoicing. No passage of Scripture is so like this as 1 Thess. v. 23. לֵב is πνεῦμα (νοῦς) כָּבוֹד=ψυχή (*vid.* Delitzsch, *Psychol.* p. 98), בָּשָׂר, σῶμα; the ἀμέμπτως τηρηθῆναι, which the Apostle there wishes for his readers in respect to the three parts of their nature, David here expresses as a confident expectation."—C. A. B.]

My flesh also shall dwell in safety.—[A. V., *rest in hope*]. The form of connection shows that flesh is not here as Rom. vii. 18 (Hitzig) periphrase of the person, but means the *body*. But the question is whether it means the body as *living*, being under the Divine protection in a condition of quiet happiness, undisturbed, and without danger from any hostile affliction (Hengstenberg, *et al.*), Ps. iv. 9; Deut. xxxiii. 12, 28; Jer. xxiii. 6; Prov. i. 33; or whether not rather the same body with reference to its future rest in safety in the grave? It is true the following verse speaks of preservation (not in death but) from death, and the limitation of the meaning of ver. 10 *a* to preservation from the danger of death in a now threatening case, is possible from the language, Ps. xxx. 4; comp. Ps. ix. 14. But if

* [Perowne: "God has led me to find my joy in Him, and now in the night seasons, as the time most favorable to quiet thought, I meditate thereon. The heart itself is said to admonish, because it anxiously listens to the voice of God, and seeks to conform itself thereto."—C. A. B.]

it is recognized not only by Clauss, Thol., Delitzsch, but also by Ewald and Hupf. with reference to Calvin, that the *way of life* and the *joy with God* in the following verses, refer to something more than merely deliverance of life from danger, and the supposition is natural, that it expresses the hope, that the pious shall not at all be the booty of death, but share in everlasting communion with God; then it is still more natural not to remain by the first steps of the recognition of a deeper and more comprehensive meaning. For in ver. 10 *a* the confidence is expressed, that God will not overlook or give up the soul to *Sheol*. Herein is expressed the hope of immortality in a wider sense; for *Sheol* is in any case the gathering place of departed souls in distinction from the grave which receives the body, Gen. xxxvii. 35. Already in this connection ver. 9 *b* may indeed speak of the preservation and secure rest of the entombed body, and prepare the thought which the Sept. already anticipates with its κατασκηνώσει ἐπ' ἐλπίδι. This is still more certain from ver. 10 *b*. For the expression: Thou wilt not give up thy חסיד to see שחת, as merely parallel with the previous = thou wilt not let him die, would have a form, which would lead to the thought that the speaker has the hope *not to die at all*, rather than to that recognized by Hupf., Ewald, *et al.*, that he hopes for a blessed continuance of life with God extending beyond death. This leaves undecided whether it is to be regarded as in the manner of Enoch and Elias, or otherwise. But now it has not been proved that שַׁחַת must certainly be derived from שׁוּחַ = to sink down, and must be translated "grave," as Ps. vii. 15, where the Sept. has likewise βόθρος. The derivation of שחת in the meaning διαφθορά, ruin, corruption, is indeed very possible (Gesen., Winer), Is. xlix. 9, admissible, Ps. lv. 23, more appropriate than the other, Job xvii. 14, scarcely to be denied. Since there the word is in the masc. gender in the signification of pit, in the feminine, however, according to Prov. xxvi. 27, the difference of meaning with a similarity of sound is still less doubtful, as there are parallels for it in all languages, likewise often in the Hebrew. Böhl adduces as especially convincing נחת, as meaning in the masc. sinking down, Job xxxvi. 16; Is. xxx. 30; comp. Ps. xxxviii. 3, in fem. rest (derived from נוח). All the ancient translations have this interpretation with the exception of the Chald. The ancient Jews have had so little doubt of it, that from it has originated the rabbinical fable, that the body of David has never decayed. It forms the nerve of the evidence in the Messianic reference of this passage to the resurrection of Jesus, testified to as a fact in the sermons of Peter at Pentecost, (Acts ii. 25 sq.) and of Paul in the synagogue of Antioch (Acts xiii. 35-37). It forms in our text an essential member in the progress of thought, and an important declaration of revelation respecting the resurrection of the body (*vid.*, Doctrinal and Ethical). The חָסִיד is, according to Hupfeld's admirable investigation of Ps. iv. 3, the bearer of the Divine grace in all the relations in which this is shown at work, first of all, and chiefly, according to the passive form, "standing in a state and covenant of grace with Jehovah," sometimes applied to the narrower circle of the pious, likewise to an individual servant of God as especially favored in the midst of the elect people of God; then, although seldom, likewise actively *exercising grace* as well of God, Ps. cxlv. 17; Jer. iii. 12, as of one man to another, Ps. xii. 1; xviii. 25; xliii. 1; comp. Mic. vii. 2. The Sept., with its Messianic interpretation, has likewise translated very properly τὸν ὅσιόν σου. All the ancient translations, and most MSS., have the singular. The Masora likewise says: yod is not pronounced. Thus if this had read in the MSS. חֲסִידֶיךָ, as now likewise some, and especially ancient Spanish Codd. have it, this is not to be regarded as plural, but as singular, and indeed so that it is not so much to be regarded as the so-called emphatic plural or plural of majesty (Böhl, after the ancient interpreters) as rather the *yod* is to be considered as, Gen. xvi. 5; Ps. ix. 14; Jer. xlvi. 15, as a sign of the seghol, (Hitzig).

Ver. 11. **Make known** (A. V., *show*) ידע is frequently used not of theoretical knowledge, but of practical experience. The **way of life**, (A. V., "*path of life*") = way to life (Prov. v. 6) leads upwards in contrast to *Sheol*, which is downward, Prov. xv. 24; comp. Prov. ii. 19; vi. 23; x. 17.—**At thy right hand.**—Comp. Prov. iii. 16, so that God administers. The explanation of Hengst. by thy right hand, as delivering and punishing, Prov. xvii. 7, is against the parallel (in thy presence, demanded by the את of association).—נֶצַח denotes not only *enduring* joy in contrast to fleeting pleasures of the world, but likewise enduring *forever*. The word is an accusative adverb instead of לנצח, hence Sept. correctly, εἰς τὸ τέλος.

DOCTRINAL AND ETHICAL.

1. He who has living faith in the *true* God, turns to Him in every threatening danger, not only in sickness and danger of death, but with every experience of the insecurity of human life, and under the impressions of its painful perplexities. But the *same faith* which drives the oppressed to God, opens their lips to *prayer*, and creates in them the *assurance of being heard*, as well as the *confidence of being sheltered* by God.

2. There are prayers and songs which have not only grown up from the soil of *confessing* the living God of revelation, and are supported by it as by its *ground of faith and life*, but which give expression to this confession *as such*, and thereby gain the form of *didactic testimonies*. These, on account of their lyrical and devotional character, retain their *edifying* as well as their *comforting* characteristics; they even advance to real *prophetical discourse*, when they originate in *personal experience* from *communion with God*, which is the essential substance of faith, and by virtue of this origin not only breathe in general the breath of another world, but *reveal* the *mysteries* of Divine life.

3. This prophetic testimony of the praying believer is on the one side *confession*, on the other, *prophecy*, yet in both respects brought about by the *individual condition* of the speaker, not less than by his *historical position*, particularly *within the economy* of the kingdom of God. This gives the present statement partly its pecu-

liar vivid color, partly its internal as well as external limits

4. The true prophet *knows* his position, and does not deny it. But still less is he proud of it. In his relations to God he is at the same time His *servant* and *friend*. The Almighty God of revelation is *his Lord* and *his only good*. Whatever good he knows, loves, has, and seeks, is for him not something additional to God, but it is comprehended in God, and is his portion on account of his communion with God. But this is not a peculiar relation, distinguishing him from other men. On the contrary God has an elect people on earth. He has in the land and abode of the prophet members of the *congregation of saints*. The true prophet *confesses* and *regards* himself as one of them, and as being *in communion with them*, testifies to their communion with God.

5. Not *every kind* of Divine service is well pleasing to God, and *religious* differences are not to be regarded as trifling. The true prophet contends rather against the fatal delusion that it depends only upon its religious character, and not so much upon its *concrete nature*. He earnestly and decidedly separates himself from those who perform sacrifices and call indeed upon their gods, but yet renounce the true God, who is likewise their Creator, and would help them, and have exchanged Him for that which can and will only bring them trouble instead of salvation. His whole delight, on the other hand, is in the members of the congregation of God, who, notwithstanding their position as servants, are yet the noble and enlightened in whom the Majesty of God is glorified, and the glory of the saints reflected.

6. In this *personal relation* to God and to the congregation of God in the land, the prophet has and holds his highest good and his greatest happiness; he recognizes and praises his best jewel and his constant joy. He not only receives what he needs from God, but he has *in and with God* all that he needs and all his pleasure. But this does not make him proud. He remembers that this blessed relation to God has originated not from his own will; therefore he praises God who has *proved* to be the best for him. He remembers that notwithstanding his communion with God, he is yet not one with God, and that even unity would be very different from identity. If he lives in God and God in him, he is yet not swallowed up in God, and God has not been sunk in him. God is indeed no stranger to him, still less an enemy, yet God is and remains *another* person. Therefore day and night he longs and strives to preserve, strengthen, and deepen this communion, which is the *ground of his confidence*, the *subject of his joy*, and the *source of his life*. *Eligant cupidi divitias, voluptuosi delicias pompatici dignitates, quibus fruantur, pars vero mea est et erit Deus in æternum* (Gloss ordin).

7. Death, the Grave, and Hell, have lost their terrors to the man who is assured of this communion with God. *He has God*, and *in God life;* for God is life, *eternal* life, *blessed* life, *unfathomable* in its depth, *inexhaustible* in its fulness, *all-sufficient* in its glory and power. But living in this world and in the flesh he cannot escape death or avoid the grave; and as a *servant of God* knowing the Divine order and subject to it, he cannot forget or despise either of them. But as a *friend* of God he knows and feels that in all cases he is *sheltered* in God; for God cannot forsake the man who does not forsake Him, and the man who has no good except God, and will have nothing above God or beside Him, thereby gains with God and in God the *fulness* of joy and good.

8. He who has made this confidence of the *assurance of faith* and confession of it, a matter of *experience in life*, to him the hope of eternal life gains a *personal* meaning. He regards God as the *source*, *contents*, and *aim* not only of *true* and *eternal* life, but at the same time of his *personal life*. This illuminates *for him* the night of death. He knows that he, the favored friend of God, walking the way of life unto life in the obedience of faith, will even in death go to God, and will attain that which is in the *presence of the angels*, at the *right hand* of the only living God. Since this experience is still in the future, but is already now the object of his faith, the Psalmist prophesies whilst he *confesses his hope of faith*. There is likewise here in subject and form more than the "flashing up of the hope of immortality in the Old Testament." It is true there is not yet given a doctrine of the resurrection of the dead, but yet a *prophetic declaration of the assurance of participating in the eternal and blessed life of God*, in which the *germs of a doctrine of the resurrection* are disclosed, which are rooted entirely in the *ground of revelation*, and for their development into clearness of recognition point far beyond themselves, their own time, and the person of the speaker.

9. The speaker is not the Messiah, either as a pre-existing person, or as a figure of speech, still less merely a pious poet who expresses obscure hopes in poetical hyperbole, but he is *David as a prophet*, 2 Sam. xxiii. 2; Acts ii 30. Whilst David on the basis of previous experience of personal communion with God, and under the impression of present experiences of the same, speaks in the hope of faith, of the sure continuance of the same extending into eternity; this is in expressions which have an entirely *personal reference*, yet not in the form of an application of a general truth to the Psalmist or others like him, but in such a way that it directly breaks through the reference to David, and must have called forth thoughts of *prophetical* illumination and *Messianic* meaning, so soon as the attention was directed to the very peculiar character of their conception. This might have been the case with *David himself* in subsequent reflection upon his Psalm in the sense of 1 Peter i. 10-12. For this passage distinguishes between the *statements* of the prophets, and their own *searching* after the special sense of their prophecies, and the particular meaning *designed* by the Spirit of Christ working in them. As a matter of course after the death of David, when this Psalm was used among the sacred songs of the congregation, its Messianic reference could not but increase in *certainty and recognition* among the congregation of God. But this does not imply that the Messianic interpretation of this as well as other passages of the Psalms, first *originated* from the *reflection of the congregation* (Schultz *in den Theol. Stud. und Krit.*, 1866, Heft 1). Moreover

with every recognition of *historical accommodation,* as well in understanding Messianic prophecy as in its origin and form, the sense of this passage is not to be limited to the idea, that David was in no danger of death so long as his kingdom was not destroyed with him, and that when he died his kingdom still remained (Hofmann, *Schriftbeweis* ii. 1, 357). It is true many interpreters have not sufficiently distinguished between inquiry into the original sense of this passage, and the application of the truth drawn from it. Moreover they have not unfrequently introduced into the passage, or into the consciousness of David, ideas of the resurrection of the Messiah, and the participation therein of every member of the congregation, even in the Old Testament, who believes in Him. But this could only be known from the stand-point of its fulfilment in the New Testament. But three things are certainly in the text; (1) that David bases the confidence of his hope of participating in the life which is in God, and is imparted by God, upon his *personal relation to God;* (2) that this hope is expressed in *words*, which express more than David at first supposed or knew, and which have found their real fulfilment exclusively in a definite fact, namely, in the resurrection of Jesus Christ; (3) that the manner of expression constitutes the passage in question a *Messianic prophecy*, yet not in a typical, but in a *prophetical* sense, such as it is likewise treated in the New Testament.

HOMILETICAL AND PRACTICAL.

It brings great blessings to confess God as *our Lord;* but the most delightful lot falls to those who lay hold of God Himself as their *highest good*, and make use of the *communion of saints* for this purpose.—The *communion of saints* cannot be united with a *participation in the practices* of those who have *forsaken* God.—The pious not only enjoy in this world a *pleasure* of which the world *knows* nothing; but they have to expect likewise *pleasures* which the world cannot *receive.*—He who has *communion* with God has to be very careful to *cherish* it, and therefore earnestly to use the *institutions, means of grace*, and *advice* provided for this.—Only those *joys* have an *abiding* value, which we find in the *presence* of *God*, and which we receive from the *hand of God.*—The best remedy against troubles and temptations of all kinds is to keep God constantly *before our eyes* and *in our hearts.* The assurance of the everlasting *duration of our existence* is comforting and refreshing only when it is connected with the believer's hope of *eternal life* in the presence of God.—*Everlasting life* is assured to those who have made the living God their true *Lord*, their blissful *good*, their abiding *portion.*

STARKE: The supports of our trust in God are His fatherly affection and pity for His children, as well as His infinite power as the Lord of all lords.—God has His saints and nobles not only in heaven, but likewise on earth.—He who recognizes the inheritance of the Lord as lovely and beautiful, will be disgusted with the inheritance of the world: he will refuse it, and shun no sufferings to gain the beautiful inheritance.—The evil spirit constantly excites the sinful heart to evil; but the Holy Spirit day and night awakens in believers holy desires, and excites them to good.—Faith is not an idle or lazy thought, but is active, busy, industrious to look to God and at no time to turn away the eyes of the heart from Him.—From the living trust of the heart in God, arises internal joy and sincere love to God and all creatures.—The tongue is given to man to glorify the Divine name, and joyfully recount his benefits.—If Christ the Head went to meet the desired issue of His sufferings with full assurance, then His members can likewise certainly believe that God will give all their troubles a glorious end, 2 Tim. iv. 18.—The body of Jesus could not become corrupt because there were no sins in His members. We must become corrupt, because sin still dwells in our mortal bodies, but we thus lay aside the corruptible in order to arise incorruptible.—In this life Christians have in God's word only a foretaste of heavenly joy; but in that life this joy will be complete; then it will no longer be said: happy to-day, sad to-morrow; but without intermission will they be entirely joyous from God, through God, and in God.—LUTHER: The chiefest and highest passion, trust in God, makes the difference between the people of God, which are His possession, and those who are not His people. The way of life is a work of the power and justice of God alone.

MENZEL: He who knows and loves God, believes on Him; he who believes, praises Him and confesses Him; he who confesses Him is persecuted; he who is persecuted is comforted by God; he whom God comforts He instructs, and thence proceed the most beautiful fruits.—FRISCH: He is rich enough for time and eternity who can at all times boast of his God alone.—The saints of God are likewise His nobles.—If we have God in view, and direct all that we do and have done according to His most holy point of view, no one on earth can deprive us of our inheritance.—UMBREIT: He who has God for his cup really and truly derives from Him by means of faith in the most secret communion, the Holy Ghost and eternal life.—The most cheerful light springs up here from the depths of faith, and is poured over the gloomy grave.—GUENTHER: There is nothing more lovely or blessed for the children of God than blissful communion with God.—DIEDRICH: To have the grace of God and know it as always victorious, is the golden mystery, the excellent, heavenly wealth of believers, and all this has been given to them by God in His word.—If we are closely united with all saints in God, we are likewise internally separated from unbelievers; and he who declares himself one of the saints, must likewise feel that he is separated from them, and must confess that their condition is likewise unhappy, their nature is wicked and lost.

[MATTH. HENRY: Covenanting with God must be heart work, all that is within us must be employed therein and engaged thereby.—Christ delights even in the saints on earth, notwithstanding their weakness and manifold infirmities, which is a good reason why we should.—The saints and their bliss are kept by the power of God.—Death destroys the hope of man, Job xiv. 14, but not the hope of a good Christian, Prov. xiv. 32. He has hope in his death, living

hopes in dying moments; hopes that the body shall not be left forever in the grave; but, though it see corruption for a time, it shall at the end of time be raised to immortality. Christ's resurrection is an earnest of ours, if we be His.—BARNES: No one can safely so familiarize himself with vice as to render it a frequent subject of conversation. Pollution will flow into the heart from words which describe pollution, even when there is no intention that the use of such words should produce contamination. No one can be familiar with stories or songs of a polluted nature, and still retain a heart of purity.—SPURGEON: The title of "His Excellency" more properly belongs to the meanest saint than to the greatest governor. The true aristocracy are believers in Jesus. They are the only Right Honorables. Stars and garters are poor distinctions compared with the graces of the Spirit.—The night season which the sinner chooses for his sins is the hallowed hour of quiet, when believers hear the soft still voices of heaven, and of the heavenly life within themselves.—Christ's resurrection is the cause, the earnest, the guarantee, and the emblem of the rising of all His people. Let them, therefore, go to their graves as to their beds, resting their flesh among the clods as they now do upon their couches.—C. A. B.]

PSALM XVII.

A Prayer of David.

1 Hear the right, O LORD, attend unto my cry;
Give ear unto my prayer, *that goeth* not out of feigned lips.
2 Let my sentence come forth from thy presence;
Let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited *me* in the night;
Thou hast tried me, *and* shalt find nothing:
I am purposed *that* my mouth shall not transgress.
4 Concerning the works of men, by the word of thy lips
I have kept *me from* the paths of the destroyer.
5 Hold up my goings in thy paths,
That my footsteps slip not.

6 I have called upon thee, for thou wilt hear me, O God:
Incline thine ear unto me, *and* hear my speech.
7 Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust *in thee*
From those that rise up *against them*.

8 Keep me as the apple of the eye;
Hide me under the shadow of thy wings,
9 From the wicked that oppress me,
From my deadly enemies, *who* compass me about.
10 They are inclosed in their own fat:
With their mouth they speak proudly.
11 They have now compassed us in our steps:
They have set their eyes bowing down to the earth;
12 Like as a lion *that* is greedy of his prey,
And as it were a young lion lurking in secret places.

13 Arise, O LORD, disappoint him, cast him down:
Deliver my soul from the wicked, *which is* thy sword:
14 From men *which are* thy hand. O LORD, from men of the world,

Which have their portion in *this* life, and whose belly thou fillest with thy hid *treasure:*
They are full of children, and leave the rest of their *substance* to their babes.

15 As for me, I will behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness.

EXEGETICAL AND CRITICAL.

TITLE AND CONTENTS.—Respecting *tefillah*, *vid.* Introduction. This Psalm has so strongly impressed upon it the characteristics of a prayer, as it wrenches itself from the soul of a man hard pressed by deadly enemies, in a moment of greatest danger, that we need not suppose that the title is a later addition taken from ver. 1 *b* (Hitzig). The manner of expression discloses so vividly the agitation, change of sentiment, individuality, and the immediateness of the circumstances, that we are still less to think of the abstract person of the righteous (Hengst.), or of a poet, unknown in person and circumstances, as it is pretended is the case in most of the Psalms of lamentation and prayer (Hupf.); for in the life of David, in the time of the persecution by Saul according to 1 Sam. xxiii., there were circumstances corresponding exactly with those of this Psalm (Hitzig); and the language which is frequently hard and inflexible, with its peculiarly irregular turns and gloomy tones, together with other points of contact with prominent expressions in other Psalms of David, is a very marked echo of his frame of mind (Delitzsch), although we may perhaps in some passages admit a corruption of the text. (Olsh.)*

The prayer begins with calling upon God as the righteous Judge and infallible searcher of hearts, with an appeal to the honesty of the petitioner (vers. 1, 2), who knows that he is searched through and through in his inmost soul by God, and accordingly holding fast to the word and ways of God he has kept himself in his conversation and walk, so that the corrupt movements of men have not borne him along with them (vers. 3-5). With so much the greater assurance of being heard (ver. 6) prayer now rises for deliverance from wicked, strong, and powerful enemies, whose nearness, inexorableness and cruelty (vers. 10-12) are intuitively described, calling upon Jehovah immediately to interfere (ver. 13), against an enemy who is especially dangerous (ver. 12) who is especially prominent among the worldly-minded who seek and find their good and happiness in things of this world (ver. 14). He closes by bringing into strong contrast the disposition, position, and hopes of the man of prayer.*

Str. I. Ver. 1. **Righteousness.**—This word is not in apposition to Jehovah (Köhler), or in dependence upon Jehovah according to the translations of Symm. and Theodot., κυρὶε δικαιοσύνης, but as an accusative of the object. The interpretation, me as righteous (Aquil., Jerome, Hengst.), unites the expression, or rather its idea, too closely to the person praying. Luther's marginal reading: If thou wilt not hear me, then hear thy righteous cause, separates it too far from the person. The general character of the expression and its meaning as introducing the contents of the prayer, are effaced by either of the translations: my righteousness = my righteous cause (Calv.), or, my righteous prayer (Chald.), or indeed, my sincere petition (Kimchi). The parallelism (Hupf.) does not justify any such special reference. Still less is the article to be brought in as a suffix, and the righteousness or innocence regarded as those who were oppressed and injured in the persecution of David, who complain and pray in his mouth (Geier, *et al.*) It is true the paraphrase: Hear the righteousness which speaketh through me! would be more exact than that already rejected: Hear me in my righteousness or as righteous. For righteousness of the thing and not of the person would be first stated in accordance with the text, and thus at the same time that opposition of righteousness of the thing and of the person would be avoided (Calov., J. H. Mich., *et al.*), which is foreign to the text, and indeed according to ver. 3 sq., contradictory. But yet the reference of righteousness to the person appears in the text only after many accommodations. To these belong the appeal made to the righteous dealings of God according to His infallible judgment by the praying Psalmist, who in the uprightness of piety cries anxiously to God with the hope of being heard. This interpretation brings into view an advance in the thought which is for the most part overlooked, and likewise is supported by the fact that the last word in ver. 2, in an adverbial interpretation, corresponds better with usage than to regard it as an accusative of the object dependent upon "*behold*," and thus parallel to: hear righteousness, in ver. 1, essentially a statement respecting the character of the petitioner, whilst our interpretation presents an appeal to the infallible judgment of God † Hitzig, by comparing

* [This Psalm resembles the preceding in so many particulars, e. g., the prayer שָׁמְרֵנִי, Pss. xvi. 1; xvii. 8; the recollection of communion with God by night, Pss. xvi. 7; xvii. 3; the use of אֵל in prayer, Pss. xvi. 1; xvii. 6; the verb תָּמַךְ, Pss. xvi. 5; xv. 5 (Delitzsch); the reference to the protecting and defending right hand of God, Pss. xvi 8; xvii. 7, 14; the contrasted *portions* of the Psalmist and the wicked, Pss. xvi. 2-6; xvii. 14, 15; and the pleasures of the Divine presence, Pss. xvi. 11; xvii. 15; that they may properly be regarded as a pair composed at or near the same time, and that towards the close of David's life (*vid.* note to Ps. xvi.).—C. A. B.]

* [It is very usual among interpreters to regard this *enemy* who is especially prominent as Saul, and the Psalm is referred to the period of the persecution by Saul, but it seems better to regard this enemy as the powerful Joab, who was the plague of David's life, especially towards its close, and the Psalmist often alludes to this bold, powerful, unscrupulous chieftain, who more than once had the audacity to threaten David himself. That David regarded him as an enemy we see from his command to Solomon, 1 Kings, ii. 5, 6.—C. A. B.]

† [The author is incorrect in regarding מֵישָׁרִים as an

Prov. iv. 25, finds a similar thought expressed to that of Jer. v. 3.—**From lips without deceit.** [A. V. ("*that goeth) not out of feigned lips.*" Hupfeld: "Not with deceitful lips, or with lips without deceit (falsehood, hypocrisy)," in opposition to the cry and prayer, which at first protests the *subjective* uprightness of his prayer and the ideas with which he supports it, but at the same time guarantees the *objective* truth of the assertion of his righteousness in the first member (with which it is parallel) so far as that he who is defiled with guilt dare not approach God and venture to call upon His righteousness as a righteous man, comp. Ps. xxxii. 2; lxvi. 18, and "lift up holy hands," 1 Tim. ii. 8.—C. A. B.]

Str. II. Ver. 3. **Thou hast proved,** *etc.*—The three perfects, since they are followed by an imperfect, do not refer to a definite historical event in the history of David, but form the antecedent, stating the Divine activities which constantly precede the result of the Divine examination described in the conclusion. There is no question or doubt but that David is drawn into this court of examination by God, and hence the clause does not properly admit of being taken as hypothetical, but rather as present.—**Thou hast visited in the night.**—[The visit is for the purpose of investigating, Job vii. 18. It is by *night* as the time when the soul is undisturbed by the external world, and ready for reflection and examination.—**Thou hast tried me.**—The usual figure of the refiner of metals.—C. A. B.] **Thou wilt not find in me wicked thoughts; my mouth doth not transgress.** [A. V. ("And) *shall find nothing; I am purposed that my mouth shall not transgress*"]. Since it has not been proved that בַּל has the meaning of "*nothing,*" there is no object to the verb "find," if we follow the accents, and connect the next word with the next clause. We might certainly most naturally supply "nothing" from the context in accordance with the sense. But the interpretation of זַמֹּתִי, as 1 person Perf. = I have thought, that is, purposed (Is. iv. 28) which then would be immediately followed by the statement of the contents of the purpose (Luther, Geier, *et al.*, finally Delitzsch), whilst it is possible, yet is opposed by the fact that the context rather causes us to expect a statement respecting the *moral condition* of the Psalmist than of his purpose. Moreover the other statements on this subject do not allow us to translate with Böttcher: If I thought wickedness, it must not go over my mouth. The Masora likewise remarks that the tone of this Hebrew word is to be put upon the last syllable. This is then a noun with the suffix, and indeed not the plural of a substantive which cannot be proved, but an infinitive with a feminine ending (Hupf.). If we connect it with the following clause in accordance with the accents, then since the masc. of the verb demands that פִּי should be the subject of the clause, the translation, my thought does not overstep my mouth (Hitzig), that is, I do not speak in sleep, because I am not excited by passion, appears to do violence to the text; on the other hand, the translation, "my mouth doth not overstep my thoughts," that is, I say no more than I think (Hengst. [Alexander]) as the simple protestation, "I do not dissemble, I do not lie," is strained, and with the lack of an object in the preceding clause obscure and unintelligible. The explanation of Aben Ezra, Bucer, Rosenm., *et al.:* my thought is not different from my words is still less admissible. It is accordingly more natural not to regard the accents as restrictive, but with the ancient translations and Jerome, and since J. D. Mich., many recent interpreters, to make an object for "find," and gain two parallel clauses beginning with "not," and understand the meditation in accordance with Hebrew usage as the meditation of evil. So Perowne: "Thou hast tried me and findest no evil thought in me, neither doth my mouth transgress."—C. A. B.] The suffix would be as Ps. xviii. 23, (Hupf.) not for an actual sin, but for one regarded as possible yet denied. The transition from the mention of sins of thought to sins of action, considered in the subsequent verse, would then be suitably prepared by sins of word.*

Ver. 4. **In man's doings, by the word of Thy lips, I have carefully avoided the path of the destroyer.** [A. V., "*concerning the works of men*"]. The ancient translators connect the last words of the previous verse closely with this verse, and either translate: my mouth doth not go over to the doings of men, that is, approve them; or, my mouth doth not transgress according to the doings of men. This gives a better parallelism, and therefore many interpreters approve this division of the verses. But the structure of a verse is not always complete. Most interpreters, after Calv. and Geier, regard לְ as temporal, as Ps. xxxii. 6; others as denoting either reference = as concerns [A. V.] or condition, as Ps. lxix. 22. Delitzsch takes the following words directly in the sense of "against the word of Thy lips," as the object of the doings of men. According to Hitzig לְ introduces the accusative of the object, as 1 Sam. xxii. 7; Ps. lxix. 6, which widely separated from the *finite* verb is again taken up after this by the statement wherein these doings of men consisted.† [Hupfeld: "In the midst of the surrounding practices of men, which so easily carry others away with them, I have shunned following their wicked examples, being led and supported by the word of God."—**Word of Thy lips.**—Hupfeld: "The word of God in the law, that is, the commandments of God in contrast with the doings of men who

adverb, it is better with Hupf. and most interpreters to regard it as the object of "behold," Jehovah is to acknowledge His own judgment as such (Hupf.) He is to behold with favor the right, equity. There is thus a gradation in the thought of this strophe. 1) The Psalmist appeals to Jehovah to hear the right; 2) to let the sentence go forth from His presence, the court of the great Judge, let the decision be proclaimed, and then; 3) to behold it as executed, to look with approval and pleasure upon *equity*, the right being approved by the infallible Judge.—C. A. B.]

* [Riehm mediates between the author and Hitzig. Thus, he contends that עָבַר never means *transgress*, *sin*, when used alone, and "since the 'my mouth doth not transgress' can hardly be the result of the examination by night, it is better to regard זַמֹּתִי the object of תִּמְצָא, at the same time as the subject of יַעֲבָר, thus: *thou wilt not find wicked thoughts in me, they will not pass over my mouth*, that is, I will not betray them by speaking in sleep."—C. A. B.]

† [Thus Hitzig translates: "The doings of men, by the word of Thy lips, I have shunned the path of the robber."—C. A. B.]

transgress it, and offer a higher rule."—C. A. B.] שמר is here used in a pregnant sense, without expressing the negative reference by מִן as usual.*

Ver. 5. **My steps hold fast in Thy paths.**—The infinitive תָּמֹךְ is regarded by the ancient translators and most ancient interpreters, and among more recent interpreters, De Wette and Stier, as imperative = support my steps [A.V.] But this does not agree with the perfect of the following clause. The infinitive is then either to be regarded in the sense of a gerund, and then most properly as an antecedent to the following clause (De Dieu, *et al.*), or instead of the finite verb (Gesenius, § 128, 4 *b*), and indeed as a perfect, yet not as the 1st person singular=I have maintained my steps in Thy paths (Geier), but as the 3d person plural (Cocc.) with respect to usage = my steps have held fast to Thy paths (Ewald, Hengst., Hitzig, Hupf., Delitzsch).

Str. III. Ver. 7. **Make Thy grace wonderful.** — [A. V., *show thy marvellous loving-kindness*], literally, separate; namely, by gradation in thought, the implored exhibition of Thy grace from the usual exhibitions of the same, so that it may thus prove to be wonderfully glorious to me (Sept.); not: take away Thy grace from the adversaries (Rabbin.) According to others (De Wette, Hupfeld, Delitzsch), the fundamental meaning of this verb is in the Hiphil made to be an attribute of the object, so that the Psalmist does not request anything extraordinary for himself, but merely implores that the well-known wonderful = glorious grace may be shown. Delitzsch translates like Luther and the ancient translators: against Thy right hand. But the right hand of God is frequently mentioned as the instrument of deliverance, Pss. xliv. 3; xcviii. 1; Judges vii. 2; Isa. lix. 1. The anxiety of the moment transposes the words with the breath.

Str. IV. Ver. 8. **Apple of the eye.**—Literally; the little man, the daughter of the eye, Lam. ii. 18; Zech. ii. 8. The figure is chosen with reference to Deut. xxxii. 10, 11; comp. Prov. vii. 2, as is shown by the subsequent words. [Hupfeld: "The first figure as with us is proverbial, as a symbol of that which is dearest to us, of the most careful, attentive protection. The second, 'hide me under the *shadow of Thy wings*,' is taken from birds, especially the hen, who protects her brood with her wings, a figure of the most tender protection, frequently of God's protection, Pss. xxxvi. 7; lvii. 1; lxi. 4; lxiii. 7; xci. 4 (used of Christ, Matth. xxiii. 37), and in the same connection with the first figure, Deut. xxxii. 10, 11, both in reference to the people of Israel." Wordsworth: "There is a climax of delicate tenderness in the language here."—C. A. B.]

Ver. 9. **My enemies who greedily surround me.**—The position of the suffix is against the connection of בנפש with the preceding word = my deadly enemies (Geier [A. V.]). On the other hand it is admissible to get the same sense by the translation: against the life (Kimchi), or, in matters of life (Hengst.). Most recent interpreters, however, translate after the Chald. and Aben Ezra: with eagerness, as Pss. xxvii. 12; xxxv. 25; xli. 8; Isa. v. 14.

Ver. 10. **Fat.**—Many interpreters, likewise Clauss, Stier, Tholuck, after the Chald. and Symm., understand by this, the *prosperity* in which they wrap themselves, and which prompts them to haughty expressions. Others regard it as = the fat heart (Geier) = unfeeling heart, (De Wette, Köster, Ewald, *et al.*); Hupfeld as merely the *heart*. But manifestly it is meant that their heart, לב, is not a pulsating human heart, but חלב, a lump of fat, Pss. lxxiii. 7; cxix. 70 (Delitzsch, Hitzig). The closing up, 1 John iii. 17, denotes the intentional holding off from all influences which would excite human emotions, so that the consequence is, hardening and obduracy, Ps. xcv. 8. We have not here a pleonasm, but a climax, and the context shows that we are not to think of the closing up of secret, crafty schemes, Ps. lxiv. 6, 7; Prov. vii. 10, contrasted with speaking of the mouth (Hupf.). The explanation of Theodoret, who understands the heart in the sense of pity is entirely astray.—**Speak proudly.**—This comes from their delusion of a near and sure victory.

Ver. 11. **Our steps . . . now have they surrounded me.**—[A. V., *They have now compassed us in our steps*]. Since the singular suffix does not agree with the plural suffix of the noun, the translation *quoad gressum nostrum*, which supposes that this accusative of closer definition of the part of the body (Gen. iii. 15) is parallel with the accusative of the person (Delitzsch) has very little to recommend it. It does violence to the text, however, to read with the *Masora* the plural when the codd. do not have it. The double accusative which is usual with verbs of surrounding, to which ancient interpreters appeal, would here produce this nonsense: with our steps they have now encompassed me. Hitzig, who previously thought of the accusative of the object to לנטות = "our steps . . . to fell to the ground," now explains that the distance is too great between the words, and moreover it is obstructed by the parenthesis; he now changes the vowel points in order to get the meaning: I perceive him. This is certainly admissible, and gives a good sense; whilst the meaning obtained by some of the ancient translations by changing a consonant: "They express congratulations over me," is violent and unnatural. With the present reading we think that the discourse is broken by the liveliness of passion.

To throw down upon the ground.—[A. V., "*Bowing down to the earth.*" Barnes:

* [Hupfeld: "שָׁמַר properly to watch, take heed, observe, usually positively, in order to follow the law and the right way (as Ps. xviii. 21, the ways of God; Prov. ii. 20, the righteous), here, on the contrary, in order to *avoid*. This meaning is usually brought about by the reflexive idea, to be on one's guard, to beware of something, but this as a negative idea necessarily has מִן with it: whilst here the accusative presupposes the original active signification, which here either pregnantly includes the negative consequences which are not expressed, or developes from the idea of watch, guard, keep, according to the nature of that which is watched, a negative side or reference = to keep off, hold off, avoid. Wordsworth translates: "I have marked the paths of the transgressor, I have tried them by the words of Thy lips. The sentiment is explained by the Apostolic precept. 'If any man obey not our words, *note that man*, and have no company with him, that he may be ashamed (2 Thess. iii. 14)."—C. A. B.]

"The Hebrew word נָטָה, natah—means properly to stretch out, to extend; then to incline, to bow, to depress; and hence the idea of prostrating; thus, to make the shoulder bend downwards, Gen. xlix. 15; to bring down the mind to an object, Ps. cxix. 112; to bow the heavens, Ps. xviii. 9. Hence the idea of prostrating an enemy; and the sense here clearly is, that they had fixed their eyes intently on the Psalmist, with a purpose to prostrate him to the ground, or completely overwhelm him."—C. A. B] The interpretations that they direct their attention "to turn aside in the land" (Hengst.); or "to wander through the land" (Ewald) [Alexander: "go astray,"—C. A. B.] are artificial and unnecessary.

Ver. 12. [**His likeness**=he is like, is not dependent upon the preceding clause, as A. V., but a new and independent clause, introducing the figure of the lion and the **young lion**, *vid.*, notes upon Ps. x. 9 sq.—C. A. B]

Str. V. Ver. 13. **Go forth to meet him.**—[A. V., "*disappoint him.*" [Perowne: "As David himself went forth to meet first the lion and the bear, and afterwards the champion of Gath." This is the true interpretation advocated by most recent interpreters.—C. A. B.]—**Cast him down.**—[Properly to make him fall upon his knees, (Hupf.), the figure of the lion is continued here.—C. A. B.]—**The wicked.** Jerome understands this to be the devil.—**By Thy sword.**—[Not as A. V., "*which is thy sword.*" God is to go forth to meet the enemy, who is like a lion, to cast him down upon his knees, and by His sword slay him, and thus deliver the Psalmist.—C. A. B.]

Ver. 14. **People of the world,** literally men of the world [A. V.,] or of temporal life, not men of duration or of enduring success, (Calv., Venema, Ruding., Hengst.,) after the Arabic, but either perishable men (Hitzig) or better after the Syriac: men of the world with reference to their disposition (Kimchi, Geier and most interpreters). The life, in the following relative clause, answers to this, wherein they have their חֵלֶק, that is their portion, as their highest good and happiness, Ps. xvi. 5, not temporal life (Geier), life without duration (Hitzig) as showing the fate of the ungodly, Job xx. 5, Is. lxv. 20; so likewise not life blessed with external good and earthly happiness (Calv., Hengst.) of which they have received their proper portion; but the *idle vain* life, in contrast to the spiritual life in God (Hupf., Hitzig).* Here likewise the tone and order of the words show the language of anxiety and haste. Whilst this was overlooked, most interpreters translated the beginning of the verse "from people of Thy hand" [A. V.] and thought for the most part of those men whom God uses as His rods of chastisement and scourges; sometimes likewise of those who must fall into judgment in the wrathful hand of God because the measure of their sins was filled. [The proper rendering is "*by Thy hand*" as above by Thy sword, the two expressions being parallel.—C. A. B.]—**With that which thou hast stored up.** [A. V. "*with thy hid* (*treasure*)"]. This is a past partic. used as a substantive in a good sense, Ps. xxxi. 19; Prov. xiii. 22, and in a bad sense Job xxi. 19. Almost all interpreters take it here in the former sense, that God gives the worldly-minded the portion they have chosen, even children in abundance, Job xxii. 17, to whom they leave their affluence, yet without knowing or possessing the prospects and enjoyment of the pious. Hitzig on the other hand takes it in the bad sense of the punishment, the reception or experience of which is represented as eating of bitter, deadly food (Job ix. 18, xxi. 15, comp. vi. 7; Ps. lix. 15), as God fills the bodies of the wicked with the fire of His wrath (Job xx. 23). This judgment is likewise said to extend to children and children's children (Ex. xx. 5, comp. Job xxi. 7, 8, 11); to which the following words according to his translation, may they satisfy the sons, *etc.*, refer. The translation made by most interpreters "their children are filled" would require בָּנִיהֶם. The translation of Köster who follows the Sept. Vulg. closely "they are full of sons" [A. V.], is literal but obscure.

Str. VI. Ver. 15. The antithetical reference of this strophe is rendered very prominent not only by the emphasis of the *I* [*As for me*, A. V.], but likewise by the intentional use of the same word **satisfied** with reference to *Jehovah's form*, in beholding His countenance. These expressions themselves by their undeniable reference to Num. xii. 8, comp. Ex. xxxiii. 20, lead us beyond the usual means of recognizing and communing with God. In the present context a glance is given into *eternity*. It is true there is no mention of a resurrection of the dead as such (Hofmann), or of a natural awaking upon the next morning (Ewald), or of a breathing again and stepping forth from the confusion of a perplexing trouble, as from a night of suffering (Hitzig), so that a new earthly phase of life broke forth upon the psalmist in the sunlight of the Divine grace (Kurtz), or of a mingling of both references (Hupf.), or indeed of an awaking of Jehovah that is in His coming to help, after having hidden His countenance (Cleriç., Hensl., Hengst.); but of an *awaking from the night of death* (among recent interpreters, even Rosenmüller, De Wette, Gesenius), as a hope shining forth from the consciousness of communion with Jehovah (Delitzsch) as Psalm xvi. 10; xlix. 15.*

* [Perowne: "We have here a view of the *world* and of *life* very remarkable for the Old Testament—a kind of anticipation of the contrast between the flesh and the Spirit which St. Paul gives us, or the love of the world and of God which St. John speaks."—C. A. B.]

* [Perowne; "Worldly men have their *satisfaction* in this life, in treasures, in children; David hopes to be *satisfied* with the likewise or rather real manifest *bodily form* (תְּמוּנָה) of God. The personal pronoun stands emphatically at the beginning of the verse, in order to mark the contrast between his own feelings and those of the men of the world. He hopes (as Job also does xix. 26, 27), to see God. (The parallelism of the next clause shows that this must mean more than merely "to enjoy His favors, the light of His countenance," *etc.* as in xi. 7). There is an allusion probably to such a manifestation of God as that made to Moses, Num. xii. 8, where God declares that with Moses He will speak 'mouth to mouth,' even apparently, and not in dark speeches; and the similitude (rather *form*, the same word as here) of Jehovah shall he behold." Wordsworth; "The thought is completed by St. John: 'Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see

DOCTRINAL AND ETHICAL.

1. There are troubles, into which we do not fall as a punishment for our sins, but in which we are *unjustly persecuted* and compelled to flee from hard-hearted, unprincipled and powerful enemies, and with all the justice of our cause, may be in danger of succumbing to the snares of our bitter opponents, and even of losing our lives.

2. In such a situation neither lamentations nor despondency are becoming to the pious. The proper course is to *pray for help*, which may in anxiety of heart become a *cry*, without becoming improper, and may appeal before God the *righteous Judge* to the *personal righteousness* of the persecuted, without thereby in the least disputing, murmuring or contending with God, or boasting or confiding in *one's own* righteousness. For there is no reference to righteousness gained by one's self, or to one's own deserts and the worthiness derived therefrom, but to the fact, that the piety of the petitioner has shown itself as *vitally* and *powerfully* in his person, as it expresses itself *candidly* and *sincerely* in his prayer. And in such cases the question is not of its origin from grace apprehended in faith, but of the *earnestness* and reality of its *attestation*.

3. Now he who flees from the judgment and hands of men, to the judgment and presence of God must not forget that the Almighty is likewise the All-knowing, the *Searcher of hearts*. He must still further be mindful of this, that under the trying eye of the holy and omnipresent God he endures an *infallible judgment* by night as well as by day, waking or sleeping, dreaming or acting. It is well for the man who feels this judging and sifting nearness of God, which as the fire in the furnace separates the gold from the dross, as *soothing his conscience*, and who can comfort himself with that fact that God finds in him a man *of true piety*.

4. The human heart is *naturally* inclined to evil, and human doings and practices do not move in the paths which please God; they attempt rather, to break through the restraints imposed upon them by God. But the efficacy of the *means of grace* in the congregation of God is able to *change* the disposition of the heart and he who *holds fast to the word of God*, is able likewise to withstand the temptations of his situation and to *walk in the ways of God* according to God's regulation.

Him as He is,' (comp. 1 Cor. xiii. 12; xv. 49; 2 Cor. iii. 18; Col. iii. 10.) As Theodoret observes here, the wicked may be satisfied with *sons* in this life, but I, O God, shall be satisfied with the sight of *Thy Son* for evermore. So also Didymus here." Perowne: "In opposition to this interpretation it is commonly asserted that the truth of a resurrection had not yet been revealed, and that, consequently if we find the doctrine here, the Psalm must be of later date, after the exile (so De Wette). But this is mere assertion. First as regards the use of the figure 'Waking from death' occurs in 2 Kings iv. 31. Death is spoken of as a sleep from which there is no awaking Job xiv. 12, Jer. li. 39. Next Is. xxvi. 19. 'Awake ye that sleep in the dust,' plainly refers to the resurrection, (Hence critics who think the truth *could not* be known before the exile, are obliged to suppose that this chapter was written *after* that time). Again, why should not David have attained in some degree to the knowledge of a truth, which in later times was so clearly revealed as it was to Ezekiel (who makes use of it as the image of the resurrection of Israel xxxvii. 1–14), and Daniel (xii. 2)?"—C. A. B.]

5. If there is already a great consolation and a strong encouragement to constantly new prayers in the assurance of the faith, that God not only hears the pious, but answers him and thereby testifies, that *on His part* He has and will maintain *intercourse and relations* with him; then with increasing needs and under the pressure of great dangers not only the *need* of the improvement of this intercourse with God, but likewise the *joyousness of prayer* and the *confidence of being heard*, gain nourishment and power by the experience made in this intercourse, that it belongs to the *nature* of God to be a *deliverer* of those who *seek His protection*. The *courage* of the pious is explained by these fundamental principles and upon them it rises in order to implore likewise in special circumstances *special gracious help*.

6. From the confidence of the faith, that the *person* of the pious man who has intercourse with God is an object of His love and care, arises the assurance, that this person will not only find occasional help and an assistance referring merely to special and transient needs and dangers, from the almighty Protector of the oppressed, but that he finds constant protection against all the enemies of his body and soul, and can *be sheltered forever in God*, if he *has his satisfaction in the nearness and communion of God* in contrast to the people of this world, who do not inquire after God, because they seek and find their satisfaction in the possession of perishable goods and in the enjoyment of earthly joy.

7. Great external happiness, prosperity and luxury, increase the *natural selfishness, worldliness and pride* of the unconverted man, make his heart insensible to emotions of pity and the inborn feelings of justice, and do not permit him to exhibit thankfulness to God for His great benefits, but rather stop up the sources of his love to God and his neighbor and prevent the approach of those things which would open them, so that the man is choked in his own fat and has become *spiritually dead* in the midst of his abundance. On the other hand, troubles and dangers, sufferings and infirmities, the lack and loss of earthly goods, impel the pious man with ever renewed energy to *lay hold of God* and thereby obtain his only salvation and *true life in God*.

8. He who has *God*, has *life*. This truth enters only into the *experience* of the soul which has communion with God. Moreover the life is likewise the *light* of the soul, and enlarges its *sphere of vision*, so that it not only looks upon the gracious countenance which God causes to shine upon His servants in the night of trouble, but it consoles itself with beholding *in the future that form* of God, in which those who are completely blessed, will see Him as He is. Accordingly the *full* satisfaction in the blessed enjoyment of thus beholding the Divine glory comes only in *eternity* and presupposes the *awaking from the sleep of death*.

HOMILETICAL AND PRACTICAL.

The pious man may call upon the judgment of *God* and rely upon it when condemned by the judgment of *men*. He who appeals to God, should consider that God is not only the *Al-*

mighty and the *merciful*, but that he is likewise the *All-knowing* and the *Holy God*.—God sees not only our *works*, He hears not only our *words*, He likewise proves the *heart*, and this *without cessation*, by day and by night.—He who will walk in the *ways* of God must direct himself by the *word* of God and keep the *regulations* of God.—The Divine *grace* not only delivers from the hands of *earthly* enemies, but likewise from *inborn* sinful corruption and from the power of temporal and eternal *death*.—*Every* help of God is a miracle of grace; but in the *particular* exhibitions of Divine help the miraculous appears in various degrees. It is, however, not always perceived by men with the same *clearness* and not implored with the same *fervor* in personal distress.—It is a true sign of human corruption, that temporal *happiness hardens* the heart as easily as it fills it with *vain efforts after perishable goods and joys*.—The principal *dangers of worldly-mindedness are forgetfulness of God, exaltation of self*, and *contempt of others*.—The way to escape from *temporal* need and anxiety to *eternal* goods and joys consists in *walking in the ways of God*.

Starke: He who would be heard in his cause against all kinds of oppression and perversion, must have innocence as his plea; if not he must first confess his guilt and ask God for forgiveness. If prayer is not to go forth from a false mouth, the heart must previously be free from all deceitfulness; for what fills the heart, will pass over the mouth (Math. xii. 34).—If we are attacked and persecuted by the world and our cause is good and righteous we cannot get better advice, than to have recourse to God and place our need in the lap of His grace.—Persecuted Christians often have no judge on earth to do them justice; then sentence must come from heaven.—The eyes of men only see what has a fine appearance of human wisdom and power; but the eyes of the Lord see, what is right and good.—The nights when troubles and afflictions try us, are indeed hard for flesh and blood, but very profitable to the soul, because there is thus revealed to others and ourselves what is concealed in us.—It is not enough to leave off evil works; a Christian is likewise not to speak knowingly an idle word; much less a wicked word. O what watchfulness is necessary for this!—The more ungodly men strive to overthrow the truth of God's word, or to break from its yoke by bold wickedness, the more carefully should believers be, not to deviate a finger-breadth from reverence and obedience to the word of God.—It is not enough to remain in the right way, but it is likewise necessary to make advances therein and not slip.—O how dangerous and slippery is the way through this wicked world!—God fulfils all His promises to us, not as we think according to our reason, but wonderfully, inconceivably, against all thought and above all reason.—What is more tender, sensitive, dearer than the apple of the eye; yet believers are such before God; how then can those who touch them, remain unpunished? (Zech. ii. 8.)—The wings of a hen cover her brood so that they cannot be seen by birds of prey; she covers them against rain and storms; she warms them and strengthens them, when they are cold and weak; so likewise, does the Divine grace with His children (Math. xxiii. 37).—It is a terrible word, to have one's portion only in this world and thus be excluded from everlasting possessions! Woe to the man who for a short temporal pleasure sacrifices everlasting joy!—It is true God often blesses the ungodly with more bodily blessings, than the pious, and fills them better with His treasures; but they have their portion in this life and they starve in the world to come.—Children are a gift of the Lord; but they may increase the condemnation of their parents, if they neglect the salvation of their childrens souls and devote their attention merely to the storing up many goods.—Christian, your spiritual hunger and thirst will not endure forever; no, the time is drawing near, when you will be satisfied with the rich possessions of the house of God.—He who would in the future awake in the image of God, must begin even here the transfiguration and production of the image of God, 2 Cor. iii. 18.—A great, yes, an infinite difference between the children of this world and the children of God! The former have their bellies full, the latter the heavens full, the one, the shadows, the other, the true imperishable substance

Luther: The warmer and more ardent our faith is, the more will God accomplish with it.—Bugenhagen: The world may satisfy itself where it will; I will satisfy myself with God.—Schnepf: What is it to be a man of the world? To have his heaven upon earth and his portion here.—Arndt: There are three reasons why prayer will be heard: 1) a righteous cause: 2) righteousness in Christ; 3) righteousness of heart.—Scriver: The chief blessedness consists in beholding God, and this consists in the sweetest communion.—Renschel: Innocence is the best treasure.—To behold God's countenance is the true paradise.—Frisch: David in his opening words expresses at once his faith, because he lays hold of the righteousness of his Saviour; his earnestness, because he continues to cry; his humility because he seeks gracious audience; his perseverance, because he knocks for the third time at the door of grace; his uprightness, because he says nothing except what his heart says to him.—Thym: What glory has the servant of God to expect after death? 1) He is to behold the Lord in His glory; 2) he is to be satisfied with the blessings of heaven; 3) he is to awake glorified according to the glory of the Lord unto everlasting life.

[Matth. Henry: It will be a great comfort to us if trouble, when it comes, finds the wheels of prayer agoing, for then may we come with the more boldness to the throne of grace.—God's omniscicence is as much the joy of the upright as it is the terror of hypocrites, and it is particularly comfortable to those who are falsely accused and in any wise have wrong done them.—If we keep God's law as the apple of our eye, Prov. vii. 2, we may expect God will so keep us; for it is said concerning His people, that whoso toucheth them toucheth the apple of His eye. Zech. ii. 8.—There is no satisfaction for a soul but in God, and in His face and likewise His good will towards us, and His good work in us; and even that satisfaction will not be perfect till

we come to heaven.—BARNES: We can offer an acceptable prayer only when we are sure that it would be right for God to answer it, or that it would be consistent with perfect and eternal justice to grant our requests.—SPURGEON: David would not have been a man after God's own heart, if he had not been a man of prayer. He was a master in the sacred art of supplication.—There is more fear that *we* will not hear the Lord than that the Lord will not hear us.—Who can resist a cry? A real hearty, bitter, piteous cry, might almost melt a rock, there can be no fear of its prevalence with our heavenly Father. A cry is our earliest utterance, and in many ways the most natural of human sounds, if our prayer should like the infant's cry be more natural than intelligent and more earnest than elegant, it will be none the less eloquent with God. There is a mighty power in a child's cry to prevail with a parent's heart.—That heavenly book which lies neglected on many a shelf is the only guide for those who would avoid the enticing and entangling mazes of sin; and it is the best means of preserving the youthful pilgrim from ever treading those dangerous ways. We must follow the one or the other; the Book of Life, or the way of death; the word of the Holy Spirit, or the suggestion of the evil spirit.—C. A. B.]

PSALM XVIII.

To the chief Musician, A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

1 I will love thee, O LORD, my strength.
2 The LORD *is* my rock, and my fortress, and my deliverer;
My God, my strength, in whom I will trust;
My buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, *who is worthy* to be praised:
So shall I be saved from mine enemies.

4 The sorrows of death compassed me,
And the floods of ungodly men made me afraid.
5 The sorrows of hell compassed me about:
The snares of death prevented me.
6 In my distress I called upon the LORD,
And cried unto my God:
He heard my voice out of his temple,
And my cry came before him, *even* into his ears.

7 Then the earth shook and trembled;
The foundations also of the hills moved
And were shaken, because he was wroth.
8 There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.

9 He bowed the heavens also, and came down:
And darkness *was* under his feet.
10 And he rode upon a cherub, and did fly:
Yea, he did fly upon the wings of the wind.
11 He made darkness his secret place;
His pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed,
Hail *stones* and coals of fire.
13 The LORD also thundered in the heavens,
And the Highest gave his voice;
Hail *stones* and coals of fire.
14 Yea, he sent out his arrows, and scattered them;
And he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen,
And the foundations of the world were discovered
At thy rebuke, O LORD,
At the blast of the breath of thy nostrils.

16 He sent from above, he took me,
He drew me out of many waters.
17 He delivered me from my strong enemy,
And from them which hated me: for they were too strong for me.
18 They prevented me in the day of my calamity:
But the LORD was my stay.
19 He brought me forth also into a large place;
He delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness,
According to the cleanness of my hands hath he recompensed me.
21 For I have kept the ways of the LORD,
And have not wickedly departed from my God.
22 For all his judgments *were* before me,
And I did not put away his statutes from me.
23 I was also upright before him,
And I kept myself from mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness;
According to the cleanness of my hands in his eyesight.
25 With the merciful thou wilt shew thyself merciful;
With an upright man thou wilt shew thyself upright;
26 With the pure thou wilt shew thyself pure;
And with the froward thou wilt shew thyself froward.
27 For thou wilt save the afflicted people;
But wilt bring down high looks.

28 For thou wilt light my candle:
The LORD my God will enlighten my darkness.
29 For by thee I have run through a troop;
And by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect:
The word of the LORD is tried:
He *is* a buckler to all those that trust in him.
31 For who *is* God save the LORD?
Or who *is* a rock save our God?

32 *It is* God that girdeth me with strength,
And maketh my way perfect.
33 He maketh my feet like hinds' *feet*,
And setteth me upon my high places.
34 He teacheth my hands to war,
So that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation:
And thy right hand hath holden me up,
And thy gentleness hath made me great.
36 Thou hast enlarged my steps under me,
That my feet did not slip.

37 I have pursued mine enemies, and overtaken them:
Neither did I turn again till they were consumed.
38 I have wounded them that they were not able to rise:
They are fallen under my feet.
39 For thou hast girded me with strength unto the battle:
Thou hast subdued under me those that rose up against me.
40 Thou hast also given me the necks of mine enemies;
That I might destroy them that hate me.

41 They cried, but *there was* none to save *them:*
Even unto the LORD, but he answered them not.
42 Then did I beat them small as the dust before the wind:
I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people;
And thou hast made me the head of the heathen:
A people *whom* I have not known shall serve me.
44 As soon as they hear of me, they shall obey me:
The strangers shall submit themselves unto me.
45 The strangers shall fade away,
And be afraid out of their close places.

46 The LORD liveth; and blessed *be* my Rock;
And let the God of my salvation be exalted.
47 *It is* God that avengeth me,
And subdueth the people under me.
48 He delivereth me from mine enemies:
Yea, thou liftest me up above those that rise up against me:
Thou hast delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen,
And sing praises unto thy name.
50 Great deliverance giveth he to his king;
And sheweth mercy to his anointed,
To David, and to his seed for evermore.

EXEGETICAL AND CRITICAL.

THE TITLE.—The title, as far as the words of David, is like that of Ps. xxxvi., the rest of it reminds us strongly of Deut. xxxi. 30, in part of Ex. xv. 1; Num. xxi. 17; and is found likewise in 2 Sam. xxii., where this Psalm appears in its historical connection, with some differences, yet essentially the same. In most cases the Psalm of our collection has the original and better readings (*vid.* below upon its relation to 2 Sam. xxii.). All this is in favor of the view that it was in one of those historical books from which the author of the book of Samuel made extracts. The use of this Psalm in Pss. cxvi. and cxliv. is in favor of its great antiquity, as well as the use of ver. 30 in Prov. xxx. 5, and ver. 33 in Hab. iii. 19. So many particulars in the contents and expressions of the Psalm agree with David, that only Olsh. and Hupf. think of a later author. There is likewise no valid reason for regarding the closing verse as a later addition (Hitzig against Hupf.). But being authentic, inasmuch as it presupposes the prophecy 2 Sam. vii., it refers to the latter period of David's life, if not even to the time of his dying song, 2 Sam. xxiii. The prominent features of the subject agree with this, and do not allow us to mistake the retrospective view of a very important period of life, especially agitated by war and like events, but yet brought by grace to a satisfactory conclusion; and they lead to a period in which David, after having come forth victorious over domestic feuds, and as a king victorious likewise over other nations, and widely feared, on the one side praises the help afforded him by God as a sign of His condescension and favor, and on the other celebrates this as the reward of his devotion to Jehovah. Hitzig, therefore,

refers, especially vers. 43 and 44, to the fact mentioned 2 Sam. viii. 9 sq., that the son of a distant king brought gifts to David, when on his return from Aram, he had likewise conquered the Edomite, and stood at the end of his expedition of war; and when the shadows which the rebellion of Absalom, and the transgression committed with Bathsheba and on her account, threw upon his life and his soul, had not yet troubled the sunshine of his happiness. The mention of Saul after all his enemies renders him conspicuous as the most dangerous of all, who is the last to be forgotten, although his time had long since passed away. The form in which these facts are put together, shows that we have here a retrospect which extends over a long period, but which occurred on the day of the composition of the Psalm, and originated the tone of the song together with its sentiments. The name, servant of Jehovah, which David gives to himself in his prayers, Ps. xix. 11, 13; cxliv. 10; 2 Sam. vii. 20, and there in a general sense in which every pious Israelite might use it, is here in the title, as in Ps. xxxvi., in the pregnant meaning of an official name and honorable title as Moses bears it, Deut. xxxiv. 5; Jos. xxiv. 29; the prophets, Jer. vii. 25 and elsewhere, on account of their historical position as the specially commissioned instruments of God; and David likewise has received it being recognized as such by the mouth of Jehovah, Ps. lxxxix. 3, 20. A parallel to its use in the title of several Psalms is found in its use at the beginning of most of the epistles of the apostles.

Its Contents and their Arrangement.—First, there is an expression of tender resignation to Jehovah (ver. 1), the Protector and Lord, consequently sought and never sought in vain (ver. 2); then follows the principal clause (ver 3), the unfolding of which forms the essential subject of the Psalm, namely: the *thankful confession*, that this Jehovah has delivered the Psalmist from his enemies in answer to prayer. The greatness of the danger is illustrated (vers. 4 and 5); the prayer is warmly mentioned and its having been heard (ver. 6). His coming to help in the earthquake and tempest (not merely figurative as Hupf. contends) is magnificently and surprisingly described (vers. 7-15); the deliverance by the hand of God in the moment of the greatest danger is thankfully recognized as a proof of His good pleasure (vers. 16-19), to reward the pious conduct of His servant (vers 20-25), which is founded in the moral nature of God Himself (vers. 24-27), and gives the reason and pledge of this support of the Psalmist's life (vers. 28, 29). Then the Psalmist begins to praise Jehovah as the only true God and faithful Helper (vers. 30, 31). This is interrupted in form by the retrospective review (although there is actually a praising God) which the Psalmist makes with reference to his repeated experiences of the assistance of God in domestic feuds, and in foreign wars (vers. 32-45). It is then, however, taken up again directly, and brought to a satisfactory conclusion in two strophes, first, the summing up of thanksgiving for the abundance of help afforded as just described (vers. 46-48), and then in vows of thanksgiving which look far beyond the bounds of Israel (vers. 49, 50), in faith in the Messianic promise and destiny given to David and his seed.

Its Relation to 2 Sam. xxii.—The older view maintained by Hengst. was that the origin of the double recension of this Psalm of thanksgiving (שִׁירָה instead of שִׁיר, which is used elsewhere in titles) was to be referred to David himself, and indeed so that 2 Sam. xxii. is a later but independent variation, with expressions which were chosen, emphatic, and at times explanatory. Gramberg supposes an intentional revision of the text of the Psalm, but attempts (in Winer, *Exeget. Stud.* I. 1) to show, by a close comparison, that 2 Sam. xxii. affords throughout *easier* and *worse* readings, by a different hand from that of the author. On the other hand, Von Lengerke (*Comment. Crit.*, 1833), sought to show that the better readings are found now in the one, now in the other, that the deviations were not intentional, but accidental, occasioned by oral tradition, and the carelessness of the copyist; and that both texts have about the same value; that the orthography, however, on account of the less frequent use of the vowel signs, bears an ancient character. The latter is explained by Ewald from the use of an ancient MS. Hupfeld shows that even in the orthography no sure principle can be carried out, that most of the variations in 2 Sam. xxii. do not at all deserve the preference sometimes given to them, and derives them from careless copying and tradition. Hitzig now again maintains the independence of both recensions, neither of which gives the original pure text entirely, yet he supposes that the form of the text of Ps. xviii. is for the most part preferable, and explains it thus: That the Psalms incorporated in a historical book share the fate of all historical texts; the respect for their poetical form, rythm and movement very soon yielded and disappeared before the care for the simple sense, not to speak of the fact that the text was afterwards accented as prose, whilst in the book of Psalms it was accented as poetry. Delitzsch thinks that the annals of David (*dibrê ha yamin*) were the source of 2 Sam. xxii., in which the Psalm had been incorporated, and from which likewise the historian derived much besides. He agrees with Hupfeld, but remarks that 2 Sam. xxii. shows the license of popular language. Olsh. finds in this evidence of a free interpolation with literary productions before the close of the Canon.

Str. I. Ver. 1. **I love Thee affectionately** [A. V., *I will love thee*].—אהב is elsewhere the only word used in Hebrew to express the love of men to God and the word used here, רחם, is found only in the Piel and in the sense of pity. But this word in the Aramaic has in the *kal* the meaning of love, and Aramaic expressions are not infrequent in the more ancient as well as in the later Hebrew writings. The proposal of Hitzig, therefore, to correct the ח by מ and change the vowel points, is unnecessary. The sense, which would be: "I will extol Thee," would be very appropriate at the beginning of a song of praise and thanksgiving. But to doubt of an expression of love to God in the mouth of David, because among the ancient Hebrews the

fear of God was alone proper, love only after Deut. vi. 5, is connected with a criticism of sacred history and its historical monuments, which condemns itself by its unavoidable necessity of doing violence to the text. In the parallel passage, 2 Sam. xxii., this verse has manifestly fallen off, by shortening, whilst a compensation has been made by an enlargement of the next verse, which the accents then divide into two verses, by the addition, after the word fortress, of the clause: my refuge, my deliverer, who delivered me from violence. Likewise in the first line of this verse "my deliverer" is used as Ps. cxliv. 2, and in the second line: God (*Elohe*) my rock as ver. 46.

Ver. 2. [There is in this verse a heaping up of metaphors, *vid.* Pss. xxxi.; lxxi.; cxliv. Perowne: "The images, which are most of them of a martial character, are borrowed from the experience of David's life, and the perpetual struggles in which he was engaged. Some of them were suggested by the natural configuration of Palestine. Amid the 'rocks' and 'fastnesses' of his native land, and the 'high tower' perched on some inaccessible crag, he with his little band of outlaws, had often found a safe hiding-place from the wrath of Saul."—**My Rock.**—Alexander: "As the *rock* (סֶלַע) of the first clause suggests the idea of concealment and security, so the *rock* (צוּר) of the second clause [A. V., '*My strength*'] suggests that of strength and immobility. The figure is borrowed from Deut. xxxii. 4, and reappears in Ps. xcii. 15. Compare Isaiah's phrase, *rock of ages* (Is. xxvi. 4), and Jacob's phrase, the *stone of Israel* (Gen. xlix. 24."*—**My stronghold** (A.V., *fortress*).—Hupf.: "מְצוּדָה is in general a strong and not easily accessible place, affording refuge and safety; a mountain, a cave, a wilderness, *etc.* Comp. 1 Sam. xxiii. 14, 19; xxiv. 1; Judges vi. 2; Isa. xxxiii. 16; Job xxxix. 28."—**My shield** (A. V., *buckler*, a species of shield). *Vid.* Psalm iii. 4 and Gen. xv. 1, where God calls Himself Abram's shield."—C. A. B.]—**Horn of my salvation.**—The horn is frequently the figure of strength and victorious power, yet the reference here is not to *attack*, but to *protection.* Hence the figure is not borrowed from the horn of the buffalo (most interpreters), or indeed of the summits of mountains [called *horns* in many languages, *e. g. Matterhorn, Faulhorn, etc.*—C. A. B.], but of *the altar*, 1 Kings ii. 28 (Hitzig).†—[**My height** (A. V., *high tower*) —Alexander: "The Hebrew word properly denotes a place so high as to be beyond the reach of danger." It is a high rock or crag affording a safe refuge, *vid.* Ps. ix. 9.—C. A. B.]

Many interpreters, with the ancient translations (likewise Maurer, Hengst., Hupf.), regard *Jehovah* and *Eli* as subjects, the names which follow each time as His predicates, seven of which would thus be contained in ver. 2, to which Hengst. attaches some importance. Most recent interpreters, however (Hitzig and Delitzsch likewise), find as in all the names, so likewise in *Jehovah* and Eli, amplifications of the suffix of the verb, which begins the Psalm, yet not as its real object., but as taking up the vocative of the first line. Only Hitzig would change *Eli* into גֹאֲלִי=my Redeemer, according to Ps. xix. 15.

Str. II. Ver. 3. Jehovah is not a vocative in this verse (Storr), but in apposition to the words placed before for emphasis: the one who is praised, that is, who is the subject of the praises of Israel, Pss. xlviii. 1; xcvi. 4; cxiii. 3; cxlv. 3; perhaps the glorious One (Hupf.), that is, He to whom glory and majesty is ascribed. The imperfects are not to be taken as futures (many ancient interpreters), since the following strophe shows that the reference is to praising God on account of Divine help already experienced; but hardly as preterites with reference to a previous special deliverance (Hitzig). It is true, they are thus used frequently from ver 6 onwards, but they depend upon the perfects which occur from ver. 4 on. If now these words which immediately follow are found to be a recapitulation of many particular experiences, the description of which makes use of the tempest, taken from other theophanes only as a figurative illustration (Ewald, Hengst., Hupf., Delitzsch); then the imperfects are taken as indefinite designations of the past. In this not unusual poetical use they occur without doubt in vers. 20 and 28 sq. of this Psalm. But there it treats really of a recapitulation of particular and similar features with a retrospect of the moral action of the Psalmist and of the experiences made by him in consequence of this. Yet here the entire description seems to refer to a particular case, only it does not follow that ver. 3 should be put at the same time as ver. 6 *a*. The motto of the entire Psalm appears first, namely, in the form of a general clause prepared by the predicate used in calling upon Jehovah. But it is not necessary, on this account, to translate with G. Baur: praised be Jehovah, I cry.

Str. III. Ver. 4. **Bands of death.**—The Sept. and the Rabbins translate *sorrows* [A. V.]; and 2 Sam. xxii., where the clause begins with "then" [A. V., *when*], another word is used=*waves.* The parallel clauses agree very well with this, the verb not so well; and our reading is likewise in Psalm cxvi. 3, and is likewise very ancient (Calvin, Hupfeld).—**Brooks of evil** [A. V., *floods of ungodly men*].

* [Delitzsch: "סֶלַע means properly the cleft of the rock, then the rock as riven into clefts; and צוּר the hard and great rock (Aram. טוּר, mountain)."—"Accordingly the idea of a safe (and convenient) hiding-place, predominates in סַלְעִי, that of a firm foundation and inaccessibleness in צוּרִי. The one figure reminds us of the Edomite סֶלַע, Isa. xvi. 1; xlii. 11, the Πέτρα [Petra], described by Strabo, xvi. 4, 21, enclosed by steep rocks; the other of the Phœnician rock island צוּר [Tyre], the refuge place of the sea."—C. A. B.]

† [But there is no reference in the context to the temple or the altar or the throne of God, as places of refuge; the reference is entirely to the mountains and caves and rocks and warlike means of defence. The connection of *horn* with shield might favor the defensive horns of the buffalo, but the following word and the general tenor of the passage favor the reference to the summits of hills or mountains. On these rocky, horn-like summits David had often found refuge when pursued by Saul. It is a beautiful figure of the protecting care of Jehovah, which lifts David to a lofty and inaccessible peak, where his salvation is sure.—C. A. B.]

—בְּלִיַּעַל literally=not to go up, is generally but not exclusively used (Hengst.) for moral unthriftiness, as unworthiness; and is then taken by most interpreters as a *personification* of ungodly enemies and their attacks, by some (Jerome, Luther, J. H. Mich., Stier) is understood directly of the person of the *devil*, according to 2 Cor. vi. 15, comp. 2 Sam. xxiii. 6; but the *physical* signification (Ruding.), partly recognized by Calv. and without doubt in Nah. i. 11; Ps. xli. 8 (Hupf.), is recognized by most recent interpreters as here parallel with death and the lower world, yet not mythologically, the lower world with its streams (J. H. Mich.), but as *abyss of evil* and perdition.*

[Ver. 5. **Bands of the under-world** (A. V., *sorrows* of *hell*).—For the explanation of Sheol or under-world *vid.* Ps. vi. 5.—**Snares of death**.—De Wette: "Snares of death are figurative of the danger of death; for slings and the like are frequent figures of danger and waylaying (Job xviii. 9. 10; Pss. lxiv 5; cxl. 5)."—**Prevented me**.—Barnes: "The word here used in Hebrew, as our word *prevent* did originally, means to *anticipate*, to go before. The idea here is that those snares had, as it were, suddenly rushed upon him, or seized him. They came before him in his goings, and bound him fast."—C. A. B.]†

[Ver. 6. **In my distress**.—Under the experience of the brooks of evil, the snares of death and the bands of the under-world mentioned, probably referring to the anguish of the most trying periods of his persecution by Saul.—**And cried**.—The anxiety of soul demanding immediate relief expresses itself in the cry.—**Temple**.—Perowne: "Not the temple or tabernacle on Mt. Zion, but the temple in heaven wherein God especially manifests His glory, and where He is worshipped by the heavenly hosts—a place which is both temple and palace."—**And my cry came before him**.—Barnes: "It was not intercepted on the way, but came up to Him."—**Into his ears**.—"Indicating that He certainly heard it." The cry of the suffering Psalmist, in peril of death, speeds its way with more than the speed of light, to the palace of Jehovah, to His very presence, into His very ears, and the response is given with the same wonderful directness by Jehovah. Perowne: "The deliverance is now pictured as a magnificent theophany. God comes to rescue His servant as He came of old to Sinai, and all nature is moved at His coming. Similar descriptions of the Divine manifestation, and of the effects produced by it, occur Pss. lxviii. 7, 8; lxxvii. 14-20; Ex. xix.; Judges v. 4; Amos ix. 5; Micah i. 3; Hab. iii.; but the image is nowhere so fully carried out as here. David's deliverance was, of course, not really accompanied by such convulsions of nature, by earthquake, and fire, and tempest, but his deliverance, or rather his manifold deliverances, gathered into one as he thinks of them, appear to him as a marvellous proof of the Divine Power, as verily effected by the immediate presence and finger of God, as if He had come down in visible form to accomplish them. The image is carefully sustained throughout. First, we have the earthquake, and then, as preluding the storm, and as herald of God's wrath, the blaze of the lightning (vers. 7, 8). Next, the thick gathering of clouds, which seem to touch and envelop the earth; the wind, and the darkness which shrouds Jehovah riding on the cherubim (9-11). Lastly, the full outburst of the storm, the clouds parting before the presence and glory of Jehovah, and pouring upon the earth the burden with which they were heavy—the thunder, and the lightning, and the hail,—the weapons of Jehovah by which, on the one hand, He discomfits His enemies, and, on the other, lays bare the depths of the sea, and the very foundations of the world, that He may save His servant who trusts in Him (11-16)."—C. A. B.]

Str. IV. Ver. 7. **Foundations of the mountains** [A. V., *hills*].—2 Sam xxii. has instead of the earth, the heavens, and it is generally understood of the mountains as the pillars of the heavens (Job xxvi. 11). [Jehovah is represented as moved, by the cry of the suffering Psalmist, to anger, His wrath is kindled against His enemies with the brooks of evil and the snares of death. The earth and its foundations shake under the emotions of Divine wrath. —**Smoke in his nostrils**.—Hupfeld: "Wrath is poetically represented as the *nose snorting*, taken from the action of an angry man (Calv., Geier), or rather beast, as a horse, lion (Rosenm.), comp. particularly the description of the crocodile, Job xli. 11 sq.; as then that is indeed the proper meaning of אף (from אנף snort, that is, breathe through the nose), and hence likewise among the Greeks and Romans the nose was the seat and organ of wrath. Here it is increased to **smoke**, as it is often said of the wrath of God, אַפּוֹ יֶעְשַׁן, His nose (or His wrath) smokes, Ps. lxxiv. 1; lxxx. 4; Deut. xxix. 19. This is connected with **fire** (as Isa. lxv. 5), the usual figure of wrath in all languages, and here indeed from His **mouth**, parallel with the smoke in the nose, as with the crocodile, Job xli. 18." —**Burning coals blazed from it**, that is, from the *mouth*, parallel with *fire out of His mouth devoured* (Hupfeld, Delitzsch, *et al.*), not as the A. V., *coals were kindled by it*.—Delitzsch: "When God is angry, according to the Old Testament ideas, the power of wrath present in Him is kindled, and flames up, and breaks forth. The snorting of wrath may therefore be called the smoke of the fire of wrath (Ps. lxxiv. 1; lxxx. 3); smoke is as the breath of fire and the violent hot breath, which is drawn in and out through the nose of the wrathful (comp. Job xli. 12), is as smoke, which curls upward from the internal fire of wrath. The fire of wrath "devours out of the mouth," that is, flames forth from the mouth, devouring all that it lays hold of, with men in angry words, with God in

* [De Wette: "Waves, great waters are, especially to the Hebrews, a frequent figure of misfortunes, danger (ver. 16; Ps. xxxii. 6; xlii. 7; lxix. 1); so likewise to the Greeks."—C. A. B.]

† [For the explanation of the mingling of bands and brooks and snares we may think of those brooks of Palestine which are ordinarily dry, or containing but little water, but when the storms burst upon the land, they rush in torrents, overflow their banks and entrap the unwary in their waters; they lay hold of him, bind him fast, surround him, and lead him to his death. Thus the Kishon overwhelmed the host of Sisera. And the Psalmist was in corresponding danger from the storm of evil with its rushing flood and ensnaring waters, *vid.* especially Pss. xlii. 7; lxix. 1 and 2.—C. A. B.]

fiery powers of nature which correspond with His wrath and serve it, especially the fire of the lightning. It is first of all the lightning which is here compared to the flaming up of glowing coals. The power of the wrath of God, realizing itself, becomes a flame, and before its fire is entirely discharged, announces itself in lightnings." The reference in this strophe is to the approaching storm with its distant flashes of lightning.—C. A. B.]

Str. V. Ver. 9. [**He bowed the heavens and came down.**—The storm is near at hand, the dark masses of clouds descend and seem almost to touch the earth, *vid.* Ps. cxliv. 5; Ex. xix. 18; Isa. lxiv. 1. Parallel with this is the second clause.—**Dark clouds under his feet.**—Comp. Nah. i. 3 sq., where the clouds are called the "dust of His feet."—C. A. B.]

Ver. 10. [**He rode upon the cherub and did fly.**—As in the preceding verse the presence of Jehovah in the dark and overhanging storm-cloud is represented by His agency in bowing the clouds and treading them down to the earth, so in this verse His presence in the strong wind which precedes the outbreaking of the storm is represented by His riding upon the cherub. The cherub is used here as a collective for the plural. The cherubim are composite creatures, embracing in one the forms of the ox, the lion, the eagle and man; they represent in the unity of their conception the entire creation in its most perfect form as the servant of Jehovah, through the faces and forms of the four most prominent and characteristic creatures which reflect the attributes and glory of God. They are represented as the bearers of the throne of Jehovah (Ezek. i. and x.), the guardians of Eden (Gen. iii. 24), and the most holy place and the mercy-seat. They fly in a whirlwind and with flaming fire and lightning (Ezek. i. 4, 18), and "the noise of their wings is like the noise of great waters" (Ezek. i. 24), the glory of God is above the cherubim which form His living chariot.*—C. A. B.]

Soar on the wings of the wind [A. V., *fly*].—2 Sam. xxii. has instead of soar a weaker word, He appeared [A. V., was seen], yet not in all MSS.; perhaps it originated merely by a slip of the pen, changing ד into ר. [This clause is parallel with the preceding; the wind which accompanies the chariot of the cherubim is represented as winged. As Jehovah rides upon the cherubic car, He soars, borne by the wings of the wind, *vid.* Ps. civ. 3; Isa. lxvi. 15; Nah. i. 8. Hupfeld, with Calvin, thinks that the cherub here represents the storm wind, or the clouds; Riehm, that we have here an indication of the original meaning of the cherub, but it is better to regard the clauses as parallel yet distinct in idea, Jehovah rides upon the cherubic chariot as the God of the Covenant, and soars on the wings of the wind as the God of nature.—C. A. B.]

Ver. 11. **He made darkness His veil** [A. V., *His secret place.*—Barnes: "The word rendered *secret place*—סֵתֶר—means properly a *hiding;* then something hidden, private, secret. Hence it means a covering, a veil. Comp. Job xxii. 14; xxiv. 15. Here the meaning seems to be that God was encompassed with darkness. He had, as it were, wrapped Himself in night, and made His abode in the gloom of the storm."—**Round about him** belongs to *covering* and not to pavilion, as A. V.—**His tent** is parallel with *veil* and dependent upon the same verb, not with the copula, as in A. V. (*His pavilion were*). C. A. B.].—2 Sam. xxii. has, instead of **darkness of waters** [A. V., *dark waters*], a word, which has originated perhaps by a slip of the pen, to which according to the Arabic we can only give the meaning of "collection of waters." 2 Sam. xxii. has likewise: He made darkness tabernacles round about Him, which is a weakening of the idea of the Psalm. [This verse is a description of the storm in its momentary lull, before bursting forth. The angry Jehovah stays His cherubic car, veils Himself with the dark clouds, and piles up the darkness of waters and the thick clouds like a tent in which He meant to dwell.—C. A. B.]

Ver. 12. [Hupfeld: "Finally the storm of Divine wrath breaks forth and discharges itself in thunder, hail and lightnings, *etc.*, on the heads of the wicked."—C. A. B.] The reading of 2 Sam. xxii., from the brightness before Him coals of fire burned [A. V., Through the brightness before Him were coals of fire kindled] is easier. Many interpreters likewise would blot out the strange word "His clouds," and translate: hail and coals of fire went forth, or rushed forth (Hupf.). If this remain, our translation, after Hupf. and Delitzsch, is the best recommended: **From the brightness before him passed through his clouds hail and coals of fire.**—For the interpretations: "vanished" (Alex., Jerome, Calv.), or "broke up," so that hail and coals of fire went forth (Luther, Geier, J. H. Mich., Rosenm.), or that the last words are to be taken as an outcry of astonishment (Hengst., Ewald, Olsh.), are doubtful and find no support in the parallel words in ver. 18 (G. Baur), as if the repeated breaking forth of the lightning would be pictured by the restoration of those words which had been taken away. For in ver. 13, these words not only are lacking in 2 Sam. xxii., but likewise in the Sept. of our Psalm; they disturb the structure of the verse, and find no support (as Hengst. contends) in the reference to Ex. ix. 23, where the connection of words is different. If, however, their dependence upon the verb, *sent forth* [A. V., gave], is maintained, then the poetry of that interpretation is lost. [The A. V., "*At the brightness* (*that was*) *before Him His thick clouds passed, hail* (*stones*) *and coals of fire,*" does not give a good sense. The idea is that Jehovah discharged through the darkness that veiled His brightness the weapons of His wrath, hail and coals of fire. Comp. the description of the destruction of the Canaanites, Josh. x. 11, fire mingled with hail plaguing the Egyptians, Ex. ix. 24, so also in Isa. xxviii. 17; xxx. 30.—C. A. B.]

Ver. 13. Instead of **in the heavens**, 2 Sam. xxii. has the reading: *from heaven*, which most interpreters prefer.

Ver. 14. The suffix *êm* [*them*, object of the verb, scattered and discomfited] refers not to the

* [For a full discussion of the Cherubim *vid.* Bähr, *Symbolik d. Mos. Cult.* I. 311 sq., 340 sq.; Herder, *Geist d. Heb. Poes.* I. 1, 6; Hengst., *Büch. Mosis und Ægypt.* 157 sq.; Riehm, *Comm. de natura et notione symbolica Cheruborum;* Herzog, *Real-Encyclopädie Cherubim;* Fairbairn, *Typology* I. 185 sq.; Smith's *Dict. of the Bible, art. Cherubim, etc.*—C. A. B.]

arrows and lightnings (ancient interpreters), but to the enemies, who are not named, it is true, yet are before the mind of the Psalmist. Ewald refers it to the waters which are directly mentioned, on account of the easy grammatical connection. Instead of **He shot** (or He threw, which meaning רב has in Gen. xlix. 23), many interpreters read here, in place of the verb, the well-known adverb *rab*=many, in abundance.

[*Str*. VI. Ver. 15. This storm of Divine wrath not only scattered and discomfited the enemies of the Psalmist as the Canaanites before Joshua, and the Egyptians before Moses, but likewise burst in fury upon the earth, laying bare the beds of the waters, as of the Red Sea and the Jordan, for the passage of the Israelites, disclosing the foundations of the world. This was accomplished by the strong wind, **the blast of the breath of Thy nostrils**.—C. A. B.]

[*Str*. VII. Ver. 16. The Psalmist here leaves the figure of the Theophany and returns to the more simple ideas of Strophe III. He realizes once more his own personal danger, in peril of death and exposed to the brooks of evil and the bands of Sheol. Jehovah **reached from above**—He stretched forth His hand (not as in A. V., *He sent from above*), He **laid hold of me** (A. V., *took me*, not so good), and **drew me up out of great waters**, that is, the brooks of evil, which have well nigh overwhelmed the Psalmist and snared him in their bands of death. Nothing can be more simple and touchingly beautiful than this description of his deliverance. Alexander supposes a reference here to the "historical fact and the typical meaning of the deliverance of Moses, and a kind of claim upon the part of David to be regarded as another Moses."

Ver. 17. The Psalmist now leaves his figures of speech and states in simple terms that Jehovah delivered him from his **strong enemy**. This strong enemy was probably *Saul*.

Ver. 18. **They fell upon me in the day of my calamity** (A. V., *prevented me*, incorrect); but Jehovah was his support; they could not overcome Him.

Ver. 19. **Large place**.—He brought him forth from his *straits* of trouble, and gave him ample room to recover himself and extend himself to his heart's content, *vid*. Ps. iv. 1.—C. A. B.].

[*Str*. VIII. Vers. 20-23. This strophe gives the reason why Jehovah delighted in him and delivered him. His profession of personal integrity is like that of the previous Psalm (Ps. xvii. 3). Perowne: "The words are, in truth, words of child-like, open-hearted simplicity, not of arrogant boastfulness." They are not inconsistent with the latter period of his life. David in his life was guilty of great sins and suffered Divine chastisements and confessed that he was receiving the penalty of his crimes, yet in this Psalm, where he is praising the deliverances of his God, he likewise shows that these were testimonies of Divine favor to him and of approval of his uprightness and integrity. If in other Psalms David is sincere in his confessions under the experience of Divine chastisement, he is likewise sincere in this Psalm in his professions under the experience of Divine deliverances. The penitential Psalms stand for themselves and the Psalms which assert *innocence* and uprightness stand for themselves, there is no inconsistency if we recognize the difference of experience in the godly man as expressed in these two classes of Psalms. Delitzsch: "In this strophe Ps. xviii. has the same tone as Ps. xvii. and for this reason it follows it. Compare the testimony of David himself 1 Sam. xxvi. 23 sq., the testimony of God 1 Kings xiv. 8, the testimony of history 1 Kings xv. 5, xi. 4."—C. A. B.]

Str. IX. Ver. 25. 2 Sam. xxii. has instead of **man**, *hero* [A. V. does not distinguish, but has *man* in both versions—C. A. B.]. The other differences in this section are still less important and relate only to grammatical forms or differences in orthography. [Barnes: "From the particular statement respecting the Divine dealings with himself the Psalmist now passes to a general statement (suggested by what God had done for him) in regard to the general principles of the Divine administration. That general statement is, that *God deals with men according to their character*; or that He will adapt His providential dealings to the conduct of men. They will find Him to be such towards them as they have shown themselves to be towards Him." Delitzsch: "The truth here expressed, is not that the idea which man forms of God is constantly the mirror of his soul, but that the dealing of God with men is the mirror of the relation in which God puts Himself to him."—C. A. B.]

Ver. 27. In 2 Sam. xxii. is either: Thine eyes Thou didst let fall upon the proud; or, Thine eyes (look) upon the proud, (whom) Thou dost humiliate [A. V., *Thine eyes* (*are*) *upon the haughty* (*that*) *Thou mayest bring* (*them*) *down*].

Str. X. Ver. 28. **Thou makest light my lamp** [A. V., "*Thou wilt light my candle*." The Hebrew imperfects are not here futures but indefinite designations of continued and incomplete action.—C. A. B.]. Lamp not=light=happiness (the majority of interpreters), but burning lamp, the putting out of which shows the desolation of the tabernacle, the abandonment of the house (Harmar, *Beob. aus dem Orient*, I. 180 sq.), and therefore is frequently used as figurative of destruction and ruin, as well of the individual (Job xviii. 6; xxi. 17; Jer. xxv. 10; Prov. xiii. 9; xx. 20; xxiv. 20), as particularly of his race (2 Sam. xxi. 17); as the continual burning and care of the lamp serves as a figure of the preservation of life and the condition of prosperity (Job xxix. 3; Prov. xxxi. 18), and is especially applied to the continuance of the house of David (1 Kings xi. 36; xv. 4; 2 Kings viii. 19; Ps. cxxxii. 17; De Wette, Hupf., Delitzsch). This passage is abbreviated in 2 Sam. xxii., and so used that Jehovah Himself is called the lamp of David. In 2 Sam. xxii. "my God" is lacking in the second member of the verse.

[Ver. 29. **For by thee I run upon troops, and by my God I leap over walls** (A. V., *I have run through a troop . . . . have I leaped over a wall*).—The imperfects are not preterites, but are indefinite, as generally in this Psalm (*vid*. notes on ver. 3). Barnes: "The word *troop* here refers to bands of soldiers, or hosts of enemies. The word rendered *run through* [A. V.] means properly to *run;* and then, as here, to run or rush upon in a hostile

sense; to rush with violence upon one. The idea here is, that he had been enabled to rush with violence upon his armed opposers; that is, to overcome them and secure a victory. The allusion is to the wars in which he had been engaged." The second clause carries on the idea of the first, he attacks the troops of his enemies, he breaks their ranks, he rushes upon their fortified towns, he mounts and leaps over their walls and captures them. Comp. Joel ii. 7. This had been his experience of the gracious help of his God who had enabled him to do this.—C. A. B.]

[*Str.* XI. Ver. 30. Delitzsch: "הָאֵל [(*As for*) *God*, A. V.] is *nom. abs.* as הַצּוּר, Deut. xxxii. 4; this ancient Mosaic expression sounds here again as 2 Sam. vii. 22, in the mouth of David. The article of הָאֵל points to the God historically revealed. His way is faultless and unblamable. His word is צְרוּפָה, not drossy ore, but pure gold, freed from dross, Ps. xii. 7. He who withdraws himself in Him, the God of promise, is shielded from all dangers. Prov. xxx. 5 is borrowed from this passage."

Ver. 31. Hupfeld: "Jehovah *alone* is true God, that is, Who can and will *help*. This is parallel with צוּר, rock (comp. ver. 2), here used at once, as the name of God, as Deut. xxxii. 4, 15, 18, 30 sq., 37; Isa. xliv. 8, *etc.;* frequently as a clause in contrast with the vain *idols*, especially Deut. xxxii. 31; 1 Sam. ii. 2; but likewise with all the false props and idle hopes on which man gladly builds instead of on God only (Calv.)."—C. A. B.]

[*Str.* XII. Ver. 32. **The God who girdeth me with strength.** (A. V. (*It is*) *God that*). The reference is to "our God" of ver. 31. Alexander: The imparting of a quality or bestowing of a gift is in various languages described as clothing. Thus the English words *endue* and *invest* have almost lost their original meaning. The figure of girding is peculiarly significant, because in the oriental dress the girdle is essential to all free and active motion.—**My way perfect.**—Hupfeld: "Manifestly is correlative of the same phrase, ver. 30 applied to God, as the effect of it and thereby mediately the same as, *even*, easy, free, that is a successful way."

Ver. 33. **He maketh my feet like hind's feet.** Barnes: "So Hab. iii. 19. He will make my feet like hind's feet, and he will make me to walk upon mine high places.' The *hind* is the female deer, remarkable for fleetness or swiftness. The meaning here is, that God had made him alert or active, enabling him to pursue a flying enemy, or to escape from a swift-running foe."*—**And setteth me upon my high places.** Alexander: "*My heights*, those which are to be mine by right of conquest and by Divine gift. The heights may be the natural highlands of the country or the artificial heights of its fortified places."†

Ver. 34. **He teacheth my hands to war.**—Barnes: "The skill which David had in the use of the bow, the sword, or the spear, all of which depends on the hands,—he ascribes entirely to God."—**And mine arms bend the bow of brass.**—(A. V., incorrectly, "*So that a bow of steel is broken by my arms.*") Perowne: "נִחֲתָה, not (as Kimchi) Niph. of חתת 'is broken' but Piel of נחת, 'to press down and so to bend,' so Hupf., De Wette, Ewald, Delitzsch, Alexander, *et al.* Perowne: "Here the bending of a bow of brass (or bronze, rather, χαλκός, which seems to have been tempered, and rendered pliable like steel with us), indicates his great strength (comp. Job xx. 24.) In Homer, Ulysses leaves behind him at Ithaca a bow which no one but himself could bend."—C. A. B.]

Str. XIII. Ver. 35. **Condescension.**—[A. V., *gentleness*]. The word עֲנָוָה always means, merely the bowing of one's self and not the humiliation of another. Therefore the translation of Luther, after the Sept., Vulg., "If Thou humiliatest me, Thou makest me great," is inadmissible. It is true this word, which expresses the idea of humility (Prov. xv. 32; xxii. 4) is used with reference to God only in this passage; since however in Ps. xlv. 4 it denotes the corresponding attribute of the condescension of the king, it is unnecessary to explain, with Hitzig, after the Arabic; Thy care, favor; or with Olsh. to correct עֲנָוָתְךָ with עֶזְרָתְךָ that is thy help. The reading 2 Sam. עֲנֹתְךָ is hardly to be explained as if the ו merely quiesces (Kimchi); still less is the meaning to be forced by altering the vowel points עֲנֹתְךָ (J. H. Mich., Hengst.) to that of 'humility' (Sept., Pesch., Theod., Symm.); but to translate, there, with the Chald., Thy hearing [A. V. does not distinguish but uses the same word, *gentleness.*—C. A. B.]

[Ver. 36. **Thou hast enlarged my steps under me.**—Barnes: "The idea here is, 'Thou hast made room for my feet, so that I have been enabled to walk without hindrance or obstruction.' So in Ps. xxxi. 8, 'Thou hast set my feet in a large room.' The idea is, that he was before straitened, compressed, hindered in his goings, but that now all obstacles had been taken out of the way, and he could walk freely.—**That my feet did not slip.** Margin, 'mine ankles.' The Hebrew word means properly a *joint; small joint;* especially the *ankle.* The reference here is to the *ankle*, the joint that is so useful in walking, and that is so liable to be sprained or dislocated. The meaning is that he had been enabled to walk firmly; that he did not *limp.*"—C. A. B.]

[*Str.* XIV. Vers. 37–40. The consequences of Divine assistance were the subjugation and destruction of his enemies. Delitzsch: "Thus fighting in God's strength, with God's weapons and under God's assistance he beat, subjected, annihilated all his enemies in domestic and foreign wars. According to Hebrew syntax, all this is retrospective.

* [De Wette: "Swiftness in running was a celebrated virtue of the ancient heroes, because fleeing was no disgrace and often a necessary stratagem. Achilles is called πόδας ὠκύς Il. α. 58, with renown; 1 Chron. xii. 8, it is said of two heroes: as roes upon the mountain in swiftness; comp. 2 Sam. i. 23. *Hamas ed. Freytag*, p. 84 sq."—C. A. B.]

† [This is the view of Calvin and Hengst., but it is strongly opposed by De Wette and Hupf., who contend that David alludes to swiftness of flight and refuge upon his high places. The Psalmist is, however, speaking of the help of the Lord, in giving him strength and power, and it is better to interpret this verse consistently with the preceding and following, of attacking and conquest, and not of fleeing from his enemies.—C. A. B.]

Ver. 40. **And my enemies, Thou gavest to me the back.**—(A. V. *Thou hast also given me the neck of mine enemies.* Hupfeld: "נתן עֹרֶף., is elsewhere intransitive (2 Chron. xxix. 6.)= פנה עֹרֶף, חפך עֹרֶף (Josh. vii. 8, 12) to turn the back=*terga dare, vertere*, flee; is here causative to *make* the *enemies' backs* that is fugitives as Ex. xxiii. 27, and in like sense Ps. xxi. 12. שית שְׁכֶם to make backs: necks, backs,=present their necks or backs to the pursuers, who see them only on this side and thus only as necks and backs. Comp. Jer. xviii. 17. "I will see them as backs and not as face, that is behind and not before." So Gesen., De Wette, Delitzsch, Perowne, Alexander, *et al.* Barnes, however, prefers the A. V. and understands it "complete subjection,—as when the conqueror places his foot on the necks of his foes."—C. A. B.

Str. XV. Ver. 41. 2 Sam. xxii. has, *they looked* [instead of, *they cried*]. [Delitzsch: "Their prayer to their idols and even to Jehovah forced by necessity, because it was directed to Him for their own interests and too late, was vain."—C. A. B.]

Ver. 42. 2 Sam. xxii. has: "*dust of the earth*" [instead of *dust before the wind*]; and in the second member again: "*I did stamp them.*" [Barnes: "As the fine dust is driven by the wind, so they fled before me. There could be no more striking illustration of a discomfited army flying before a conqueror."—**As the dust in the streets.**—Barnes: "The idea is, that he *poured them out*, for so the Hebrew word means, as the dirt or mire in the streets. As that is trodden on, or trampled down so they, instead of being marshalled for battle, were wholly disorganized, scattered and left to be trodden down as the most worthless object is."—C. A. B.]

Str. XVI. Ver. 43. **Strifes of the people**—This is referred by Hengst., Hitzig, Delitzsch, to the internal conflicts with reference to Saul and Absalom, and they then explain in the same way the reading 2 Sam. xxii. עַמִּי = my people; whilst Olsh. supplies the thought, "with other nations;" and the Rabbins regard this form as plural. Many likewise regard the עם of the Psalm as plural, which however with this interpretation is best regarded as collective (Hupf.) But the *goyim* in the following member favors the first mentioned interpretation, as likewise in the third member the עם acquires by the following relative clause, the closer meaning of people previously unknown to the Psalmist, as foreign and distant. In the first member the construction is like Is. xxvi. 2; xlix. 8; 2 Sam. xxii. has [in the second clause]: thou hast kept me as, or thou preservedst me to be, the head of the heathen.—[**Head of the heathen.** Hupfeld. "It is questionable whether this is *historical* of the subjection of some foreign nations, or whether it is not rather in *ideal* universality=sovereignty of the world, as Ps. ii." It is probable that it has rather a historical reference. This is more in keeping with the entire Psalm as retrospective.—C. A. B.]

Ver. 44. **At the hearing of the ear.**—This is regarded by most interpreters as in contrast to their own beholding (Job xlii. 5,)=they heard, without seeing me, or as soon as the sound of command from the distance had come to them, or better, as soon as they heard the report of the name and victories of David, (Deut. ii. 25; Josh. vi. 27; ix. 9; Is. xxiii. 5). On account of the mention of obedience, which immediately follows, others (Stier, Hupf., Camph), regard the expression as like the German, "at the word of," with reference to the command they had received and its prompt execution. Sachs supposes a repetition of the previous word and explains: "They only know me by the knowledge of the ear."—**Sons of foreign parts dissembled to me.**—[A. V. *Strangers shall submit themselves.* Alexander: "Sons of outlands will lie."—C. A. B]. The humble expressions of the conquered, which have been forced, are often mentioned as lies, hypocrisy and flattery.

Ver. 45. **The sons of foreign parts faded away.**—The victorious power of David has struck them as a fiery wind (Is. xl. 7), therefore they wither away.—**Trembled** [A.V., *be afraid*]. It follows from Micah vii. 17, comp. Hos. xi. 11, that חרג must have the meaning of tremble. It is likewise found in cognate dialects. The word used in 2 Sam. xxii. instead of this חגר which many MSS. and ancient translations likewise have in the Psalm, means, *gird themselves*, which, however, is an unusual expression of equipping oneself for flight. The meaning, *limp* (Sept. Vulg., Pesch., Kimchi), however, occurs in cognate dialects and is accepted by Hitzig.

Str. XVII. Ver. 46. Hitzig, likewise, with many recent interpreters, regards ver. 46 sq. as *optative*, as if the cry of homage and rejoicing addressed to the king, which, however is יְחִי (1 Sam. x. 24; 1 Kings i. 39), is here applied to God. But it is better with Sept., Jerome, Cleric., to regard these words as declarative clauses in the sense of doxologies (Hengst., Hupf., Delitzsch).

Ver. 47. The rare word used here for subdue, [יַדְבֵּר] is in 2 Sam. xxii. supplied by the usual word [ירד].

Ver. 48. Many interpreters understand the **Man of violence** to be particularly Saul (even Hitzig and Hengst.). Most interpreters regard the expression as collective (Prov. iii. 31).

Str. XVIII. Vers. 49-50. [Delitzsch: "The praise of such a God, who does to David as He has promised, is not to remain limited to the narrow space of Israel. If the Anointed of God makes war upon the heathen with the sword, yet it is that finally the blessing of the knowledge of Jehovah, and the salvation of Jehovah which he serves as mediator, may break its way to them in this manner. With entire propriety Paul, Rom. xv. 9, adduces ver. 49 of this Psalm, together with Deut. xxxii. 43, and Ps. cxvii. 1, as proof that salvation belongs likewise to the Gentiles according to the Divine mercy. What is stated in verse 50 as the reason and the subject of the praise which extends beyond Israel; is, if David is its author, as Hitzig recognizes, a very consistent echo of the Messianic promise, 2 Sam. vii. 12-16. And Theodoret without impropriety appeals to the

closing words עַד־עוֹלָם against the Jews. In whom else, than in Christ, the Son of David, has David's fallen throne enduring existence, and all that has been promised to David's seed, everlasting truth and reality? The praise of Jehovah, the God of David His anointed, is, according to its final meaning, praise of the Father of Jesus Christ."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. In a thankful and pious heart the demonstrations of the love of God beget a sincere and hearty *return of love*, in the expression of which the feelings of affection meet it and pervade it with the recognition of great obligations and the vow of entire consecration, (Deut. vi. 5). Those, however, who love the Lord, are as the sun, which ascends in its power (Judges v. 81). It is not in vain that they take refuge with God, who is the *strength* of those who trust in Him, and on the one side *delivers* and protects them, on the other fills them with strength to *continue* in the hope of faith.

2. The thankful *retrospect* of previous deliverances strengthens the faith in *future* help from God; and he who bears in mind, that the God invoked by him is the *Lord of Glory*, whom the *congregation praises with adoration*, joins in, on his part with one song of praise after another and finds his joy in the declaration of the benefits of God, his pleasure in the glory of the Lord. *Ecclesia semper vincit semperque pugnat et superatis præteritis malis paratus ad futura mala superanda.* (Luther).

3. God's being *enthroned* on high and dwelling in the heavens, does not separate Him from His servants on earth; it merely exhibits Him in His *exaltation* above all the powers of the world and the Abyss; it no more prevents Him from *hearing* the sighs and supplications of the oppressed, than from *making known* His presence to help in gracious condescension to the needs of men.

4. The *revelations* of God in the world are not always accompanied by striking *phenomena in nature*, still less are thunder and lightning His *constant* attendants or the *sure* sign of His coming. But partly, the appearance of God in history has really at times been announced and accompanied by such phenomena (Ex. xix.; Pss. lxviii.; lxxvii.; Hab. iii.; Hag. ii. 7; 2 Thes. i. 8); partly, God as *Lord of nature* uses them as the instruments employed by Him, and means to deliver His servants and punish their enemies. It is, however, of great importance, to recognize the work of the Lord therein, and amidst the shaking of the world, through the powers of nature's life, to discern the *grasp* of the hand of God.

5. To behold the *form of the Divine Being* is still future and yet to be expected (Ps. xvii. 15). Hence the *Theophanies* of the Old Testament are all partly *typical*, partly *symbolical;* they are *mysteries* as well as *revelations.* It is particularly the *clouds*, which veil the *light*, which is not to be endured by mortal eyes (Ex. xxiii. 20, and elsewhere) and is inaccessible to any creature(1 Tim. vi. 16), in which God dwells and which forms as the reflection of His light-nature, the resplendence of *His* glory, δόξα, כָּבוֹד, and so the approach of man to God is partly made possible, partly declared. This figurative language is taken partly from the sphere of the phenomena of nature which are visible in the heavens, in accordance with which light is called His garment (Ps. civ. 2), the clouds His tent (Job xxxvi. 29; Ps. xcvii.), the thunder His voice (Ps. xviii. 13; Job xxxvii. 2), lightning, however, and the storm as instruments of His righteous punishments (Judges v. 4; Is. xxx. 27 sq., Pss. l 3; lxviii. 8; xcvii.), often in connection with earthquakes (Ps. lxxvii. 18; cxiv. 4; Joel ii. 10; iv. 16; Nah. i. 5; Is. xxiv. 28). At the basis of the symbolism of nature lies the idea, that certain peculiarities in the nature and action of God correspond with it. Thence God Himself is at times described as *present* and *active* in these phenomena of nature, not merely accompanied by them, and in bold but contemplative expressions the stirring up and expression of His wrath is represented as the kindling of His light-nature in all the turns of fiery and flaming figures, until that smoke issues from His nostrils snorting with wrath (Deut. xix. 9; Ps. lxxiv. 1; lxxx. 4), and devouring fire from His mouth, (comp. the description of the crocodile, Job xli. 10 sq.), from the coals which glow within Him. These *natural phenomena*, not so much in themselves, as under *certain circumstances* and *more particular forms*, form partly the symbol, partly the means of a Theophany. In the present description the personal interference of God to deliver His servant and judge His enemies, although accompanied by natural phenomena is yet particularly characterized by the mention of the Cherub. For however questionable the etymology and precise meaning of this word may be, yet this much is certain, that the forms thereby designated as well in their artistic representation upon the ark of the covenant, (Ex. xxv.) and in the temple in manifold ways; as in the prophet's vision (Ezek. i.; x.; Rev. iv.), where they are represented as living beings, not less than in the narrative,(Gen. iii.) and in the standing representation of Jehovah, that He is enthroned above the Cherubim (Num. vii. 89; 1 Sam. iv. 4, vi. 2; 2 Kings xix. 15; Is. xxxvii. 16), constantly appeal in the closest relation to the *revelation of the royal majesty* of Jehovah in the world. On this very account they are in a *direct* connection with the *clouds* which indicate the presence of God in the world and are the means of His appearance, as then the Shekinah likewise has its place between the wings of the Cherubim (Lev. xvi. 2; Num. vii. 89). From this follows, that these are neither a further symbol of these clouds (Riehm, *de natura et notione symbolica Cheruborum* 1864), nor in our passage merely a finishing of the figure, that Jehovah rides upon the wind-clouds (Calv. Hupf.: Ps. civ. 3; Is. xix. 1; lxvi. 15; Nah. i. 3). Still less, are they to be compared with the mythological thunder horses of the king of heaven. (J. D. Mich.).

6. He who is deprived of all means of resistance to his enemies, seems entirely given over into their power, and yet has *God still as his friend*, that man is not entirely lost; his day of misfortune becomes a *day noteworthy* to him for his deliverance by the hand of the Lord, who

delivers His *elect* from all the straits of trouble. *Election, however, is not arbitrary*, the love of God is not a blind and unrighteous predilection, His good pleasure is not an unreasonable favor. A *reciprocity* of action, an interchange of a moral character takes place, which has as its contents the thought of *recompense*, for its foundation the *ethical nature of God*, by virtue of which God not only *appears* to every man, as he himself is minded and situated, but likewise on *His part acts* in a way corresponding to this (1 Sam. xxvi. 23; Is. xxix. 14; xxxi. 3; Job v. 13; Prov. iii. 34). But he who pleads the purity of his hands and the honesty of his heart and his walking in the ways of God, must see to it, that self-praise is not heard in it, such as springs from self-righteousness, but that it is only a *testimony of the fruitfulness*, with which a man has served God and kept himself from trespasses, and which presupposes *entire consecration* to God, and declares itself as *judging oneself* with and according to God's word and law. Such a self-witness is then confirmed by the *judgment of God* (1 Kings xiv. 8). In this connection there can be no reference to pride and self-exaltation, inasmuch as the thought of recompense includes likewise the certainty of the *humiliation of the proud* (Is. ii. 11), whom Jehovah hates (Prov. vi. 17).

7. Jehovah is the only *true* and *real* God. He alone can and will help. It is well for him, who relies upon His *providence*, trusts in His *promises*, resorts to His *protection*. He will *experience* the Divine assistance, so that he, armed with *power from on high*, not only escapes the attacks of his enemies, but is in a position, to completely overcome his adversaries, whose cry to God is *not heard*, because it is not a cry of prayer from a heart turned to God, but is only a *cry of anxiety*, extorted by necessity.

8. The *difference between the Old and New Testament* is very clearly to be recognized in the treatment of enemies and the description of them. It is true on the one side that even in the Old Testament *private revenge* is repudiated and God is declared to be the *avenger of blood* already. Gen. ix. 5. On the other side likewise in the New Testament the *magistrates* are represented as the servants of God who bear the *sword* (Rom. xiii. 4). And the reference here in this Psalm is to the *duty of the king*. But a Christian king who has won victories over the enemies of Divine ordinances and institutions through Divine assistance and had as a duty to make an end not only of the actions but likewise of the life of the adversaries of the kingdom of God, could not *immediately* use either for his *thanksgiving* or his *vows* at the celebration of victory, some of the expressions used here. The authority for transferring and transforming them from the Old Testament into the New Testament stand-point lies in the fact that David mentions the *exhibitions of vengeance as given to him by God*, whereby they receive their *justification* and at the same time their *limitation*.

9. *Thanksgiving* for all the help, protection, and benefits received from God, are not to be limited to the sphere of those who have directly participated therein, but are to be heard *as far as possible*. And it is not only to resound in all the world, but is *intentionally* to be carried into all the world. He who understands his *position as a servant of God*, whether it be high or low, has likewise to lay hold of the *task of declaring* God as his own, and to unite with it the work of spreading abroad the name of God among those who know Him not. The *heathen* are not to be combated with the sword, but with the *word of God*; the *blessing of the knowledge of God*, however, is the best means of healing the *wounds of war*.

10. The *everlasting* continuance of that which David has thankfully laid hold of for himself and his seed *in faith in the certainty* of the Divine promise, and which he partly lauds, partly praises in *Messianic* hope, is, after the earthly throne of David's line had long fallen, secured and pledged by *Jesus Christ*. The Apostle Paul, in Rom. xv. 9, therefore cites likewise ver. 49 of this Psalm, together with Deut. xxxii. 43, and Ps. cxvii. 1, as an evidence that the heathen likewise are to attain the salvation in Christ according to the *mercy* of God, and in order to this end are to hear the preaching of the Gospel, and to be received and treated as members of the Christian Church. "When David gives thanks for his victories, he at the same time prepares a prophecy of Christ's person and victories." (Luther).

HOMILETICAL AND PRACTICAL.

With God! That is the true watchword in *war* and in *peace*.—A *pious* king gains one *victory* after another in *domestic* strifes and *foreign* wars.—The *Almighty*, at times, makes use of the *powers of nature* in a striking manner in order to accomplish *His purposes*. It is necessary to observe the government of God in *natural phenomena* not less than in *historical* events. God *reveals* Himself in *natural phenomena* likewise; but at the same time He *veils* Himself in them. There is no need so great, but that God can *deliver* us from it.—He who has *perceived* the *hand of the Lord* on himself, and gives the *glory* to God for the salvation he has received, is capable of being a *servant* of God, and is able to become in the hand of the Lord an *instrument* of the Divine judgment, and a *tool* of Divine grace.—God blesses His servants likewise with *temporal goods*, chiefly, however, with *eternal salvation*, but both by grace.—God in His action, governs Himself according to the *conduct of men;* and yet the *cause* and foundation of our salvation is not *human righteousness*, but *Divine grace*.—God is a *just Rewarder;* but there is a great difference between the reward of grace and punishment.—The *name of God* is likewise to be proclaimed among the *heathen*, for this David and his seed on whom the Divine grace rests *forever*, have an incomparable importance.—Even the most pious man has not yet *complete* moral perfection; but sincere *piety* brings *abiding blessing;* for it leads to both these things, to *observation of the law* and *seeking of grace*.—He who earnestly strives to avoid *guilt*, directs his attention to the Divine law.

BUGENHAGEN: If it please God that we should suffer for His glory and the salvation of ourselves and others how can we refuse.

STARKE: If David, when at the height of his glory, called himself the servant of the Lord in order to show his deep humility, then be ye likewise thus minded; the higher thou art humble yourself the more.—This great king ascribes his deliverance from his enemies not to his own power, but to the Lord, in whose honor he sings a song of praise; would that he had many followers now among the great of this world!—Hearty love to God arises from believing knowledge and reflection upon His benefits.—If God is our rock, who will overthrow us? If He is our stronghold, then we are safe; if He is our deliverer, He will not let us alone in our necessity; if He is our retreat, we are invincible; if He is our shield, no arrow will hit us; yes, if He is the horn of our salvation, no one will deprive us of our salvation.—Believers not only cry to God when they are in distress (even the ungodly do this) but they pray always; yet their longing for grace is redoubled, the more their need increases. The signs of God's wrath in nature are indeed terrible, but they are not to be reckoned in comparison with the everlasting and horrible punishments of hell.—No abyss has ever been so deep, no enemy so cruel and powerful, and no disaster so terrible, as to put to shame the confidence of believers in their God.—According as you behave towards God, so you have Him; if you seek Him as a gracious God, you will find Him such; if you regard God as your Father, He will regard you as His child; if however you mock His children, beware, He will mock you again (Prov. i. 24 sq.)—God is not only almighty and gracious for Himself, but all that He is, He is to those who hope in Him.—Our God in the highest is He, whose power the idols of the heathen have experienced.—Victory over our enemies must be sought from God, and not ascribed to our own strength and wisdom; yet we are not to reject the use of proper means (1 Kings xx. 13 sq.)—A believer must use aright the power of God, and not leave off the struggle until the enemies are overcome—The ungodly likewise pray, but with impenitent hearts, and not from true faith, therefore God likewise does not hear such prayers (John ix. 31).—That is a blessed revenge of the Messiah, when God brings His enemies to repent of their wickedness and accept Him as their King. Since you cannot recompense God for all His benefits, yet love Him for them, and praise His name.

OSIANDER: When our affairs are bad we should trust in God; when they are good, we should not be proud.—ARNDT: Three things are necessary to victory; the shield of God, God's right, and our humility, which does not rely upon human power, but upon Divine power.—BAUMGARTEN: When God occasions great movements in the realm of nature, and in human society, He designs all to be for the deliverance of His children.—CALVIN: There is promised us an invincible protection against all the onsets of the devil, all the craft of sin, all the temptations of the flesh.—RENSCHEL: By humility we rise, by pride we come down.—HERBERGER: The world goes in many crooked ways, but he who walks with God advances from one virtue to another.—FRISCH: The most of your love you give to the world which yet does not respond to your love. With God however it is well spent. He has first loved you, daily bestows much good upon you, and will continue His love to you forever.—BOGATZKI: We must likewise learn to appropriate our God and Saviour according to all His names and offices, according to all that He is and has, and to attach to every name of God and Christ the little word "my," and say: He is that likewise to me.—O. V. GERLACH: To contemplate God's glorious attributes, praise them and magnify them, is for believers the very proper means of deliverance.—GUENTHER: All that is great and glorious, that is worthy of praise, has not been done by heroes, but God has done it through them. But as soon as the glory is to be given to God, all the thoughts of the poet must assume the form of a song of praise.—TAUBE: The enemies of God have nothing so much to fear as the faith of the friends of God

[MATTH. HENRY: God will not only deliver His people out of their troubles in due time, but He will sustain them, and bear them up under their troubles in the meantime.—When we set ourselves to praise God for one mercy, we must be led by that to observe the many more with which we have been compassed about and followed all our days.—BARNES: No man dishonors himself by acknowledging that he owes his success in the world to the Divine interposition.—SPURGEON: The clefts of the Rock of Ages are safe abodes.—To be saved singing is to be saved indeed. Many are saved mourning and doubting; but David had such faith that he could fight singing, and win the battle with a song still upon his lips. How happy a thing to receive fresh mercy with a heart sensible of mercy enjoyed, and to anticipate new trials with a confidence based upon past experiences of Divine love!—Prayer is that postern gate which is left open even when the city is straitly besieged by the enemy; it is that way upward from the pit of despair to which the spiritual miner flies at once when the floods from beneath break forth upon him.—O honored prayer, to be able thus, through Jesus' blood, to penetrate the very ears and heart of Deity.—Prayer has shaken houses, opened prison doors, and made stout hearts to quail. Prayer rings the alarm bell, and the Master of the house arises to the rescue, shaking all things beneath His tread.—Blessed is the darkness which encurtains my God; if I may not see Him, it is sweet to know that He is working in secret for my eternal good.—Sweet is pleasure after pain. Enlargement is the more delightful after a season of pinching poverty and sorrowful confinement. Besieged souls delight in the broad fields of the promise when God drives off the enemy and sets open the gates of the environed city.—Rest assured, if we go deep enough, sovereign grace is the truth which lies at the bottom of every well of mercy. Deep sea fisheries in the ocean of Divine bounty always bring the pearls of electing, discriminating love to light.—Backsliders begin with dusty Bibles, and go on to filthy garments.—God gives us holiness, then rewards us for it. The prize is awarded to the flower at the show, but the gardener reared it; the child wins the prize from the school-master, but the real honor of his schooling lies with the master, although instead of receiving he gives

the reward.—Second thoughts upon God's mercy should be, and often are, the best. Like wine on the lees our gratitude grows stronger and sweeter as we meditate upon divine goodness.—It is God's making Himself little which is the cause of our being made great. We are so little that if God should manifest His greatness without condescension, we should be trampled under His feet; but God, who must stoop to view the skies, and bow to see what angels do, looks to the lowly and contrite, and makes them great. —The grace of God sometimes runs like fire among the stubble, and a nation is born in a day. "Love at first sight" is no uncommon thing when Jesus is the wooer. He can write Cæsar's message without boasting, *Veni, vidi, vici;* His Gospel is in some cases no sooner heard than believed. What inducements to spread abroad the doctrine of the cross!—Those who are strangers to Jesus are strangers to all lasting happiness; those must soon fade who refuse to be watered from the river of life.—C. A. B.]

PSALM XIX.

To the Chief Musician, A Psalm of David.

1 The heavens declare the glory of God;
And the firmament sheweth his handywork.
2 Day unto day uttereth speech,
And night unto night sheweth knowledge.
3 *There is* no speech nor language,
Where their voice is not heard.

4 Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
5 Which *is* as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
6 His going forth *is* from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

7 The law of the LORD *is* perfect, converting the soul:
The testimony of the LORD *is* sure, making wise the simple.
8 The statutes of the LORD *are* right, rejoicing the heart:
The commandment of the LORD *is* pure, enlightening the eyes.
9 The fear of the LORD *is* clean, enduring forever.
The judgments of the LORD *are* true *and* righteous altogether.
10 More to be desired *are they* than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned:
And in keeping of them *there is* great reward.
12 Who can understand *his* errors?
Cleanse thou me from secret *faults.*
13 Keep back thy servant also from presumptuous *sins;*
Let them not have dominion over me:
Then shall I be upright, and I shall be innocent from the great transgression.
14 Let the words of my mouth,
And the meditation of my heart, be acceptable in thy sight,
O LORD, my strength, and my redeemer.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION It is usually supposed that this Psalm consists of two parts, the former expressing the praise of God as Creator, the latter the praise of God as revealing Himself in the laws of Moses. Since now, not only the subject, but likewise the language and struc ture of the verses of the two parts is different, and they seem to follow one another without connection, many interpreters regard the two parts as two entirely different poems, composed at different times (Köster, Hupf., Böttcher), which were afterwards united together by a later poet (Ewald), or by the compiler (De Wette). But it has been very properly remarked against this opinion, that the difference of tone and rhythm corresponds with the difference of subject, and that moreover the subject of the one part has an essential relation to that of the other part, and not a relation subsequently thought out by reflection; for the identity of the God of Revelation with the Creator is the fundamental principle of the Theocracy, and is expressly testified to by the Old Testament from the earliest times. Furthermore these references are here expressed partly by the intentional use of the Divine name of *El* in the first part, and of *Jehovah*, and indeed seven times, in the second part, partly by the juxtaposition of Sun and Law, both of which are called *Light*, the former Job xxi. 26, the latter Prov. vi. 3, which thus mediatesthe transition from the one part to the other. As for the language of the Psalm, Hitzig especially, has brought into notice, and emphasized against Hupfeld, the ancient and particularly Davidic features, especially of the second part.* Hengstenberg had already previously carried this out in a peculiar manner by maintaining that there are to be observed not two, but rather three parts; for after the description of actual facts, in two parts the Psalm turns directly to Jehovah, and becomes a prayer for forgiveness and preservation. These opinions are yet so held, that the composition must fall in the period before the sin of David with Bathsheba.

[Delitzsch: "In the title of Ps. xviii. David is called עבד ה׳ and in Ps. xix. he calls himself by this name. In both Psalms he calls upon Jehovah with the name of צורי, there at the beginning, here at the close. These, with other points of contact, have co-operated in inducing the compiler to attach this Psalm which celebrates God's revelation in Nature and the Law, to Ps. xviii., which celebrates God's revelation in the history of David."†—C. A. B.]

Str. I. Ver. 1. **Tell . . . proclaimeth.**—[A. V., *declare . . . sheweth*]. The heavens are personified as Ps. l. 6; xcvii. 6; as the morning stars, Job xxxviii. 7; the trees, Is. lv. 12; entire nature, Job xii. 7; Ps. cxlviii 2 sq. Telling and proclaiming may consequently be asserted of them with expressions which elsewhere are used of historical narration, which proclaim the great works of God from generation to generation. This expression is the more pregnant, as the history of the creation of the heavens and its stars in Genesis, to which the word *rakia* (comp. Ps. cl. 1) refers, is represented as *toledoth*, and has had a historical course, which again was called forth and closely determined by the will of God and His activity as a Divine artificer, so that there is impressed and expressed (Calv.) therein, not only His creative power (Geier, *et al.*) but the action of His hands, that is His mastership and His majesty, the reflected image of His Godhead (Rom. i. 20). [Hupfeld: "The heavens as the work of God reveal the Creator (as we say, 'the work praises the master') comp Ps. cxxxvi. 5; Is. xl. 22 sq.; xlii. 5; xliv 24, *etc.*"—**Handywork**=*handwork*, work of the hand.—C. A. B.] The participial forms state, that these are constant and characteristic witnesses.

Ver. 2. **Day unto day poureth forth speech.**—[A. V., *Uttereth*]. The interrupted character of this declaring, which reveals the glory of the Creator, is occasioned by a chain of tradition. It is not said that the heavens preach to us by day and by night (Maurer), or that the changes of time praise God (Isaki, Calv.) and that which in these changes is seen in the heavens, and happens under the heavens on earth, (Aben Ezra, Stier), but the difference of the heavens by day and by night is had in view, and therefore day is placed in direct reference to day, and night to night in order that their communications may gush forth or well forth (Ps. lxxviii. 2; Mic. ii. 6, 11; Prov. i. 23). [De Wette: "The poet personifies the day and the night, and has them transmit the praise of God to every following day and every following night, as the father transmits to his son the songs and sayings praising his illustrious ancestry which he has inherited from his father." Rosenm.: "*Declaratur prædicatio sine intermissione. Et quia cœlum prædicat per dies et noctes, cum interdiu princeps astrorum, sol, conspicitur, noctu stellarum pulchritudo; et quia dies et noctes sibi invicem succedunt, ideo poëtico artificio finget noster, unum diem peracto cursu et prædicatione sua, tradere diei sequenti verba prædicationis, et noctem quoque, peracto cursu, et quasi hymno cantato, tradere nocti*

* [Riehm: "The change in the structure of the verses occasioned by difference of tone, can so much the less be urged against the unity of the Psalm, since the structure of verses which prevails in the first part, reappears in ver. 11. Against the supposition that the praise of the law betrays a later period of composition, comp. Ps. xviii. 22 sq. 31. The words of this Psalm resound in Ps. cxix."—C. A. B.]

† [Perowne: "It may have been written perhaps in the first flush of an Eastern sunrise, when the sun was seen, going forth as a bridegroom out of his chamber and rejoicing as a mighty man to run his course. The song breathes all the life and freshness, all the gladness and glory of the morning. The devout singer looks out, first, on the works of God's fingers, and sees all creation bearing its constant though silent testimony to its Maker; and then he turns himself with a feeling of deep satisfaction to that yet clearer and better witness concerning Him to be found in the inspired Scriptures. Thus he begins the day; thus he prepares himself for the duties that await him, for the temptations that may assail and the sorrows that may gather as a cloud about him. He has made trial of the preciousness of that word. He knows its deep, hallowing, soul-sustaining power. He knows that it is full of life and healing. But he knows also that it is a word that searches and tries the heart, that reveals the holiness of God, and the sinfulness of man; and therefore he bows himself in prayer, saying, 'As for errors,—who can understand them? Cleanse Thou me from secret faults.'" This Psalm may be compared with Ps. viii. an evening psalm similar in its contemplations to this morning psalm In both the contemplation of the Divine glory as declared in the heavens, begets a feeling of humility in the soul of the Psalmist which rises in Ps. viii. 5, into expression of faith and confidence in God, in Ps. xix., into prayer for forgiveness, preservation and acceptance.—C. A. B.]

sequenti munus canendi, ut ita continue, et sine ulla intermissione dies et noctes quasi choreas dûcant, et Deum laudibus celebrent."—C. A. B.]

Ver. 3. **No speech and no words whose voice unheard** (*might be*) [A. V., (*There is*) *no speech nor language* (*where*) *their voice is not heard*].—The interpretation of these words as a relative clause, after Vitringa (*Observ. Sacr* p. 841, 59), approved by De Wette, Delitzsch, Hitzig, accords with the figure previously used, and gives the appropriate sense; that this natural language of the heavens is not a speech whose sound cannot be understood, but is rather a φανερόν (Rom. i. 19) [that is manifest to all.—C. A. B.] The בְּלִי, connected with the participle, is a poetical expression altogether like the *alpha privativum* (Ewald, § 286 *g*; § 322 *a*). Against this interpretation may be objected, not so much the parallelism which is thereby lost, as the reference of the suffix to the words which immediately precede, "speech and words," whilst the suffix in the following line [ver 4 *a*] refers back to heavens and the firmament, with which day and night correspond. But if we should apply this reference here likewise, and at the same time restore the parallelism (Kimchi *et al.*), then by this formal correctness we would only get the plain matter of course explanation, destroying the poetical movement and rhythm, that the expressions just used are not exact but poetical. We must not, however, regard this verse as a later gloss. The poetical use of בְּלִי, which even Olshausen remarks, is already opposed to this. Still less can it be maintained that the antithesis is found in the following verse, that these dumb witnesses, without sound and language, are yet loud speakers, heralds everywhere understood. For then we must either supply the particle of antithesis (Flam., *et al.*), which is altogether arbitrary, or regard ver 3 as the antecedent to ver. 4 (De Dieu), or regard it really as a preceding circumstantial clause (Ewald*), which is as hard to believe as the supposition (Hupf.†) of an Oxymoron only half expressed: dumb, and yet loud enough. This contrast cannot be derived organically from the emphasis of the clause; it is simply forced into the clause. This is still more the case with Hengst., who finds indicated the forcibleness of the testimony which needs no language [Alexander]. The language does not admit of the interpretation which Luther, Calv., Geier and most ancient interpreters follow, after the ancient translations, that this testimony of the heavens is understood by people of all languages [Barnes]; nor indeed of the turn which Hofmann (*Theol. Stud. und Krit.*, 1847) has given it: no speech, and no words, are there that its call is not heard, that is, the speaking of the heavens is carried on along with all other languages; the speech of the heavens sounds above all. Böttcher translates: Where is preaching and where are words? Not a sound of it is to be heard.‡

Str. II. Ver. 4. **Their line.**—Only the meaning "measuring line" can be proved for the word קַו (Isa. xxxiv. 17; Zech. i. 16, *etc.*), which goes as *far*, or extends as far, as the territory extends, Jer. xxxi. 39; Job xxxviii. 5, Isa xxxiv. 17; Ezek. xlvii. 3 (Chald., Isaki, Geier, Rosenm., Hengst., Hupf, Delitzsch). The meaning sounding string (De Wette, after some more ancient interpreters), is no more in the word than that of thread of discourse (Hitzig), or the line of writing (Aben Ezra, Calv., Cocc.). The derivation from קָוָה=to stretch out, in the sense of τόνος from τείνω (Ewald, Maurer), is possible, and the Sept. (comp. Rom. x. 18) really has φθόγγος, Symm., ἦχος, Vulg. and Jerome, *sonus*, Peschito, "its proclaiming." But this meaning of sound, tune, is not proper to the word elsewhere, hence Olsh., Maurer, Gesen., propose to read קוֹלָם instead of קַוָּם, which, however, is used in the previous verse. The parallelism again (Camph.) is more in favor of a word for *sound* than of one for *territory*. Yet without this the extent of this proclaiming is stated as locally unlimited, much more embracing the entire *circuit* of the world.—[**In them.**—Hupfeld very properly refers the suffix here to the *heavens* in which God has set up a tent or abode for the sun, so Perowne and Barnes. Barnes: "The meaning is, that the sun has his abode or dwelling-place, as it were, in the heavens. The *sun* is particularly mentioned, doubtless, as being the most prominent object among the heavenly bodies, as illustrating in an eminent manner the glory of God. The sense of the whole passage is, that the heavens in general proclaim the glory of God, and that this is shown in a particular and special manner by the light, the splendor and the journeyings of the sun."—C. A. B.]*

[**Tent** (A. V., *tabernacle*).—Hupfeld: "A dwelling is poetically assigned to the sun by God, so far as it, like all the stars, has its firm place in the heavens, from whence it begins its daily course in the following verse and again returns; without doubt with special reference to its abode *at night* (Geier). Comp. in the following verse, the bed-chamber, from which it steps forth in the morning. Thus Hab. iii. 11: 'The

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* [Ewald: "Without talk, without words, without its voice being heard, its sound became loud through the whole earth, *etc.*"—C. A. B.]

† [Hupfeld compares this with Ps. viii. 3, the defence of God out of the mouth of sucklings.—C. A. B.]

‡ [Perowne agrees with Hengst. and Hupfeld, thus: "'*Their voice is not heard*, lit. is inaudible.' This seems to be a kind of correction or explanation of the bold figure which had ascribed language to the heavens. They have a language, but not one that can be classed with any of the dialects of earth. They have a voice, but one that speaks not to the ear, but to the devout and understanding heart. The sense is very well expressed in the well-known paraphrase of Addison:—

> 'What though *in solemn silence* all
> Move round this dark terrestrial ball,
> * * * * *
> In *reason's ear* they all rejoice,
> And utter forth a glorious voice,'" *etc.*

So Wordsworth: "The elements are God's Evangelists; the universe is God's Church. The sermon which they preach has found its response in the universal assent of mankind. But the eloquence of the elements is a silent eloquence, and thus differs from the articulate utterances of the Church." The view of our author is preferable.—C. A. B.]

* [De Wette, Gesen., Maurer, Hitzig, Baur and Delitzsch regard the suffix as indefinite and relative. Thus De Wette: "The end of the world is here designated as the dwelling of the sun, which is regarded as at the end of the heavens, where it passes the night, where in the evening at sunset it turns in, and in the morning goes forth. Thus Helios turned in with Thetis, and Ossian gives the sun a shady cave, where to pass the night."—C. A. B.]

sun and moon stand still in their habitation (זְבֻל), and the מַזָּלוֹת, 'lodgings' or 'houses,' of the constellations of the zodiac as stations of the sun. The same figure among the Greeks and Romans (Hom., Ovid's *Metam.*), and Ossian (III. 91). Comp. Herder, *Geist. d. Heb. Poes.*, I. 78 sq."—C. A. B.]

The allegorical reference of many ancient interpreters to the heavens as a figure of the Church, and the sun as the figure of the gospel, originates from the supposition, that there is here a prophecy used in Rom. x. 18. But the apostle uses these words only on the ground of the parallel here given of the natural and historical revelations as typical of the proclamation of the gospel, which should embrace the entire world. [Perowne: "St. Paul, Rom. x. 18, quotes the former part of this verse in illustration of the progress of the Gospel. 'Faith,' he says, 'cometh by hearing,' and then asks, 'Have they (*i. e.* the nations at large) not heard?' Yea, rather, so widely has the Gospel been preached, that its progress may be described in the words in which the Psalmist tells of God's revelation of Himself in nature. The one has now become co-extensive with the other. The *præconium cœlorum* is not more universal than the *præconium evangelii.*"—C. A. B.]

[Ver. 5. **And he is like a bridegroom** (A. V., *Which* (*is*) *as a bridegroom*).—It is better to regard וְהוּא as beginning an independent clause, as Delitzsch, Moll., Ewald, Perowne, *et al.* Hupf. uses a *colon*, but the relative construction is without warrant, and makes the clause too much dependent upon the preceding. Perowne: "Nothing can be more striking than the figures in which the freshness and gladness of the young morning and the strength of the sun's onward march, are described." Delitzsch: "The morning light has in it a freshness and cheerfulness, a renewed youth. Therefore the morning sun is compared to a bridegroom, the desire of whose heart is satisfied, who stands as it were at the beginning of a new life, and in whose youthful countenance the joy of the wedding-day still shines."—**As a hero to run a race.**—Delitzsch: "As in its rise it is compared to a bridegroom, so in its rapid course (Sir. xliii. 5) it is compared to a hero (*vid.* Ps. xviii. 33), for it goes over its course anew, every time it steps forth, bestowing its light, and overcoming all things with גְבוּרָה (Judges v. 31)." Riehm: "The meaning is not he rejoices *in* running, but: he rejoices running =he runs joyfully (Hitzig)." The same comparison is used in the *Zendavesta*, II. 106 (De Wette). Barnes "The idea is that the sun seems to have a long journey before him and puts forth all his vigor, exulting in the opportunity of manifesting that vigor, and confident of triumphing in the race."—C. A. B.]*

[Ver. 6. **His going forth.**—Hupf.: "מוֹצָא, the usual word for the rising of the sun, appears here in its original figurative meaning: *going forth*, with reference to the stepping forth (יצא) from his chamber (ver. 5), in contrast with מָבוֹא, going into the chamber at his setting, "instead of which here תְּקוּפָה, *revolution*, running down (from נקף, Isa. xxix. 1; הִקִּיף, encompass, revolve), elsewhere of the passing away of the years, Ex. xxxiv. 22; 1 Sam. i. 20, here of the daily passing away of the sun" (A. V., *circuit*). "This is not a description of its 'extended course' (De Wette), but of the entire extent of its course: *from one end of the heavens to the other* (corresponding with 'over the whole earth,' and 'to the end of the world,' ver. 4, which here receive their explanation and fulfilment), and of its *all-penetrating heat*."—**Nothing is hid from its heat.**—Hupfeld: "This refers properly to its all-penetrating *warmth*, *heat* (from which the sun poetically has the name חַמָּה, the hot, in contrast to the moon לְבָנָה, the pale, Isa. xxx. 26); but including likewise the *light*, comp. in all languages a similar proverb, that the sun 'sees and brings all things to light.'"—Barnes: "The rays of the sun penetrate everywhere. Nothing escapes it. It is not a mere march for show and splendor; it is not an idle and useless journey in the heavens; but all things, vegetables, birds, beasts, men,—all that lives,—feel the effect of his vital warmth, and are animated by his quickening influence."—C. A. B.]

Str. III. Ver. 7. [Delitzsch: "The transition from the one part to the other has no external medium, it is only indicated by the fact that the Divine name יהוה [*Jehovah*] takes the place of אֵל ('El). The word of nature reveals אל ('El), the word of Scripture יהוה (Jehovah); the one God's power and majesty, the other His counsel and will. Twelve eulogies of the law follow, two by two of which are constantly related as presumption and conclusion, according to the scheme of the Cæsura, rising and sinking as waves. We feel how the heart of the poet, when he begins to speak of God's word and the revelation of His will, begins to beat with redoubled joy."—C. A. B.]

The law.—The word תּוֹרָה means properly: instruction, doctrine, and therefore may mean likewise the word of prophecy (Isa. i. 10; viii. 16): yes, it may be used of the νόμος of the last times. But this does not prove that it means here the Gospel (Cocc.), or the revelation and word of God in general (many ancient interpreters, likewise Stier). The following synonyms, then ver. 11, show that the reference here is only to the revelation of the law given by Moses as the rule of life for Israel. So it is not said that the *Thorah converts* the soul (Stier), or leads the spirit back into itself (Augusti), but this expression in its idiomatic use has no reference to the moral character, but to the experiences

* [Wordsworth: "It cannot, surely, be by chance that we have here figurative expressions which describe the work of Christ, the King of kings, the Mighty Conqueror, who is compared in both Testaments to the sun (Mal. iv. 2; Rev. i. 16; x. 1), and shines forth as a sun in the Tabernacle of His Church, and dispels the darkness of sin and error, and illumines the world with His light: and who is also called the *Bridegroom* in Scripture, and as a Bridegroom (John iii. 29; Rev. xxi. 9) came forth from His heavenly chamber, to unite our nature to the Divine. He came forth '*de utero virginali tanquam thalamo*' (says Augustine), in order to espouse to Himself the Bride, His Church, and to join her in mystic wedlock to Himself. And therefore all ancient expositors agree in applying these words to Christ; and this Psalm is appointed, in the Sarum and Latin use, for Christmas Day; and in the Gregorian use, for the Annunciation."—C. A. B.]

of life. The *refreshment* and reanimation of the soul is called its restoration and bringing back. Comp. 1 Sam. xxx. 12; Lam. i. 11. [Alexander: "The effect of *converting* the soul would not have been attributed to the law in this connection, where the writer is describing the affections cherished towards the law by men already converted, which removes all apparent inconsistency with Paul's representation of the law as working death, and at the same time the necessity of making the law mean the Gospel, or in any other way departing from the obvious and usual import of the Hebrew word."—**The testimony.**—Perowne: "As testifying, bearing witness of God's character, both in His good-will towards those who obey Him, and in His displeasure against transgressions, especially in the latter sense. It is as Harless says: 'The word of God testifying of Himself and affirming what He is, in opposition to the apostasy of man' (*Ethik.* § 14, *Anm*). *Vid.* Deut. xxxi. 26, 27 Hence the force of its connection with the ark and the mercy-seat, Ex. xxv. 16; xxvi. 34; Lev. xvi. 13; the symbol of God's righteous severity against sin being hidden beneath the symbol of His grace and mercy."—C. A. B.]

Simplicity—פֶּתִי is not the silly (Luther), nor the natural man in general (most interpreters), nor the open-minded and susceptible (Stier), such as the pious and the wise must certainly remain in order to further progress (Hengst.), but the man who is in the condition of one in his minority, uneducated and open to every impression, especially to slander and temptation (Hupf.), who, however, has not yet lost the disposition of a child (Calv.) (comp Matth. xi. 25; 1 Cor. i. 27).

Ver 8 [Delitzsch: "The law is divided into פִּקּוּדִים, demands, or declarations respecting the obligations of man [A. V. *statutes*], these are יְשָׁרִים, right as *norma normata*, because they proceed from the just and holy will of God, and as *norma normans*, because they lead in the right way into right paths; they are therefore מְשַׂמְּחֵי לֵב, their training and direction removes all obstructions, satisfies the moral needs and gives the glad consciousness of being in the right way to the right end. מִצְוַת ה, Jehovah's statute (from צָוָה, statuere), is the essence of His commands. The statute is called, lamp, Prov. vi. 23, and the law, light. So here, it is בָּרָה, pure, as sunlight (Song of Sol. vi. 10), and its light imparts itself by: מְאִירַת עֵינָיִם, enlightening the eyes, which is meant not only of enlightening the understanding, but likewise of the entire condition, it makes spiritually clear and lovely as well as spiritually sound and fresh, for dimness of eye is trouble, sadness, perplexity."—C A. B.]*

Ver. 9 **The fear of Jehovah** is here evidently metonymic=doctrines or their practice, as Isa. xxix. 13.—[**Clean**—Barnes: "טָהוֹר, *tâhor*, means properly clear, pure, in a physical sense, as opposed to filthy, soiled; then, in a ceremonial sense, as opposed to that which is profane or common (Lev. xiii. 17), and then, in a moral sense, as a clean heart, *etc.*, Ps. xii. 6; li. 10 It is also applied to pure gold, Ex. xxv. 11. The sense here is, that there is nothing in it that tends to corrupt the morals or defile the soul. Everything connected with it is of a pure and holy tendency, adapted to cleanse the soul and to make it holy.—**Enduring forever.**—Standing to all eternity. Not temporary; not decaying; not destined to pass away. It stands firm now, and it will stand firm forever. That is, the law of God, considered as adapted to make the heart holy and pure is eternal. What it is now it will ever be. What its teaching is now it will continue to be forever."—**Judgments.**—Delitzsch: "מִשְׁפְּטֵי ה are the *jura* of the law, as *corpus juris divini*, all that is right and in accordance with right according to the decision of Jehovah; these laws are אֱמֶת, **truth**, guarding and protecting itself, because as distinguished from most laws other than those of Israel they have an unchangeable, moral foundation"—**Righteous altogether**—Barnes: "That is, they are, without exception, just; or, they are altogether or wholly righteous."—C. A. B.]

Ver. 10 [Hupfeld: "The conclusion: hence the incomparable value of the Divine law, brought into view by comparison with the most important material goods after which men strive: **Gold**, as the rarest and therefore the most costly good and most sought after, symbol of the dearest possession and object of the most eager strife of men; **Honey**, as the *sweetest* symbol of the most delightful *enjoyment* The former comparison in the same sense (with pearls and precious stones), likewise Ps. cxix 72; cxxvii. and frequently, in Prov. ii. 4; iii. 14 sq.; viii. 10 sq., 19; xvi. 16; xxii 1; Job xxviii. 15 sq.; the latter likewise Psalm cxix. 103 and Prov. xxi. 13."—**Honeycomb**, more properly as in the margin, *dropping of honeycombs*. Barnes: "The allusion is to honey that drops from the combs, and therefore the most pure honey. That which is *pressed* from the comb will have almost inevitably a mixture of bee-bread and of the combs themselves. That which *flows* from the comb will be pure."—C. A. B.]

Str. IV Ver 11. [**Warned**—Barnes: "זָהַר, zahar, means, properly, to be bright, to shine; then to cause to shine, to make light; and then to admonish, to instruct, to warn. The essential idea here is to *throw light on a subject*, so as to show it clearly; that is, make the duty plain, and the consequences plain. Comp. Lev. xv. 31; Ezek. iii. 18; xxxiii. 7" Alexander: "The phrase, **Thy servant**, brings the general doctrines of the foregoing context into personal application to the writer."—C. A. B.]

Ver. 12 **Errors.**—The word שְׁגִיאָה, which occurs only here, denotes the entire compass of unintentional sins, the ἀγνοήματα, which had happened בִּשְׁגָגָה, and even on this account not only *concealed* from men (Lev. iv. 13, but likewise not *even known* by the person himself (Lev. v. 2 sq.), because they might have been committed *unconsciously*, but when they became known, were to be atoned for by offerings (Num.

* [Perowne: "According to the expressive Hebrew idiom, it is to the soul what food is to the worn and fainting body. It is what the honey which he found in the wood was to Jonathan, when he returned, wearied and exhausted, from the pursuit of his enemies. Comp. Ps. cxix. 18; Acts xxvi. 18; Eph. i. 18."—C. A. B.]

xv. 22 sq.). In contrast with them are the trespasses (Num. v. 30 sq.), which are said to be committed with uplifted hand and as not to be atoned for, from which therefore the Psalmist wishes to be preserved.

Ver 13. The word זֵדִים describes these as boasting [A. V.. *presumptuous* (*sins*)], but not on the side of their appearance as disregarding all limits, but on the side of the origin of their sin from the heart boasting of its lusts. The plural form of this word is in other passages of Scripture always to be regarded properly as of *haughty oppressors*, and is likewise here thus taken by many, finally Köster and Olsh. But there is no other reference in this Psalm to the oppression of such hostile persecutors (the Sept. and Vulg. have read זָרִים). The context leads to the sphere of moral preservation, not of protection against external power. The expression **ruler** [A. V., *have dominion*] in the following member of the verse is entirely appropriate and clear only when we regard the plural form as denoting the abstract (Kimchi, Rosenm., Delitzsch, Hitzig), which especially recommends itself in an ancient piece of composition. The reference to the evil influence and the tempting power of association and intercourse with proud transgressors (De Wette, Hupf., Camph.), forces the abstract into the explanation in order to be endurable, and obscures the contrast that is in the clause Gen. iv 7, Rom. v. 14, and similar passages which are cited lead directly to an abstract, and חָשַׂךְ = hold back, preserve, is usually connected with an abstract (Gen. xx. 6; 1 Sam. xxv. 39). Still less is it to be supposed that the intentional sins are here *personified* as tyrants (Hengst.) which strive to bring the servant of God under their unworthy dominion. It is the boasting of his *emotions* which is charged against David (1 Sam. xvii. 28) comp. James i. 14 (Hitzig), which at the close of the verse after its *expression* as פֶּשַׁע, (= apostasy, treachery, rebellion) is marked with a word in apposition which expresses not the frequency (Calv.) but the *greatness* of the iniquity. The word נִקָּה (ver. 12 in Piel ver. 13 in Niphal) is a judicial word, and stands always with reference to guilt and punishment. [Delitzsch: "Declare innocent, speak free, leave unpunished."—C. A. B.]

Ver. 14. [Delitzsch: "The Psalmist finally prays for the gracious acceptance of his prayer, in which heart and mouth unite, based upon the faithfulness of God, which is firm as a rock, and His redemptive Love."—**Be acceptable.**—Perowne: "The usual formula applied to God's acceptance of sacrifices offered to Him (Lev. i. 3, 4, *etc.*). Prayer to God is the sacrifice of the heart, and of the lips. Comp. Hos. xiv. 2, 'so will we offer our lips as calves.'" Alexander: "This allusion also serves to suggest the idea, not conveyed by translation, of atonement, expiation, as the ground of the acceptance which the Psalmist hopes or prays for." —**Jehovah, my rock and my redeemer.**—(A. V., *my strength*), in the margin correctly *rock*. Perowne: "The name of Jehovah is repeated for the seventh time. The epithets 'my Rock,' 'my Redeemer,' have here a peculiar force. For He is my strength in keeping the Law; my Redeemer as delivering me from the guilt and power of sin."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. The contemplation of the glory of *nature* must not lead to the deification of nature: it should lead up beyond the entire world, and beyond all the heavens, to the knowledge of the *glory of God* mirrored therein, and excite to the *adoration of the Almighty Creator* declaring Himself therein. The *expanse* of the heavens which cannot at all be surveyed by man, has yet received its *limits* from Him who is alone Infinite and Almighty. Even the sun, which is worshipped by so many nations as the King of heaven receives the measure of its motion, and the revolution of its course from the same hand, *whose government and work* disclose themselves in all things as by *the hand of a Master, whom all His works praise.* It is true the praise of nature is different by day from what it is by night; yet it preaches *incessantly*, and its sermon is not only heard *everywhere* in the world, but likewise is capable of being understood by *every one.*

2. But if the *glorious works* of God are so instructive and edifying to man, how much greater advantage may he derive from the *law* of God which is infinitely *more glorious?* For it is *one and the same God*, who declares Himself in *creation*, and reveals Himself in *history*. In natural things, however, only the glory of His *metaphysical* nature can be known; but the glory of His *moral* nature reveals itself in the words of His law, in which His *will* and *counsel* find expressions.

3. The twelve *eulogiums* of the law, whose parts are related to one another as presumption and consequence, and which are compared by Luther with the twelve fruits of the tree of life, refer to that excellence *peculiar* to the law of God *as such*, which is likewise expressly brought into view by Paul, Rom. vii. 12, 14, by which it is the *jewel* of Israel and the *comfort* of those who act according to it. For the character of the Thorah as a *Divine instruction* respecting the *duties* to be fulfilled by the people of God and its individual members in all the relations of life, involves its having essentially the form of a *testimony* manifesting the will of God, and it divides itself into *commandments* and *statutes* which relate to the fear of Jehovah, and have the meaning of *legal statutes* They consequently have not only *gone forth* from God and received the essential characteristics of a *complete* and *reliable rule* of the *rectitude* and *purity* of all ordinances, the *sincerity* of their end and aim, the truth of statutes and decisions, but likewise treat of the true relation to God according to its *subject* and *aim*, and therefore spiritually *refresh* and *admonish*, whilst they *rejoice* the heart and *enlighten* the eyes. Moreover as essential parts of Divine revelation, they are of *eternal duration*, and are *right*, and continue in this connection in the history of redemption (Matth. v. 17 sq.). Thus the law of Jehovah is Israel's most *valuable possession* and *sweetest*

food, a gracious gift of God, glad tidings (Ps. xl. 10).

4. The true *servant* of God *experiences* both the enlightenment and refreshment, the correction and reward of the law. He is preserved from venality and self-righteousness by the fact that the reward presupposes the *fulfilment* of the law. Moreover the servant of God perceives in the law as the mirror of perfection, *his own imperfection*, and *its reference to human sins* in general in their variety, number, and enormity. If he applies it to his own person, his *claim of merit* falls away. Moreover the law instructs him at the same time respecting the *difference* between deadly sins and venial sins, respecting the *means* of *atonement*, and respecting the *conditions of forgiveness of sins*, and thus preserves him from despair.

5. Moreover the *arrangement of the institutions of atonement* and the ordinances respecting their *use*, belong likewise to the commands and statutes of the *Thorah*. In these the Creator and Lawgiver reveals Himself as the *Redeemer*. The law itself thus urges to *seek salvation* in the grace of God by repentance and faith, whilst it discloses to the sinner his guilt, and makes him experience his inability to help himself, but likewise lets him know the readiness of God to forgive, and brings His saving strength near.

6. The institution of the *confessional* together with the requirements connected therewith, is in opposition to the confession and prayer made, Ps. xix. 13 sq. (comp. *Conf. August. art.* VI). But no one is to plead as an excuse, or to justify themselves by the secrecy and delicacy of many sins, the unfathomableness of the human heart, the impossibility of a complete knowledge of self and sin. Justification is a *speaking clear* and a *declaring guiltless on the part of God;* in this David and Paul agree (comp. likewise Ps. xxxii.). It presupposes on the one side the *grace* of God, on the other the *laying hold* of the same, which cannot happen without *repentance* any more than without *faith*. But where repentance and faith are, which are mutually necessary to one another, the servant of God is urged ever to make a more complete *surrender* of himself, and to more entirely *consecrate* himself to God, partly by the *knowledge* that with conscientious self-examination, there still remain to him faults to be regretted; partly by the *experience*, that with the most honest striving after sanctification the danger even of a grave transgression, and likewise of a great fall, never entirely vanishes from him. "If the law is separated from the hope of forgiveness and the Spirit of Christ, it is so far from the sweetness of honey, that it rather kills poor souls by its bitterness." (Calvin).

7. An *evidence* of such disposition of soul is the *prayer for pardon* and *preservation*, if *heart* and *lip* unite in it, and the chief *desire* of the soul is that God will accept it as an *offering* well-pleasing to Him, that is, that He will *hear* it. The soul then turns with it to the God of revelation already known as his *rock* and his *redeemer*, in whose protecting power and saving love he trusts with the more security as he has already received and experienced salvation from Him. "Original sin is not destroyed in this world, but pardoned." (Seb. Schmidt).

HOMILETICAL AND PRACTICAL.

The *glory* of God is reflected for man even in the *works of creation;* but its *splendor* beams forth from the *words of the revealed law*, clearer than sunlight, yet it shines towards him most gloriously in *acts of salvation* for his redemption.—Nature and history preach the *same* God, that is, 1) the almighty *Creator* of the world; 2) the holy *Lawgiver* of the children of men; 3) the gracious *Redeemer* of penitent sinners.—It is true, our God is *invisible*, yet not *unknown*. There has *never* been a lack of *preaching* God, but often of people to *hear* the sermon, *heed* it, and *obey* it.—Even pious people have still *hidden* faults, but they do not *hide* them.—God helps us not only to *know our sins*, but likewise to receive *pardon for our errors*, and to obtain *preservation from crimes*. — To the *people* of God the *law* of God is the most costly *good* and the sweetest *food*. Three things are *indispensable* to the salvation of men, 1) *adoration* of the majesty of God; 2) *repentance* for their sins; 3) *reconciliation* with God by redemption.—He who would be the *servant* of God, must not only *instruct* himself by the *law* of God, but likewise be *warned* against transgression, and be *led* to its observance.—As the *Lord* so the *servant;* as the *service* so the *reward*.

STARKE: As the heavens with their courses and order are a sure witness of the omnipotence and wisdom of God, just so the gospel is to be a constant and faithful witness of Christ. See here the chief end of all the creatures of God! The Creator's glory is to be advanced by them, and man is to know God aright from them, and learn to love Him and praise Him.—It is shameful for man, the noblest creature, to be silent with respect to those things about which even dumb creatures speak in their fashion.—No day should pass without my glorifying my God, and no night when I should not seek my rest in His grace.—If David already, with the little proportion of revelation which he had, has uttered such excellent words, what should we now say, after the Scriptures of the New Testament have come to us, which have set every thing in a still greater light?—As the gospel is glad tidings, so it likewise works Divine joy in those who allow themselves to be enlightened by it.—The Holy Spirit accomplishes His office of admonishing the soul by the word of God, now by doctrine, now by the refutation of an imbibed error, now by punishing an observed impurity, now by awakening to faithfulness, likewise by consoling support in trouble.—Although the law is a mirror of sin, yet no man can observe and know either the multitude or the secrecy of his faults, still less tell them to others.—He who has given himself to God as a servant will be preserved by Him from being the servant of sin and the slave of Satan.—As long as the righteous are in the world they will not be entirely pure owing to original sin, yet they are pure before God, partly on account of the imputation of the righteousness of Christ, partly because God is pleased with their new obedience, whereby they free themselves from all gross prevailing sins.

AMBROSE: *Aliud est timere, quia peccaveris, aliud*

timere, ne pecces; ibi est formodo de supplicio, hic sollicitudo de præmio.—AUGUSTINE: When thou prayest thou speakest with God; when thou readest the Scriptures, God speaks with thee.—OSIANDER: God has done a greater and more glorious work in saving poor sinners, than in creating the world.—ARNDT: God's word, praise and glory, cannot and must not fail.—R. STIER: The first covenant in which God witnesseth His existence and will, joins on to the religion of nature and conscience which is presupposed, just as the other covenant which brings grace and truth, appeals to the law which preceded it.—O. V. GERLACH: The prayer for forgiveness of debts is followed directly by the prayer for preservation in and from temptation, as in the Lord's prayer.—THOLUCK: If all the preachers on earth were silent, and no human mouth told any more of God, there in the heavens His great glory and majesty are told and declared without cessation.—UMBREIT: It is a mysterious song, which is sung by the universe, and to which the poet listens; it sounds so that it is heard only in the depths of the human soul, where the spring of faith is.—DIEDRICH: The work must praise the master everywhere, and blessed is he who understands it.

[MATTH. HENRY: From the brightness of the heavens we may collect that the Creator is light; their vastness of extent speaks His immensity; their height His transcendency and sovereignty; their influence upon this earth His dominion, and providence, and universal beneficence; and all declare His almighty power by which they were at first made, and continue to this day, according to the ordinances that were then settled.—The holy Scripture, as it is a rule both of duty to God and of our expectation from Him, is of much greater use and benefit to us than day or night, than the air we breathe in, or the light of the sun.—The discoveries made of God by His works might have served if man had retained his integrity; but to recover Him out of his fallen state another course must be taken, that must be done by the Word of God.—BARNES: The reason why any man is elated with a conviction of his own goodness is that he has no just sense of the requirements of the law of God; and the more any one studies that law, the more will he be convinced of the extent of his own depravity.—SPURGEON: We may rest assured that the true "vestiges of creation" will never contradict Genesis, nor will a correct "Cosmos" be found at variance with the narrative of Moses. He is wisest who reads both the world-book and the Word-book as two volumes of the same work, and feels concerning them, "my Father wrote them both."—He who would guess at Divine sublimity should gaze upwards into the starry vault; he who would imagine infinity must peer into the boundless expanse; he who desires to see Divine wisdom should consider the balancing of the orbs; he who would know Divine fidelity must mark the regularity of the planetary motions; and he who would attain some conception of Divine power, greatness, and majesty, must estimate the forces of attraction, the magnitude of the fixed stars, and the brightness of the whole celestial train.—The gospel is perfect in all its parts, and perfect as a whole; it is a crime to add to it, treason to alter it, and felony to take from it.—What a blessing that in a world of uncertainties we have something sure to rest upon! We hasten from the quicksands of human speculations to the *terra firma* of Divine Revelation.—Free grace brings heart joy, earth-born mirth dwells on the lip, and flushes the bodily powers; but heavenly delights satisfy the inner nature, and fill the mental faculties to the brim. There is no cordial of comfort like that which is poured from the bottle of Scripture.—Look at the sun and it puts out your eyes, look at the more than sunlight of Revelation and it enlightens them; the purity of snow causes snow-blindness to the Alpine traveller, but the purity of God's truth has the contrary effect, and cures the natural blindness of the soul.—Bible truth is enriching to the soul in the highest degree; the metaphor is one which gathers force as it is brought out; gold, fine gold—much fine gold; it is good, better, best; and therefore it is not only to be desired with a miser's avidity, but with more than that.—Men speak of solid gold, but what is so solid as solid truth?—On the sea of life there would be many wrecks if it were not for the Divine storm-signals which give to the watchful a timely warning. The Bible should be our Mentor, our Monitor, our *Memento Mori*, our Remembrancer, and the keeper of our conscience.—He best knows himself who best knows the Word, but even such an one will be in a maze of wonder as to what he does not know, rather than on the mount of congratulation as to what he does know.—We have heard of a comedy of errors, but to a good man this is more like a tragedy.—Many books have a few lines of errata at the end, but our errata might well be as large as the volume if we could but have sense enough to see them. Augustine wrote in his older days a series of Retractations; ours might make a library if we had enough grace to be convinced of our mistakes, and to confess them.—If we had eyes like those of God we should think very differently of ourselves.—The transgressions which we see and confess are but like the farmer's small samples which he brings to market, when he has left his granary full at home.—C. A. B.]

PSALM XX.

To the chief musician, a Psalm of David.

1 The Lord hear thee in the day of trouble;
The name of the God of Jacob defend thee;
2 Send thee help from the sanctuary,
And strengthen thee out of Zion;
3 Remember all thy offerings,
And accept thy burnt sacrifice; Selah.
4 Grant thee according to thine own heart,
And fulfil all thy counsel.

5 We will rejoice in thy salvation,
And in the name of our God we will set up *our* banners:
The Lord fulfil all thy petitions.

6 Now know I that the Lord saveth his anointed;
He will hear him from his holy heaven
With the saving strength of his right hand.
7 Some *trust* in chariots, and some in horses:
But we will remember the name of the Lord our God.
8 They are brought down and fallen:
But we are risen, and stand upright.

9 Save, Lord:
Let the king hear us when we call.

EXEGETICAL AND CRITICAL.

Its Contents and Composition. The assistance of God is implored for a king, with reference to *a war with foreign enemies*, and indeed, as it seems, not in general at his entering upon his government (Hupf.); or without any reference to a special case as a formula of a prayer for authorities in general (Calv., Luth., Geier); or in a direct Messianic sense pointing to Christ and the Church militant (J. H. Mich., *et al.*); or embracing the two last references (Hengst.); but on his *going forth to war*, and with the sacrifices usual upon such occasions (1 Sam. xiii. 9-12, most interpreters). On account of the mention of Zion in connection with the sanctuary (ver. 2), this king cannot be Saul, to whom and of whom David might speak, but rather David himself, who in the second expedition against the Syrians marched forth himself *personally* (2 Sam. x. 17), and knew how to vanquish his enemies who were provided with chariots (2 Sam. viii. 4). The speaker is then, naturally, not David, but either the congregation assembled at the sacrifice (most interpreters), or some one speaking in their name. The supposition of a responsive song between the choir and a single voice (ver. 6), either a Levite (Ewald, Delitzsch), or the king (Knapp *et al.*), makes the Psalm more vivid, but is not plainly given by the text.

The transparent language and the simple arrangement, the smooth symmetry and the quiet advance in thought, are not in favor of a poetical effusion of the feelings of the moment, but of its being a hymn previously composed for Divine service on a special occasion. It is more natural to suppose that the author was David, than an unknown poet, as there are some things that remind us of his style. Hitzig, with reference to the next psalm as one closely connected with the present, considers the king here addressed as Uzziah who at the beginning of his government had to contend with the Philistines (2 Chron. xxvi. 6), and the prophet Zechariah (who exerted some influence upon Uzziah, who was then sixteen years old, 2 Chron. xxvi. 5), as the speaker. But the threads of this hypothesis are finer than a spider's web (comp. Ps. xxi.).

The first half of the psalm expresses the desire for the success of the king through the assistance of Jehovah, in such a way that its fulfilment is not only formally presupposed, but forms the real foundation for the victorious shouts of the

congregation (ver. 5). The imperfects have from the earliest times been constantly regarded as optatives, only by Hitzig and Sachs as futures in the sense of comforting and encouraging exhortation, as an expression of a hope, which is said to form the prelude to the conviction expressed in ver. 6. But the certainty of Divine help which appears in ver. 6, with "*now*," which does not at all lead to a later composition of this section (Maurer), but to a confirmation of the faith in Divine help, as it has been declared in sacrifices and prayers, agrees better with the supposition that the preceding verbs are optatives. Only from this foundation of certainty does the language rise (ver. 6 b) to the expression of the *hope* of the victory (which is described in vers. 7-8, in dramatic antithesis) and close with *prayer* corresponding with this course of thought (ver. 9). The perfects in vers. 6 and 8, express the sure future.

Str. I. [Ver. 1. **The name of the God of Jacob.**—Barnes: "The word *name* is often put in the Scriptures for the person himself; and hence this is equivalent to saying 'may the God of Jacob defend thee.' See Ps. v. 11; ix. 10; xliv. 5; liv. 1; Ex. xxiii. 21. Jacob was one of the patriarchs from whom, after his other name, the Hebrew people derived their name *Israel*, and the word seems here to be used with reference to the *people* rather than to the ancestor. Comp. Is. xliv. 2. The God of Jacob, or the God of Israel, would be synonymous terms, and either would denote that he was the Protector of the nation. As such He is invoked here; and the prayer is, that the Great Protector of the Hebrew people would now defend the king in the dangers which beset him, and in the enterprise which he had undertaken."—**Defend thee**, literally as the margin of A. V. "set thee on a high place." Perowne: "'set thee upon high' that is, as in a fortress where no enemy can do thee harm, or on a rock at the foot of which the waves fret and dash themselves in impotent fury."

Ver. 2. **From the sanctuary**, parallel with **out of Zion**, as the earthly abode of God among His people whither they are to go up as to His palace, and from whence as from His throne they are to receive help and strength, vid. Ps. xiv. 7, iii. 5.—C. A. B.]

Ver. 3. **Remember all thy meat-offerings.** [A. V. *offerings*].—This expression naturally refers to the evidence of his piety *previously* given by the king, but it is not opposed (Hupf.) to the reference to an offering now being made, but rather leads to this, as it is thus even now presented in the *burnt offerings* of the king. The bloodless meat offerings of meal with oil and incense (Lev. ii.), with few exceptions, accompanied the burnt offerings which were entirely consumed on the altar, or whole burnt offerings (Lev. i); hence both expressions properly complement one another, and their separate mention has only a rhetorical significance. May God remember the previous offerings of the king, let Him be pleased with the present offerings. The latter sense is contained in the expression: **may He find fat**, [A. V. *accept*] literally; may He make fat (Ps. xxiii. 5); but the piel includes likewise the meaning of declare. It was not commanded that the animals offered should be fat (Lev. xxii. 18 sq.), it was so much the more an evidence of the willingness and gladness of the offerer. The translation of some of the more ancient interpreters after Aben Ezra: **turn to ashes** [A. V. margin] regards the words as a denominative of דֶּשֶׁן, but leads to the expectation of its being kindled by heavenly fire as a sign of its gracious acceptance, as Lev ix. 24; 1 Kings xviii. 37; 1 Chron. xxi. 26, which is not at all justified by the text. With this derivation, moreover, the sense would properly be "may He cleanse from ashes."

[Ver. 4. **Counsel.**—Perowne: "All thy plans and measures in the war."—C. A. B.]

Str. II. Ver. 5. [**Thy salvation.**—Hupfeld. "*Help*, or appointed *victory* (Ps. xxxiii. 17), corresponds with the contents of vers. 1 and 2."—C. A. B.]* **Wave banners**, that is, as an expression of *joy* on account of victory. The translation of more ancient interpreters: set up banners as a *memorial* of victory [A. V.] does not correspond with the form of the Hebrew word. It is questionable, likewise, whether the translation of the Sept. Vulg. as well as the Pesch. *μεγαλυνθησόμεθα, magnificabimus, exultabimus*, can be derived from the same word, as after the Arabic, or whether we are to accept another reading נִגְדַּל instead נִדְגֹּל.—[**Fulfil all thy petitions**, repeats the contents of Ver. 4.—C. A. B.]

[*Str.* III. Ver. 6. Perowne: "The hope suddenly changes into certainty. *Now know I* that Jehovah *hath* saved, *hath* given victory. The singer speaks in the full assurance of faith, that the prayer is heard, and as if he already saw the victory gained. The prayer had been (vers. 1 and 2) that God would hear and send help from the *earthly* sanctuary or Zion. Now the answer is said to come from His holy *heaven*. For if God then condescended to dwell in visible glory among men, yet He would teach His people that He is not limited by the bounds of time and space. He is not like the gods of the heathen, the god of one city or country. He sends help out of Zion, but the heaven of heavens cannot contain Him (see the recognition of this truth in Solomon's prayer, 1 Kings viii. 27, *etc.*). Calvin sees expressed in the earthly sanctuary made by hands the grace and condescension of God to His people; in the heavenly, His infinite power, greatness, and majesty."—**Mighty deeds** [A. V. *strength*].—Delitzsch "גְּבוּרוֹת means here not the fullness of strength (comp. Ps. xc), but the exhibition of strength (Ps. cvi. 2; cxlv. 4; cl. 2; Is. lxiii. 15), by which His right hand works salvation, that is, victory, for them who are battling."

Ver. 7. **Some of chariots and some of horses, but we make mention of the name of Jehovah our God.**—Delitzsch: "According to the law Israel should have no standing army;

* [Perowne: "This *may* mean 'the help and victory vouchsafed by God to the king;' but Thrupp observes: 'The almost instinctive dependence of the Israelites upon their king, as the man who should save them (comp. 1 Sam. x. 27), fully justifies us in interpreting the expression, *thy salvation* ver. 5, in its most natural sense, not as the salvation bestowed by God upon the king, but as that wrought by the king for his people.'" Alexander thinks that "both ideas are included." The explanation of Hupfeld is the most proper.—C. A. B.]

the law for the king, Deut. xvii. 16, denounces the keeping of many horses. So was it likewise under the judges and still under David; under Solomon already it changed, he procured for himself a great number of horses and chariots. 1 Kings x. 26-29. Ver. 7 gives a very decisive confession of the time of David, that Israel's boast against his enemies, especially the Syrians, is the firm defence and arms of the name of his God. David speaks similarly to Goliath, 1 Sam. xvii. 45." — The A. V. does not give the force and beauty of the original. *Trust* should not be inserted in the first clause, and remember does not give the idea of the second clause.

Ver. 8. Hupfeld: "The contrast of the previous verse is continued with reference to the consequences which both have derived from their confidences." Delitzsch: "The præterites are *præt. confidentiæ*—'a triumphal ode before the victory' as Luther remarks,—'a cry of joy before the help.'"—**They have bowed down and fallen** (not as A. V.: They *are brought down*).—The idea is that they first sink down upon their knees and then fall to the ground.—**But we have risen and stood firm** (A. V. *stood upright*).—Delitzsch: "Since קוּם does not mean stand, but stand up, קַמְנוּ presupposes that the enemies then had the upper hand. But the condition of affairs changes. Those who are standing fall, those who are lying rise up; the former remain lying, the latter keep the field."—C. A. B.]

Str. IV. Ver. 9. **Help the king.**—This is the basis of the hymn: *domine salvum fac regem*, and the national hymns which have been derived from it in accordance with the Sept., Vulg. According to the Masoretic accentuation, which is advocated by Hengst. and Delitzsch,* it would be translated, Jehovah help: May the king hear us. Thus the Pesch. [and A. V.]. The king would then be Jehovah, since the hearing of prayer is a predicate of Jehovah; according to ancient interpreters, Christ. Since, however, the psalm has already spoken of another king, the supposition of such a transition to Jehovah is the more objectionable, since it is true He is called a *great king* (Ps. xlviii. 2,) yet never merely, *the king*. This objection would be partly set aside, if with the Chald. we might translate, O king! especially as the call of prayer, *help* is used Ps. xii. 1; cxviii. 25, without an accusative. But the third person of the verb does not suit the vocative, which the Vulg. arbitrarily changes into the second person. The whole manifestly stands in manifest relation to ver. 6, so that ver. 9 is distinguished from ver. 1, by the fact that the closing petition is based upon the intervening promise. Since the words in vers. 9 and 6 correspond in other respects entirely with one another, it is certain that the anointed has the same meaning as king. [Delitzsch: The New Testament cry of Hosanna is a particularizing of this Davidic, 'God save the king mediated by Ps. cxviii. 25. The closing line is a developed Amen."—C. A. B.]

* [Delitzsch, however, agrees with the author in the translation "save the king." *Vid.* closing remarks.—C. A. B.]

DOCTRINAL AND ETHICAL.

1. It is an evidence of great grace and a source of rich blessing in a land, if *prince* and *people* meet in the presence of God, with common desires and bring the *same cares in united prayer* before the throne of the Eternal. For prince and people belong so closely together, that the *need of the one* is likewise the *calamity of the other*, but the common good is essentially advanced by *concord*, and concord is best confirmed and advanced by *union* in common *devotion to God*.

2. A king shows that he is an *anointed* of the Lord, and a king by God's grace, especially by not only surrounding the actions of his government with *prayer* and *Divine service*, but by *personally* participating therein as a shining example for the whole congregation. A people proves itself to be a *people of the Lord* and a congregation of God by not only *huzzahing* such a ruler and wishing him success and victory, salvation and blessings, but likewise by *praying with him* and *for him*. Thus this psalm may "serve as a devout and holy watchword." (Luther.)

3. *Joyfulness* in prayer and *confidence* of being heard are nourished and strengthened by the *remembrance* of the exhibitions of help, with which God has already previously declared and magnified His *name*, and particularly by those with which He has glorified it in our predecessors and ancestors who are the models of our faith. It arises moreover from the *assurance* that we are in the same *covenant of grace* with our fathers and that we *prove* ourselves to be members of it. It is true, we call upon God with a deeper, richer and mightier name than the Israelites could, but the *Father of our Lord Jesus Christ* is the same God as the *God of Jacob*, whose name the Israelites brought to remembrance (Gen. xxxv. 8) when they prayed to Jehovah on Zion. The difference is merely in the *stages* of His revelation, and accordingly in the depth and fulness of the knowledge of Him. The places, forms and methods of *Divine service* have been altered in a corresponding way. But the change in them has taken place through the spirit of the new Covenant in order to fulfil the old; the God who is enthroned in the sanctuary of heaven, still ever meets with His people in sanctuaries on earth, and lets His *gracious help* flow forth from thence upon His congregation, whilst He comes to help them from heaven with the *mighty deeds of salvation*.

4. The congregation of God is distinguished from the world by the fact that in the day of trouble it does not *rely* upon earthly means of help, even when it makes use of them in a proper manner and according to the commandment of God. But it puts its confidence in the *assistance of God*, and for this reason before and afterwards gives His name the glory (comp. 1 Sam. xvii. 45; Isa. xxxi. 3; Ps. xxxiii. 17). For this, however, a strong and living faith is necessary. "But the faith which relies upon God, can sing the *triumphant ode before the victory*, and make a cry of joy before the help ensues; whereas everything is allowed to faith.

For he believes in God and thus truly has, what he believes, because faith does not deceive; as he has faith, so will it happen unto him." (Luther).

HOMILETICAL AND PRACTICAL.

A king does well if, before he leads his people *to battle* against the *enemy*, he leads them into the *house of God to prayer*.—It is well for a land whose *king* is the *model of piety*, whose people have this *motto: Jehovah help the king!*—He chooses the best portion in war who does not rely upon *earthly means* of power, but puts his confidence in the *assistance of God*.—*Natural courage* is not to be despised; but the *confidence of trust* in God surpasses it, in worth, duration and strength. — The *communion of faith* unites stronger than the same *danger and need*, more intimately than the same *hope and joy*.—Happy the land whose king cares for the *good of the people* and whose people rejoice in the *salvation of the king*.—*Divine service* has the precedence of the *service of kings*.—The *confidence* of trust in God and the *assurance* of the hearing of prayer do not constitute the *beginning* of communion with God, but are a *consequence* and *fruit* of it.—We should not only pray *with* one another, but likewise *for* one another.—God has His dwelling-place not only in *heaven*, but likewise on the *earth*, and from both places He sends forth *blessing*, *consolation* and *help* to His people.—Man's drawing near to God has for its *reason* as well as its *consequence* God's drawing near to man.

STARKE: Although the Christian Church is weak and weaponless, it has a strong tower in the name of God.—The sacrifices of the Christian are a broken and a contrite heart, a holy life and an earnest praise of God.—The Lord does what those who fear God desire; but they desire nothing that is opposed to God.—If the world reckons to its honor what it has accomplished alone with its own power, on the other hand it is a strange thing of which believers boast, of the help which has come from God.—Just as Israel could lift up its banner with joy in the name of God, so every believing Christian can now likewise in his office, station and calling venture upon it. confident in God, and can assure himself of His gracious assistance.—What is heard in heaven must be powerfully executed on earth.—Carnal plans are generally of poor success and turn out badly; on the other hand what is begun with God, lasts.—Our best arsenal is in heaven and in the right hand of God.—The ungodly have never yet been able to sing a true triumphant ode over the downfall of the pious, their boasting is false; but believers can here and in heaven forever sing the glorious victory of the Lord (1 Cor. xv. 57; Rev. xii. 10).

LUTHER: God must help and advise; our plans and actions are otherwise of no value.—OSIANDER: Great, exalted titles do not make a king invincible, but God's help, which is gained by the prayer of faith. The victory is a gift of God, and is not accomplished by great preparation or a great host.—SELNEKKER: What is begun with God issues favorably; but the greater part of the world transact all things without God's advice, without fearing Him and calling upon Him.—TAUBE: Faith and prayer always join hands in the Christian heart and cannot live apart. Prayer supports faith and faith strengthens prayer.—DIEDRICH: The God of Israel, who is in our midst and in us, is He who is enthroned above all heavens and rules all things from thence.—All depends upon our belonging to God's followers and our daily stationing ourselves by His banner, that is, His word, and from it deriving chastisement and consolation, warning and confidence.

[MATTH. HENRY: The prayer of others for us must be desired, not to supersede, but to second our own for ourselves.—Those who make it their business to glorify God may expect that God will, one way or other, gratify them; they who walk in His counsel may promise themselves that He will fulfil theirs—In singing these verses, we should encourage ourselves to trust in God, and stir up ourselves to pray earnestly, as we are in duty bound, for those who are in authority over us, that under them we may lead quiet and peaceable lives, in all godliness and honesty.—BARNES: Never should we look for success unless our undertaking has been preceded by prayer; and when our best preparations have been made, our hope of success is not primarily and mainly in them, but only in God.—SPURGEON: Chariots and horses make an imposing show, and with their rattling, and dust, and fine caparisons, make so great a figure that vain man is much taken with them; yet the discerning eye of faith sees more in an invisible God than in all these. The most dreaded war-engine of David's day was the war-chariot, armed with scythes, which mowed down men like grass: this was the boast and glory of the neighboring nations; but the saints considered the name of Jehovah to be a far better defence.—C. A. B.]

PSALM XXI.

To the chief Musician, A Psalm of David.

1 The king shall joy in thy strength, O LORD;
And in thy salvation how greatly shall he rejoice!
2 Thou hast given him his heart's desire,
And hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness:
Thou settest a crown of pure gold on his head.
4 He asked life of thee, *and* thou gavest *it* him,
Even length of days for ever and ever.

5 His glory *is* great in thy salvation:
Honour and majesty hast thou laid upon him.
6 For thou hast made him most blessed for ever:
Thou hast made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD,
And through the mercy of the Most High he shall not be moved.

8 Thine hand shall find out all thine enemies:
Thy right hand shall find out those that hate thee.
9 Thou shalt make them as a fiery oven in the time of thine anger:
The LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth,
And their seed from among the children of men.

11 For they intended evil against thee:
They imagined a mischievous device, *which* they are not able *to perform.*
12 Therefore shalt thou make them turn their back,
When thou shalt make ready *thine arrows* upon thy strings against the face of them.
13 Be thou exalted, LORD, in thine own strength:
So will we sing and praise thy power.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND CHARACTER.—In the first half of this Psalm Jehovah is addressed and thanks are expressed to Him for the great benefits shown to the king. The words seem to refer not merely to general blessings (Hupf.), but to *special blessings*, and particularly to a powerful Divine assistance, with reference to wishes and prayers previously expressed, which greatly rejoices the king, and this as an exhibition of Divine power and grace, connected with the preservation of the king's life and the strengthening of his government so that it continues as a blessing to the entire people. The supposition of a reference to the event presupposed in the previous Psalm is very natural, especially as David, after the conquest of Rabbah, set upon his head the royal crown of the Ammonites, which was adorned with precious stones (2 Sam. xii. 30), and some of the people were thrown into brick-kilns, after the fall of the strong city had been decided by the personal presence of David. Ver. 9 might refer to this.* In the second half of the

* [Perowne: "The last Psalm was a litany before the king went forth to battle. This is apparently a *Te Deum* on his return. In that, the people cried, 'Jehovah give thee according to thy heart's desire;' in this, they thank God who has heard their prayer: 'The wish of his heart hast Thou given him.'" Delitzsch: "In both Psalms the people appear before God in the affairs of their king, there wishing and praying, here thanking and hoping, here as there in the

Psalm Jehovah is not again addressed (Hupf.), but the king. The expressions in ver. 11 are especially against the reference to Jehovah, although in other respects this reference is favored. The address of prayer to God, which expressed thanks for the help and blessings which had been received, passes over into the prediction of still further victories of the king over his enemies, in spite of all crafty devices. Ver. 7 makes the transition which speaks of Jehovah as well as the king in the third person (Hengst.). Ver. 13 gives the conclusion, with an appeal to Jehovah, which does not put the entire Psalm somewhere before the beginning of an impending war (De Wette), but refers to the realization of the promise last expressed. The mutual relation of the two Psalms is perhaps due to the one who arranged them. Many of the more ancient interpreters, even Rosenm. 2 Ausg., after the example of the Chald. and the more ancient Rabbins, regard the Psalm as Messianic, especially on account of vers. 4, 6, 9.* Hitzig, on account of עֹז יהוה, ver. 1, thinks of the king Uzziah (עֻזִּיָּהוּ) whose father and grandfather had fallen victims to conspiracies (2 Kings xii. 21 sq.; xiv. 19), which might likewise attempt the life of the heir to the throne. Ver. 4 is said to refer to this, in connection with which we are reminded that already in 2 Kings x. 14; xi. 1, the design was to exterminate the family of David. Ewald thinks of the king Josiah, would however rather descend to a later time. Hengstenberg finds expressed in the Psalm, the thanks of the people for the promise given to David, 2 Sam. vii., and the joyful hope in its fulfilment. The prophecy of Nathan, at all events, is the revealed foundation for connecting the Messianic hopes with the house of David, and is reëchoed in the Psalms, and has even to a certain extent been further carried out in them. In the present Psalm, however, there is not the slightest trace of such a development; and the Messianic interpretation is shattered already in the fact that the crown cannot be taken as symbolical, as Job xix. 9; Lam. v. 16, because it is called a crown of fine gold.† But it must be conceded, that the references to the Syrian and Ammonite war are only possible, but not direct, and that the words would more naturally remind us of the elevation of David to the royal throne by the hand of God, than the laying hold of the crown of a king conquered by David. But a reference to the above mentioned prophecy is nowhere to be recognized. For this has to do with the continuance of the house of David and his kingdom (2 Sam. vii. 13, 16) to which Ps. lxxxix. 4; cxxxii. 12 refer. Now the expressions in this Psalm, "length of days," and "forever and ever," may not be referred to the continuance of the life of his *posterity* (Calvin, Hengst.), but must be taken as personal and individual.* For the mention of *prayer for life* immediately precedes, and this can only be understood of *saving* or of *preserving life*. When now it is said, that God not only has heard this prayer in its primary sense, but has given the king an *unending* life, extending into eternity, the Messianic interpretation was very natural to the congregation in later times; the author, however, has used the expression only of the person of the king, not of his race which culminates in Christ (Hengst.). If now David is the author, who speaks of himself in the third person, for which reason this Psalm might be a song of the congregation, that expression may not be interpreted as *hyperbole*, and explained with reference to 1 Kings i. 31; Neh. ii. 3 (Hupf. Hitzig. Delitzsch). For it is an entirely different thing whether a people or a subject congratulates a king, that his days may have no end, or whether he says of himself that God has given him a life that will not end, and makes this the subject of public thanksgiving. Therefore, I find here the strongest expression of the assurance of faith in the personal continuance of the life of those who hold fast to the covenant of grace in living communion with Jehovah. That which elsewhere shines forth as *hope* in the soul of David, and declares itself at times in words of *prophecy*, which do not themselves transcend David's own understanding, has here attained the form and language of assurance, and presupposes a *maturity* of spiritual experience, and a reflection upon previous gracious guidances and revelations, which in order to be understood lead to the latter period of David's life. With this agree the following words likewise, in which David manifests a consciousness of his position and importance in the history of redemption. He is placed for a *blessing forever*, that is, for an object and mediator of blessing as Abraham, Gen. xii. 2; the people, Isa. xix. 24; Ezech. xxxiv. 26; Zech. viii. 13: the righteous, Ps. xxxvii. 26, and has in the *presence* (before the face) of Jehovah (Ps. xvi. 11) in future as at present the source of his joy, and the triumphant assurance of his victory over all enemies.

[*Str.* I. Ver. 1. **Rejoiceth . . . exulteth.**—The imperfects are *presents* (Hupf., Delitzsch, Ewald, Hitzig, Moll.) and not futures (A. V., *shall joy . . . shall rejoice*. Perowne: "Shall be glad," "shall exult." Alexander: "Shall rejoice," "shall exult").

Ver. 2. **Request of his lips.**—Hupf.: "This is the *spoken* wish, the explicit prayer (corresponding with שׁאל, ver. 4) placed along side of the *quiet wish of the heart* as its complement—אֲרֶשֶׁת (only found here) is correctly given in Sept. ϑέησις. ארשׁ is a secondary form of ירשׁ (as likewise in the Arabic and Talmud nominal forms from ירשׁ are found with א instead of י) properly = χατέω, to be *empty*, to *need* (comp. Niphal and the related רושׁ to be poor) hence to

midst of war, but here after the recovery of the king, in the assurance of its victorious termination."—C. A. B.]

* [Wordsworth: "Doubtless, in a primary sense both these Psalms concern David himself; but they extend far beyond him. The King, here displayed to us, is King of kings; He is the Ever-living One, Christ Blessed forever. The *Chaldee Targum* opens here with these remarkable words: 'O Lord, *the King Messiah* shall rejoice in Thy strength;' and *Rashi* owns that the older Hebrew doctors expounded this Psalm of the Messiah: but he adds, that in order to obviate the arguments of Christians, it is better to confine it to David. They, therefore, who limit it to the literal sense, imitate the Jews. The Church has declared her own judgment on this question by appointing this Psalm to be used in the festival of Christ's ascension into heaven."—C. A. B.]

† [*Vid.*, however, Hupfeld on ver. 3.—C. A. B.]

* [*Vid.* exposition of ver. 4.—C. A. B.]

desire, and then afterward the usual meaning of *take possession*, possess, *etc.*—C. A. B.]

[*Str.* II. Ver. 3. **Preventest.**—Barnes. "Thou goest before him; thou dost anticipate him, *vid.* Ps. xvii. 18, margin. Our word *prevent* is now most commonly used in the sense of *hinder*, stop, or *intercept*. This is not the original meaning of the English word; and the word is never used in this sense in the Bible The English word when our translation was made, meant to *go before*, to *anticipate*, and this is the uniform meaning of it in our English version, as it is the meaning of the original." The meaning here is, that God had anticipated him or his desires. He had gone before him. He had designed the blessing even before it was asked Hupfeld, whom Moll and Perowne follow, render it, *Thou comest to meet him*. This is perhaps better.—**Crown of pure gold.**—Hupfeld regards this not as the crown of a conquered king but as "*his own*, as symbol of the *royal dignity* given him by God." Barnes refers it to the victory. "He was crowned with triumph, he was shown to be a king; the victory was like making him a king, or setting a crown of pure gold upon his head." Perowne regards it as a poetical figure. Delitzsch refers it to the captured crown of the king of the Ammonites, which is most likely.

Ver. 4. **He asked life of thee.**—Barnes: "The expression itself would be applicable to a time of sickness, or to danger of any kind, and here it is used doubtless in reference to the exposure of life on going into battle, or on going forth to war."—**Length of days.**—Hupfeld: "*Preservation* of life and *long life;* a standing feature of blessings (Ps. lxi. 7; xci. 16), derived from the promise of the law, and the proverbs of the fear of God and wisdom, Prov. iii. 16; iv. 10; ix. 11; here as the consequence of Divine protection and especial Divine *grace*.—**Forever and ever.**—Perowne: "There is no difficulty in this expression even as applied to David. It was usual to pray that the king might live forever (1 Kings i. 31; Neh. ii. 3, *etc.*), and a like anticipation of an endless life occurs in other Psalms (xxiii. 6; lxi. 6; xci. 16."—C. A. B.]*

[*Str.* III. Ver. 5. **Great is his glory through Thy deliverance** (A. V., *His glory is great in thy salvation*).—The idea is that the saving help of God in giving him the victory over his enemies had made his glory great. Hupfeld: "כבוד (glory) properly of the *Divine majesty*, here its reflection, the *royal*, *vid.* Ps. viii. 1, 5." Delitzsch: "The help of God redounds to his glory, and paves the way for his glory; it enables him, as ver. 5 *b* means, famously and gloriously to maintain and strengthen his kingdom. The verbs vers. 5 *b* and ver 6, are *presents*—**Layest upon him** (Moll, Delitzsch, Perowne, *et al.* A. V. has, "*laid* upon him").

Ver. 6. **For Thou settest him as a blessing forever.** (A. V., *Thou hast made him most blessed forever*. Marginal reading, and *set him* to blessings).—Barnes: "The expression in our translation, as it is now commonly understood, would mean, that God had made him *happy* or prosperous. This does not seem to be the sense of the original. The idea is, that he had made him a blessing to mankind, or to the world, or that he had made him to be a source of blessing to others."—Delitzsch: "To set as blessings or fulness of blessings is an emphatic expression of God's word to Abram, Gen. xii. 2; be a blessing, that is, the possessor and mediator of blessings." —**Thou dost gladden him with joy in Thy presence.**—So Perowne, Moll, and Delitzsch, and Hupfeld, more exactly, "*before Thy face;*" Ewald, "before Thee." *Vid.* Ps. xvi. 12. The presence of God is the joy of the righteous, to be before His face, beholding His face is their greatest privilege and pleasure. The A V., "*with thy countenance*" is an incorrect rendering of the Hebrew אֶת־פָּנֶיךָ.—C. A. B.]

[*Str.* IV. Ver 7 This verse connects the former part of the Psalm with the latter **For**, gives the reason of the blessings which the king has received. He trusteth in Jehovah, he depends upon Him and not upon himself and therefore he shall not be moved, he shall not be shaken from the firm rock upon which he is established.—C. A. B.]

Str. V. [Ver 8. Perowne: "The hope passing into a prophecy that in every battle the king will be victorious over his enemies" Alexander: "By a kind of climax in the form of expression **hand** is followed by **right hand**, a still more emphatic sign of active strength. To **find**, in this connection includes the ideas of detecting and reaching. Comp. 1 Sam. xxiii. 17; Is. x. 10, in the latter of which places the verb is construed with a preposition (ל), as it is in the first clause of the verse before us, whereas in the other clause it governs the noun directly. If any difference of meaning was intended, it is probably not greater than that between *find* and *find out* in English."—C. A. B]

Ver. 9. **Set as a fiery oven.**—Hupfeld prefers to regard this as a nominative, because he refers the passage to God,* whose wrath is frequently described as a consuming fire, whose punishment Is. xxxi. 9; Mal. iii. 19 is compared with a fiery oven as the *instrument* of consuming. But even with this interpretation "set" is an expression derived from other connections; and Jehovah is not spoken of as a devouring fire until the following clause. Most interpreters, therefore, explain the expression, as a loose comparison and remind us of Sodom, whose smoke (Gen. xix. 28) is compared to the smoke of a furnace, or to the consuming of the Ammonites in the oven (2 Sam xii 31).—**In the time of thy angry look.** [A. V. *thine anger*].—Since the king is in the presence of Jehovah, ver. 6, when he directs his face upon his enemies, it exerts that destructive power which is usually ascribed to the angry look of Jehovah Hitzig understands these words of his personal appearance (2 Sam. xvii. 11). [So Riehm: "When thou (the king) marchest personally against them at the head of thy army and showest them thy countenance, before which namely, they will not stand but will fall."—C. A. B.]

[*Str.* VI Ver. 10. Perowne. "**Their fruit,**

* [Wordsworth: "This could not be predicted of David himself; but is true of Christ, who says, in the Apocalypse, '*I am he that liveth and was dead, and behold I am alive forevermore*,' (Rev. i. 18; comp. Rom. vi. 10)."—C. A. B.]

* [Hupfeld: 'Thou wilt be for them as a fiery oven."—C. A. B.]

=children, posterity, *etc.*, Lam. ii. 20, Hos. ix. 16; more fully 'fruit of the womb,' Ps. cxxvii. 3; cxxxii. 11."—C. A. B.]

Str. VII. [Ver. 11. "**They have stretched out evil** (A. V.: *They intended evil*).—Barnes: "The idea seems to be derived from *stretching out* or laying snares, nets, or gins, for the purpose of taking wild beasts. That is, they formed a plan or purpose to bring evil upon God and His cause: as the hunter or fowler forms a purpose or plan to take wild beasts." So Moll and most interpreters. But Hengst., Hitzig, Delitzsch and Riehm render it "They bent evil over thee," that is in order to cast it down upon thee, *vid.* the parallel expression, Ps. lv. 3; 2 Sam. xv. —**They shall not prevail.**—The rendering of the A. V. as a relative clause "*which they are not able to perform*," is inexact and spoils the force of the poetry.

Ver. 12. **For thou wilt make them turn their back** (lit., make them shoulder, *vid.* Ps. xviii. 40), **with thy (bow) strings wilt thou also aim against their face.**—Alexander: "The common version of the first word (*therefore*) is not only contrary to usage, but disturbs the sense by obscuring the connection with the foregoing verse, which is thus: 'They shall not prevail, *because* Thou shalt make them turn their back.' "—C. A. B.]. Luther remarks upon this verse: "Their troubles excite them to flight, and the bow hastening against them compels them to return, and thus they are taken in a strait, and are in such a condition that they fall out of the frying pan into the fire."*

[Ver. 13. Perowne: "The singer has done with his good wishes and prophecies for the king. Now he turns to the Giver of victory, and prays Him to manifest Himself in all His power and glory, that His people may ever acknowledge Him as the only source of their strength."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. *Thankfulness* for received help is becoming. There is great salvation when heart and lip agree in it, and people and prince unite in it, as well as in the *prayer* for help. And when a king rejoices more in *God's strength* than in his own strength, and when the congregation acknowledges the same with praise, it is a sign of correct judgment and true piety, which gives us hope of further blessings and opens the sources of enduring happiness.

2. He who can wear a *crown* has attained to much honor and greatness If he has received it from *God's hand*, he may reckon it among the great blessings of success. If he continues to *remember* whence his crown came, it will not bring any spiritual injury to him, or do any injury to his soul. He will give *God the honor* in thankful joy, and in humble faith *ask* of God what he needs; but more than the *golden* crown will he value the imperishable crown of *eternal life* and the crown of *righteousness*, and indeed as the *gracious gift* of Him who does exceeding abundant above all that we ask and understand.

* [German: *Aus dem Regen in die Traufe*, that is, out of the rain and into the water which falls from the roof.—C. A. B.]

3. He who *receives* blessings from God, has likewise to *spread them abroad* upon others. But the greatest blessings are received and spread abroad by the *bearers of divine revelation*, the mediators of the *history of redemption*. Their *communications* not unfrequently, it is true, transcend the immediate understanding; but there is no occasion in this to conceal and withhold them from the *congregation*. In them is *developed* rather the *understanding* of revealed truth and *participation* in the salvation and life bestowed on them by God.

4. The pious experience the greatest *joy* when they are *with God*, here on earth in the *foretaste* of grace, especially in Divine service, there in the *full enjoyment of life*, when after awaking they are satisfied with the form of God (Ps. xvii. 15). During this earthly life there are *still many enemies* to combat, which are inflamed even to *hate*, exert their *strength* to destroy the pious, and in their *craftiness* stretch out their nets of destruction against them. But he who puts his *trust in God*, will not totter or fall, but rather will not only be delivered and preserved by the *grace of the Almighty*, but will completely vanquish and triumph over his enemies

5. In these circumstances and relations there is a reason and summons to *daily* petition and thanksgiving. For we could not dispense with God's *rising up* to our assistance, and the efficacy of His *power*, in any undertaking or situation of our life. This, moreover, we ought likewise to *recognize*, and to *express* with *glad thankfulness* in praising God, who is as much the *true Hero* and the *true Conqueror*, as the Lord over all lords and King over all kings.

HOMILETICAL AND PRACTICAL.

True *thankfulness* towards God is an expression of *pious joy*, and indeed not only in the *help and gifts* that have been received, but chiefly in the *strength and love* of God which has been made known.—God *hears* prayer, but He does *far more* and gives *far more* than all we *ask or understand*.—A pious king confesses that he has his *crown from God*, but he values the crown of *eternal life* far more than the *golden* crown, and the *joy in the presence of God* is worth more to him than the *glory of earthly success*.—He who has been *anointed* by God, is placed by God as a *blessing for others*, but this Divine *purpose* finds its *complete realization in Jesus Christ alone*.—He who bases himself in the *love* of God, and supports himself upon the *strength* of the Most High, has the best *security* against *tottering* and *falling*.—The glory, grandeur, and strength of *princes* is only a reflection of the *majesty of God;* therefore those are the *greatest* among them who *serve* God the most conscientiously.—The *anointed* of God has a *twofold* task to perform; he is 1) a *mediator of Divine blessing*, and 2) an *executor of Divine judgment*.

STARKE: God's goodness is still so great towards His children that He often gives them much more than they have the courage to ask or to hope (Eph. iii. 20).—As long as Christ lives, His believers must likewise live; for His life is their life (John xiv. 19).—The worldly-minded trouble themselves only for temporal blessings,

health of body, riches, great honor, and long life; but all this is a dream and shadow in comparison with the heavenly and eternal blessings of the pious.—True joy is beholding the face of God, which takes place here on earth in faith, and in the Word, but in heaven face to face (1 John iii. 2).—However coldly God now seems to look upon the enemies of Christ, the more will His anger burn against them in the future.—As the enemies of the Church are unable to carry out their wicked designs against the Head of the church, so they will not against His members. Therefore be comforted ye children of the Most High! He who is for us, is greater and stronger than all that are against us (1 John iv. 4).—OSIANDER: God looks for awhile upon the pride of His enemies; yet if He has stored up against them for a long time, He will punish with still greater severity afterwards.—GEIER: God has His limited time as well for His wrath as for His grace.—FRISCH: Joy must finally follow pain; help follow trouble; the blessing the curse; the golden crown the crown of thorns; life death; decoration and honor shame.—RIEGER: From the thankful recognition of what God has thus far done for the king, and therefore for the whole people, flows good confidence in still further assistance from God.—GUENTHER: All regents in the world are only instruments of God to bless and chastise the nations.—DIEDRICH: Trust in God is an inexhaustible strength, which maintains the victory in all necessities, and through all sufferings.—Where God gives joy, nothing will venture to trouble us.

[MATTH. HENRY: When God's blessings come sooner, and prove richer, than we imagine—when they are given before we prayed for them, before we were ready for them, nay, when we feared the contrary,—then it may be truly said, that He prevented us with them. Nothing, indeed, prevented Christ; but to mankind never was any favor more preventing than our redemption by Christ, and all the blessed fruits of His mediation.—BARNES: Truth meets error boldly; face to face, and is not afraid of a fair fight. In every such conflict error will ultimately yield; and whenever the wicked come openly into conflict with God, they must be compelled to turn and flee.—If all the devices and desires of the wicked were accomplished, righteousness would soon cease in the earth, religion and virtue would come to an end, and even God would cease to occupy the throne.—SPURGEON: Mercy in the case of many of us, ran before our desires and prayers, and it ever outruns our endeavors and expectancies, and even our hopes are left to lag behind.—Prevenient grace deserves a song.—All our mercies are to be viewed as "*blessings*," gifts of a blessed God, meant to make us blessed; they are "*blessings of goodness*," not of merit, but of free favor; and they come to us in a *preventing* way, a way of prudent foresight, such as only preventing love could have arranged.—For a time the foes of God may make bold advances, and threaten to overthrow everything, but a few ticks of the clock will alter the face of their affairs.—At first they advance impudently enough, but Jehovah meets them to their teeth, and a taste of the sharp judgments of God speedily makes them flee in dismay.—C. A. B.]

PSALM XXII.

To the chief Musician upon Aijeleth Shahar, A Psalm of David.

1 My God, my God, why hast thou forsaken me?
Why art thou so far from helping me, *and from* the words of my roaring?
2 O my God, I cry in the daytime, but thou hearest not;
And in the night season, and am not silent.

3 But thou *art* holy,
O thou that inhabitest the praises of Israel.
4 Our fathers trusted in thee:
They trusted, and thou didst deliver them.
5 They cried unto thee, and were delivered:
They trusted in thee, and were not confounded.

6 But I *am* a worm, and no man;
A reproach of men, and despised of the people.
7 All they that see me laugh me to scorn:
They shoot out the lip, they shake the head, *saying*,

8 He trusted on the LORD *that* he would deliver him:
Let him deliver him, seeing he delighted in him.

9 But thou *art* he that took me out of the womb:
Thou didst make me hope *when I was* upon my mother's breasts.
10 I was cast upon thee from the womb:
Thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near;
For *there is* none to help.
12 Many bulls have compassed me:
Strong *bulls* of Bashan have beset me round.
13 They gaped upon me *with* their mouths,
As a ravening and a roaring lion.

14 I am poured out like water,
And all my bones are out of joint:
My heart is like wax;
It is melted in the midst of my bowels.
15 My strength is dried up like a potsherd;
And my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death.

16 For dogs have compassed me:
The assembly of the wicked have inclosed me;
They pierced my hands and my feet.
17 I may tell all my bones:
They look *and* stare upon me.
18 They part my garments among them,
And cast lots upon my vesture.

19 But be not thou far from me, O LORD:
O my strength, haste thee to help me.
20 Deliver my soul from the sword;
My darling from the power of the dog.
21 Save me from the lion's mouth:
For thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee.
23 Ye that fear the LORD, praise him;
All ye the seed of Jacob, glorify him;
And fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted;
Neither hath he hid his face from him;
But when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation:
I will pay my vows before them that fear him.
26 The meek shall eat and be satisfied:
They shall praise the LORD that seek him:
Your heart shall live forever.

27 All the ends of the world shall remember and turn unto the LORD:
And all the kindreds of the nations shall worship before thee.
28 For the kingdom *is* the LORD'S:
And he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship:
All they that go down to the dust shall bow before him:
And none can keep alive his own soul.
30 A seed shall serve him;
It shall be accounted to the LORD for a generation.
31 They shall come, and shall declare his righteousness
Unto a people that shall be born, that he hath done *this*.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION. With respect to the Title, *vid.* Introduction.—The Psalm begins with calling upon God, which manifests itself directly as an anxious cry of one severely troubled and presents itself as an anxious inquiry for the reason of his being forsaken by God (ver. 1), in which condition the sufferer finds himself externally, though internally he is closely united to God; for his loud and persevering cry for deliverance has not yet had a hearing (ver. 2). This, however, is contrary to the nature of God (ver. 3), and the experience of the fathers (vers. 4, 5). The misery of the sufferer who is now almost crushed, is the more painful and inconceivable, that together with his sad condition, his trust in God, which is well known to the people, is made the object of bitter scorn (vers. 6-8). Though scorned, he recognizes and asserts his communion with God as proved to him from his birth (vers. 9, 10). On this very account he again lifts up the cry of prayer for deliverance from nearer and greater peril of death (ver. 11), which he now describes at first according to its external fearfulness (vers. 12-13), and then according to its effects upon his person (vers. 14, 15), and finally according to its speedy accomplishment already explained by his enemies (vers. 16-18). The prayer itself is then uttered according to its essential subject (vers. 19-21), and closes in a form which includes the assurance of its being heard. The consequence of this will be the praise of God in the congregation of the brethren by the mouth of the delivered one, (vers. 22-24), who will fulfil the vows now uttered (ver. 25), from which again salvation will arise forever for those who fear God and share therein (ver. 26). The latter will consist likewise of converted heathen (ver. 27), in whom God will vindicate His sovereignty (ver. 28), all of whom however He feeds, because they serve Him (ver. 29), and thereby preserves from generation to generation the seed of the servants of God (ver. 30), and causes it to grow into a people of God, in which is proclaimed what He has done for them (ver. 31). Thus a close and compact train of thought is given, which rises from the straits of personal affliction not only to the heights of assurance of faith in a sure deliverance by God, but advances to the sublime vision of sure salvation in God, for those out of all nations, who are converted to God. In this vision there is so little evidence of a later composition, that rather the Judaistic particularism is later, whilst the prophecies of the blessing of all nations in the seed of Abraham belonged already to the patriarchal period. Just so with the language of the Psalm. Delitzsch has shown not a few correspondences with Davidic Psalms.* Böhl reminds us of the fact that in *yomâm*, ver. 2, we have an ancient Hebrew accusative ending afterwards lost, which is according to Oppert (*Journ. Asiat.*, 1857) frequent in the Assyrian cuneiform inscriptions, as well as the accusative ending in *ăth* used already in the Pentateuch which is seen in the two hapaxlegom., אֱיָלוּת, ver. 19, and ענות, ver. 24. A historical reference to the conduct of the pious as opposed to the rebels in the Maccabean times (Olsh.) or to that of the Jewish people in exile in their affliction by the heathen (Isaki, Kimchi, De Wette, Ewald),* can no more be proved than the composition by the prophet Jeremiah in the days of his ill-treatment and subsequent deliverance (Jer. xxxvii. 11 sq.) shortly before the destruction of Judah, whence the prospect of a new generation, and the entirely different tone of the Psalm in the former and latter halves is to be explained (Hitzig); or indeed its composition by the king Hezekiah in the time of his distress and deliverance from Sennacherib (Jahn). The structure of the strophes, verses, and lines, likewise, in part very dissimilar in length and rythm, leads not to the time of the transition from the concise into the loose style, or to a writer of less poetic talent and skill, but argues rather against the supposition of mere literary labor, or of a free poetical conception or composition, especially if we estimate the fact, that all is treated individually and in personal terms, and is referred to actual events and experiences.

ITS MESSIANIC CHARACTER.—If now we ask to what person, and to whose circumstances, sentiments, and character, the words here spoken are entirely appropriate, the answer can only be, to king David for the most part, yet almost still more to Jesus which is Christ. This is so generally recognized that it is unnecessary to adduce the particular features which fully justify it. The more difficult question, however, is this, whether these are only analogies, which have naturally occasioned a comparison of the fate

* [Delitzsch: "The call of prayer אל־תרחק (Ps. xxii. 11, 19; xxxv. 22; xxxviii. 21, used lxxi. 12), the name of the soul יחידה (Ps. xxii. 20; xxxv. 17), the designation of quiet and resignation by דומיה (Ps. xxii. 2; xxxix. 2; lxxii. 1; comp. lxv. 1) are to us, who do not limit the genuine Davidic Psalms with Hitzig to Pss. iii.-xix. as Davidic peculiarities. In other respects, likewise, there are not lacking similarities with other ancient Davidic Psalms (comp. Ps. xxii. 29 with Ps. xxviii. 1, going down to the dust, to the pit, then in later Psalms, as Ps. cxliii. 7, in Isaiah and Ezek.) especially those of the time of Saul, as Ps. lxix. (comp. Ps. xxii. 26 with lxix. 32) and Ps. lix. (comp. Ps. xxii. 16 with lix. 14").—C. A. B.]

* [Perowne: "The older Jewish interpreters felt the difficulty, and thought that the sorrows of Israel in exile were the subject of the singer's complaint.—Without adopting this view to the full extent, it is so far worthy of consideration that it points to what is probably the correct view, *viz.*, that the Psalm was composed by one of the exiles during the Babylonish captivity. And though the feelings and expressions are clearly individual, not national, yet they are the feelings and expressions of one who suffers not merely as an individual, but so to speak in a representative character."—C. A. B.]

and words of Jesus with the present description, and rendered their application to Him possible, without doing violence to the text (Matth. xxvii. 35, 43, 46; Mark xv. 34; John xix. 28 sq.; Heb. ii. 11 sq.) He who merely grants this, will soon be convinced that he cannot stop here. For the relation between the Biblical David and David's son consists not in mere particular resemblances, but in a thorough-going relationship, and is founded not in accidental criticisms, or in connections of one's own choosing, which are then spun out further in scholastic forms; but in the government of God in history. In this connection the Psalm must at least be regarded as typical; and indeed we are not allowed to think either of the personification of the people of Israel by an unknown poet (De Wette, Olsh.), or to insert between Christ and David the ideal person of the righteous (Hengst.), for the references are entirely concrete and individual.* But even this definition does not suffice. The question still remains to be answered, whether the Psalm is to be regarded as merely typical, or typical-prophetical, or merely prophetical, that is directly and immediately Messianic. In the first case David speaks not at all of the Messiah, but of himself and his own adventures—of the effects and consequences connected with them; and the typical reference of these words would be only subsequently in the congregation. This supposition is opposed by the circumstance, that in the life of David, whilst the time of the persecution by Saul might afford the historical foundation for such expressions (Calv., Venem., Thol., *et al.*), yet no circumstances known to us, not even 1 Sam. xxiii. 25 sq. (von Hofmann), in themselves justify such complaints and such hopes as those here expressed. Moreover, the supposition of a poetical summary of his experience by the much tried king in the evening of his life, finds its refutation in the individual characteristics of the Psalm already repeatedly mentioned. The pure historical interpretation (Paulus, Eckermann, De Wette, Hupfeld, Hitzig, and in part Hofmann) which at most makes it a mere type, which according to Kurtz, was discovered only after its fulfilment by the writers of the New Testament, is entirely unsatisfactory. So likewise the merely prophetical or direct Messianic interpretation of the ancient synagogue, which regards the Hind of the morning directly as the name of the Shekinah, and as a symbol of the approaching redemption, so likewise the orthodoxy of the ancient church, which referred each and all literally and properly to Christ alone, excluding David.† For that ancient interpretation that it is the Messiah Himself who speaks, is inconsistent with the character of the Psalm, which is throughout of the Old Testament and lyrical, and there is not a syllable to show that any other person is to be regarded as speaking in the place of the Psalmist. And the new phase of this interpretation, that the author has transported himself into the person of Christ, speaking from Him in the first person (J. D. Mich., Knapp, Clauss, *et al.*) is in part merely the inversion of the formula of this stand-point, partly a half-way attempt to reconcile the historical and Messianic interpretations. For a mere external union of both interpretations whereby some portions are referred to David, others to the Messiah, according as the individual features of the description suit the one or the other (Rudinger, Venema, Dathe) would not satisfy us any more than the acceptance of a double sense, a historical and a Messianic (Stier). The first mentioned attempt, namely, destroys the unity of the text and its references, but the last mentioned supposition destroys the unity of its meaning. It is necessary therefore to define the typical Messianic interpretation (Melancthon, Calvin, Grot., Cleric., Umbreit, Thol., Keil) more accurately as *typical prophetical.* Then there is not wrought into the text by the Holy Spirit a Messianic sense unknown to the Psalmist himself, in a form of words which has found its real fulfilment in the history of Jesus; but David in the Spirit, that is speaking as a prophet has regarded himself as a type of the Messiah and prophesies even on this account, because he speaks as such. But then the composition cannot fall into as early a period of David's life as the time of the persecution by Saul, to which with a corresponding fundamental idea, even, Delitzsch and Böhl still refer. With much greater probability we might think of the time of the flight from Absalom to the wilderness (Rudinger), and the danger of losing throne and life connected therewith. I prefer, however, the circumstances to which Ps. xviii. refer, with its conclusion which has a Messianic character. The prophetic character of this Psalm is expressly brought out in John xix. 24, together with the prophetical character of the Psalmist. Math. xxvii. 35. The typical character of the Psalm is moreover confirmed by the fact that Jesus on the cross speaks partly from the circumstances described in this Psalm (John xix. 28, 30), partly prays, lamenting in the words which begin this Psalm (Math. xxvii. 46; Mark xv. 34); yet not in words of exactly the same sound, but in the Aramaic dialect, accordingly not as a quotation, moreover not merely as applied to Himself, but as language entirely appropriated. Only on the ground of this actual appropriation could ver 22 of this Psalm be treated in Heb. ii. 11, as the

* [Alexander follows Hengstenberg thus: "The subject of this Psalm is the deliverance of a righteous sufferer from his enemies, and the effect of this deliverance on others. It is so framed as to be applied without violence to any case belonging to the class described, yet so that it was fully verified only in Christ, the Head and representative of the class in question. The immediate speaker in the Psalm is an ideal person, the righteous servant of Jehovah, but his words may, to a certain extent, be appropriated by any suffering believer, and by the whole suffering church, as they have been in all ages."—C. A. B.]

† [Wordsworth: "The Hind represents innocence persecuted by those who are compared in the Psalm to huntsmen, with their dogs chasing it to death, see ver. 16. And the Hind is called the Hind of the *morning*. Such was Christ at His Passion. He was hunted as a hind; He was the 'Day-spring from on high;' He was lovely and pure as the morning; and early in the morning, 'while it was yet dark,' His savage hunters thirsted for His death (Matth. xxvi. 57; xxvii. 1). Christ, the innocent and spotless Hind, is contrasted in the Psalm with the bulls of Bashan, and the ravening and roaring lion (vers. 12, 13)."—"The concurrent opinion of all ancient expositors may be summed up in the words of St. Augustine here: '*Dicuntur hæc in personâ Crucifixi;*' or, as Theodoret expresses it, 'our Lord Christ speaks in this Psalm as Man, suffering Man, in the name of all human nature;' and the Church has declared her judgment in this sense, by appointing this Psalm to be used on Good Friday."—C. A. B.]

words of Christ Himself. It is easy to understand, how Luther in interpreting this Psalm, remained three days and nights shut up on bread and salt, entirely inaccessible.*

Str. I. Ver. 1. **My God**, *etc.*—The Sept. has read *ēlī ēlai*=my God upon me, namely look. Then afterwards there came into the text of this Greek translation, which is followed by the Vulgate, the marginal gloss ὁ θεός as the first word. However, the citations of the New Testament and the other ancient translations show, that the reading of the Hebrew text is the correct one. The repetition shows the depths of the anxiety (1 Kings xviii. 37: 2 Kings iv. 19; Jer. iv. 10) and the urgency of the inquiry, which is not to be regarded as an inquiry of impatience and of the flesh near to despair (Hupf.). nor indeed as an exact inquiry for the reasons, demanding information and account (Hengst.). Nor does it show that in the height of suffering the speaker has lost the recollection, why he thus suffers (Böhl), but it is an anxious inquiry of the soul, lamenting (Calvin) and troubled, which suffers more under the inconsistency, that a man who is internally dependent upon God can appear as externally separate from God and given up by Him, than by earthly and temporal affliction. There is no contradiction of Ps. xvi. 10, here; for the abandonment is not asserted as an abiding fact, but is expressed as an experience of a momentary condition. Only in this sense could Jesus appropriate these words in the pain of His death upon the cross. That He alone has reason and right to them (Berl. Bib., Stier) is an exaggerated assertion. Luther correctly says: "All the sayings of this Psalm are not said to every one since all have not the same gifts and all have not the same sufferings." Respecting *lamâh* as Oxytone *vid.* Hupf. on Ps. x. 1.—**Far from my help** (*are the*) **words of my cry!**—That *fact* is expressed from which the preceding anxious question arose, and which is in contradiction to the previous history of Israel as the following verses show, namely, that the prayers of the pious man have not found a hearing. The *enallage numeri* is no more against this explanation, than the circumstance, that in vers. 11 and 19, and frequently elsewhere, mention is made of God's being afar off. If we abandon this construction already followed by the ancient translations [A. V. likewise], then this construction offers itself as the most correct, which regards the words "far from my help," as in apposition to the preceding "forsaken," accordingly as part of the lamentation and question, whereupon it would then be stated with the independent clause "words of my cry," that all that precedes constitutes the contents of the lamentation (Aben Ezra, Olshausen, Hupfeld). But such a statement in the form of narration has little agreement with the tone of the Psalm in other respects. Most recent interpreters after Isaki, Calv., Ruding., Cleric., supply the preposition *min* (=from) and regard the latter half of this line as in apposition to the former half. It is most natural then to regard both lines of the verse as a connected lamentation. For in interpreting the second line of the verse as an independent clause; far from my help, from the words of my lamentation, namely, art Thou (or more clearly putting that which is supplied at the beginning: Thou art, etc.), אַתָּה could hardly be missing. Should we, however, suppose an independent continuation of the inquiry (Kimchi, Rosenm., Böhl), then we ought to expect the repetition of the interrogative particle. The supposition of a new question: Art Thou perhaps afar off? (Venema), is still less suitable to the context. But against this entire construction, not to mention its modifications are the following principal reasons: 1). That in accepting it the most natural and almost unavoidable connection of words would lead to taking the expression "the words of my cry," merely as an explanatory apposition to the words which immediately precede: "my help" which would give an entirely incorrect thought. 2). In order to avoid this interpretation, it is not sufficient merely to supply the preposition "from," but either "far from" or "and from" must be required, especially in Hebrew where it is still more indispensable. Isaki indeed adds this, but it is not in the text. 3). Finally the thought, that God Himself is no longer reached by the words of him who cries out to Him in prayer, so great is His distance from Him, is entirely unbiblical, and cannot be explained over again by the thought of his prayers failing to be heard, which is the very thought that our explanation finds here. Hitzig on this account would change the reading here, because he accepts the continued influence of the preposition *min*, but very properly denies, that such unlike ideas as help and words could be regarded as being in the same line without a repetition of the *min*. He puts as the original reading מִשַּׁוְעָתִי=from my cry, which has been changed by a copyist, who had in mind Ps. xx. 5; xxi. 1, 5, into מִישׁוּעָתִי= from my help. Such an error in copying is possible, yet it is unnecessary here. This explanation likewise is in contradiction with the text: "with the words" (Stier) which would demand בְּדִבְרֵי to which Kimchi adds the explanatory

* [Wordsworth thus sums up the Messianic references of the Psalm. "Our Lord adopted the first words of this Psalm, when He was on the cross: '*My God, My God, why hast Thou forsaken Me?*' (Math. xxvii. 46: Mark xv. 34); and St. Jerome justly says, '*Ex hoc animadvertimus, totum Psalmum a Domino in cruce posito decantari.*' And the Holy Spirit, speaking by two Apostles and Evangelists, St. Matthew (xxvii. 35), and St John (xix. 23), applies it to Christ. St. Matthew says, they crucified Him, and parted His garments, casting lots, that it *might be fulfilled which was spoken by the Prophet*, (*i. e.* in this Psalm ver. 18), or, as St. John has it, 'that *the Scripture might be fulfilled*, which saith, They parted My garments among them, and upon My vesture did they cast lots.' And St. John says, (xix. 28), 'Jesus knowing that all things were now accomplished that the *Scripture* might be fulfilled' (*i. e.* the Scripture in ver. 15), 'saith I thirst.' The language of those who persecuted Christ to death, is accurately described in the Psalm. 'All they that see me *laugh me to scorn*; they shoot out the lip, they *shake the head* saying, *He trusted in the Lord; let Him deliver Him* (vers. 7, 8). Compare the narrative of the Evangelists. 'They that passed by reviled Him, *wagging their heads*' (Math. xxvii. 39). It is remarkable that the very words here used in the *Septuagint*, ἐξεμυκτήρισαν, and ἐκίνησαν κεφαλήν, are adopted in the Gospels (Math. xxvii. 39; Mark xv. 29; Luke xxiii. 35.). 'They mocked Him, and said, *He trusted in God, let Him deliver Him*' (Math. xxvii. 41, 43). And the author of the Epistle to the Hebrews quotes ver. 22 of this Psalm, and regards it as spoken by Christ: 'He is not ashamed to call them brethren, saying, *I will declare Thy name unto my brethren, in the midst of the Church will I sing praise unto Thee*' (Heb. ii. 12)."—C. A. B.

clause "although Thou hearest." The mention of words, indicates that the cry was not inarticulate and is the more necessary, as the cry is designated with the Hebrew expression for the roaring of a lion (ver. 13; Is. v. 29; Job iv. 10), which when used of human lamentation expresses the strength and violence of its utterance (Job iii. 24; Ps. xxxii. 3; xxxviii. 9). The translation of the Sept. and Vulgate, "transgressions" may be referred to an interchange of two letters (א with ג) in the Hebrew word. The translation of the Syr., "folly" is connected with its false interpretation of the entire clause, since it finds in the foolish words of the sufferer the reason of the refusal of Divine help.

Ver. 2. **My God, I cry for whole days and Thou dost not answer, and through the night, and calmness I** (*have*) **not.**—Hitzig finds in *ĕlohai* an accusative of the object, "my God I call." Of those who accept the usual interpretation of it as a vocative, some (Olsh., Hupf., Böhl,) regard it as the subject of the cry of prayer, but the majority as the direct invocation of God Himself which commences anew the sigh of prayer. To limit it to one day and one night of suffering, (Bade) is the more unnatural, since Heb. v. 7, shows that not even the crying of Jesus is to be limited to that mentioned in Matth. xxvii. 46.* The *calmness* is, according to the constant use of this Hebrew word, the *silence of resignation* in contrast with murmuring and complaining. Since the sufferer has thus far received neither help nor answer, this silence is not yet allotted to him. The explanation of it as: hushing up, quieting, stilling (Stier, Hupf., Delitzsch), has no sufficient warrant in language or in fact; still less the interpretation: rest through the cessation of sufferings (De Wette, Köster). The Chald. has correctly: silence. The Vulgate incorrectly after the Sept.: and not to my folly. The Syr. and Arab. are entirely different: and thou wilt not lay hold of me.

Str. II. Ver. 3. **Enthroned above the praises.**—The translation "Inhabitant of the praises" (De Wette) [A. V. *Thou that inhabitest,*] is likewise possible according to the language. Then God the Holy One would be designated as the subject of the praises. The Sept. and Vulg. interpret it in a similar way, though they regard Him rather as the object of the praises, and their translation differs in other respects, thus: But Thou dwellest in the sanctuary, Thou praise of Israel. Aben Ezra, Kimchi, Flamin. *et al.* depending on the Hebrew text, translate: Enthroned as the praise (Aquil. ὕμνος), that is, as He who is praised in Israel's songs of praise. The translation "The enthroned of the songs of praise" (Hengst.) [that is, upon the songs of praise] is related to the preceding, but explained otherwise, that is *tehilloth* is regarded not as a metonymy, not as in opposition to *yôscheb*, but as a genitive. The Syriac has the correct translation. This expression is parallel to and founded on the well-known predicate of God: throned above or upon the cherubim especially in Pss. lxxx. 1; xcix. 1, in the present form. But we must not conclude either from this or from the circumstance that the songs of praise (Ps. lxxviii., Ex. xv. 11; Is. lxiii. 7,) usually resounded in the sanctuary (Is. lxiv. 11), that we must here retain the reference to the temple, where Israel's songs of praise ascended as the clouds of incense, and likewise formed a throne for God (Aben Ezra, Calv., Ruding, Gesen., Hupf., *et al.*). The following verses demand rather an interpretation broader and independent of the temple service. Moreover the cherubim, as is well known, are not confined to the temple. Still less, is the explanation *incola laudentium Israelitarum,* justified by this enlargement of the idea.

Str. III. Ver. 6. **Worm**, as an indication of the most extreme degradation and helplessness with the secondary idea of contempt, so likewise Job xxv. 5, sq.; Is. xli. 13, in which respect David compares himself, 1 Sam. xxv. 15, with a dead dog and a flea. With the following words [and **no man**] correspond the expression Is. liii. 3, ceasing from men [A. V. rejected of men]; we must likewise compare Is. xlix. 7; lii. 14, with reference to the servant of Jehovah.

Ver. 7. Opening wide the mouth is regarded as a sign of hostile contempt, as a gesture of insulting, sneering scorn (Ps. xxxv. 21; Job xvi. 10), here expressed as bursting open and gaping by means of the lips. This is weakened by the Sept. and Vulg. into a speaking with the lips, by Jerome inexactly restored, as letting the lips hang. The shaking of the head (Ps. xliv. 14; cix. 25; 2 Kings xix. 21; Job xvi. 4; Lam. ii. 15), designates the situation of the sufferer as helpless (Matt. xxvii. 39), and is as a gesture of denial an expression of ironical pity, as likewise the shaking of the hand (Zeph. ii. 15), is a gesture of scorn. It is unnecessary to suppose a consent to the sufferings, which is glad to injure, and to find here a nodding of the head as an expression of assent. (Gesen., Baihinger, Thol., De Wette).

Ver. 8. **Roll upon Jehovah,** [A. V. *He trusted on* the *Lord*].—Similar words follow the gestures of scorn. But it has nothing to do with religious scorn (De Wette), but with scoffing at the sufferer, who is regarded as irredeemably lost and as forsaken by God. His assurance that God is well pleased with him is regarded by his opponents as idle pretense and despicable boasting, for which they may scoff at him, on this very account that he is abandoned by God. It is not necessary to suppose a saying of the sufferer which is called out to him in irony (Hengst). The Sept. and the Syr. have taken the first word as a finite verb, the former in the signification: he has hoped, the latter: he has trusted [so A. V.]. Jerome likewise translates, *confugit ad.* The verb is then taken as reflexive =roll one-self, that is yield one-self, give one-self over to or trust on some one. The perfect, which Stier *et al.* regard as necessary on account of Math. xxvii. 42 sq., is then either so regarded that גֹּל is taken as *infin. constr.* and this for the *infin. absol.*, which then might be put in-

* [Delitzsch: "When the passion reached its highest point it had already been preceded by days and nights of such wrestling, and what now was loud, was only the breaking forth of that struggle of prayer which in the second David constantly became more and more violent as he approached the catastrophe."—C. A. B.]

stead of the finite verb (De Wette after more ancient interps.); or the reading is taken at once as גַּל (Ewald), J. D. Mich. (Orient. Bibl. xi. 208) even גָּל from גּוּל=גִּיל *lætatus est*. But the parallel passages Ps. xxxvii. 5; Prov. xvi. 3, decide that the reading of the text must be regarded as the imperative without its object (Ps. lv. 22). This is ironical counsel, (Cleric.) from which there is a sudden change to the third person (Hupfeld) with a malicious side glance (Delitzsch), whilst at the same time with these words the back is turned to the sufferer (Böhl). It is thus not necessary to think of the *infin. absol.* used for the imperative (Hitzig).—The subject of the last clause of this verse is not the sufferer (The Rabbins, Rosenm., Baihing., Tholuck) but God (Calvin and most interps.); for the Hebrew expression occurs only of the dealings of God with man and not conversely. In Ps. xci. 14, cited by Rosenm. in favor of his view, a different word is used. The scorn is still further sharpened (Geier) by the conjunction "because" [A. V. *seeing*]. In Math. xxvii. 43, "if" is used, it is true, but not as a citation. To translate by "if" in this passage likewise with the Syr., is not justified by the remarks of Hitzig at least, that the speakers neither knew that He would save the sufferer, nor indeed that He had pleasure in him. The words are scoffing it is true, yet such that they judge themselves, because they pervert and distort the earnestness of the fact, that there has been between God and this sufferer at all times a relation of love, which showed itself on the one part as protection and help in life, on the other part as resignation and trust. Hence the connection with the following verse by the affirmative כִּי. This is not in contradiction with the fact that at the close of ver. 15 God Himself is addressed as the one who lays the sufferer in the dust of death. God is not thereby placed alongside of the enemies, but this feature serves very particularly to make noticeable the typical character of this Psalm. It belongs to the sufferings of the servant of Jehovah that notwithstanding his innocence, his sufferings are represented as belonging to *his calling* and not as merely caused by his enemies but likewise as *brought about by God*.

Str. IV. Ver. 9. [Perowne: "Faith turns the mockery of his enemies into an argument of deliverance. They mock my trust in Thee—yea I do trust in Thee; for Thou art He," *etc.*—C. A. B.].—**Made me careless on the breast of my mother.**—I have chosen this expression because the hiphil of בטח can mean "make to lie securely" as well as "to make trustful," and there is no reason to accept *exclusively* the former (Venema, Rosenm., De Wette, Gesen., Hupf.), which would render prominent the secure and comfortable condition of the suckling under the protection of God on the mother's breast; or the latter (Chald. and most interpreters), which emphasizes the early time of the trust wrought by God in the suckling. A trust to the mother's breast (Hitzig), however, is not said nor meant, but on the mother's breast *to God*, and it is psychologically the less assailable, as Jewish mothers were accustomed to suckle their children until their third year. Too much, however, is sought in the expressions, if it is found noteworthy, that the sufferer speaks only of his mother and at the same time hints at the beginning of his life as in poverty (Delitzsch*) or if an allusion is found to the taking up of the regenerate in the bosom of the Father as a sign of recognition and adoption (Gen. xvi. 2; l. 23; Job iii. 12), with reference to the thought, that God treats him as a Father (Cleric., J. H. Mich., Hengst.).

Str. V. Ver. 12. **Bashan** designates, in the narrower geographical sense, originally the northern part of the land on the other side of the Jordan, the basaltic table land between Hermon and Jarmuk, which contains only pasture land; in the wider original political sense (Deut. iii. 13; Josh. xii. 4), which then had become geographical (Hupf.), at the same time the northern Gilead even to the Jabbok (the present 'Aglûn) with mountains of many peaks (Ps. lxviii. 16), embracing dense oak forests (Isa. ii. 13; Ezek. xxvii. 6; Zech. xi. 2) and fat pastures (Mic. v. 14; Jer. l. 19). Comp. Burckhardt, *Reisen in Syrien*, p. 396 sq., 419.—The rams and bulls of Bashan serve at times as figures of the people of Israel and especially of its distinguished men (Deut. xxxii. 14; Ezek. xxxix. 18; Am. iv. 1; comp. vi. 1), who have become luxurious, proud and godless by their prosperity. Moreover, the bulls, and especially the buffalos (instead of which Luther, after the Sept., Vulg., *et al.*, incorrectly puts unicorns), are likewise partly figures of the full feeling of power (Num. xxiii. 22; Ps. xxix. 6; Isa. xxxiv. 7) and victorious strength (Deut. xxxiii. 17; Job xxxix. 12), partly figures of rage and ill nature (Robinson, *Bib. Researches*, II. 412 [Tristram, *Natural History of the Bible*, p. 146.—C. A. B.]), and hence a designation of mighty enemies, with the pro-

* [Delitzsch: "According to Biblical ideas there is in the newly-born child, yes in the unborn child, alive only in the mother's womb, already a consciousness growing up out of the uttermost depths of unconsciousness (*Bib. Psychol.* p. 215). Thus when he says in prayer, that he was thrown upon Jehovah from the lap, that is, with all his needs and cares solely and alone referred to Him (Ps. lv. 22; comp. lxxi. 6), that from the womb Jehovah was his God, there is more contained in this than the pure objective sense, that he grew up in such relation to God. Never in the Old Testament is there any mention of a human father, that is, a genitor of the Messiah, but always only of His mother or she that brings Him forth. The words of the one praying here likewise say, that the beginning of his life, with respect to external circumstances was in poverty, which likewise agrees with the Old Testament and New Testament ideal of Christ." Barnes agrees with Delitzsch, and is probably correct, thus: "The idea is, that from his earliest years he had been led to trust in God; and he now pleads this fact as a reason why He should interpose to save him. Applied to the Redeemer as a man, it means that in His earliest childhood He had trusted in God; His first breathings were those of piety; His first aspirations were for the Divine favor; His first love was the love of God;" and again, "He had been as it were, thrown early in life upon the protecting care of God. In some peculiar sense He had been more unprotected and defenceless than is common at that period of life, and He owed His preservation then entirely to God. This, too, *may* have passed through the mind of the Redeemer on the cross. In these sad and desolate moments He may have recalled the scenes of His early life—the events which had occurred to Him in His early years: the poverty of His mother, the manger, the persecution by Herod, the flight into Egypt, the return, the safety which He then enjoyed from persecution in a distant part of the land of Palestine, in the obscure and unknown village of Nazareth."—C. A. B.]

phetical secondary idea of ungodly enemies of Jehovah (Hupfeld). In ver. 21, their horns are particularly mentioned as fearful weapons, whilst their gaping is, in ver. 13, the sign of their voracity. This forms the transition to the comparison with lions, introduced by an apposition merely (comp. the examples by Kimchi), which roar when they behold their prey before falling upon it (Ps. civ. 21; Amos iii. 4).

[*Str.* VI. Ver. 14. **I am poured out like water.**—Barnes: "The sufferer now turns from his enemies, and describes the effect of all these outward persecutions and trials on himself. The meaning in this expression is, that all his strength was gone. It is remarkable that we have a similar expression, which is not easily accounted for, when we say of ourselves that we are as weak as water." An expression similar to this occurs in Josh. vii. 5: "The hearts of the people melted, and became as water, Lam. ii. 19; Ps. lviii. 7."—**My bones are out of joint.**—Perowne: "Have separated themselves, as of a man stretched upon the rack."—**Wax.**—The heart, which melts away under the consuming power of his distress, is compared to wax. So the mountains at the appearing of God, Ps. xcvii. 5, and the ungodly before the Divine presence, Ps. lxviii. 2.

Ver. 15. **My strength is dried up like a potsherd.**—Barnes: "The meaning here is, that his strength was not vigorous like a green tree that was growing and that was full of sap, but it was like a brittle piece of earthenware. so dry and fragile that it could be easily crumbled to pieces."—**And my tongue cleaveth to my jaws.**—Barnes: "The meaning here is, that his mouth was dry. and he could not speak. His tongue adhered to the roof of his mouth so that he could not use it—another description of the effects of intense thirst. Comp John xix. 28."—**And Thou layest me in the dust of death** (A. V., *Thou hast brought me*).—Hupfeld, Ewald, Perowne and Alexander: Thou wilt *bring* me or *lay me.* Moll and Delitzsch and Hitzig: Thou stretchest me, or Thou layest me to bed in. Perowne: "Death must be the end, and it is Thy doing, Thou slayest me. So does the soul turn from seeing only the instruments of God's punishments to God who employs these instruments. Even in the extremity of its forsakenness it still sees God above all. We are reminded of Peter's words, 'Him, being delivered according to the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain.'"—C. A. B.]

Str. VII. Ver. 16. **[For dogs have compassed me.**—Barnes: "Men who resemble dogs; harsh, snarling, fierce, ferocious."—**The assembly of the wicked have inclosed me.**—Barnes: "That is, they have surrounded me; they have come around me on all sides so that I might not escape. So they surrounded the Redeemer in the garden of Gethsemane when they arrested Him and bound Him; so they surrounded Him when on His trial before the Sanhedrin and before Pilate; and so they surrounded Him on the cross."—C. A. B.].—**Piercing through my hands and my feet.**—This does not refer directly to the experience of Jesus upon the cross (Reinke with many of the more ancient interpreters). Moreover the remark of Gesenius, that the body of enemies is indeed pierced through, but not their hands and feet, does not suit. For the expression refers primarily and directly to the dogs (Böhl), which have been just mentioned as figurative of the band of the wicked which surround the sufferer, as they in other passages likewise are symbols of fierceness and impudence with the subordinate idea of impurity, which, however, does not lead to external heathen enemies (De Wette). These are here regarded by some (Symmach., Theodoret) as at once the pack of hounds of the hunter. In the Orient the dogs, which are half wild, and usually rove about in troops, are especially wicked and dangerous. They not only devour corpses (2 Kings ix. 35; Jer. xv. 3), but likewise attack travellers. In Persia even the sick and aged were set out to be devoured by dogs (Strabo).* It is characteristic that they are accustomed at first to gnaw off the flesh of the hands and feet and head (Œdmann *vermischte Samml.* V. 23, sq.). If now the much disputed word כָּאֲרִי is regarded after Pococke (*notæ miscell.* after *Maimonidis porta Mosis*) as an abbreviated plural of the participle of כאר, related to כּוּר (*vid.* more in detail Stier, Reinke, Böhl), which even Winer, De Wette, Gesen. (in *Lehrgeb.* p. 526) grant as possible, it is not necessary to change the reading itself in order to gain this sense which agrees entirely with the context, whose typical prophetical meaning is the less to be overlooked as the servant of Jehovah is said to be pierced in Isa. liii. 5 likewise,† yes Jehovah in him (Zech. xii. 10), and it is easy for the original simple meaning of the word, "dig, bore," as in the Arabic and Greek, to pass over into the special meaning, or if it is here to be entirely vindicated, it corresponds likewise with the nearest historical connection (to the teeth and claws of the dogs) as the prophetical reference. It is therefore unnecessary to suppose a boring fast (or indeed to make spell-bound, which the Midrash even regards as with magical characters), whereby David would be given in the hands of his enemies weaponless and without power of escape (Delitzsch), which sense others (at last Ewald, at first Aquila in the second edition of his translation, and then Symmach. and Jerome) find in the signification,

* [Tristram, *Natural History of the Bible*, p. 79: "Every Oriental city and village abounds with troops of hungry and half-savage dogs, which own allegiance rather to the place than to persons, and which wander about the streets and fields, howling dismally at night, and devouring even the dead bodies of men when they can reach them. Their habit is most exactly described by the Psalmist. 'At evening let them return; and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied' (Ps. lix. 14, 15). 'In the place where dogs licked the blood of Naboth shall dogs lick thy blood' (1 Kings xxi. 19). 'The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat' (vers. 23, 24.). Thus cruel, fierce and filthy persons are frequently compared to dogs (Ps. xxii. 10; Phil. iii. 2; Rev. xxii. 15.—The common dog of the towns is the same breed as that of the shepherd, often in India called the Pariah dog, and probably the nearest in appearance to the wild original, not unlike the jackal, with short, sharp-pointed ears, sharp snout, generally a tawny coat and tail, scarcely bushy."—C. A. B.]

† [A. V., not so true to the original, has rendered מְחֹלָל. "*wounded.*"—C. A. B.]

"bind, fetter," which is given to the word and which can be proved in the Arabic and Syriac. In the first edition Aquila had: "they soiled," or likewise. "they marred," that is, by bloody wounds. But the signification of digging and boring through has been found in the word not only by the Vulgate and Pesch., but likewise by the Septuagint before Christ. The ancient translations, however, all have a finite verb. Possibly they have merely resolved the Hebrew participle, which though accepted by many, by Rosenm., Hengst., Hupf., *et al.*, after the example of Verbrugge (*Observ Phil.*, 1730), is yet hotly contested, for it is at the farthest merely necessary to change the vowel points of the present text, which in the ancient MSS. indeed are altogether missing, and instead of כָּאֲרִי read כָּאֲרֵי, in order to set aside the objections to our interpretation which are most worthy of consideration. But they have perhaps really had the reading כָּאֲרוּ before them, which still occurs in two unsuspected Codd. and is no more to be derived from Christian influence (Hupf.), than the received reading from Jewish (Calmet). On the other hand the form כרו is found only in a late Cod., as a marginal gloss only afterwards added. Of especial importance is the remark of the little Masora, that כָּאֲרִי in the two passages (Ps. xxii. 16; Isa. xxxviii. 13) in which this form occurs, is in two different meanings. In the passage in Isaiah, however, the meaning "as the lion" is undoubted. The view, which in recent times has become the most prevailing, that this translation is to be applied to our passage likewise, has accordingly, no ancient authority for it, neither Christian, nor Jewish. For the Chald. originates not only from a relatively later period (Jahn, *Einleitung* I.), but inserts the word "biting" as explanatory and as a paraphrase. Thereby the verb which is lacking in the translation "as *the lion*," is gained, and the entire inappropriateness of the comparison, when the verb "inclose" is taken from the preceding clause or supplied, is to some extent lost sight of. For it is well known that it is the habit of the lion to cast himself upon his prey with a spring, and with one blow to dash it down or pull it to the ground, but not to encompass its "hands and feet," which does not take place with the tail even, with which it is said to make a circle (Kimchi). And it is very evident that the appeal to the fact that at times hands and feet mean the whole body or the person (Gesen., Hupf.) does not explain anything, but only puts the difficulty in stronger light. But even the interpolation of the Chald. is partly entirely arbitrary and unjustified, partly more adapted to conceal for the moment than to really set aside the objectionableness and inappropriateness of the comparison. Since the definite article is used, the inappropriateness of the comparison in the translation, "the band of the wicked enclosed me, as the lion, at my hands and at my feet," is just as striking as the fact which is especially emphasized (Luther, Calv. *et al.*, likewise De Wette and Olsh.), that it is just as vain as it is an unjustifiable attempt to wish to do away with the objection by putting the point of comparison merely in the rage (Hengst.), or in the unsparing and fierce haste (Hitzig) of the lion-like enemies, and to find by an explanation which displaces the words, the meaning that the sufferer is so entirely surrounded by the crowd of his enemies, who are fierce as the lion and strong, or is so clasped on his hands and feet (Köster), that he can neither defend himself with his hands nor flee away with his feet (many since Aben Ezra, likewise Hengst. and Hupf., which last prefer the acceptance of a double accusative to the repetition of the verb). The same objections apply to the other verbs which have been supplied: to crush (Saadia), and: they threaten (Gesen.). But that the enemies are not described as like the lion at the hands and feet (Hengst., previous interpretation, but since taken back), is just as evident as the impossibility of taking the disputed word as an accusative (Paul. in his *Clavis*), which would suddenly compare the sufferer, who was lying as a worm in the dust, to a lion beset round about with dogs. From the inflexible feeling of the untenableness of all these interpretations arises likewise the proposal to close the clause with "lion," but to regard hands and feet as objects of "count" (Mendelssohn), an interpretation which can be explained only as a desperate expedient. If now the lion is indeed called אֲרִי (Num. xxiv. 9; Isa. xxxviii. 13; Ezek. xxii. 25; Amos v. 19), yet the reasons, as has been shown, which have been given by many interpreters for finding it in this disputed word are still less convincing, especially as in this Psalm the lion is mentioned twice (vers. 13 and 21) under the only name which is used elsewhere in the Psalms, אַרְיֵה.

Ver. 17. **I can tell all my bones.**—[Perowne: "Before 'all my bones are out of joint.' Hence it would seem that the body was racked by some violent torture; not merely emaciated by starvation and suffering. And thus in his utter misery he is a gazing-stock to them that hate him; 'they look upon me,' *i. e*, with malicious satisfaction at my sufferings," *vid.*, Is. lii. 14 and liii. 2, 3.—C. A. B.] In ancient psalters the counting of the members is treated as an act of the enemies in accordance with the Sept. and Vulgate.

Ver. 18. **They part my garments.**—His death seems so much the more unavoidable, that his garments are treated as belonging to one already dead, as possessions without an owner (v. Hofmann). The outer garments consisting of many pieces were divided, the under garment which was the immediate covering of the body was divided by lot. So John xix. 23 sq. This language is not of mere design (Rosenm., Jahn) but of fact, to which the entire description leads (Hengst.). If we cannot point to anything of the kind in the life of David, that does not alter the fact or justify us in explaining the clothing in the sense of property (Hupf.). The prophetical element comes out with the more prominence from the type.

Str. VIII. Ver 19 **My strength.**—God is designated by the *nomen.* abstr. of אֱיָל as the essence and source of the strength of life (Ps. xxxviii. 4). The Sept. and Vulgate (the Syr.

likewise) with a different division of the members of the verse, translate· Thou wilt not remove Thy help from me.

Ver. 20. **From the sword . . . from the power of the dog.**—It does not follow from the remarks upon ver. 16 that we must translate, "paw of the dog." This would correspond only with the figures which immediately precede and follow (Delitzsch) and is not opposed by the fact that this paw (Lev. xi. 27) is called כַּף. For in 1 Sam. xvii. 37, יָד is used of lions and bears. But since this last word is used elsewhere in the general meaning of power (Geier), yes, since the hand of the flame (Isa. xlvii. 14) and the hands of the sword (Job v. 20) are spoken of, as Isa. i. 20, the mouth of the sword; this general interpretation is to be preferred, the more as in the first member of the verse the sword is likewise not figurative, as Luke ii. 15, of heart-piercing woe (Sachs), but yet likewise not literal, but is to be taken in the general sense as indicating violent death, as Job xxvii. 14; Jer. xliii. 11.

My solitary one.—The soul as life is, according to some interpreters, designated as the only one (Ex. xx. 2, 12; Judges xi. 34; Ps. xxxv. 17), that is, as that which is not present as double, and therefore is irreparable (Gesen., Hitzig, Delitzsch, *et al.*), yet without the secondary idea of valuable, dear, and beloved, which is improperly brought in, in the strongest way in the English Bible ["*my darling*," both here and in Ps. xxxv. 17.—C. A. B.] Others (Jerome, Luther, Calvin, Geier, Stier, Hupfeld [Alexander]) prefer the idea of solitary, forsaken, with reference to Ps. xxv. 16; lxviii. 6; comp. cxlii. 4; John xvi. 28.*

Ver. 21. **Save me from the jaws of the lion.**—Some, without sufficient reason, find in the singular, "of the lion," a reference to the devil, the arch enemy who stands behind all the assaults upon the servants and children of God (Theodoret, Stier).—**And from the horns of the buffalo,** (*yes*) **Thou answerest me.**—The Sept., Syr., Arab., do not regard the closing word as a verb, but as a noun = my lowliness. But already the Chald. and Jerome refer the word as a verb to his being heard. The form of the preterite and its position at the close make the transition to the following section; and include the *assurance* that the prayer will be heard (Geier), yet not necessarily in the deliverance which had already taken place, or had often been experienced at previous times (Kimchi), especially as the verb has the fundamental meaning of answering. Since now in Ps. xx. 6 a similar construction designates God's answer from heaven, the prevailing interpretation of the closing clause of this verse: "Hear me against the horns of the buffalo," or "save me from the horns of the buffalo by hearing me," with the supposition of a pregnant construction, as Is. xxxviii. 17; Jer. xv. 2; Pss. xxx. 4; lxviii. 19; cxviii. 5, appears the more objectionable, the more difficult it would be in this very connection of the words in question, and the less properly the fact that the preterite in connection with the imperative can be taken in an optative sense is to be vindicated here, where the preterite stands at the close of a clause of urgent supplication, whilst the following clause expresses thankfulness and vows on the basis of the hearing of the prayer, and then describes the grand consequences resulting therefrom. But it does not follow from this that the וְ is either to be taken as adversative, or the clause must be regarded as relative, so that the experience of previous help from great dangers, figuratively represented by the horns of the buffalo, served as motive of the prayer (Kimchi, Hupfeld). The supposition of a sudden break in the construction is much easier (Stier, Hengst.), by which would be expressed the contrast to the lamentation, ver. 2, and the turn of thought which is now made, which is to be marked by a dash and an inserted yes, since it is not advisable, contrary to the received text, to wish to take the word as the grammatical antecedent (Venema) of the following verse, although it certainly is presupposed by it (Hupfeld). ["Perowne: "Before it had been, 'Thou answerest not,'—now at the most critical moment Faith asserts her victory, 'Thou hast answered.' See the same sudden transition, the same quick assurance that prayer has been heard, Pss. vi. 9; xx. 7; xxvi. 12; xxviii. 6; xxxi. 22. The vows and thanksgiving which follow are a consequence of this assurance."—C. A. B.]

Str. IX. Vers. 22, 23. [Perowne: "**So or therefore will I tell.** (Obs. the form with ה paragog. as marking a consequence from what precedes) '*My brethren = the congregation = ye that fear Jehovah;*' ver. 23, *i. e.*, the whole nation of Israel, as follows. In ver. 23 the singer calls upon the Church (קָהָל = ἐκκλησία) to praise God. In ver. 24 he gives the reason for this exhortation; the experience, *viz.*, of God's mercy, and truth, and condescension, chiefly to himself, though not to the exclusion of others. For God is not like the proud ones of the earth. He does not *despise* the afflicted."—C. A. B.]

Str. X. Ver. 24. **The affliction of the afflicted.**—This *nomen. abstr.*, owing to a false derivation, is rendered by the Sept., Vulg., Peschitô, Chald., as prayer, or cry, and by Jerome as *modestia*. [Perowne: "The same word is used with Messianic reference, Is. liii. 4, 7; Zech. ix.

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*[Perowne adopts the former rendering: "*My only one*. The *life* is so called either because man has but *one* life, or because it is the most precious of all things. Comp. Homer's φιλον κῆρ and Plato's τιμιοτάτη (ψυχή)." So Wordsworth, though with many forced allusions: "It is a memorable fact, that the masculine *yachid* occurs *three* times in *one* chapter of the historical books of the Old Testament, and in no other part of them; and *that* chapter is Gen. xxii., which relates the sacrifice of Isaac, the only begotten son, whom his father loved, the type of *Christ* crucified. See Gen. xxii. 2, 12, 16. It is also a remarkable circumstance that the *feminine* word *yachidah*, which is the word used here, occurs *only once* in the historical books of the Old Testament; and *that* passage is the history of the sacrifice of Jephthah's daughter (Judges xi. 34), on which it has been already observed that she was in several most interesting and beautiful respects a type of the pure human soul of Christ, offering itself a willing sacrifice on the cross. In the Psalms this word is used in another place which foretells the Passion of Christ, Ps. xxxv. 17. *My darling* is explained by the parallelism in both these places as meaning *my soul*, which is mine as being that which I possess, and which I willingly lay down, as Christ says: 'No man taketh my *life* (or soul, ψυχήν) from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again' (John x. 17, 18). And *that* soul might well be called *yechidah;* that is, an only child, and a daughter, on account of its dearness to God (*vid.* John i. 14, 18; iii. 16, 18; 1 John iv. 9). The *feminine* gender bespeaks intensity of tender feeling and dearness."—C. A. B.]

9.—**He hath not hid** (comp. Pss. x. 1; xiii. 1). . . . **When he cried He heard.** What a contrast between vers. 1, 2! Very remarkable is this confident acknowledgment of God's goodness in hearing prayer."—C. A. B.]

Str. XI. Ver. 25. **From Thee** (comes) **my praise in the great congregation.**—The song of praise has as its subject the deliverance by God, and on this account takes its departure, or its origin from God, who naturally, at the same time, remains as the object of the praise (ver. 22). [So Perowne: "From Thee, *not* (as A. V.) of Thee, as if God were the object only of his praise. It is God Himself who has put this great subject of praise into his heart, and into his mouth. The will and the power to praise as well as the deliverance comes from Him. Comp. Ps. cxviii. 23, where the construction is precisely the same 'from Jehovah is this.'"—C. A. B.] —**My vows will I pay.**—It follows from the following verse, "they shall eat," that the reference is to bringing, after the deliverance, the thank-offering, which was vowed during the trouble (Lev. vii. 16). This was partaken of as a sacrificial meal with the legal assistance of the Levites (Lev. xii. 18; xiv. 26) and in company with invited friends (Prov. vii. 14, Josephus' *Jewish War*, vi. 9, 3), after that the sprinkling of the blood and the presentation of the fat pieces had taken place at the altar. Since now in reference to the tithes, Deut. xiv. 29; xxvi. 12, and at the harvest feast, Deut. xvi. 11, an invitation of widows, orphans, and the poor, to participate in the meal, was prescribed, the reference to the wretched can so much the less appear strange in connection with the typical prophetical character of the Psalm; since even in sacrificial meals the participation of others than those legally invited was not excluded (Deut. xxxiii. 19; 1 Sam. ix. 18, 22). From the earliest times, therefore, most Christian interpreters have referred this passage to the Lord's Supper, often directly and exclusively, which is indeed improper. Others have gone to the contrary extreme (Cleric., Venema, Rosenm., v. Hofmann, Hupf.), partly by denying and partly by effacing the reference to the *Shelamim* offering, and have taken the eating, and becoming satisfied as merely a usual formula of prosperity and refreshment, and interpreted the thank-offering in the spiritual sense = songs of thanksgiving. Others suppose a merely spiritual participation under the figure of a meal (Umbreit, Tholuck, Hengst., Böhl, Bade). This much may be said, however, that the sensuous partaking and the material advantages were not the chief things in the sacrificial meals themselves, and that all offerings in the meaning of the law should be fulfilled with a disposition corresponding to them; that on this account the expression of thanks should excite a pious joy, and nourish and strengthen the spiritual life; and that in consequence of this even the song of thanksgiving itself can be designated as a sacrifice (Heb. xiii. 15), and many expressions in the Old Testament, as in this Psalm, so likewise in Pss. l. 14, 23; lxi. 5, 8; lxix. 30-32, and frequently are in a transition state from the narrower to the wider meaning, and from the proper to the figurative sense, as then the vow likewise not only refers to sacrifice (Ps. liv. 7; cxvi. 14) but likewise to the confession of Jehovah as deliverer (Jonah ii. 10). Moreover, independent of the reference to sacrifice, the general preservation and strengthening of the life against hostile attacks are designated as a feeding by Jehovah (Ps. xxiii. 5), and this, again applied to the spiritual life, regarded as eating the word of God (Jer. xv 16; comp. Ezech. iii. 1-3), and referred to the refreshment and satisfaction of men in the kingdom of God, is described as a meal prepared by God (Isa. xxv. 6 sq.)

Ver. 26. **The afflicted shall eat.**—The afflicted are not those who are poor in this world's goods in a general sense, but the pious who are oppressed in the world. These are now called *aniyim*, now *anavim*. In the former word the *external* affliction is more prominent, in the latter the *internal* affliction. The servant of Jehovah belongs among these sufferers first of all (Isa. liii. 4, 7; Zech. ix. 9).

Str. XII. Ver. 27. **Shall remember and turn unto Jehovah.**—An important passage to characterize the heathen in their relation to God, whom they have forgotten (Ps. ix. 17), but to whom they will turn again, because Jehovah will vindicate His royal right to all nations (Gen. xviii. 25; Ps. xcvi. 10; xcix. 1; Zech. xiv. 9), when the proclamation of the Divine deliverance by Him who suffered as no other one suffered, comes to them. "The conversion of the nations by that preaching will be thus the realization of the kingdom of God." (Delitzsch). The promises to the patriarchs (Gen. xii. 3; xxviii. 14; comp. xviii. 18; xxii. 18; xxvi. 4) form the foundation of this view. Here likewise the prophetical moment in the type is very manifest, and even in its expressions the discourse assumes the character of prophecy. The connection with the previous clause is so exceedingly loose that v. Hofmann denies the connection of thought that has been given, and finds merely the reference to this thought, what He is, a God who has heard the prayer, namely, the Ruler of the world to whom the worship of all nations is due. But Hupfeld, besides, leaves room for doubt, whether this conclusion belonged originally to this Psalm, because such an effect of the deliverance of the poet, and its proclamation upon the minds of the heathen, would have been too much to expect, and too fantastic. The ancient interpreters have, on this account, referred all to Christ, only they do not do justice to the intermediate members of the thought. Some interpreters (Hengstenberg, Reinke), have sought to restore the close connection of the clauses, which is missing, by translating "consider"=take to heart, instead of "remember" or "think of." This is just as unsatisfactory as unnecessary, like the proposal to take the verbs as jussive (Böhl) as directly connected with the preceding wish. Ver. 19 even is sufficient to show the connection.

Ver. 29. **They ate, and all the fat ones of the earth shall prostrate themselves, and before his face all those shall bend the knee who have fallen in the dust, and whosoever cannot keep his soul alive.**—The preterite in close connection with the following imperfects (futures) states the participation in the meal as presupposed and as the

foundation of their worship and homage of God and the preservation of their own lives, but puts the whole in the time of the reception of the heathen into the communion of the people of God, which is surely to be expected.—In this relation the external position in life and characteristics make no difference. It is for those who in the fat of the earth abound in worldly prosperity and for those who have fallen down in the dust. It is an unfounded assertion, that the last expression must mean the dust of the grave and that therefore either a contrast is expressed of the living and dead, over whom the rule of God extends, in like manner as in Phil. ii. 10 (Muscul., Stier, v. Hofmann, Hupf.), or only a designation of the human race in general as mortals (Flamin., Cleric.). For if it is generally granted that the expression, "sitting or dwelling in the dust," is a symbol of filth and thence of lowliness, sorrow, affliction, it cannot be doubted that those who have descended from the height of prosperity into such lowliness may be contrasted as those who have fallen in the dust, namely of the earth, with those who are above in the fat of the earth, especially as constantly elsewhere it is made perceptible, as in ver. 15, that the reference is to the dust of death or of going down into the pit, death, *Sheol* (Pss. xxviii. 1; xxx. 8; lxxxviii. 4; Job viii. 9; xxxiii. 24). Only we must not take the contrast too narrowly, as is usually done, as that of the rich and poor, or of the strong in life and the frail, with which at times the entirely misleading reference is mixed, that the latter by affliction and destitution have been almost bowed down to the grave (Rosenm., De Wette). In the third clause of the verse, moreover, the reference is not to the danger of perishing from hunger, but the definite thought steps forth from the veil of the figure, that it has to do with the preservation of life for every one in the most comprehensive sense. With this interpretation the clause is not a repetition of the previous clause with a change in the turn of expression (most interpreters). No more is it necessary, in order to get an independent thought, to change the divisions of the verse and attach this clause to the following verse as antecedent (Hupf.) in the sense: If one has not remained alive himself, his seed will, *etc.* But this would give at least a clear idea and could find a support in the text. On the other hand the interpretation which follows is untenable according to its sense and does not correspond with the words. Thus, it is said, there is only one class of persons spoken of in the entire passage, men of distinction as the representatives of the entire people and the thought is expressed, If these have eaten and worshipped and bowed themselves before God, because they were about to die, their seed will, *etc.*, Sept., Syr., Theodotion, Symmach., translate after another punctuation: and my soul lives for him.

Ver. 30. **The seed will serve Him: It will be told of the Lord to the** (*coming*) **generation.**—Others (finally Delitzsch) translate: A seed, which will serve Him, will be counted to the Lord for a generation [similarly A. V. *A seed shall serve Him: it shall be accounted, etc.*] But not to mention the destruction of the parallelism the subject of which is further carried out in the next verse, it is likewise doubtful whether this Hebrew word can have the meaning of "count" in the Piel. Besides ver. 22 is in favor of our interpretation. The ל before *adonai* is then as frequently=in reference to. The Sept., has: "my seed," and in the second member to which it attaches the first word of the following verse: The coming generation will be announced to the Lord.

Ver. 31. **His righteousness.**—The righteousness of God which is to be declared from generation to generation is not His virtue in general, still less His goodness (Rosenm.), but likewise not merely the righteousness shown in the deliverance of the pious (De Wette, Hengst.), but with reference to His entire conduct and government, in His keeping afar off from the pious for awhile, especially in His participation in their peril of death (ver. 15), which was hard to be understood of His righteousness. The reference is not at all to the righteousness purchased by the propitiatory sacrifice of Christ and acceptable before God.—**That He has accomplished it.**—The closing word is not absolute (=that He has acted, that is, shown Himself glorious, done well), but pregnant looking back upon the entirety of that which has now been carried out and accomplished according to the decree, as at the close of the narrative of the creation, Gen. ii. 3. It is scarcely to be doubted, that the last cry of the dying Jesus on the cross, looks back to this passage. The reference back to the righteousness mentioned in the preceding member of the verse is too narrow (Hitzig, "that He has exercised it"), or the explanation: the miracles which He has done (Chald.). It is inadmissible to regard the כִּי as a relative with reference to the people considered as the object which He has made (Sept., Vulg., Syr., Jerome). Those with the exception of Jerome have added as the closing word: the Lord. So likewise Aquil. and Theodotion. The Vulgate has *cœli* between *annuntiabunt* and *justitiam* which may have wandered from Ps. l. (Vulgate xlix.) to this place. "The righteousness of God has come out as an external act of His Omnipotence=Goodness in the work of redemption; and this doctrine is not a philosophical wisdom of the schools, but a transmitted declaration, that the Lord has accomplished an act." (Umbreit).

[Perowne: "Unnatural as I cannot help thinking, that interpretation is, which assumes that the Psalmist himself never felt the sorrows which he describes, nor the thankfulness which he utters, but only puts himself into the place of the Messiah who was to come,—I hold that to be a far worse error which sees here no foreshadowing of Christ at all. Indeed, the coincidence between the sufferings of the Psalmist and the sufferings of Christ is so remarkable, that it is very surprising that any one should deny or question the relation between the type and antitype."*—C. A. B.]

* [Barnes: "The *scene* in the Psalm is the *cross*, the Redeemer suffering for the sins of men. The main features of the Psalm relate to the course of thoughts which there passed through the mind of the Redeemer; His sorrow at the idea of being abandoned by God; His confidence in God; the remembrance of His early hopes; His emotions at the

DOCTRINAL AND ETHICAL.

1. The *pious* sometimes experience *calamities* of such a fearful character, that the impression may arise, that the sufferer has been *given up* by God and left to his enemies. Then more painful than the oppression of suffering and more terrible than the peril of death, is the painful *feeling of the contradiction* on the one side between the sufferer's worth and his lot, particularly his devotion to God, and his being forsaken by God, on the other side between the holy nature of God and His actions. On this account it seems more *mysterious and perplexing*, the more *persevering* and *fervent* the prayer proves to be, though *unheard*, and the less the *present* actions of God agree with His *usual* dealings with His people, which they have *experienced* and *praised* at all times. "For although He is the same God, yet He has heard and delivered the fathers who have hoped and cried to Him; but He turns away from and forsakes this one who likewise hopes and cries. It is truly a hard thing which greatly provokes one to despair and cursing, that God treats one differently from another without his being guilty; for he who is perplexed with such a trouble as this, feels such unutterable misery in his conscience." (Luther).

2. Yet in the truly pious, the anxious *question of solicitude* for the solution of this inconsistency, and the *lament* over the incongruity which has become perceptible, may struggle forth from the sighing of the oppressed heart, and take the form of a *description of the greatness of its sufferings*, but the lamentation does not become a *complaint* and the trouble does not end in *despair*, but *faith in the holy government* of God presses forth through all the anxiety and grief and protects the sufferer, who has been cast down and almost crushed, from *sinking* in the abyss of despair and ruin; whilst it drives him to cling to Jehovah as *his* God and Helper, and thereby carries him over the *chasm*, which seems to open externally between him and his God, and internally threatens to become a *difference* of experience not to be denied. "Thou art the Holy One, *etc.*, is a corrosive power which must more and more entirely consume the Thou hast forsaken me." (Hengst.)

3. Yet before, the Divine *deliverance*, which *cannot* fail and yet *seems* to fail, really comes, the suffering increases even to the *peril of death* and the trouble grows under the *trials* of faith and patience. These trials become the most dangerous and take the form of *temptations* when the righteous man, who has often prayed for his people and constantly labored for their good, is not ill-treated by foreign enemies, but is cast forth as an outcast by his own people, and when there is added to shame and scorn the heart-rending *mockery of the martyr's trust in God.* This trust he has shown from his youth and has experienced in its blessings from childhood, though now it is most sorely attacked whether as a foolish delusion or an idle pretence, whilst at the same time his cherished conviction has always been that he as righteous, is chosen of Jehovah, an *object of His good pleasure* and of the especial care of God.

4. The *remembrance* of the peace and carelessness, and security of earliest *youth and reflection* upon the *power and goodness* of God wonderfully exhibited in the *birth* and care of man, even as a *suckling*, are especially touching. comforting and cheering amid the afflictions, cares and struggles of an advanced life. "This miracle has become common by its frequency, but if unthankfulness did not close our eyes with blindness, every birth would fill us with astonishment, and so likewise every preservation of a child in his tender youth, who at his very first entrance into the world is awaited with a hundredfold death" (Calvin). "Experience" likewise teaches us "that we think of this tender, joyous, lovely work of God, and under the hard bites of the Divine wrath and the rod of God, have a refuge and refresh ourselves with the sweet and delightful milk of the womb, of the motherly heart and all those most tender mercies which have been shown to the age of childhood. In order that, as it is commanded us to remember the good days when it fares badly with us, so likewise we may not forget the great grace and benefits of God which He has shown to us from our youth, when we are anxious and in need, and that when we suffer as men, we may *likewise* think of what we have received of God as children" (Luther).

5. When the *hand of God* is found to be the power *working in the very depths* of the sufferings which we have had to bear and which have finally laid us in the dust of death, the *bitterness* of the experience of suffering is thereby intensified on the one side, yet the *believing hope* in a final hearing and deliverance is essentially strengthened on the other. Yet it is very hard to hold fast to both at the same time and in their true relation in the soul, especially when a proper and strong feeling of innocence is roused, and yet the prospect of deliverance has as well as disappeared; and when the soul still holds fast to God, and cries out to him in the distance, yet the troubled look perceives only the nearness of its enemies, but does not see God drawing near to help. "As often as this darkness takes possession of the souls of believers some unbelief is always intermingled, which does not let it arise at once into the light of the new life. But in Christ in a wonderful manner both of these were united, the terror of God's curse and the patience of faith, thus calming all emotions so that they rested under the sovereignty of God" (Calvin).

6. As the *prayer precedes* the deliverance, so it is *followed* by *thanksgiving;* and the *vow* of thanksgiving is already connected with the prayer in the *certainty* of the *hearing* of the prayer. Instead of the anxious cry, which in contrast with the praises of Israel, previously sounded from the mouth of the innocent and

taunts and revilings of His enemies; His consciousness of prostrated strength; His feelings as the soldiers pierced His hands and His feet, and as they proceeded to divide His raiment; His prayer that His enemies might not be suffered to accomplish their design, or to defeat the work of redemption; His purpose to make God known to men; His assurance that the effect of His sufferings would be to bring the dwellers in the earth to serve God, and to make His name and His righteousness known to far distant times. I regard the whole Psalm, therefore, as applicable to the Messiah alone; and believing it to be inspired I cannot but feel that we have here a most interesting and affecting account, given long before it occurred, of *what actually passed through the mind of the Redeemer when on the cross.*"—C. A. B.]

horribly tortured victim, the song of praise of the delivered, is in future to resound in the *assembly of his brothers*, and the whole congregation is to hear, to *their own edification, the declaration* of the great and wonderful things that God has done to this one who was so afflicted and utterly lost. "God makes it exceeding agreeable so that all the godly must love and praise Him, that His eyes alone see and are turned upon the troubled and poor, and the more despised and forsaken a man is, the nearer and more gracious God is to him" (Luther).

7. The congregation is not merely to *hear* in devout and loving sympathy, what God has done to one of its members and to learn the *word* of the glad tidings of his deliverance by joining in his thanksgiving and praise. Its members externally and internally afflicted, like the delivered sufferer, who has previously called them "his brethren" (Heb. ii. 11 sq.), are to have their *hearts refreshed* by the *festival* which has been prepared by him and at which they are to be *his guests*, which according to his wish is to endure forever The sufferings of a servant of God like this, as well as his deliverance, transcend in their blessed *effects* his own person, and the circle of his immediate relatives; both have an importance and agency in the *history of redemption*, at first for *Israel* and then likewise for the *heathen*, since it has to do not merely with carnal relationship, but with spiritual resemblance and relation with the spread of the kingdom of God in the world, with the preservation and increase of the congregation of the Lord from all nations.

8. The heathen are, it is true, people who have *forgotten God*, but they have not been *forgotten by God*. *Non igitur sic erant oblitæ istæ gentes Deum, ut ejus nec commemoratæ recordarentur* (Augustine, *de trin.* 14, 13). With their *need* of redemption is associated their *capability* of redemption, but the *word* of the *completed* redemption and the *invitation* to participate in its blessings comes to both according to the purpose of God and in His time (1 Tim. ii. 4-6). And this invitation, which is unlimited by the *external* relations of men and is to be published to *all*, will be *successful*. Those who share in the festival meal offered to them, will recognize the *royal right* of God to all nations, and will personally, as men *converted* to Him, fulfil the *homage and worship* which is due to Him.

9. All this, however, will not be limited to a single generation, but will fulfil itself from *generation to generation*. There will always be a seed to *serve the Lord*, and transmit to children and children's children, even to the invisible distance, the declaration of the fact that the Lord has *accomplished* it and what He has *accomplished*. Thus there is opened for the sufferer on the *border of the grave* not only a prospect of *personal deliverance*, but likewise a view of the *connection* of his sufferings, and their effect and end, with the everlasting refreshment of his fellow-believers, and with the conversion of the heathen; and this is finally enlarged to the contemplation and the expression of the assurance that these gracious and saving effects will extend over the entire world and exhibit themselves powerfully through all time. The *particularism* of the Old Testament is thus done away with *within itself*, and the *prophetical* element breaks forth from the *historical* form of David as undeniably *typical*. Compare Exegetical and Critical.

HOMILETICAL AND PRACTICAL.

The greatest *trouble* in all sufferings is *trouble of soul;* nothing helps against this but *prayer and trust in God*.—Even the true *children* of *God* may be pained by the feeling that they are *forsaken of God*, when answer to prayer has long been *delayed*, especially in peril of death, yet this feeling is only *transient*.—Whoever does not *give up God*, even when his trouble of body and pain of soul has advanced to the highest point, soon has the experience that God has *not forsaken* him.—God may, it is true, *delay* His help, yet it does not *fail*, but it always comes at the *right* time.—When the help ardently implored *tarries* even the soul of the righteous has a feeling that God is *afar off*, yet he is not internally *estranged* from God, but seeks Him still more *ardently*.—In times of trouble *perseverance in faith* is very much strengthened: 1) by looking at the *holiness* of God; 2) by remembering the Divine *care* always exercised, partly over the *fathers*, partly over his *own person;* 3) by the prospect of the Divine *blessings* which go forth from these sufferings *for others* likewise.—He who *before* his deliverance not only cries but *prays*, will *after* his deliverance not only be glad but *thankful*.—What hast thou *promised* and *vowed* to God in trouble? and how hast thou *kept* it?—The *sufferings* of the righteous are according to the Divine purpose not only to be of advantage to the present *congregation* but likewise to the *heathen* throughout the entire world.—God will spread abroad His *kingdom* through the whole world, and vindicate His *royal prerogative* over all nations. Who is His *righteous servant*, by whom He accomplishes such things?—However great the apostasy from God may be in the world, yet a righteous seed remains to Him, preserved through all generations, to do *homage* to Him and *serve* Him.—The *promise* of redemption, which has been purchased by the *sufferings* and *triumph* of the righteous servant of God, is likewise for the *heathen*, who not only *need* it, but are *capable* of receiving it.—The *declaration* of what the Lord has *accomplished*, is the very best *thanks* for His benefits and the most efficient *means* to bring about the *recognition* of His glory and the *extension* of His name and His kingdom.

Starke: The greatest pain to the troubled soul is not to be sure of the hearing of his prayers.—The ungodly even are often obliged against their will to give the best advice in trouble; for in trouble what is better than to have a Lord to whom we can lament, and who can deliver us.—No shame can more dispirit the soul of a believer than to have his piety mocked, and God's gracious looking upon him denied.—God is our God from our mother's womb. O! that He would remain our God even till our last breath.—When we pray for deliverance from trouble we must bring before God a heart which despairs entirely of our own and of all other human help.—Be not afraid of the dust of death; Jesus has prepared it as a couch for you.—As often as you put on or take off your clothes, re-

member the fall of man and likewise the nakedness of Christ; they will bring you to a knowledge of sin, and keep you from all extravagance in dress.—That is a strength of faith, in the midst of the weakness of death to call the Lord his strength, expect, surely hope, and obtain strength from Him.—The chief reason for praising God in time and eternity is for believers, that the Lord has provided redemption through Jesus, has carried it out, accepted it, and caused it to obtain their salvation.—That which Jesus gained by His bitter sufferings, He gives to His believers to enjoy.—Those who seek God find Him in Christ, the Redeemer of the world, in such a consoling manner, that they can praise Him during their life and rejoice in Him forever.—The limits of the Church and the kingdom of Jesus have no end, but are to extend as far as the world; let us diligently pray, Thy kingdom come.—Great riches and honor do not help to salvation; there must be other riches, other food to satisfy the soul, and all the rich who would be saved must first become poor in spirit.—The poor and despised members of the kingdom of Christ are not always to live in trouble; the time is coming when their afflictions will be exchanged for enduring happiness.—Although the world is full of evil, yet there is a holy seed in it, which serves God.—The chief subject of evangelical doctrine is the making known of the righteousness purchased for us, and appropriated by us; how then can true Christians do otherwise than seek to extend further and further the knowledge of this important truth which they have learned.

CALVIN: Whilst violence of pain and weakness of flesh will extort the cry: Why hast Thou forsaken me? faith adds thereto, his God, in order that he may not succumb, thus at the same time improving the invocation of God, who is said to have forsaken him; yes, faith hastens before, so that he already takes refuge in his God before he allows himself to utter the lamentation.—Satan can aim no more deadly shot against our souls, than when he robs us of hope by converting God's promises into mockery.—OSIANDER: If we are not always delivered in the way in which we desire it, yet we ought to know with certainty that we are no less truly heard, and a mighty help will soon ensue.—However ungodly and unthankful the world may be, yet we ought not to despair of the Church of God; for God always reserves some who accept the doctrine and do not lack diligence in transmitting it to their posterity.—RENSCHEL: The trouble and dear death of the Lord are the ground of the salvation which is prepared for the pious.—SELNEKKER: When trouble comes upon us which seems to be something, the devil strives to induce us not to pray and whispers dangerous and ungodly thoughts. These words alone stand against him: He has not despised, etc. [ver. 24].—MENZEL: Christ reminds us by the name of brethren: 1) of His love and faithfulness towards us all; 2) of the glory in which He sets us and to which He brings us; 3) of our duty towards Him.—HERBERGER: Sin must be a very great burden, because it could be atoned for in no other way than by the severe sufferings of Christ.—Whoever hears of the sufferings of Christ should repent.—BAIHINGER: That is the end of God's way, that He conducts all the nights of sorrow to a blessed end, and that He is praised on account of His benefits.—The pious sufferer vows to celebrate his deliverance by proclaiming the name of Jehovah.—THOLUCK: These are the trials of faith, with which the wicked enemy intensifies the other trials of the body and the soul, when a pious man is given up to the furnace of suffering.—A soul that loves God more than self, would rather take upon itself the floods of shame, than have merely a drop of it fall on the name of his God.—If men are friendly only to that which is high, God is most gracious to that which is low.—Prayer is the weapon with which the bars of the gates of heaven are burst open.—STILLER: The Gospel is the heavenly food, which brings comfort and refreshment; the guests at this heavenly meal are all nations upon the whole earth.—TAUBE: The first born among many brethren is the Holy One of Israel and its King; that begets in His people trust without presumption. The Holy One of Israel is our brother; that begets humility without despair.—DIEDRICH: To the same extent as my soul has a share in Christ will it have the experience of this way through the cross to the crown.—The righteous man here in this world is cruelly hunted about like a poor hind; but in God's eye he is yet so lovely that He finally sends the dawn of deliverance.

[MATT. HENRY: Spiritual desertions are the saint's sorest afflictions.—When we are lamenting God's withdrawings yet still we must call Him our God, and continue to call upon Him as ours.—When we want the faith of assurance, we must live by the faith of adherence.—The entail of the covenant is designed for the support of the seed of the faithful; He that was our fathers' God must be ours, and therefore will be ours.—He was *Adam*, "a mean man," and *Enosh*, "a man of sorrow;" but *lo Ish*, "not a considerable man;" for He took upon Him the form of a servant, and His visage was marred more than any man's.—The blessings of the breasts, as they crown the blessings of the womb, so they are earnests of the blessings of our whole lives.—When we cannot rejoice in God as our song, yet let us stay ourselves upon Him as our strength, and take the comfort of spiritual supports when we cannot come at spiritual delights.—Seeing we cannot keep alive our own souls, it is our wisdom by an obedient faith to commit our souls to Jesus Christ, who is able to save them, and keep them alive forever.—BARNES (ver. 8): It is one of the most remarkable instances of blindness and infatuation that has ever occurred in the world, that the Jews should have used this language in taunting the dying Redeemer, without even suspecting that they were fulfilling the prophecies, and demonstrating, at the very time when they were reviling Him, that He was the true Messiah.—SPURGEON: For plaintive expressions uprising from unutterable depths of woe we may say of this Psalm, "there is none like it." It is the photograph of our Lord's saddest hours, the record of His dying words, the lachrymatory of His last tears, the memorial of His expiring joys. David and his afflictions may be here in a very modified sense, but, as

the star is concealed by the light of the sun, he who sees Jesus will probably neither see nor care to see David.—No daylight is too glaring, and no midnight too dark, to pray in; and no delay or apparent denial, however grievous, should tempt us to forbear from importunate pleading.—If prayers be unanswered, it is not because God is unfaithful, but for some other good and weighty reason. We may not question the holiness of God, but we may argue from it, and use it as a plea in our petitions.—Let us wonder when we see Jesus using the same pleas as ourselves, and immersed in griefs far deeper than our own.—Strange mixture! Jehovah delights in Him, and yet bruises Him; is well pleased, and yet slays Him.—Behold the humiliation of the Son of God! The Lord of glory stoops to the dust of death. Amid the mouldering relics of mortality Jesus condescends to lodge!—Never was a man so afflicted as our Saviour in body and soul, from friends and foes, by heaven and hell, in life and death; He was the foremost in the ranks of the afflicted, but all these afflictions were sent in love, and not because His Father despised and abhorred Him. 'Tis true that justice demanded that Christ should bear the burden which as a substitute He undertook to carry, but Jehovah always loved Him, and in love laid that load upon Him with a view to His ultimate glory and to the accomplishment of the dearest wish of His heart. Under all His woes our Lord was honorable in the Father's sight, the matchless jewel of Jehovah's heart.—There is relief and comfort in bowing before God when our case is at its worst; even amid the dust of death prayer kindles the lamp of hope.—C. A. B.]

PSALM XXIII.

A Psalm of David.

1 The LORD *is* my shepherd;
I shall not want.
2 He maketh me to lie down in green pastures:
He leadeth me beside the still waters.

3 He restoreth my soul:
He leadeth me in the paths of righteousness
For his name's sake.
4 Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou *art* with me;
Thy rod and thy staff they comfort me.

5 Thou preparest a table before me
In the presence of mine enemies:
Thou anointest my head with oil;
My cup runneth over.
6 Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the LORD for ever.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND ORIGIN.—Under the figures of the *shepherd*, ver. 1, and the *host*, ver. 5, which were familiar to all Israelites, which are connected with that of the *guide*, ver. 3, the Psalmist describes, in clear and flowing language corresponding throughout with his calm, confident, hopeful feelings, the *comprehensive and more than sufficient care* of God for him, who describes his present and future condition under the corresponding figures of member of the flock, ver. 2, wanderer, ver. 4, and guest, ver. 6. These figures are so natural to the national life, that we cannot conclude from them that David sung this Psalm, if not in the times of his shepherd life, at least in a time when the recollection of those days was still fresh (Tholuck), or that the feast contains a reference to the meal in the house of David's father after he was anointed, 1 Sam. xvi. (Muntinghe). But we have no more reason to look away from every historical reference and from every particular reason for the use of these figures, and since there is no evidence of a prophecy of Christ (many ancient in-

terpreters), or that it was directly meant for the congregation, to suppose that it was a free expression of feelings rejoicing in God, whether of an unknown poet (Hupfeld), or David in the latter peaceful and prosperous period of his government (Calvin and most interpreters). For the enemies, ver. 5, seem not to belong to the past but to the present, and are mentioned in a connection, from which we may conclude that there was *destitution*, yet not a destitution among the enemies whilst the Israelites, under the Maccabean leaders besieged in the fortress at Jerusalem, had plenty (Olshausen), but with the Psalmist, who must certainly be regarded as *remote* from the *house of God* (ver. 6). If this is recognized likewise as a historical feature, it is easy to find the *occasion* for the preceding descriptions in a sojourn of the Psalmist in the *wilderness*, but not to think of an allegorical reference to the return of the people from exile (Kimchi), or a reference back to the Divine guidance of Israel from Egypt through the wilderness (Chald.), but to abide by David in accordance with tradition, and put this Psalm in the period of the rebellion of Absalom (Ruding., J. D. Mich., Ewald, Maurer, Delitzsch). Only we must not refer to 2 Sam. xviii. 26, for the tone and sentiment do not agree with it. But we may indeed think of 2 Sam. xvii. 27 sq., and compare with Pss. iii. 6; iv. 7. The resemblances to Pss. xxvii. and lxiii., are of an entirely different kind from those to Pss. xxv. 21; xxxvii. 4, as it is then too bold to refer to Jeremiah, on account of the style and the sentiment. Respecting the house of Jehovah *vid.* remarks upon Ps. v. 7.

Str. I. Ver. 1. **My shepherd.**—God is thus named already by Jacob, Gen. xlviii. 15; xlix. 24. This figure is afterwards frequently used (Pss. lxxx. 1; lxxviii. 52; Mic. vii. 14; Isa. lxiii. 13 sq.). It is likewise applied to theocratic rulers, Jer. iii. 15; xxiii. 1, and is used with reference to the Messiah, Isa. xl. 11; Ezek. xxxiv.; compare Zech. xi. 4 sq., and hence is applied to Jesus in the New Testament, John x. 1-16; Heb. xiii. 20; 1 Peter ii. 25; v. 4. In accordance with this the people are called His flock or the sheep of His pasture, Pss. lxxiv. 1; lxxix. 13; xcv. 7; c. 3; Jer. xxiii. 1. The expressions which follow are taken from the life of the shepherd and correspond with the figure. The oasis of the wilderness is not merely a station of rest for the tired flocks at the time of the noonday heat (Song of Sol. i. 7), but at the same time a place of refreshment by means of the green meadows and the waters, which are mentioned either as flowing quietly and therefore without danger in contrast to the wild mountain brooks and rushing streams (Calvin, Geier, De Wette, Hitzig [Alexander, Barnes]), or as the indispensable condition of refreshment for the pleasant resting-place where the flocks lie down for recreation (Sept., Stier, Hengst., Hupfeld [Perowne]).* The imperfects are not to be regarded as futures (Hengst., *et al.*), or indeed as referring to the past (Sept., Chald.), but denote actions continuing and repeated in the present.

Str. II. Ver. 3. **He restoreth my soul.**—This does not mean conversion (the ancient translations), but the refreshment of the soul under the figure of leading back him who was about to flee away, comp. Ps. xix. 7.—[**He leadeth me.**—The oriental shepherd does not drive the flock before him but goes before the flock and leads them, *vid.* Thomson's *The Land and the Book*, p. 202 sq.; Smith's *Dict. of the Bible*, Article, Shepherd.—C. A. B.].—**In right paths.**—In the figurative language of this Psalm it is evident that the "right paths" are not to be regarded as in similar passages, excluding the figure, as ways of *righteousness* (Hengst. [A. V.]) in the moral sense, or passing over the intermediate member, as ways of *salvation* (De Wette, Ewald, Hitzig), but as *straight* and even paths, excluding error and stumbling, direct and leading certainly to their end (most interpreters after the Rabbins), which are then really paths of righteousness and salvation.

Ver. 4. **Even when** [A. V., *Yea, though*]=even then when.—The contrary of ver. 2 is supposed as an objective possibility; but only with reference to the *external* condition in life and circumstances threatening with peril of death.—**Valley of the shadow of death.**—In order to explain this figure De Wette cites from Morier's second journey to Persia, p. 179: "In the vicinity of Ispahan is a remarkable valley, barren, gloomy and destitute of water, which is called the valley of the angel of death." [It is unnecessary to go beyond the Holy Land itself. The Psalmist refers to those deep wadies or wild and gloomy ravines, which abound in the mountains of Palestine, the rocky sides of which are filled with caves and caverns, the abodes of wild beasts of prey. It is often necessary for the shepherd to lead his flocks through these wadies and across these ravines, and it is always perilous even to the shepherd himself. There is no reference here to death itself, but to the *peril* of death so often experienced in life.—C. A. B.].—**Thy rod and Thy staff, they comfort me.**—The soul when thinking of the possible danger, is quieted and comforted by the assurance of the faithfulness of the Divine Shepherd. The shepherd not only *leads* the flock, but *defends* it, hence the mention of two *staves;* so likewise Zech. xi. 7, upon which an especial emphasis is put by the pronoun. It follows from this that this verse is not a general description of the rest of trust (De Wette, Hengst.), nor has a poetical and rhetorical fulness of meaning, nor indeed that one of the staves was given by the guide to the wanderer, the other retained by himself.*

* [It is better to translate this latter clause with Ewald and Hupfeld: *To waters of refreshment He leadeth me.* The idea is not of a flock grazing in a rich meadow land on the banks of a quiet stream, but that of a flock led by the shepherd to their resting-place and watering-place. In this place they lie down *satisfied*, in the midst of the richest abundance of pasture and refreshing water, all their *wants* being supplied. It is not necessary to think of a stream, since in the Orient flocks are fed from wells or fountains in troughs, Gen. xxix. 10, 11; Ex. ii. 16-21. *Vid.* Tristram, *Natural History of the Bible*, p. 142.—C. A. B.]

* [The reference is still to the shepherd guide. The rod and staff are synonymes, expressing the twofold use of the crook in ruling and defending. The crook is essential to the shepherd's business. He uses it as a walking stick in ascending and descending the mountains; he uses it to punish the rebellious and stubborn sheep. It has a curve on one end with which he catches the sheep by their hind legs and urges them on. It is likewise a weapon to beat the dogs and ward

Str. III. Ver. 5. [Perowne: "God is even more than a shepherd who provides for the wants of his sheep. He is a King who lavishes His bounty in rich provision for His guests." Although the figure of sheep and shepherd pass over into that of guest and host the *ideas* are the same, though in different forms. There is a beautiful correspondence throughout. As the sheep lie down *satisfied* with the *rich provision* of the shepherd, in the green pastures and by the refreshing waters, so the guest sits down *satisfied* with the rich provisions of the table of the Lord. —**In the presence of mine enemies.**—As the wild beasts surrounded the sheep in the gloomy wady and they were comforted by the shepherd's rod, so the enemies surround the guest, and he is comforted by the table of the monarch. In the Orient the host was obligated not only to entertain the guest but to protect him from his enemies, and when once the meal of hospitality had been partaken all the power and strength of the host became assured to the guest. He was now safe and secure, and his enemies were *powerless* to injure him, for from this time forth he was the guest and friend of the host and would be protected and defended by him. Thus the idea is not of a hasty meal upon a battle-field, after which the fight was to be renewed, but of a calm and secure repose at the table of the host, with the assurance that all danger was past and the enemies were no longer to be regarded or feared.—C. A. B.]

After that Thou hast anointed my head with oil.—Anointed, literally made fat, as a perfect subordinate to the imperfect, refers to the sprinkling of the beard, hair, *etc.*, with sweet-smelling essences, which in ancient times preceded the festival meal, hence the figurative use, Pss. xlv. 7; civ. 15.*—**My cup runneth over.**—The ancient translators have instead of this, drunkenness, which meaning, however, is admissible only in the Aramaic, but not in the Hebrew. The Sept. has connected the first words of the following verse with this clause and translated, ὡς κράτιστον.†

Ver. 6. **Only.**—Instead of "only," as Pss. xxxix. 6, 12; cxxxix. 11, it may be rendered, "yes!" as Pss. lxxiii. 13; lxxxv. 9; Gen. xliv. 28. [The rendering of the A. V., "*surely*," is better.—C. A. B.].—**Happiness and grace will pursue me.**—"Pursue" is used not only in the sense of follow or accompany (Olsh.), as an inversion of the usual figurative phrase used of men: pursue something *sectari*=aspire after (Hupfeld), but is used in contrast with the pursuit of the enemies. [His enemies had pursued him even to the presence of his host, henceforth grace and joy will pursue him and load him with blessings.—C. A. B.].—**And returned shall I dwell in the house of Jehovah to length of days.**—The closing word does not mean: lifelong (Hupfeld), but in contrast with the short affliction (Delitzsch), opens a prospect of an indefinitely long time, Ps. xxi. 4, and indeed of communion with God and the enjoyment of His grace, Ps. xxvii., which is afforded by the use of the religious institutions of grace. Many ancient translations have, after the Sept., "my dwelling," *etc.* They have likewise regarded the infinitive with the suffix as from *yashab.* So likewise Geier, Rosenm., De Wette, Hengst. But then we must read *shibthî*, as Ps. xxvii. 4. But our text has *shabthî*, which vocalization the Masoretic Punctators could only have fixed in accordance with tradition. Now some have regarded this form after De Muis as a perfect of *yashab*, supposing that the first syllable has fallen away. But the possibility of such an aphæresis is disputed by Olsh. and Hupfeld as ungrammatical. The examples cited in its favor are explained by the former as mutilations of the text, and are regarded by Delitzsch partly as a corruption, as Jer. xlii. 10, partly as only belonging to the vulgar tongue, as 2 Sam. xxii. 41. Hitzig, however, again appeals particularly to Judges xix. 11, together with Jer. xlii. 10. In any case the matter is very doubtful, and therefore the derivation from *shûb* (=return) is preferable, yet it cannot be translated: I return to the house (Knapp, *et al.*), for it is followed by the preposition בְּ and not אֶל, and duration is expressed. This leads to the acceptance of a pregnant construction (Delitzsch). The idea of dwelling is not expressed in words, but is indicated as a consequence of the return, by the nature of the closing word, as already mentioned. The perfect with the vav consec. after the imperfect has likewise the meaning of a future. *Misericordia Dei præcedit, comitatur et subsequitur nos* (Augustine). [Alexander: "Dwelling in the house of Jehovah does not mean frequenting His sanctuary, but being a member of His household and an inmate of His family, enjoying His protection, holding communion with Him, and subsisting on His bounty."—C. A. B.].*

DOCTRINAL AND ETHICAL.

1. Every member of the congregation of God

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off the beasts of the wilderness. Then finally he uses it when he puts the sheep into the fold, causing them to pass under the rod as he tallies them off to see that none are missing. Thus the crook is the symbol of his power and authority, and at the same time of his love, care, and protection. When the flocks are led through the gloomy wadies they crowd close together, and the rod and staff in the shepherd's hands reassures them and gives them a sense of comfort and security, though the wild beasts roar and growl about them.—C. A. B.]

* [The entertainment was royal, the guest was received with the highest honors. Oil was used at the feasts of the wealthy to do honor to their guests. It was used to anoint the head as a symbol of the grace of God which the host would have his guest enjoy. It is not unusual at the present day in the Orient to sprinkle the guests with perfumes and to burn incense in the festival rooms, diffusing delightful odors. *Vid.* Lane's *Modern Egyptians*, p. 203. *Vid.* Amos vi. 6; also Luke vii. 46, where Jesus contrasts the devotion of the woman with the neglect of the host who did not honor Him with the basin of water, the kiss of friendship and the anointing oil.—C. A. B.]

† [For the meaning of the cup *vid.* Ps. xvi. 5. It is full and satisfying and more than abundant. As the oil was the symbol of grace and favor, so the cup is the symbol of joy and gladness.—C. A. B.]

* [Wordsworth: "David, the shepherd of Bethlehem, could speak from personal experience of what the shepherd feels for his sheep. He had led his flock through the dark defiles of the rocky fastnesses of Judah, which presented an image of the gloomy valley of the shadow of death, and he experienced in his exile the loving care of hospitable friends, like Barzillai, who spread for him a table in the wilderness, when he fled from Absalom his son (2 Sam. xvii. 27–29), and his eyes were raised upward from them and their affectionate care, to a loving contemplation of his home and Father in heaven."—C. A. B.]

may appropriate in faith the promises which God has given to the people of the covenant, but he must likewise make earnest use of the privileges graciously bestowed upon the congregation, and have, hold, and confess the God of the covenant as *his own God*, in order to have in himself the *evidence and experimental sense* of the all-embracing and all-sufficient *care of God*, which is always comforting and refreshing in every circumstance of life. Comp. P. Gerhardt's hymn which has grown out of this Psalm: *Der Herr, der aller Enden.*

2. He who would truly experience in himself that love, power, and faithfulness of God, whereby believers are called, sustained, preserved and entirely furnished in this world as a flock of the good shepherd, must likewise, in the constant sense of his need and weakness and at the same time in unshaken faith in the willingness and the power of God to help him, lay hold of for himself and use the *means* of grace and salvation *prepared* and *offered* to him; he must likewise truly *let* himself be led, refreshed, protected, cared for and saved by God, and meet the *condescension* of God with the *resignation* of himself to God. "Although this confidence in the care of God does not exclude provision for the body, yet we are to think chiefly of the supply of all our spiritual need, which comes down from above" (Umbreit).

3. Trust in God and resignation to His will is essentially facilitated by the fact that we have to do, not with an unknown and hidden God, but with the God of *historical revelation*, who has made known *His name* by His word and His works, and has declared therein what we have to think and expect of Him. On this fact we should base ourselves in the changeable fortunes which meet us in this world, and should hold fast to it amidst the changing feelings and dispositions of the heart: for that is "the golden art, to hold on to God's word and promise, decide according to it and not according to the feelings of our hearts; thus help and consolation will surely follow and we shall not lack anything at all" (Luther).—"But now when God has revealed Himself as the Shepherd in the person of His only begotten Son, much more clearly and more gloriously than formerly to the fathers under the law, we do not sufficiently honor His keeping, unless we tread under foot all fear and danger by fixing our eyes upon Him" (Calvin).—"For David here prescribes one common rule for all Christians, that there is no other means or expedient on earth of escaping from all kinds of trouble, than for a man to cast all his cares on God, apprehend Him by His word of grace, hold fast to it and let it in no wise be taken from him. He who does this can be satisfied, whether it fares well with him or ill, whether he lives or dies, and can likewise finally endure, and must prosper in spite of all the devils, the world and misfortune" (Luther).

4. The best consolation in trouble is the *certainty of the nearness of God*, as this is the strongest reminder of our duty when successful. But we have these, not that "we may make of His benefits a ladder by which we may ever ascend nearer to Him" (Calvin), but we have them on the ground of His *condescension* to us, in virtue of His *dwelling* among us and in consequence of our *reception* into His house and to His table, where He has *Himself prepared* what serves for our sustenance and complete satisfaction, and where He likewise *anoints* those who *partake* of these blessings, good things and joys, that is, He festively prepares, distinguishes, and adorns them. This advances by many stages from the typical to the fulfilment, from the Old Testament to the New, from time into eternity For a time is coming when wandering will cease and the shepherd as the host will not allow His guests again to leave His house. But first of all we must abide by this: "This presence of the Lord is not to be perceived with the five senses; faith alone sees it, which is sure of the fact, that the Lord is nearer to us than our own-selves" (Luther).

HOMILETICAL AND PRACTICAL.

The *glad spirit* of a Christian in life and in death: 1) *how* it shows itself; 2) *whence* it springs; 3) *whither* it moves and leads.—The happiness of those who can confess: the Lord is *my shepherd:* 1) in what it *consists;* 2) how it is *attained;* 3) how it is *preserved.*—Who goes most successfully through the world? 1) The *wanderer* in God's *flock;* 2) the *guest* at God's *table;* 3) the *child* in God's *house.*—He who lets himself be *led* by God will likewise be *kept* and *provided for* by God.—Even *pious* people are not spared the walk in the *dark valley;* but they have a threefold *comfort:* 1) that the *Lord leads them in;* 2) that the Lord *remains with them;* 3) that the Lord in time *helps them out* —The *certainty* that the Lord is *with us:* 1) on what it is *based;* 2) what its *effects;* 3) what *supports* it.—We will attain that *happiness and grace* will *step in the place* of our persecutors when we resign ourselves entirely to the *guidance, care* and *training* of God with willing *obedience*, humble *desire* and hearty *trust.*

STARKE: The ungodly man may call Jesus a shepherd, but not *his* shepherd, which is only for those who appropriate Him.—It often seems as if the little flock of Christ lacked many things in this world; yet these words of Christ must remain true for all time with respect to spiritual things (John x. 11), and with respect to bodily things they may be satisfied with the loving provision of the Great Shepherd.—Believers find in the pastures of the Gospel not only complete satisfaction, but likewise gentle rest.—The many who do not experience refreshment of heart from the Gospel have only themselves to blame.—The ungodly grudge believers a piece of bread; their Good Shepherd, however, gives them not only this, but likewise the heavenly manna.—That which seems to be needful, pleasant and good, is not good unless it is a gift of the mercy of God (James i. 17).—It is well for him who has his portion in the house of his heavenly Father; there are many mansions there; but the most joyous thing is that their possession endures to all eternity.—RENSCHEL: Christ carries the rod woe and the staff mild.

[MATTH. HENRY: If God be as a shepherd to us, we must be as sheep, inoffensive, meek and quiet, silent before the shearers, nay, and before

the butcher too, useful and sociable; we must know the shepherd's voice, and follow Him.—Let those not fear starving that are at God's finding, and have Him for their feeder.—Those who would be satisfied with the fatness of God's house must keep close to the duties of it.—F. W. ROBERTSON: Beneath the burning skies and the clear starry nights of Palestine there grew up between the shepherd and his flock a union of attachment and tenderness. It is the country where at any moment sheep are liable to be swept away by some mountain torrent, or carried off by hill-robbers, or torn by wolves. At any moment their protector may have to save them by personal hazard. . . . And thus there grows up between the man and the dumb creatures he protects a kind of friendship. . . . You love those for whom you risk and they love you; therefore it is that, not as here where the flock is driven, the shepherd goes before and the sheep follow him. They follow in perfect trust, even though he should be leading them away from a green pasture, by a rocky road, to another pasture which they cannot yet see. He knows them all—their separate histories, their ailments, their characters. . . . Alone in those vast solitudes, with no human being near, the shepherd and the sheep feel a life in common. Differences disappear; the vast interval between the man and the brute, the single point of union is felt strongly. One is the love of the protector: the other the love of the grateful life; and so between lives so distant there is woven, by night and day, by summer suns and winter frosts, a living network of sympathy. The greater and the less mingle their being together: they feel each other. "The shepherd knows his sheep, and is known of them." . . Try to feel, by imagining what the lonely Syrian shepherd must feel towards the helpless things which are the companions of his daily life, for whose safety he stands in jeopardy every hour, and whose value is measurable to him not by price, but by his own jeopardy, and then we have reached some notion of the love which Jesus meant to represent, that eternal tenderness which bends over us—infinitely lower though we be in nature—and knows the name of each and the trials of each, and thinks for each with a separate solicitude, and gave itself for each with a sacrifice as special and a love as personal, as if in the whole world's wilderness there were none other but that one."—SPURGEON: Sweet and full are the doctrines of the Gospel; fit food for souls, as tender grass is natural nutriment for sheep.—These twin guardian angels (goodness and mercy) will always be with me at my back and my beck. Just as when great princes go abroad they must not go unattended, so it is with the believer. Goodness and mercy follow him always—the black days as well as the bright days, the days of fasting as well as the days of feasting, the dreary days of winter as well as the bright days of summer. Goodness supplies our needs and mercy blots out our sins.—C. A. B.]

PSALM XXIV.

A Psalm of David.

1 The earth *is* the LORD's, and the fulness thereof;
The world, and they that dwell therein.
2 For he hath founded it upon the seas,
And established it upon the floods.

3 Who shall ascend into the hill of the LORD?
Or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart,
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
5 He shall receive the blessing from the LORD,
And righteousness from the God of his salvation.
6 This *is* the generation of them that seek him,
That seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of glory shall come in.

8 Who *is* this King of glory?
The LORD strong and mighty,
The LORD mighty in battle.
9 Lift up your heads, O ye gates;
Even lift *them* up, ye everlasting doors;
And the King of glory shall come in.

10 Who is this King of glory?
The LORD of hosts,
He *is* the King of glory. Selah.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—According to the tradition of the Talmud this Psalm was sung in the temple every Sunday morning during the presentation of the wine offering, and indeed with reference to the history of the Creation. The addition to the title made by the Septuagint, τῆς μιᾶς σαββάτου, corresponds with this. The Church likewise finds it appropriate to use this Psalm on Sundays, as well as at Advent and at the *consecration* of churches. For unless we would divide the Psalm into two entirely different Psalms (Ewald, Olsh.), the *celebration of the entrance* of *Jehovah* into the *Holy Place* of His gracious presence stands out as the prevailing thought of the whole, which has its essential meaning in the statement of the *characteristics of this God and His worshippers.* Among these, the *all-embracing moral and historical* nature of these relations, advancing *from victory to victory,* is rendered most conspicuous as the decisive characteristic. In this consists the richness of the *application* of this Psalm, without its thereby being *typical* (Geier, Stier, Hengst.), or indeed *Messianic* (Seb. Schmidt, J. H. Mich.). Moreover it is not to be regarded as a *free clothing* of an idea with general reference to the temple (Hupf.), as instruction and exhortation to the citizens of Zion (Venema), or as a song of dedication composed by David for future use after the example of Ps. xv., after that the *place* for the future temple had been pointed out to him by a revelation, 1 Chron. xxi. 22 (the Rabbins, Rudinger, Rosenm., Stier). Moreover, it is entirely unnecessary to regard the doors and gates ver. 7 sq., as those of the stone temple, and then to think of the dedication of the temple of *Solomon* (De Wette). It may properly be referred to the very ancient citadel of Zion, and the occasion for its composition by David may be found in the *removal of the Ark of the Covenant* by David from Kirjath Jearim to Mt. Zion (Grotius and most interpreters). Then David had it placed in a tent set up especially for it after his victorious expeditions (2 Sam. vi. 17; comp. xi. 11; 1 Kings i. 39), whilst the Mosaic tent remained at Gibeon (1 Chron. xxi. 29; xvi. 39), and only afterwards was put with its vessels in the temple of Solomon (1 Kings viii. 4). The points of contact with Jeremiah in the language of the expressions (Hitzig) are only of a very general and indefinite kind, and the relation between vers. 3 and 4 of this Psalm and Ps. xv. is not a mere copy. The tone which passes over from the didactic to the hymnic and almost dramatic character, has often led to the supposition of choruses (Rosenm., Tholuck), whose responses Delitzsch puts at first below at the foot of Mt. Zion (vers. 1-6), and then above at the citadel of Zion, and both interrupted and enriched by solo verses.*

Str. I. Ver. 1. **Its fulness**, denotes first and properly its *inhabitants* (Deut. xxxiii. 16; Pss. l. 12; lxxxix 11; comp. Amos vi. 8; Pss. xcvi. 11; xcviii. 7), but allows likewise a wider conception, which is applied by the Apostle Paul, 1 Cor. x. 26, with reference to the eating of flesh.

Ver. 2. The earth, especially the orb of the earth (Isa. xl. 22), is partly designated as bounded and surrounded by the ocean (Prov. viii. 27), so that the orb of the heavens rests upon it (Job xxii. 14; xxvi. 10), partly as having gone forth *out of the water* (Gen. i. 9) and firmly established (Ps. cxxxvi. 6; comp. civ. 5 sq.) by Divine Omnipotence *upon* the unstable and fluctuating waters (Jonah ii. 4), so that the source of the great flood (Gen. vii. 11) and waters under the earth (Ex. xx. 4) are mentioned significantly together with the heavens and earth. The waters, however, are not the foundations which *essentially* support the earth. Such a foundation is the Omnipotence of God (Job xxxviii. 6), who has hung the earth on nothing (Job xxvi. 7); as then the Abyss and the deepest world below, are

* [The two parts of this Psalm are sharply divided, but this does not justify Ewald in regarding them as different Psalms. Delitzsch is more correct in regarding the first part as sung at the foot of the mountain and the other part above at the citadel, but it seems better to regard the first part of the Psalm as composed for and sung when the festival procession halted before the house of Obed Edom, and the second part at their appearance before the gates of Zion. The first part expresses the feelings of David and the people in the presence of that holy ark which had chastised the rebellious Israelite, vindicated its sanctity among the Philistines, smitten the men of Beth Shemesh (1 Sam. vi. 19 sq.), and the unwary Uzzah (2 Sam. vi. 6). Vers. 1, 2 is a general chorus of praise of the God of the whole earth. Ver. 3 is the inquiry, perhaps of a single voice, who shall approach this holy ark? The place and the hill where it rested was, for the time being, the holy place and the holy hill. Zion could not be this, as Ewald contends, until the ark had been established there. Vers. 4, 5 give the response, perhaps likewise by a single voice: He that hath clean hands alone dare *touch* the ark; he that is pure in heart, alone may enter into that sacred place; he alone will receive the *blessing* of Obed Edom and his house. Comp. the words of the men of Beth Shemesh: "Who is able to stand before the holy Lord God?" (1 Sam. vi. 20), of David, "How shall the ark of the Lord come to me?" (2 Sam. vi. 9). Ver. 6 is the voice of the general chorus. This is a generation seeking Jehovah's face, it is Jacob. The second part was sung at the gates of Zion. Ver. 7 is a general chorus of the triumphal procession, calling upon the city to open its gates to Jehovah. Ver. 8 is the question of a single voice upon the walls: Who is this King of glory? Ver. 9 is the response of a single voice, reciting the characteristics of this King of glory. In ver. 10 the general chorus takes up the question with emphasis and replies with a triumphal strain, closing the Psalm.—C. A. B.]

beneath the waters (Job xxvi. 6). It is accordingly inadmissible to deviate from the usual meaning of *ál* with words of founding and establishing and to accept here the meaning of by, at (Luther after the Rabbins), or over (Calvin, Geier, Hengst.).

[*Str.* II. Ver. 3. **Ascend into the hill of Jehovah.**—Hupfeld: "This indicates primarily visiting the *sanctuary* (Temple), but it is borrowed from visiting a *human house* or tent, as a guest and having the privilege of a guest therein, like Ps. xv. 1, 'dwell in Thy holy hill,' and 'be a guest in Thy tent;' the futures are to be understood here in the same way as there." —**Stand in His holy place.**—This is used of the privilege of the guest of God and refers primarily to the privilege of the priests and Levites, and thence in a spiritual sense to the whole people as a nation of priests to the Lord. Both these expressions are used of access to the sanctuary of the holy place of the ark, which might not only be said of Zion but likewise of Shiloh and wherever else the ark of the covenant rested.—C. A. B.]

Str. III. Ver. 4. [**Clean hands**, with special reference to touching sacred things and with a probable reference to the unclean hands of Uzzah.—C. A. B.].—**Who hath not lifted up his soul unto vanity.**—This clause is parallel to the following one, and expresses the efforts and strivings of the soul, which correspond with the false oaths and internally precede and accompany them. It is unnecessary, therefore, to regard the general expression in this clause, particularly as falsehood (Syr., Chald.), or false doctrine (Luther), or as idolatry in a rough sense (Seb. Schmidt), or in a nicer sense (Stier), although it designates the vain and frivolous in general, and therefore in a special case might naturally have a more specific reference and meaning.—The Syr. and Chald. at the same time put swear at once in place of lift up; and whilst the latter paraphrases, to the guilt of the soul, the former seems, by its translation "by his soul," to have thought of the well-known formula of oaths, which, however, was only used by Jehovah (Am. vi. 8; Jer. li. 14). The Rabbins, with express reference to this and at the same time to the prohibition Ex. xx. 7, prefer the reading "my soul," which is very unusual and has very little support. This would be put instead of "my name," because God Himself speaks here, or the soul is a paraphrase of the person (Stange).

[Ver. 5. **Blessing** refers to the blessing of Obed Edom and his house.—**Righteousness.** —Delitzsch: "This is the righteousness of God after which even the righteous, but not the self-righteous, hunger and thirst, that moral perfection which is the restored and realized image of God: transfiguration into the image of the Holy One Himself."—C. A. B.]

Ver. 6. **Such (is) the generation of them that seek after Him, that seek Thy face.—Jacob.**—[Those who seek after God, who desire to ascend into the hill of Jehovah, stand in His holy place and see His face, are such persons as those just described—they constitute a generation, a race, and that generation bears the historical name of Jacob.—C. A. B.]. *Jacob* is either the summary of the preceding predicates in the historical definition, Isa. xliv. 1, 2 (most interpreters at the same time with an emphatic sense), or the vocative God which preceded it has been left off (Flamin., Vogel, Ewald, Olsh., Hupf. [Perowne]), which is the reading of 2 codd., Kennic., Sept. and Pesch. For the translation "In Jacob" (Vatabl., Cleric.) is grammatically inadmissible; and to supply "are," before Jacob (Hengst. [Alexander]), with the supposition of an independent clause parallel with the former member of the verse and in an explanatory sense, is connected with premises and distinctions that are untenable.

Str. IV. Ver. 7.* **Lift up your heads, ye gates.**—Some, not understanding the *poetry* of the expression (Geier, Cleric., Venema) have referred the "heads" directly to the lintels of the gates;† others (Flamin.) have referred to the guards of the gates of heaven and its inhabitants, with a Messianic interpretation of the Psalm of the ascension of Christ, whilst the majority *emphasize too much* the figurative language (Vatabl., Geier, Schmidt, J. H. Mich.), and think of the entrance of God into the heart of men, or indeed (Calv.) expressly reject the reference to the ark of the covenant.—**Lift yourselves, ye primeval doors.**—Those who think of the temple rather than the citadel of Zion translate, "*everlasting doors*" [A. V.]. But then it certainly does not mean the *firm seat* after long wanderings (Kimchi, Rosenm.), but the dwelling of the Eternal (1 Kings viii. 13), *abiding forever* (Ps. cxxxii. 14) (Calvin, Hupf., Hitzig). We cannot think of doors in the world (Luther), because *ôlam* gains the meaning of "world" only after the completion of the canon of the Old Testament, but elsewhere refers now backwards to primeval times (Gen. xlix. 26; Isa. lviii. 12), and now forward into eternity.‡—**King of glory.**—The ark of the covenant might not only "bear the name of Jehovah" (2 Sam. vi. 2) as the throne of God, but likewise be addressed as Jehovah (Num. x. 35 sq.), and as Jehovah be named the glory (1 Sam. iv. 21 sq.), on which account there is likewise ascribed to it the warlike attributes which God has as the chieftain of His people (Num. xxi. 4; Ps. lxviii.. *et al.*).

Str. V. Ver. 8. These warlike attributes (Ex. xv. 3; Isa. xliii. 17) are here strongly emphasized without compelling us to think of the bringing back of the ark of the covenant after the conclusion of a successful war (De Wette), or of the contrast between Israel and heathen

* [Ewald: "A new king is about to enter the ancient and venerable city, and indeed the highest and mightiest conceivable, Jehovah Himself, enthroned upon the Ark of the Covenant. Such a King has never entered this city, and the grey gates, although venerable with age, are too small and mean for Him (for the height of the gates must correspond with the dignity of the Lord who enters them, so that at times gates of extraordinary size were built, comp. Prov. xvii. 19; *Journ. as.*, 1856, II., p. 479; Munzinger's *Ostafrikanische Studien*, p. 328, 5 sq.). Those who accompany the new King call to them from a distance to lift up themselves and become young again.'—C. A. B.]

† [Thomson's *Land and the Book*, p. 244, refers to the ancient manner of lifting up the gates instead of opening them, as at present.—C. A. B.]

‡ [Delitzsch: "The cry, 'lift up your heads, ye gates,' has essentially the same meaning as the voice of the cry in Isa. xl. 3: 'prepare the way of Jehovah, level in the wilderness a highway for our God.'"—C. A. B.]

nations (Hitzig).—[**Mighty in battle.**—Alexander: "The word translated *mighty*, although properly an adjective, is constantly used as a noun substantive, and is the nearest equivalent in Hebrew to the classical term *hero*. But the simple majesty of David's language would be marred in translation by the use of this word, and still more by that of the combination, *martial* or *military* hero, in the other clauses. The idea both in this and other places is borrowed from the Song of Moses, Ex. xv. 3, and recalls all those victories which Jehovah had given to His people—the warlike expeditions with the ark during the wanderings in the wilderness, the crossing of the Jordan, the conquest of Jericho, *etc.*, and then last of all Jehovah's vindication of His ark after it had been abandoned by His people and left to their enemies."—C. A. B.]

Str. VI. Ver. 10. **Who is he then, the King of glory?**—The question already in ver. 8 was strengthened by זֶה, which here, as Ps. xxv. 12, *et al.*, is to be taken adverbially. Now when repeated here it is strengthened still more by the insertion of the pronoun הוּא, which points back to the reference already mentioned and strongly emphasized the subject.—**Jehovah Sabaoth** [A. V., *Lord of hosts*].—The choice of this name of God (an abbreviated form of Jehovah *Elohe Sabaoth*, Amos iii. 13, *et al.*), which had become usual during the period of the kings, is without doubt connected with the use of warlike attributes in the preceding verses, but likewise, without doubt, not only=God of war (Köster), or God of the battle array of Israel (1 Sam. xvii. 45; comp. Num. xxi. 4; Jos. iv. 9), although the form *Sabaoth* used alone, Num. i. 3, 52; Deut. xx. 9; 1 Kings ii. 5; 1 Chron. xxvii. 3, always means real hosts; but with respect to the beginning of the Psalm alludes to the comprehensive sense, which the Sept. renders by παντοκράτωρ. The justification of this rendering is found in Gen. ii. 1, and in the general meaning of *Saba=agmen;* comp. Jer. iii. 19. It is not allowable to limit the expression to the "hosts of heaven," which comprehend partly that host mustered by Jehovah (Isa. xl. 26), the hosts of stars (Jer. xxxiii. 22; Ps. cxlvii. 4), partly the hosts of angels, which in ranks (Jos. v. 14) surround the throne of God (1 Kings xxii. 19; Ps. ciii. 21; cxlviii. 2). For in all these cases either the singular is used or, as Ps. ciii. 21, the plural masculine. [Delitzsch: "The gates now become silent and open themselves and Jehovah enters Zion, throned above the cherubim of the holy ark."—C. A. B.]*

DOCTRINAL AND ETHICAL.

1. The *God of Israel* is not merely a God of the family, tribe and nation, but He is rather the *Lord* and *Creator* of the entire world; and He would not have this obscured or suppressed, after He has entered into a special relation with Israel by gracious condescension in behalf of the historical execution of His eternal counsels of salvation and thoughts of peace; but He would have it *recognized* and praised. A writer of the Talmud derives from ver. 1 the duty of asking the blessing at the table, and Basil answered the Emperor Valens with it when threatened with banishment.

2. The members of His covenant people are to keep constantly before their eyes and take to heart not only His power and exaltation above all creatures, but His *holiness* as the true majesty and glory of His morally perfect nature. For from the beginning of the world there have been those "who served God without heart, without grace, without spirit, and merely with external works, ordinances, offerings and ceremonies and the like. As Cain offered to God his gifts, yet withheld his heart and his person" (Luther).

3. He who would truly *draw near* to the holy God, truly have *communion* with Him, *remain* constantly near Him and receive and *retain* the *blessings* of this covenant must not be as the hypocrite and as "proud saints," but "he alone is such who has this one thing in himself, that *he is pure internally and externally*" (Luther). We should be reminded of this by every walk to the house of God, every Divine service, every use of the means of grace, and especially by that feast which announces and celebrates the *coming of the Lord.* For God would not only be among us, but would *dwell in us*, and walk in us, and as our God have His law in our hearts (Jer. xxiv. 7; xxxi. 33).

4. *The institutions and means of salvation* of this covenant which are provided with especial *power and fulness of blessing* serve to give us this loving view of the Almighty and Holy God. But they do not work salvation in every one without exception that engages in them, but are in an internal and *essential relation to the moral* nature of those who *use* them, as well as the *holy* nature of Him who has *instituted* them; and they work *miracles*, it is true, in accordance with this, but not as magical means, or by the mere use, but as *means of grace* according to the *order* of salvation.

5. We must distinguish the righteousness which as a *gift* of God accomplishes the *transformation* of the man, who has been taken into favor, into the *likeness* of God, and his renewal and transfiguration into the image of God, and which presupposes sanctification, from that righteousness which is *imputed* by the *judgment* of God as the *justification* of the sinner and precedes sanctification. The true posterity of Jacob consist of such men (Isa. xliv. 2).

6. The opening, elevation and widening of the

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*[Wordsworth: "When David uttered these words with prophetic inspiration, and when he beheld the Ark of the Lord's presence going up, and passing through the gates of the hill of Zion to the Sanctuary prepared for it; when he saw that same Ark going up thither, which had led the people of Israel to victory from Mount Sinai through the wilderness, and across the river Jordan, whose waters fled at its presence, and had brought them into Canaan; and at the power of which, when it had compassed the city seven days, the walls of Jericho fell down, and before which the gods of Philistia fell prostrate on the ground—when David meditated on this triumphal progress of the *Ark* of God, a march continued for more than four centuries, from Sinai to Sion—surely, he may be supposed to have been transported by the Spirit in a heavenly rapture, and to have beheld the glorious consummation which was foreshadowed by all these triumphs; namely, the victory of the Lord Christ, whom he salutes as *Lord of Hosts*, over all the power of Satan, and His triumphal ascent into His capital city, the heavenly city, and the exaltation of the *Ark* of His Church, in which His presence and power dwell."—C. A. B.]

gates of entrance correspond with the glory of the Almighty Ruler who enters in, upon whose command an innumerable host attend. The application of this to the spiritual life, demanding that all hindrances, limitations and restraints should be *removed*, is to render easy the reception of the Lord by referring to the fact that against such a Lord, who has long since shown Himself to be a *strong and victorious hero*, every *resistance* is as foolish as it is vain, whilst the *worthy reception* of Him is at the same time both fitting and salutary. "The honorary titles, by which the Psalmist here extols God's power, have the design of showing to the covenant people that God does not sit idly in His temple, but is ready to help His people and to stretch out His strong hand to defend their salvation" (Calvin).—"He names the doors everlasting, because the human heart is immortal and will always be a door into which God may enter" (Luther).

HOMILETICAL AND PRACTICAL.

The *glory* of God: 1) as the *Almighty Creator* of all things; 2) as the *victorious* Lord of the world; 3) as the *holy* and *helping King* of His covenant people.—The *condescension* of God to His people is as great as His *exaltation* above all the world.—When God the Lord would have His *entrance*, He *announces* His *coming* and demands *open* doors.—God has His people on earth and among them the *institutions* of salvation and the *means* of His grace; but He likewise sees to it, how His people is constituted, how His institutions are *used*, how His means are *employed*.—God requires of those who desire to *commune* with Him threefold *purity:* 1) of *hand* (of works); 2) of *heart* (thoughts); 3) of *mouth* (words).—It is fruitless to *visit* the house of God, unless we take away with us the *blessing* of God and obtain the gift of *righteousness* from the God of salvation.—Because all things *belong* to God the Lord as *His work*, we ought to *consecrate* them to Him as *His property* and *sanctify* ourselves particularly as *His people*.—In the *service* of God we have *protection* against all enemies and *power* of *victory* over the entire world.—He who *inquires* after God and *seeks* His countenance, will experience to His salvation that God is already *on the way* to visit him.—It is more difficult to *remain* before the face of God than to *come* before Him; but it is a *characteristic* of the truly pious that they *seek both.*

STARKE: If God does not let the little lump of earth sink in the abyss of the sea and be swallowed up in the great waters, He surely will be able to preserve His Church amidst all the storms and waves of the kingdom of darkness.—Many men inquire after the way to heaven; but they do not like to tread it or to travel it.—There is always a difference between the world and the Church in the world, between God's places and the devil's places, and that difference is diligence in sanctification.—Examine yourself whether you are a subject of the King of glory; the mere outer confession does not suffice; that must be accompanied by indubitable marks of faith.—The surest mark of the true Church is the disposition of Jacob, struggling and striving for the blessing and righteousness from the God of our salvation.—He who takes a great deal with him, cannot enter in through a narrow gate; Christ comes to us with many heavenly blessings, therefore the doors must be made wide and opened for His entrance.—CALVIN: Since God's house is holy, the desecration and abuse of those who unrighteously press into it, are nothing but a violation of it.—OSIANDER: The earth is the Lord's; He can provide for us and sustain us wherever we may be.—FRISCH: All your burden of care is nothing when compared with the globe, and yet your Almighty God sustains that. All your troubles are nothing when compared with the waves of the stormy sea, and yet the Lord has set bounds even to them.—HERBERGER: The earth is the Lord's; therefore it is good everywhere on earth: 1) to dwell, 2) to pray, and 3) to die.—Shut to the devil, open to Christ, so will the King of glory enter into you.—THOLUCK: We should regard our worship of God not so much as a duty, but rather as a grace bestowed upon us.—It is the warlike God, who has gained the victories which are in the remembrance of all.—VON GERLACH: When the Lord would make an entrance and take up His abode, the entire world is too small; His advent transforms it.

[MATTH. HENRY: When God gave the earth to the children of men, He still reserved to Himself the property, and only let it out to them as tenants.—All the parts and regions of the earth are the Lord's, all under His eye, all in His hand, so that wherever a child of God goes he may comfort himself with this, that he doth not go off his Father's ground.—This is a good reason why we should be content with our allotment in this world, and not envy others their's; "the earth is the Lord's," and may He not do what He will with His own, and give to some more of it, to others less, as it pleaseth Him?—BARNES: God will not regard one who is living in wickedness as a righteous man, nor will He admit such a man to His favor here, or to His dwelling-place hereafter.—SPURGEON: Providence and Creation are the two legal seals upon the title-deeds of the great Owner of all things. He who built the house and bears up its foundation has surely a first claim upon it.—What monarch would have servants with filthy hands to wait at his table? They who were ceremonially unclean could not enter into the Lord's house which was made with hands, much less shall the morally defiled be allowed to enjoy spiritual fellowship with a holy God.—True religion is heart work.—There must be a work of grace in the core of the heart as well as in the palm of the hand, or our religion is a delusion.—False speaking will shut any man out of heaven, for a liar shall not enter into God's house, whatever may be his professions or doings. God will have nothing to do with liars, except to cast them into the lake of fire. Every liar is a child of the devil, and will be sent home to his father.—God first gives us good works and then rewards us for them.—To desire communion with God is a purifying thing.—All true glory is concentrated upon the true God, for all other glory is but a passing pageant, the painted pomp of an hour.—C. A. B.]

PSALM XXV.

A Psalm of David.

1 Unto thee, O LORD, do I lift up my soul.
2 O my God, I trust in thee: let me not be ashamed,
Let not mine enemies triumph over me.
3 Yea, let none that wait on thee be ashamed:
Let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD;
Teach me thy paths.
5 Lead me in thy truth, and teach me:
For thou *art* the God of my salvation;
On thee do I wait all the day.

6 Remember, O LORD, thy tender mercies and thy loving-kindnesses;
For they *have been* ever of old.
7 Remember not the sins of my youth, nor my transgressions:
According to thy mercy remember thou me,
For thy goodness' sake, O LORD.

8 Good and upright *is* the LORD:
Therefore will he teach sinners in the way.
9 The meek will he guide in judgment:
And the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth
Unto such as keep his covenant and his testimonies.
11 For thy name's sake, O LORD, pardon mine iniquity;
For it *is* great.

12 What man *is* he that feareth the LORD?
Him shall he teach in the way *that* he shall choose.
13 His soul shall dwell at ease;
And his seed shall inherit the earth.
14 The secret of the LORD *is* with them that fear him;
And he will shew them his covenant.
15 Mine eyes *are* ever toward the LORD;
For he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me;
For I *am* desolate and afflicted.
17 The troubles of my heart are enlarged:
O bring thou me out of my distresses.

18 Look upon mine affliction and my pain;
And forgive all my sins.
19 Consider mine enemies; for they are many;
And they hate me with cruel hatred.

20 O keep my soul, and deliver me:
Let me not be ashamed; for I put my trust in thee.
21 Let integrity and uprightness preserve me;
For I wait on thee.

22 Redeem Israel, O God,
Out of all his troubles.

EXEGETICAL AND CRITICAL.

Its Form and Contents.—This is one of the nine alphabetical Psalms, resembling in most respects Ps. xxxiv.; for in both Psalms the strophe with ו is missing, both have an additional strophe with פ and resemble one another in thought and expression in corresponding strophes. It is uncertain whether some inaccuracies (the absence of the ק and the use of ר twice) are due to the author or the copyist, since they are easily obviated, as in ver. 2. There is not the least occasion for the supposition of a subsequent addition of a closing strophe (Rosenm.). The alphabetical form is regarded by many, without reason, as a subsequent refinement. There is nothing to favor this but the loose connection of the clauses. Yet there is not perceptible here a mere wreath of prayers, which have been gathered together by an alphabetical arrangement of current proverbs, but there is an advance in the different phases of the fundamental thought that God helps the pious. For the Psalmist turns to Jehovah in prayer (ver. 1), and bases his trust in God's help against his enemies (ver. 2) on the general experience of the Divine treatment of those who trust in God and those who are faithless (ver. 3). Therefore he prays for instruction and guidance in the ways of Jehovah, the God of his salvation, in whom he trusts (vers. 4, 5), and this mercy which has been shown to men from of old, he now implores (ver. 6), with confession of sin (ver. 7), and with an appeal to the nature of God, and His dealings, which have originated from His nature (vers. 8, 9), with sinners and the wretched, as well as with those who observe His law (ver. 10). And he refers back to his personal needs (ver. 11), the satisfaction of which is confidently expected, since he has the necessary prerequisites and conditions (vers. 12-15). The importunate prayer for immediate help rises on this foundation in connection with all the motives previously adduced (vers. 16-21) and ends with the closing sigh for the deliverance of all the people from all their needs (ver. 22).—Even this turn of thought does not necessarily lead to a later period of composition. On the other hand the individual features are not concrete enough, to refer them directly to historical events in the life of David.—This Psalm has especial significance to the Church from the fact that the name of the 2d Sunday in Lent has originated from the Latin word which begins ver. 6 [*Reminiscere* Sunday], the name of the 3d Sunday from ver. 15 [*Oculi*]; and that Selnekker's dying hymn, "*Allein nach dir, Herr Jesu Christ,*" has originated from ver. 1, and the whole Psalm has been given in Gerhardt's hymn, "*Nach dir, o Gott, verlanget mich.*"

[*Str.* I. Ver. 1. **Unto Thee, Jehovah.**—Perowne: "This is emphatic, not to any false god, or to any human deliverer. Similarly vers. 2, 5."—**Do I lift up my soul.**—Delitzsch: "In need of help and longing for salvation he lifts his soul, withdrawn from all earthly desires, to Jehovah; the God who alone can grant that which truly satisfies. His *Ego*, which has the soul in itself, gives to it the direction upward to Him, whom he names 'my God' [ver. 2], because he cleaves fast to Him and is united to Him in the confidence of faith."

Ver. 3. **Yea, none that wait on Thee shall be ashamed.**—Perowne: "The writer passes from the optative, with אַל (μή), ver. 2, to the future, with לֹא (οὐ). He here expresses not so much a general truth as his own individual conviction, and includes tacitly himself in the number of those who thus hope. The Sept. is mistaken, in returning, in the second clause of the verse, to the optative [So A. V.]. For the sentiment, comp. Rom. v. 5, ἡ δὲ ἐλπὶς οὐ καταισχύνει."—Delitzsch: "Hope is the eye of faith, which looks clearly and fixedly into the future."—**Ashamed shall be the traitors without cause.**—Alexander: "The position of the verbs, at the end and the beginning of the successive clauses, give a peculiar turn to the sentence, which is lost in some translations.—*Without cause* qualifies the word immediately preceding, and describes the enemy not only as perfidious, but as acting so gratuitously and without provocation."—C. A. B.]

[*Str.* II. Ver. 4. **Thy ways, Jehovah, make me to know.**—Barnes: "The 'ways' of God are His methods of administering the affairs of the world; His dispensations; the rules which He has prescribed for Himself in the execution of His plans; the great laws by which He governs the universe."

Ver. 5. **Lead me in Thy truth.**—Alexander: "The obvious meaning of this verse, interpreted according to New Testament and modern usage, would be that of prayer for Divine instruction in religious truth or doctrine. But the usage of the Psalms, and the preceding context, are in favor of explaining *truth* to mean the veracity of God, or the faithful performance of His promises. See Pss. xxx. 9; lxxi. 22; xci. 4. The teaching asked is then experimental teaching or the actual experience of God's faithfulness."—**God of my salvation.**—Barnes: "The word *salvation* is not to be understood here in the sense in which it is now commonly used, as denoting deliverance from sin and future ruin, but in the more general sense of *deliverance*—deliverance from danger and death."—C. A. B.]

[*Str.* III. Ver. 6. **For from everlasting are they.**—Hupfeld: "The grace of God is often

thus designated, *e. g.* Ps. c. 5; ciii. 17, especially in the refrain which has become a formula, 'for His mercy endureth forever,' Ps. cxxxvi., *et al.* The remembrance of this and appeal to this is especially appropriate in times of trouble, when 'God hides His face' and seems to have forgotten His suppliant."

Ver. 7. **The sins of my youth and my transgressions.**—Hupfeld: "Sins of youth, because youth, as the time of hot sensuousness and passion, is especially inclined to such errors as those designated by חטאות, whilst the פשעים are more appropriate to the cold and reflective age of manhood." "The mention of both together, that is, the sins of *youth* and *manhood*, shows that in praying for forgiveness he thinks not only of the more recent sins, but is conscious of having heaped sin upon sin from the earliest times, and he bows under this burden (Calvin)."—C. A. B.]

[*Str.* IV. Ver. 9. **He will guide the humble,** *etc.*—Alexander: "The common version of ענוים, *meek*, is too restricted and descriptive of mere temper. The Hebrew word is the nearest equivalent to *humble* in its strong religious sense. The omission of the article may be explained as a poetic license, and the word translated *the humble* so as to include the whole class. But the intimate connection between this verse and the one before it makes it more natural to take ענוים as a description of the sinners mentioned in ver. 8, who are then of course to be regarded as penitent, believing sinners, *i. e.* as true converts."—C. A. B.]

[*Str.* V. Ver. 10. **Grace and truth.**—Delitzsch: "These paths are חֶסֶד, for the salvation of men is their end, and אֱמֶת, for they confirm at every step the reliability of His promises. But only those who were true and obedient to His covenant and testimonies, were partakers of such grace and truth. The name of Jehovah, which unfolds in grace and truth, is dear to the Psalmist."—C. A. B.]

Str. VI. [Ver. 12. **The way that he should choose** (A. V., *shall choose*).—This is the rendering of Moll, Hupf., Perowne, *et al.*, and is better. Luther, followed by Ewald, translates, "*den besten Weg.*"

Ver. 13. **His soul shall dwell in good** (A. V., *at ease*).—Perowne: "Literally, 'to pass the night,' but used in the more extended sense as in Pss. xlix. 12; xci. 1; Prov. xix. 23."—Alexander: "*In good*, not goodness, but good fortune or prosperity."—**His seed shall possess the land.**—Alexander: "The verb translated *shall possess*, denotes specifically to *inherit* or possess as an inheritance, *i. e.* from generation to generation, in perpetual succession.—*The land*, to wit, the land of Canaan; and as this was the standing promise of the law, uttered even in the decalogue (Ex. xx. 12), it became a formula for all the blessings implicitly embraced in the promise of Canaan to the ancient Israel, and is so used even by our Lord Himself (Matth. v. 5)."—C. A. B.]

Ver. 14. **The friendship of Jehovah.**—The Hebrew word סוֹד, *sôd*, which is very obscure in its etymology, has this meaning Prov. iii. 22; Job xxix. 4. [So Alexander and Barnes. Hupfeld renders friendship, but gives secret in the margin.—C. A. B.]. Others, after Theodot., prefer the meaning, *secret* [A. V., so also Delitzsch and Perowne.*—C. A. B.], because in intimate association, Ps. lv. 14 sq., there is a free expression and sharing of secrets (Job xix. 19). Symmach. renders it ὁμιλία; Aquil. ἀπόρρητον, after the meaning which became usual only afterwards; Sept. κραταίωμα (Vulg. *firmamentum*), confounding it with יְסוֹד.

[Ver. 15 **My eyes ever towards Jehovah.**—Hupfeld: "We must supply either נשׂאתי, *I lift*, Ps. cxxiii. 1 (comp. cxxi. 1), or *look*, as Ps. xxxiii. 18. It indicates looking out for help from God, whether in anxiety (comp. cxxi. 1), or, as here, confidently=with *hope* and *trust* in Him."—**From the net.**—Alexander: "The figure of a net is a favorite one for dangers arising from the craft and spite of enemies." *Vid.* Pss. ix. 15; x. 9.—C. A. B.]

Str. VIII. Ver. 17. **Distresses have extended themselves over my heart.**—Since "to enlarge one's self," likewise=to add to one's extent, it is unnecessary to depart from the interpretation which prevailed among all ancient interpreters, of the extending of distresses, which is likewise indicated by the vowel points. Most recent interpreters, however, change the reading by connecting the ו with the following word, and thus by changing the vowel points get the imperative form *harchibh*. Thus they gain a complete parallelism with the following member of the verse.†

[*Str.* IX. **Let integrity and uprightness preserve me.**—Delitzsch: "That piety which fills the whole man and not that which divides his heart or is hypocritical, is called תֹּם, and that honesty which goes after the Divine will, without going astray or in crooked ways, is called יֹשֶׁר—these two fundamental virtues (comp. Job i. 1) he wishes to be the guardians of his way, which is dangerous, not only on account of external enemies, but likewise on account of his own sinfulness: they are not to let him go out of their sight, that he may not withdraw himself from them (comp. Ps. xl. 12; Prov. xx. 28). He can claim this for himself, because the object of his hope is *God*, from whom תם and ישר go forth as good angels."—C. A. B.]

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* [Perowne: "As God said, Gen. xviii. 17, 'Shall I hide from Abraham that thing which I do?' Or the word may mean 'close and intimate communion,' in which God makes Himself known to the soul. See Ps. lv. 14; Prov. iii. 22; Job xxix. 4. God alone possesses the truth, for He is the truth, and therefore He alone can impart it, and He imparts it only to them that fear Him." So Wordsworth: "He sits, as it were, as a guest and friend, and converses familiarly with them. Comp. John xiv. 23, 'If any man love Me, he will keep My words, and My Father will love him, and we will come unto him, and make our abode with him;' and see Rev. iii. 20."—C. A. B.]

† [Perowne: "As the text now stands, we can only render 'Distresses have enlarged my heart,' *i. e.* have made room for themselves, as it were, that they might come in and fill it; or have rushed in like a flood of water, swelling the stream till it overflows its banks, and so spreads itself over a wider surface. Unless, indeed, we take the word in the same meaning as in Ps. cxix. 32, where to enlarge the heart—to open it to instruction. But that sense is scarcely suitable here. Most modern editors read הרחיב וממצוקתי (imperat.). The rendering then is: 'My heart is troubled (*i. e.* is nothing but troubles, is full of troubles), O set it at liberty! And out of my distresses,' *etc.*"—C. A. B.]

DOCTRINAL AND ETHICAL.

1. Where the soul is really *directed* towards God, it is full of *seeking for help* and *longing for salvation.* In this is the *warrant* of deliverance, as the *conditions* of salvation and the *certainty* of answer to prayer, consist in *trust* in God, which does not ask that God should make this special case an exception, but rather relies upon the *sureness* and *faithfulness* of God, which are manifested and proved in His government, which is *always the same*, in the deliverance of the pious, and the punishment of the faithless, who break the covenant without cause.

2. It is necessary, on this account, to *walk in the ways of God* and pray for *enlightenment* and *guidance*, because His ways are *grace and truth* (ver. 10; comp. Pss. xxvi. 3; lxxxvi. 11; John i. 17). Accordingly they cannot be known or found without God, neither can any one walk in them or remain in them without Him. Yet those who hope continually and uninterruptedly in God may expect such gracious help from the God of *salvation.*

3. However, we must not only pray for *assisting* grace, but likewise for *pardoning* mercy. For we may say on the one hand: "Because our sins set up a partition between us and God, so that He does not hear our wishes, or stretch forth His hand to help us, David now takes this hindrance away; he confesses that he cannot share in the grace of God except by having his sins blotted out" (Calvin). On the other hand, the forgiveness of sins is that *declaration* of Divine grace by which the mercy of God has from the *earliest times* been *historically* made known to sinners as *proper to the being of God*, and which as the expression of His favor and love accomplishes the *salvation of men.* This the Psalmist claims for himself, on this account, partly by appealing to the *remembrance of God;* partly by referring to his own *personal* previous transgressions, particularly to the sins of his youth; for "where there is forgiveness of sins, there is life and blessedness" (Luther); and "if our sins are many, His grace is much more."

4. Now as sure as the safe direction of sinners and guidance in the right not only *come from* God, but likewise, as based upon the Being of God, give *expression* to the excellence of His Being; so, moreover, it is just as sure that it is necessary that there should be a corresponding behaviour on the part of those who would attain the salvation to which *grace* points and leads, and would experience in themselves *the truth*, that is, the reliability of the Divine declarations and actions, at every step of the way. It is not the greatness and grievousness of the sins that in themselves exclude from salvation, but the *lack of forgiveness* of sins when it is neither sought nor found. Therefore we must hold fast to the *covenant* and *testimonies* of God. For though they disclose the *misery* of man, yet they likewise unveil the depths of the Divine *mercy*, reveal the *name* of God, whose ways are grace and truth, and offer the *means of atonement and forgiveness* to those who would use them. Therefore, "this is our Theology, which we pray in the Lord's prayer; forgive us our debts in order that we may know that we live under grace *alone.* Grace, moreover, not only takes away sins, but likewise endures them and bears them" (Luther).

5. But all this is said not that we may sin wantonly, but that we may not despair with the knowledge of the greatness and grievousness of our sins, in the feeling of our weakness and our misery, under the chastisements and sufferings which arise from our guilt. It is that we may be comforted by the grace of God, invoke the mercies of the Lord, and lay hold of and use the means of salvation offered in the gracious covenant, in order that we may walk in the right ways pointed out to us. Thus we are to attain that *fear of the Lord*, which is the beginning of all wisdom, and which finally leads to the *friendship of Jehovah* and to that *love* which is the fulfilment of the law (Rom. xiii. 10; comp. Eccl. xiii. 12). This brings *blessings* to our *own* persons and to our *posterity* (Deut. v. 3; xi. 21).

6. Thus the soul of the pious may at times be overwhelmed with *anxiety of heart* as with a flood and may feel itself *solitary* and *wretched*, especially when the snares in which he has become entangled are about to be drawn together as a net; yet he is never really *forsaken* and *hopeless*, so long as he can lift up his eyes to the Lord and bring before God in prayer and supplication the condition of his heart and take refuge against the assaults of all his enemies in faith in the *Almighty as His Helper. Oculi mei ad te, oculi ergo tui vicissim ad me; respice in me, ut suspicio in te* (Cassiodor). There is an interchange between *trust* and *faithfulness*, as between *uprightness* and *salvation.*

7. Within the covenant of grace the individual feels not only in communion and intercourse with God, but likewise united as a *member* of the people of the covenant. From his personal needs his individual feeling of pain is enlarged so that he *sympathizes* with the troubles of the congregation, and from this arises *comprehensive love*, in like trust in the God of the community and often indeed at the same time in supplication that the *general* as well as the *particular* distress may be removed. The *prayer* has accordingly become *intercession*, and remains, likewise in this respect, directed to the *God of the covenant.* It may address Him, moreover, with the universal name of God (*Elohim*), because it has to do with the *Divine help* as such.

HOMILETICAL AND PRACTICAL.

We can never do better than: 1) *trust* the *faithfulness* of God: 2) *look* to God's *truth;* 3) *build* on God's *grace.*—It is good in *trouble* to take *refuge* with God; but it is not enough to implore *deliverance from earthly* need, we must likewise pray for *forgiveness of sins*, for the *cause* of *all* misery is in sin.—To lift up the *soul* to God is to begin the lifting of the *entire* man out of all need.—He who would obtain *salvation* must *walk in the ways of God*, but he needs for this *Divine instruction* and guidance; both he will gain by praying for them as a *needy suppliant.*—However far back we may look, we find *human sin* and *Divine mercy;* and it is necessary

and good for us to be *reminded* of both in our *misery*, but likewise to think of this, that God's mercy extends still farther back and springs from the *perfect Being* of God.—How it will *fare* with us, depends finally upon the ways in which we *walk*.—Those who *fear God* obtain the *friendship* of God and an *abiding blessing* for themselves and their posterity.—There are three things which are most oppressive and often prepare great *anxiety* of *heart:* 1) many and unrighteous *enemies;* 2) many and grievous *sins;* 3) many and *well-deserved troubles*. Against this anxiety there is, however, a threefold remedy: 1) *trust* in the *assistance* of the Almighty God; 2) the *comfort of forgiveness of sins* by God's grace; 3) the *prayer* for *redemption* by the God of salvation. —*Grace* and *truth* on the part of God, *bad* and *right* on the part of men, this is the best *meeting*, the most powerful *blessing*, and the surest *preserving*.—He who would fare well let him remain: 1) *walking* in the ways of God; 2) *holding* to the law and testimonies of God; 3) *trusting* in the name of God.—Let us not forget in our *particular* troubles the *general* need, but rather hold in close connection our own *personal* salvation with the welfare of *our people* and the *congregation* of God, and by *prayer* and *intercession bear witness* to the *communion* in which God has placed us, *strengthen* and *enlarge* it.—God is the best *treasure* and the best *protection*.

STARKE: The true lifting of the heart to God is the true worship of God in the spirit and the chief power of the life of true faith.—True living hope in God is the sure and only ground of true consolation, by which the spirit rests in God and His promises as a ship at anchor.—The ways and stairs of God are known to no creature so well as to Himself; therefore He can give us the best instruction in them.—It is not enough to be taught of men, we must go to school to God, that is, resign ourselves obediently to the guidance and training of the Holy Spirit.—God would justify sinners, but likewise sanctify them.—God will not lead the strong, who regard themselves as able, but the weak and miserable, who recognize their weakness and inability.—All true penitents regard their sins as great; and all believers regard the name of the Lord, that is, His grace, as still greater.—He who will not fear the Lord, cannot enjoy His gracious guidance in the blessed way.—The blessing of a believer does not die with him, but rests certainly on his posterity, provided that they follow his faith.—The cross has this advantage among others, that we are thereby more occupied with God.—The snares which Satan and the world put about the Christian are innumerable, and, without the assistance of God, unavoidable; therefore it is necessary to watch and pray.—The communion of saints demands that we always include in our prayers the affairs of all the children of God.

LUTHER: If we forget our sins, grace will be little thought of by us (1 Peter i. 9). Moreover, we do not thank God if we forget our sins. Moreover, if we do not thank God, then we feel safe, and are bold to commit grievous sins and blasphemies.—OSIANDER: The impenitent cannot comfort themselves with Divine help, but the penitent are never to despair of His grace.—The cross and trouble are very good to induce us to leave off sin and lead an honorable life.—It is simple paternal faithfulness, what God does with us poor sinners, although at times it has a different appearance to our mind.—SELNEKKER: The lamentation of the saints is, half a saint and entirely a sinner. There is now no other counsel than to own and confess our sins and pray for their forgiveness; we are and live under grace.—RENSCHEL: Confess your guilt; trust in God's mercy; wait with patience; hold fast to the Word, the refuge of the soul; pray always. —FRISCH: The praying Psalmist, 1) testifies his faith, *a*) by longing after God, *b*) by trust in God; 2) he seeks God's grace, *a*) to govern him, *b*) to forgive him; 3) he praises *a*) God's goodness, and *b*) the welfare of the pious; 4) he implores help, *a*) for himself, *b*) for the whole Church.—HERBERGER: The deeper the source of prayer within the heart, the stronger is its impulse upwards through the clouds of heaven.—If God is your God, then all that God is is yours, His grace, His help, His heaven; therefore you may be glad.—Two kinds of ways belong to Christianity: 1) the thankful way of life and virtue, 2) the right stairway of faith and heaven.—VON GERLACH: Grace and truth are the two stars, which David had constantly in view in his walk. —THOLUCK: As fire must be kept up by coals, so the flames of our prayers need constant invigoration by keeping before us the universal truths of our religion, in which we believe.—The way of the fear of God is the best of all ways; by it the soul reaches its true home and takes possession of it forever.—UMBREIT: God teaches sinners His way by righteousness and goodness. Righteousness must punish them in order to make known the wickedness of their way; goodness leads them back in contrition and penitence to that which they have renounced in their own wicked wills.—BAIHINGER: Salvation and happiness from Jehovah are the inseparable companions of the fear of God.—TAUBE: The ways of God are of two kinds: the one in which He goes to us and with us; and the one in which we must go to Him.—The true desire after God is when His glory draws and your need drives you to Him.

[MATTH. HENRY: Prayer is the ascent of the soul to God; God must be eyed, and the soul employed; *sursum corda*,—"up with your hearts," was anciently used as a call to devotion.—Those are the worst transgressors that sin for sinning's sake.—If we sincerely desire to know our duty, with a resolution to do it, we need not question, but that God will direct us in it.—It is God's goodness and not ours, His mercy and not our own merit, that must be our plea for the pardon of sin, and all the good we stand in need of.—The devil leads men blindfold to hell; but God enlightens men's eyes, sets things before them in a true light, and so leads them to heaven. —They that receive the truth in the love of it, and experience the power of it, best understand the mystery of it.—Sincerity will be our best security in the worst of times.—Integrity and uprightness will be a man's preservation more than the wealth and honor of the world can be.—In heaven, and in heaven only, will God's Israel be perfectly redeemed from all troubles.—BARNES: It is

always true that we are dependent on God for everything; it is not true that we always *feel* this.—Religion is not selfish. The mind under the influence of true piety, however intensely it may feel its own trouble, and however earnestly it may pray for deliverance, is not forgetful of the troubles of others; and prayers for their comfort and deliverance are freely mingled with those which the afflicted children of God offer for themselves.—SPURGEON: It is the mark of a true saint that his sorrows remind him of his sins, and his sorrow for sin drives him to his God.—Faith is the cable which binds our boat to the shore, and by pulling at it we draw ourselves to the land; faith unites us to God, and then draws us near to Him. As long as the anchor of faith holds there is no fear in the worst tempest; if that should fail us there would be no hope left.—Suffering enlarges the heart by creating the power to sympathize.—We ought to be grateful for occasional griefs, if they preserve us from chronic hard-heartedness; for of all afflictions, an unkind heart is the worst, it is a plague to its possessor, and a torment to those around him.—If the Lord will only do unto us in the future as in the past, we shall be well content. We seek no change in the Divine action, we only crave that the river of grace may never cease to flow.—Proud of their own wisdom, fools will not learn, and therefore miss their road to heaven, but lowly hearts sit at Jesus' feet, and find the gate of glory. Blessed teacher! Favored scholar! Divine lesson! My soul, be thou familiar with the whole.—Keepers of the covenant shall be kept by the covenant; those who follow the Lord's commands shall find the Lord's mercy following them.—We all wish to choose our way; but what a mercy is it when the Lord directs that choice, and makes free-will to be good-will! If we make our will God's will, God will let us have our will.—Saints have the key of heaven's hieroglyphics; they can unriddle celestial enigmas. They are initiated into the fellowship of the skies; they have heard words which it is not possible for them to repeat to their fellows.—Blessed is the man to whom sin is more unbearable than disease, he shall not be long before the Lord shall both forgive his iniquity and heal his diseases. Men are slow to see the intimate connection between sin and sorrow, a grace-taught heart alone feels it.—C. A. B.]

PSALM XXVI.

A Psalm of David.

1 Judge me, O LORD; for I have walked in my integrity:
I have trusted also in the LORD; *therefore* I shall not slide.
2 Examine me, O LORD, and prove me;
Try my reins and my heart.
3 For thy loving-kindness *is* before mine eyes:
And I have walked in thy truth.

4 I have not sat with vain persons,
Neither will I go in with dissemblers.
5 I have hated the congregation of evil doers;
And will not sit with the wicked.

6 I will wash mine hands in innocency:
So will I compass thine altar, O LORD:
7 That I may publish with the voice of thanksgiving,
And tell of all thy wondrous works.
8 LORD, I have loved the habitation of thy house,
And the place where thine honor dwelleth.

9 Gather not my soul with sinners,
Nor my life with bloody men.
10 In whose hands *is* mischief,
And their right hand is full of bribes.

11 But as for me, I will walk in mine integrity:
Redeem me, and be merciful unto me.
12 My foot standeth in an even place:
In the congregations will I bless the LORD.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—The Psalmist declares not so much his honesty before God connected with prayer for the actual recognition of it, and that he may be distinguished from the ungodly (Hupf.); but he bases his prayer for help (vers. 1 and 11), and for preservation from the fate of the wicked (ver. 9), on the government of God which surely *does justice* to the *righteous*. This he claims, because he not only is convinced that he personally belongs to the number of the righteous, but in this respect, with entire confidence, puts himself under the Divine judgment internally and externally (vers. 1, 2). Yet he does this, not in the sense of self-righteousness and righteousness of works, but with the express confession, that his dependence on the grace (ver. 3 *a*) and truth (ver. 3 *b*) of God, constitutes the basis of the position of his heart and life, whereby he has hitherto separated himself from hypocrites and wicked persons (vers. 4, 5), and likewise in the future would, in love to the sanctuary of God (vers. 6, 8) remain separate from them. He concludes with an expression of pious confidence and joy, as well with reference to his lot as his conduct (vers. 9, 11), and therefore embracing both sides of the relation (ver. 12). The priestly expressions in ver. 6 sq., do not compel us to the conclusion that the author was a man of the priestly *order* (Hitzig); they merely attest his *priestly disposition*, and likewise his *intimate acquaintance* with the worship of God in the life of Israel, as well as his *longing* after renewed participation in it, in the holy place of the sanctuary. This is sufficient to lead us to think of the time of the rebellion of Absalom, in connection with David as the author, which has nothing against it; comp. 2 Sam. xv. 25.*

Str. I. Ver. 1. **Do me justice, for,** *etc.*—According to the mere words we might translate, judge (= prove) me, that. Then ver. 1 would be parallel with ver. 2. But usage decides either for the meaning *declare righteous*, speak the pious and oppressed free by a judicial sentence; or for the meaning, *do justice*, in the execution of the sentence, and thus helping, and delivering, and treating the innocent in accordance with justice. The latter meaning is the usual one, when God's judgment is referred to; here it is made especially appropriate by ver. 11 and the tone of the entire Psalm.—**For I have walked in my integrity.**—תֹּם (in the full form תָּמִים), here connected with the suffix of the first person, in order to emphasize the habitual and personal characteristic, indicates not the perfection of the walk, but the purity of the heart (Gen. xx. 5 sq.: 1 Kings xxii. 34), the honesty and ἁπλότης of the soul, which characteristic is accompanied by an unwavering trust in God.*—**And in Jehovah have I trusted without wavering.** [" Without wavering " is an adverbial clause according to Moll, Delitzsch, Perowne, *et al.*, and not a dependent clause in the future (*A. V.*, *therefore I shall not slide*) or a clause in the future, expressing confident anticipation (Alexander).—C. A. B.]

Ver. 2. Since the Psalmist is speaking of the *inner* man, a prayer to God follows for examination, investigation, searching of the heart and reins.—[**Try me, Jehovah, and prove me; assay my reins and my heart.**—Alexander: " The first verb is supposed by etymologists to signify, originally, trial by touch, the second by smell, and the third by fire. In usage, however, the second is constantly applied to moral trial or temptation, while the other two are frequently applied to the testing of metals by the touchstone of the furnace. This is indeed the predominant usage of the third verb, which may therefore be represented by the technical metallurgic term *assay*." Perowne: " The *reins*, as the seat of the lower animal passions; the *heart*, as comprising not only the higher affections, but also the will and the conscience. He thus desires to keep nothing back; he will submit himself to the searching flame of the Great Refiner, that all dross of self-deception may be purged away."—C. A. B.] The reading adopted by Hengst., צְרוּפָה, refined that is, verified, found pure and genuine, is not appropriate to the context. The *kethibh* צְרוֹפָה is to be retained, which is an unusual imperative form, the usual צָרְפָה being lengthened by the ו, and accordingly receiving the tone. Forms entirely parallel with this are found, Judges ix. 8, 12; 1 Sam. xxviii. 8; Ps. xxxviii. 21; Isa. xviii. 4.

[Ver. 3. **For Thy grace is before my eyes, and I walk in Thy truth.**—Delitzsch: " God's grace is his aim, the delight of his eyes, and he walks in God's truth. חֶסֶד is the Divine love condescending to His creatures, especially to sinners, in undeserved advances, אֱמֶת the truth with which God maintains the will of His love, and the Word of His promise, and executes them. This kindness of God has been constantly the model of his life, this truth of God the rule and limitation of his walk."—C. A. B.]

[*Str.* II. Ver. 4. **Men of falsehood.**—So Moll., Hupf., Alexander, *et al.* Alexander: = " Liars and deceivers, which appears to suit the context better than the wider sense of *vain* men

* [Perowne: " This Psalm has some points of resemblance, both in thought and expression, to the last. Both open with the same declaration of trust in God (xxv. 2; xxvi. 1); in both there is the same prayer that God would redeem (xxv. 22; and xxvi. 11) and be gracious (xxv. 16; xxvi. 11) to His servants. Other points of contact may be found in xxv. 21; xxvi. 11; and xxv. 5; xxvi. 3. There is, however, this marked difference between the two, that there are wanting, in this Psalm, those touching confessions of sinfulness and pleadings for forgiveness which in the other are thrice repeated."—C. A. B.]

* [Delitzsch: " תֹּם is according to Gen. xx. 5 sq.; 1 Kings xxii. 34, entire freedom from sinful intention, unity of character, purity, simplicity (ἀκακία, ἁπλότης)."—C. A. B.]

(A. V.), *i. e.*, destitute of moral goodness, good for nothing, worthless. The same class of persons are described in the last clause as masked, disguised, or hypocritical."—C. A. B.]

Str. III. Ver. 6. **I wash my hands in innocency.**—Originally this was a *symbolical action* connected with a rite of atonement, to declare innocency of a *murder* (Deut. xxi. 6 sq.; Matth. xxvii. 24); then in general a *figure of speech* to attest innocent conduct and warranted purity (Job ix. 30; Ps. lxxiii. 13; Ezek. xxxvi. 25); here the more appropriate, as there is directly a reference to an *entrance into the sanctuary*, which was in ancient times always preceded by lustrations. Comp. the action of the priests who were to wash themselves before performing their service, Ex. xxx. 20 sq.—**And would compass Thine altar.**—Olshausen and Delitzsch regard this clause as optative, but it is rather cohortative [Perowne]. This is not to be understood merely of surrounding = being near as an expression of dependence (Luther), in contrast with the assembly of the ungodly (Hengst.), or as a privilege of the pure and pious (Hupf.), but it is in connection with the loud thanksgiving with which the delivered Psalmist would praise the Lord in the house of God, in the congregation of the pious (ver. 12). *Thanksgiving* is an offering, hence the mention of the *altar*. The compassing of the altar, like the washing of the hands, is not to be taken literally. Moreover, there is still less reason for a reference to priestly and Levitical functions, since such a solemn procession about the altar is not mentioned in the Old Testament. [Perowne: "I am disposed to think that the whole passage is figurative and amounts to this, 'I would fain give myself to Thy service even as Thy priests do,' just as in Ps. xxiii. 6, he utters the wish to dwell in the house of Jehovah forever."—C. A. B.]

[Ver. 8. Alexander: "This verse expresses more directly and literally the idea of ver. 6 above, and shows that his compassing the altar was intended to denote his love for the earthly residence of God, the altar being there put for the whole sanctuary, which is here distinctly mentioned. *The habitation of Thy house* might be understood to mean a residence in it; but the usage of the first noun and the parallelism show that it rather means *the place where Thy house dwells*, perhaps in allusion to the migratory movements of the ark before the time of David. So too in the last clause, Hebrew usage would admit of the translation, *Thy glorious dwelling-place*, as in Ps. xx. 7 (6); but the use of כָּבוֹד in the Pentateuch to signify the visible presence of Jehovah (Ex. xxiv. 16; xl. 34, 35) seems decisive in favor of explaining it, *the place where Thy glory dwells*, *i. e.*, where the glorious God is pleased to manifest His presence." Hupfeld: "This is particularly the *Holy* of *Holies*, where the *ark of the covenant* was the throne of His majesty in its earthly manifestation."—C. A. B.]

[*Str.* IV. Ver. 9. **Gather not my soul with sinners.**—Wordsworth: "Bind me not up in the same bundle with them, like tares for the fire (Matth. xiii. 30). The contrast to this is seen in the following Psalm (ver. 10), 'When my father and my mother forsake me, then the Lord will take me up;' literally, will *gather* me to His fold."—**Men of blood.**—Alexander: "Literally *bloods*, *i. e.*, murderers either in the strict sense or by metonymy for sinners of the worst class," probably the latter.

Ver. 10. **In whose hands is crime.**—Alexander: "The word זִמָּה is a very strong one, used *in* the law to denote specifically acts of gross impurity, but signifying really any wicked act or purpose. The common version *mischief* is too weak. The last word in the verse denotes especially a judicial bribe (Ps. xv. 5), and may be intended to suggest that the whole description has reference to unrighteous rulers, or to wicked men in public office."—C. A. B.]

Str. V. Ver. 12. **My foot standeth upon the plain,** [A. V., *even place*].—The plain is not a figure of righteousness but of safety. [Perowne: "His prayer has been heard. He is safe. He stands in the open, level table-land, where he has room to move, and where his enemies cannot hem him in, and therefore he fulfils the resolve made before (ver. 7), and publicly pours out his thanksgiving to God."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. When the *walk* of a man is the expression of the *purity* of heart which is his own and inseparable from him, and this purity is accompanied with an unshaken *trust in God*, then he may confidently make the *righteousness* of God the foundation of his hope of a *favorable* turn in his fortunes, and may lay direct claim to it, in order that its holy government may *do justice* to the innocent in this unrighteous world. In this is expressed not the boldness of self-righteousness, but *faith* in the righteousness of God, and the confidence of a good conscience. "The righteousness of faith of the Scriptures is not the *enemy* of righteousness of life, but its *mother*." (Hengstenberg).

2. Now he who has no reason to fear the *external* judgment of God, but rather desires to be protected from his enemies by its operation, must with all the more earnestness let the *searching* judgment of God execute itself in his own *inmost soul*, the more emphatically sincere his *protestations* are, that he has kept himself as far away from false and hypocritical men as from bold and wanton sinners, and that he in future no less than in the past designs to keep, in the congregation of the pious, to the institutions and means of salvation.

3. But where *piety* and *righteousness* go hand in hand, and the *use of the means of grace* assists to *walk in purity* and without punishment, there the prayer may be made with comforted spirit, on the one side for *preservation according to God's righteousness* from the fate of those with whom the suppliant has no communion of disposition or walk; on the other side for *redemption* from all evil by God's *mercy*. "It might seem at the first view as an absurd prayer, that God should not involve the righteous in the ruin of the ungodly, but God allows according to His paternal indulgence His own children to make such free expressions of their feelings, in order that their apprehensions may be quieted by the prayer itself. For David, whilst he expresses this wish, places before his eyes the righteous judgment of God, in order to free himself from

apprehension and fear, because nothing is more foreign to God than to mix good and evil together" (Calvin).

HOMILETICAL AND PRACTICAL.

A *good conscience* is essentially different from the *imagination of self-righteousness*, and from the *pride of righteousness of works* as well in its *expressions* as in the *foundations* of the confidence.—He who would walk in the *truth* of God, must not lose sight of the *grace* of God.—No one can be better advised than to hold on to God's *people*, God's *house*, God's *altar*.—In the *irreproachableness* of a walk is shown 1) the *purity* of piety, and 2) its *power*.—The righteous may appeal to the *righteousness* of God, but they can never do without God's *mercy*.—True *morality* and sincere *piety* condition one another, and are thereby distinguished from *legal* righteousness.—He who would not share the *lot* of the ungodly, must not only separate himself from them in *disposition;* he must also not only remain a stranger to their *evil doings;* he must not even share their *company*.—He who allows himself to be judged by God *internally*, need not fear the *punishment* of God, and yet daily has to implore *redemption* and God's *mercy*.—It is becoming to no one to have a hierarchical disposition and life.

STARKE: How beautiful it is, when man can appeal with certainty to God's judgment, and when his heart does not condemn him. Let every one strive to attain such innocence.—He who is earnest in avoiding sin, let him avoid likewise all that could give opportunity and inducement to sin.—The true worship of God has this sure fruit, that a soul knows the wonders of grace, and thereby is awakened to heartfelt thanks.—He who despises the assemblage of the congregation, what else is to be seen than that he has very little care for the glory of God and his own salvation (Prov. xiii. 13).—Not to be involved in the plagues of the ungodly is a great grace of God, since the pious, especially the faint-hearted, are not without sensible pain, as well on account of the assaults of Satan as on account of the wicked judgments of the world.—The hands which gladly take rewards cannot certainly wash in innocency but are instruments of unrighteousness.—With the greatest application to an innocent walk we are not to boast of it before God, but rather to pray for His grace, for before Him there is no living being righteous in and for himself.

LUTHER: I should hate what I cannot love with God.—When now they preach anything that is against God, all love and friendship are gone.—God's house and assembly are where God's word is and nowhere else; for there God Himself dwells. Therefore David praises the house of God with so much joy on account of the Word of God.—ARNDT: The true Church of God looks not at the visible, and depends not upon the temporal, but seeks the future native land, and has its glory, honor, and riches in heavenly possessions.—FRISCH: Be not slothful in attending church, appear there with holy reverence; think why you are there; and do what you have come to do.—VON GERLACH: Where the Lord reveals Himself as graciously near, where He exhibits His glory, where He expressly declares that He will be found, where He puts visible pledges in which He may be known, apprehended and possessed, there the heart and inclination of believers love to be.—THOLUCK: In circumstances, where among men no justice is to be found, we learn to properly value the consolation that there is a Judge in heaven above all the judges of earth.—STILLER: The Christian houses of God are houses of *thanksgiving*, in which the praise of God sounds; they are likewise *memorial* houses to reflect upon the Divine wonders.

[MATTH. HENRY: It is a comfort to those who are falsely accused that there is a righteous God, who sooner or later will clear up their innocency; and a comfort to all that are sincere in religion that God Himself is a witness to their sincerity:—Great care to avoid bad company is both a good evidence of our integrity, and a good means to preserve us in it.—All who truly love God truly love the ordinances of God, and therefore love them, because in them He manifests His honor, and they have an opportunity of honoring Him.—BARNES: The whole Psalm should lead us carefully to examine the evidences of our piety; to bring before God all that we rely on as proof that we are His friends; and to pray that He will enable us to examine it aright; and when the result is, as it was in the case of the Psalmist—when we can feel that we have reached a level place and found a smooth path, then we should go, as he did, and offer hearty thanks to God that we *have* reason to believe we are His children, and are heirs of salvation.—SPURGEON: Worried and worn out by the injustice of men, the innocent spirit flies from its false accusers to the throne of the Eternal right.—What a comfort it is to have the approbation of one's own conscience! If there be peace within the soul, the blustering storms of slander which howl around us are of little consideration. When the little bird in my bosom sings a merry song, it is no matter to me if a thousand owls hoot at me from without.—The doubtful ways of policy are sure sooner or later to give a fall to those who run therein, but the ways of honesty, though often rough, are always safe.—A man who does not hate evil terribly, does not love good heartily.—What God hates we must hate.—Let each reader see well to his company, for such as we keep in this world, we are likely to keep in the next.—Each saint is a witness to Divine faithfulness, and should be ready with his testimony.—C. A. B.]

PSALM XXVII.

A Psalm of David.

1 The LORD *is* my light and my salvation;
Whom shall I fear?
The LORD *is* the strength of my life;
Of whom shall I be afraid?

2 When the wicked,
Even mine enemies and my foes,
Came upon me to eat up my flesh,
They stumbled and fell.

3 Though a host should encamp against me,
My heart shall not fear:
Though war should rise against me,
In this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after;
That I may dwell in the house of the LORD all the days of my life,
To behold the beauty of the LORD,
And to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion:
In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me:
Therefore will I offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice:
Have mercy also upon me, and answer me.
8 *When thou saidst*, Seek ye my face; my heart said unto thee,
Thy face, LORD, will I seek.

9 Hide not thy face *far* from me;
Put not thy servant away in anger:
Thou hast been my help;
Leave me not, neither forsake me, O God of my salvation.
10 When my father and my mother forsake me,
Then the LORD will take me up.

11 Teach me thy way, O LORD,
And lead me in a plain path,
Because of mine enemies.
12 Deliver me not over unto the will of mine enemies:
For false witnesses are risen up against me,
And such as breathe out cruelty.
13 *I had fainted*, unless I had believed to see the goodness of the LORD
In the land of the living.

14 Wait on the LORD:
Be of good courage, and he shall strengthen thine heart:
Wait, I say, on the LORD.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—The Vulgate has in the Title the additional words: before he was anointed. According to Theodoret this addition was not in the Hexapla of Origen, and is only found in the Codd. Vatic. of the Sept., yet it came into consideration in connection with the question as to the time of composition, for three anointings of David are mentioned, at first 1 Sam. xvi., then when acknowledged by the tribe of Judah, 2 Sam. ii. 4, finally in connection with the homage of all Israel, 2 Sam. v. 3. No one can think of the first anointing with any propriety, and the historical statements of this Psalm being indefinite, there is no sufficient reason for the second (Grotius), or the third, (Rosenm.) Thus even at the present day those interpreters who maintain the Davidic authorship, without regard to this uncertain title, either think of the period of the persecution by Saul, or the rebellion of Absalom. The latter supposition is supported by many resemblances with Ps. iii., (J. H. Mich., Stier, Delitzsch). There is nothing in favor of the peril of death (Rabbins) mentioned 2 Sam. xxi. 16, from which David happily escaped; yet we cannot regard ver. 10, as being against this supposition. For the text does not demand that it should be interpreted literally, (Geier) and it has given ancient interpreters unnecessary trouble. Since the dwelling of God is successively called house, palace, tent, we cannot infer any particular period of time, with any certainty; and we need not descend to Jeremiah, who was rejected by his family, and found a refuge in the temple (Hitzig); or indeed to the Maccabean times (Olsh., who at the same time finds here two different Psalms united); or regard it as a general Psalm of lamentation of some Hebrew in later times, (De Wette,) on account of the remarkably high estimation of the splendor of the temple and its forms of worship, in connection with the absence, in other respects, of individual references. It is true the tone and rhythm are very much changed in ver. 7, and subsequently, yet only in accordance with the change of subject as in Ps. xix., and elsewhere, (Hupf.). From the certainty of *communion with God* springs the fresh and joyous expression of *confidence* in God's protection, *fearlessness* in danger, *certainty* of victory over strong and numerous enemies (vers. 1-3), connected with the *hope of faith in the fulfillment* of his dearest and constant wish to be able to offer *thank-offerings*, as one delivered by God and protected in the shelter of the dwelling of God (vers. 4-6). On this foundation rises the *prayer that he may be heard* (ver. 7). This is based on the *call* of God (ver. 8) with reference to the position of the Psalmist as a *servant* of God in *need of help* (ver. 9), who *trusts* in the God of his salvation, even in his greatest *abandonment* (ver. 10), and hopes in accordance with God's *instruction* and under God's *guidance* (ver. 11) to escape from *violent* and lying enemies (ver. 12). He would be lost *without such trust* (ver. 13); hence he exhorts himself to *persevere* in it (ver. 14). Comp. P. Gerhardt's hymn "*Gott ist mein Licht, der Herr mein Heil,*" and "*Ist Gott für mich, so trete, etc.*"

Str. I., Ver. 1. **Jehovah is my Light.**—The supposition, that this address to God, my Light! which occurs only here, is a figurative expression, to be explained through the two following expressions: my salvation and defence of my life! which are not to be regarded as figurative, but as literal (Calv. Hengst. Hupf.), is entirely without foundation. They are three appellatives *parallel*, yet expressing different relations to God and founded in *essential* attributes of God. God is just as essentially Light (Is. lx. 7) as He is salvation and strength, and the one word is no more nor no less figurative than the other, when applied to God.*—**Defence of my life.**—This is literally the stronghold, the bulwark. For מָעוֹז is to be derived from עזז = to be strong, firm; not from עוז = to flee, according to which etymology (J. D. Mich.) some translate, refuge.

[*Str.* II. Ver. 2. **When the evil doers drew near to me, To eat up my flesh; My adversaries and my enemies, They stumbled and fell.**—The A. V. gives the sense but is not literal, and disorders the members of the strophe. Evil doers are compared to wild beasts approaching their prey, comp. Ps. xiv. 4; xxxv, 1. The third clause is much disputed. Some refer לִי to the verb, and regard it as parallel with עָלַי of the first clause. So, Hitzig, Hengst. Delitzsch, Perowne, Alexander. They therefore render: my adversaries and my enemies to me (draw near, being understood or some other verb supplied). But De Wette, Hupfeld, Moll refer it to the enemies as I have rendered it. The *they* of the final clause is emphatic, *they* stumbled and fell.—C. A. B.]

[*Str.* III., Ver. 3. **A host.**—Perowne: "Literally 'though a *camp* should encamp against me,' but the English idiom would hardly admit of such a rendering."—**For all this, do I trust.**—Perowne: "So the same expression is rightly rendered in the A. V. of Lev. xxvi. 27. The fuller form occurs Ps. lxxviii 32; Job i. 22. Cocc., rightly, *hoc non obstante*, 'in spite of this,' and Mendelsohn, '*Auch dann bleib' ich getrost.*' The Rabbinical commentators, as Aben Ezra and Rashi, explain, 'In this,' viz.: that the Lord is my light, *etc.*, ver. 1, 'do I trust.' Rosenm. refers the pronoun 'this' to the war mentioned

* [Hupfeld: "*Light* is here that which issues from God as a beam of His light-giving countenance (Ps. iv. 6), that, as the light of the sun is the source of all life and growth in nature, so it is the source of all life and well-being in the human heart, comp. Ps. xxxvi. 9. Hence it is the usual figure of life, success, joy, and all good, negatively of deliverance, freedom, help, *etc.*, in contrast to *darkness*, which is the figure of death, misfortune, danger, captivity, sorrow, *etc.* Comp. Ps. xliii. 3: lxxxiv. 11; xcvii. 11; cxii. 4; Prov. iv. 18 sq.; Job xi. 17; xviii. 18; xxx. 26; Isa. v. 30; ix. 1; lviii. 8, 10; Micah vii. 8, *etc.*"—C. A. B.]

just before, 'even in the battle itself,' *in ipsa pugna*. But the first rendering is more forcible." —C. A. B.]

Str. IV. Ver. 4. **That I may dwell in the house of Jehovah all the days of my life.**—This is not to be taken literally, or to be explained of the daily visiting the house of God, (most interpreters) especially as even the Levitical priests did not dwell in the temple. It is a figurative expression of the relation to God described above (Hengst., Hupf.). But it did not originate from a *mingling* of the figure of a hospitable tent with the usual idea of the house of God or temple (Hupf.), but from a *prophetical* view and longing (vid. Ps. xv. 1; xxiii. 6) which is to take its figurative expression from the sphere of the Levitical worship of God, and yet at the same time is justified in breaking through this sphere and lifting itself above it, the more as attendance upon the house of God (Ps. v. 8), and walking in the ordinances of Divine worship are the *means* ordained of God for communion with Him.——**To behold the favor of Jehovah.**—Since חזה is not construed with the accusative here, as Ps. liii. 2, but with בְּ it denotes a beholding which tarries with the thing, is well pleased with it and feeds upon it, which is an *enjoyment* in which the loveliness (Ps. xc. 17) and the sweetness (Prov. xvi. 24) of God are *perceived* in the *experience of His gracious presence*. There is no reference to the *splendor* of the Lord, and it is not allowable to understand by this the splendor of the sanctuary (Luther: the beautiful worship of God), or the heavenly temple, and its arrangements, as its *archetype* (Kimchi, Aben Ezra, Calv., Geier). The reference is to the *favor* of God which those are enabled to taste and experience, who have become *members of His family*, and enjoy as His *guests* the *right of protection* within His house. To this the Psalmist's *wish* is directed, which he has already previously expressed in *prayer* (the perfect) and the fulfilment of which he continually seeks (the imperfect), and thus he describes it as anxious, pious and constant.——**To meditate in His palace.**—[A. V. to *inquire in his temple*].—Since בִּקֵּר denotes looking closely in order to discriminate, and is elsewhere never construed with בְּ, it is more natural to regard this preposition here as a designation of place (Venema), than either to lift the temple with its symbolical forms into an *object* of pleasing contemplation (De Wette), or to regard the whole manner of expression as entirely *parallel* with the preceding (Hupf.). It is unnecessary to supply an object (Hengst.); the verb may be absolute = to make reflections, to meditate. Some of the Rabbins regard it as a denominative of בֹּקֶר in the signification of appearing in the morning (Ps. v. 8), which then is extended to every morning. Delitzsch does not regard this as too bold. The translation, visit (most interpreters) essentially weakens the sense and is without grounds.

Str. V., Ver. 5. **For He conceals me in a tabernacle in the days of evil, He shelters me with the shelter of His tent.**—[A. V. *In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me.*]—Our translation of the former verse is favored by this, for the same place which is called the house of Jehovah ver. 4, *b*, and His palace ver. 4, *d*, with reference to His royal character is in ver. 5, *b*, called His tent, with reference to the present or original (comp. Ezek. xli. 1) real character of the ritual dwelling-place of Jehovah in the midst of His people. This sanctuary is now characterized as a place of *safety* for those who seek refuge, who find there shelter and protection against the pursuit of their enemies, and indeed not because David really once had concealed himself there (Knapp after the Rabbins), but because the places of worship had the general meaning of asylum. From this point of view the same house of Jehovah is in ver. 5, *a*, named with an expression which designates a covered place for dwelling and lodging, as fitted to give shelter, a tabernacle, a bower.* As a matter of course this is figurative, as then in ver. 5, *c*, the safety which has been gained is described as being set up upon a rock. But it does not follow from this that the reference to the sanctuary is here to be *abandoned* (Hupf.), and that the figure is derived from a shepherd (Geier), or of a hospitable householder (De Wette), or protector (Ruding.), and would give the sense, God is the protector of the pious everywhere, and even outside of His sanctuary (Calvin). The reference here is rather to this very thing, that the house of *Jehovah*, which appears without doubt in ver. 6, and which is referred to in various forms in accordance with the various references contained in the idea, is here as an asylum, (Geier) and not as the tabernacle (Hengst.). Moreover, it would not change the sense of the passage, but only the color of the thought, and this but slightly, if we should translate according to the reading and accentuation of the Hebrew word, either: in a *tabernacle*, as Ps. xxxi. 20, comp. Is. iv. 6; or, in *His* tabernacle. For the סֻכָּה of Jehovah (Job xxxvi. 29) is called in Ps. lxxv. 2; Jer. xxv. 38; Lam. ii. 6, likewise, His סֹךְ, although this word is used particularly of the couching-place of lions in thickets (Ps. x. 7), and with definite reference to this is likewise used in the above-mentioned passage, Jer. xxv. 38.

Str. VI., Ver. 6. **Sacrifices of rejoicing.**—This means particularly the *thank-offerings*, because they were brought with songs of rejoicing and praise. The mention of singing and playing which immediately follow, shows that the reference is to them. This, most interpreters now admit with Syr., Kimchi, Luther. Moreover, according to Hupf., *comm. de primitiva festorum Heb. ratione* ii. 20, not. 40, the use of the word זבח was appropriate for these offerings. A reference to the sacrifices accompanied with the sound of the trumpet, (Gesen., De Wette), is contrary to the text, since only *public* thanksgivings at the time of *festivals* (Num. x. 10) were distinguished with this music of the priests.

Str. VII. [Ver. 7. Perowne: "The triumphant strain of confidence now gives way to one of sad and earnest entreaty."—C. A. B.]†

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* [Alexander translates *covert*, which "means a booth or shelter made of leaves and branches, such as the Jews used at the feast of tabernacles (Lev. xxiii. 42). It is here used as a figure for secure protection in the day of evil, *i. e.*, of suffering or danger."—C. A. B.]

† [Perowne: "Is it (as Calv.) that the Psalmist sought in

Ver. 8. **To Thee my heart says**—(*at Thy call*): **seek Thy face!—Thy face Jehovah will I seek.**—The heart answers the Divine call, consenting thereto as an echo of it (Calv.). It is better to regard this obscure construction as a bold combination of two clauses (Hupf.), which we can make intelligible in English only by supplying some appropriate words (Delitzsch). [Thus A. V., *When thou saidst seek ye my face, etc.*] This is much simpler than the supposition of a ל *auctoris* (Dathe, Olsh.): Thine is, speaks my heart, namely the word, *etc.;* not to say anything of the artificial and strained explanations of many ancient interpreters. Hitzig follows the Vulgate; of Thee speaks my heart, seek Him, my face! The Sept. has: To Thee, *etc.*, but then: diligently have I sought Thy face and Thy face will I seek. The true sense is given by the paraphrase of Luther: my heart holds Thy word before Thee. So Hengstenberg. Similarly Geier, J. H. Mich., Rosenm.* Seeking the face of Jehovah is not with reference to Ex. xxiii. 17, another expression for visiting the temple (De Wette), but it denotes the desire *to enter into the vicinity and presence* of God, in order to gain comfort, assistance, certainty of being heard, testimonies of grace, and the like. Comp. Ps. xxiv. 6; cv. 4; 1 Sam. xxi. 1; used of earthly rulers, Prov. xxix. 26. This is accomplished by acts of Divine service, especially in the house of God, but it is not to be regarded as the same thing as those acts. It is uncertain whether there is a direct reference here to the passage Deut. iv. 29, which is re-echoed in Hos. v. 15.

Str. VIII. [Ver. 9. **Hide not Thy face from me.**—The inserted "*far*" of the A. V. does not help the sense of the passage, but mars it. The Psalmist is seeking Jehovah's face, and the prayer is that the face of Jehovah may not be veiled from him so that he cannot see it. *Vid.* Ps. iv. 6.—**Put not away in wrath** = Thrust not aside as one unworthy to be in Thy presence, and behold Thy face. The Psalmist does not wish to be removed or banished from the place of Jehovah's presence, and from the light of His countenance.—**Reject me not, and forsake me not.**—The reiteration of the positive and negative form of the idea of depriving Him of the presence and the face of God.—C. A. B.]

Ver. 10. **For my father and my mother have forsaken me.**—This statement cannot refer to 1 Sam. xxii. 3 sq., for then David separated himself from his parents in order to leave them under the protection of the king of Moab. But it is not at all necessary to think of some historical fact unknown to us (G. Baur). This statement is certainly neither to be taken as a proverbial manner of expression (De Wette),* nor as a hypothetical antecedent (Calvin, Stier, Thol., Hupf.)† It is *positive*, and expresses what has *happened*, but it states in an *individualizing* form, (Hengst., Delitzsch) the fact that the *nearest relatives* of the afflicted man have forsaken him in his time of trouble; and he on this very account turns to Jehovah in prayer, trusting in the love of God which transcends parental love (Isa. xlix. 15; lxiii. 16).—[**But Jehovah will take me up.**—Perowne: "The verb is here used in the same sense as in Deut. xxii. 2; Jos. xx. 4, 'receive me under His care and protection,' or as Stier suggests, 'adopts me as His child,' *vid.* Ps. xxii. 10."—C. A. B.]

[Ver. 11. **Lead me in an even path because of my adversaries.**—[A. V., *plain—enemies*]. This is an even, level path as opposed to rough and rugged paths of adversity. Delitzsch: "Crafty spies pursue all his steps, and would gladly see their devices and evil wishes realized against him. If he should turn into the ways of sin unto destruction, it would bring dishonor upon God, as it is a matter of honor with God not to allow His servant to fall. Therefore he implores guidance in the ways of God, for the union of his own will with God's will makes him unapproachable."

Ver. 12. **And they that breathe out violence.**—Alexander: "A strong but natural expression for a person, all whose thoughts and feelings are engrossed by a favorite purpose or employment, so that he cannot live or breathe without it. Comp. the description of Saul's persecuting zeal in Acts ix. 1, and the Latin phrases, *spirare minas, anhelare scelus.*"—C. A. B.]

Ver. 13. **If I did not trust to behold the excellence of Jehovah in the land of the living—!**—The consequent is lacking (as Gen. xxxi. 42) after לוּלֵא, which is unnecessarily marked by the *Masora* with *puncta extraordinaria*, as suspicious. In accordance with such an *aposiopesis* "unless," and "if" not unfrequently are lacking, and this increases the emphasis.‡ The *land of the living* is contrasted with Sheol, but it refers here not beyond this life to eternal life (Rabbins, Clauss, Stier) but back to life in this world.

Ver. 14. In the closing verse the Psalmist ex-

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the former part of the Psalm to comfort himself with the review of God's unfailing strength and protection, that he might with the more reason utter his prayer for help? Or is it not rather that even whilst he is thus strengthening himself in his God, a sudden blast of temptation sweeps over his soul, freezing the current of life,—some fear lest he should be forsaken, some thought of the craft and malice of his enemies,—till now the danger which threatens him is as prominent an object as the salvation and defence were before?"—C. A. B.]

* [Perowne: "The words *seek ye My face* are the words of God, which the servant of God here, as it were, takes from His mouth, that so laying them before God, he may make his appeal the more irresistible. Thou hast said, 'Seek ye My face;' my heart makes these words its own, and builds upon them its resolve. It takes them up and repeats them 'Seek ye My face.' It first claims thus Thine own gracious words, O Lord, and there its echo to those words is, 'Thy face, Lord, will I seek.' Such is the soul's dialogue with itself when it would comfort itself in God. We are reminded of that touching scene in the Gospel history where another, a woman, overcomes the Saviour with His own words: 'Yea Lord, yet the dogs eat of the crumbs,' *etc.*"—C. A. B.]

* [Perowne: "'(Though) my father and my mother may have forsaken me,' *i. e.*, though my condition be helpless and friendless as that of a child deserted of his parents, there is One who watches over me, and will take me to His bosom. *Vid.* Isa. lxiii. 16; xlix. 15. The phrase has, as De Wette says, somewhat of a proverbial character."—C. A. B.]

† [Hupfeld: "It serves to illustrate the greatness of the grace and love of God by *comparing* it with the highest form of human love, parental love, which it transcends, just as in the passage already adduced by Calvin, Isa. xlix. 15, and in a similar construction with this, Isa. lxiii. 16: 'For Abraham has not known us, and Israel recognized us not: Thou, Jehovah, art our Father, our Redeemer,' *etc.*" This is the preferable interpretation.—C. A. B.]

‡ [Perowne: "The holy singer feels now, at this moment, when the false and violent men are before his mind, how helpless he would be did he not trust and hope in his God: 'There were an end of me—or what would become of me, did I not believe, *etc.*'"—C. A. B.]

horts himself and not others in a similar condition with himself (most ancient interpreters).—**Be firm, and let thy heart show itself strong.**—This does not express a comforting promise "He will strengthen" (most interpreters [and A. V.]) nor indeed with a correct interpretation of the clause as optative, the wish that Jehovah would strengthen the heart (Calv., Cleric., Rosenm., Hupf. [Alexander]) but it is a continuation of the Psalmist's exhortation of himself.—[**Wait on Jehovah.**—Alexander: The repetition, *wait for the Lord*, and *wait for the Lord*, implies that this is all he has to enjoin upon himself or others; and is more impressive in its native simplicity, than the correct but paraphrastic version of the last clause in the English Bible, *wait, I say, on the Lord*.—C. A. B.]

DOCTRINAL AND ETHICAL.

1. No night of sorrow can be so dark, no evil so fearful, no enemy so dreadful as to cause those to tremble, despair, and perish, who have God for their *Light*, for their *salvation*, for the *stronghold* of their life. Such a man overcomes in all his troubles, so much so that even in his *days of suffering*, at times, in the *confidence of Divine assistance*, a *triumphant* tone may be heard in his prayers, whence arise his fearlessness, his heroism, his certainty of victory in the midst of all his dangers, struggles, and calamities.

2. But he who puts his confidence truly and alone in God, and firmly trusts in the faithfulness and goodness of the Almighty, not to leave him or neglect him in his troubles, is very far from that proud self-sufficiency, and that half proud, half lazy carelessness, which on the one side impels to foolhardy and presumptuous ventures, on the other side restrains from seeking and using the means provided to increase his strength, and bring about and secure him success. He who truly has his confidence and strength in God, likewise *seeks constantly* and earnestly to be *near* to God, and uses conscientiously the *means afforded* him in the *forms of worship* to strengthen his *communion* with God, and to secure as well as gain the *blessings of the presence* of God.

3. Hence it is, that those who have attained the most and the best on earth, the noblest and most glorious of our race, and the most exalted rulers among them, the boldest heroes, the most celebrated warriors and masters of every department of life, have shown themselves to be at the same time *pious* and *humble* men, who lay all their exaltation, glory, and honor, at the feet of God, and publicly recognize that they have to thank the Lord their God not only for their *endowments* and *powers*, but likewise for *what they have done*, and for their *success*, and that they must seek, like all other men, *forgiveness of their sins* in the *grace* of God, and that they would rather be *at all times with* God. Hence they gladly visit His *house* and His *table*, and besides study diligently *God's word*, in which they gain good advice, and are *reminded* at the right time to *assent* to it and *respond* to it with heart and mouth.

4. It is at once a *duty* and a *joy* to seek the countenance of the Lord, that is, to desire and strive to be personally near to the grace of God and to be sure of it. God Himself calls us to this, and gives those who seek Him the blessed experience that God's love is not mere human favor, but transcends even *parental love*, as nothing can be compared with God's assistance, power, and protection, or take their place. So likewise those who do not withdraw from *intercourse with God* will not be deprived of them. They will much rather be lifted up to a *height* which is *inaccessible* to all their adversaries, and will be *placed in safety* against all hurtful assaults.

5. Accordingly all depends upon whether we allow ourselves to be *directed to the way* of the Lord and *guided* therein. On this depends our walking the path of life in the *good pleasure* of God (in the light of His countenance), and our attaining the *end* of that path in the *protection* of God's salvation by *means* of that which God *imparts* in all dangers, sufferings, and struggles, and in spite of all envy, slander, and opposition. The *trust in God*, which is indispensable for this, is often *severely tried*, especially when we are in danger of losing our rights, our honor, and our life by enemies who are as wicked and unjust as they are strong and crafty, and when we are forsaken by our nearest relatives, and given up by all the world. Then not only the flesh trembles, but the *heart* likewise quakes, and is in danger of losing *patience* and *hope*. We would be *lost* indeed, if our eyes and our hearts should lose sight of *God*. But this is impossible if we maintain our *faith;* then we will not *despair*. And because God continues *faithful* we will not perish. In order now that faith may be able to impart the necessary consolation and encouragement to *wait on God*, and the patience, resolution, and strength necessary thereto, it needs that it should have unfailing nourishment, support, discipline, and strengthening.—However little this Psalm may have of a Messianic character, yet some particular features may be readily and devoutly referred, in accordance with Augustine's example, to the sufferings of Christ and His behaviour in them, which is a model for all. The Roman Catholic Church has assigned this Psalm to the offices of Char-Saturday.

HOMILETICAL AND PRACTICAL.

When *danger* is near and great we are taught to properly estimate and value, *being near to God* and the *power of faith*.—We can lose *everything* and yet *lose* nothing if only we *retain God*.—Our hearts need *daily* strengthening in confidence in God; *whence* comes it? and *how* may it be?—We cannot be lifted up in any better way than *with God;* therefore it is of the utmost importance that we should *come* to God and *remain* with God.—Our *worst enemies* are not those who *envy* us and afflict us, but our *little faith*, our *spiritual sluggishness* and laziness, our *impatience*.—Many would gladly *dwell in safety* if only it were not to *remain near to God*.—Whoever *has God* has *all things in One;* and yet only a *few* make anything of God.—It is enough that God should let His light *shine*, His salvation *come*, His power *work;* yet we must let ourselves be *instructed* and *ruled*, and *delivered* thereby.—It is well with us if we not only *trust* in God's power, wisdom, and goodness, but value above all *communion* with God,

and are diligent to *seek His face*, and for this conscientiously use the *institutions* and *means* of salvation.—There are in a pious heart not only *thoughts of* God, but likewise *echoes of His word.* —When *men forsake us* it may give us pain, but we will be comforted above all when *God takes us up*.—At first many care more for God's *protection* than for His *presence*, but if they give heed to the *word and ways of* God, they likewise learn not only to know the *strength of being near to God*, but likewise to value the *blessings of intercourse with Him*, and prize the *good things of His house*.

STARKE: Care for souls, longing to walk with God, to be sanctified in the communion of saints, these are the chief desires and only necessary things to the Christian.—It is well for those who seek safety with God; that is better than the highest rock.—If we pray as God has commanded, we are heard as He has promised.—God plants in the hearts of believers a sure confidence of gaining eternal life, by which they are uncommonly strengthened in their battle of faith.—No time will seem so long to us as the time of cross-bearing; therefore it is that we are exhorted with so many words to hope and patience.—It is the constancy of hope which makes our walk and life happy.—The Lord is not only the truest, but is likewise the mightiest and most reliable Father and Friend.—You may know the right way and walk in the right path, yet you very much need Divine enlightenment and gracious guidance on account of the craft and wickedness of your enemies.—What can give a believer's heart more pleasure and joy than to be heard by the God of grace?

FRISCH: David testifies 1) his joyous faith, 2) his heartfelt pleasure, 3) his longing desire, 4) his comforted hope.—David uses only one armor against the crowd of his enemies and their power, and that is faith; by this he appropriates God's light, strength, and salvation. Arm yourself in time, you will never lack enemies; the closer you come to friendship with God the more will the enmity of the world increase against you. —HERBERGER: In whose hands is our life? Not in our power, not in the will of our enemies, but in the power of God.—The strength of armies and of hosts cannot go further than God will allow.—Christians have many observers, therefore it is said: take care.—STIER: O! that I might never yield! This one thing troubles me, not the defiance of enemies; for he who remains with God is safe.—THOLUCK: In hours of internal anguish the word of God should resound in the breast as the echo in the mountain, in order to increase our confidence by its repeated exhortations.—STILLER: David at first declares his trust, then says, how he strengthens his trust, and why he relies on God, and finally adds, when true trust shows itself.—God is so gracious that He not only allows His children to find Him, but likewise encourages them by His word to seek Him.—UMBREIT: It is significant with respect to the piety which pervaded the entire life of David, that all the favor and grace of God are united to him in this chief thing, that he may abide in His house forever.—TAUBE: David—a hero in the courage of faith and a master in prayer.—The surest handle of prayer by which we may lay hold of God is His own word, which calls us to seek His gracious countenance. That is a strong command and a comforting promise in one.

[MATTH. HENRY: All God's children desire to dwell in God's house; where should they dwell else? not to sojourn there as a wayfaring man that turns aside to tarry but a night, or to dwell there for a time only, as the servant that abideth not in the house forever, but to dwell there all the days of their life; for there the Son abideth ever.—A gracious heart readily echoes to the call of a gracious God, being made willing in the day of His power.—Even the best saints are subject to faint when their troubles become grievous and tedious. Their spirits are overwhelmed, and their flesh and heart fail; but their faith is a sovereign cordial.—Nothing like the believing hope of eternal life, the foresights of that glory, and foretastes of those pleasures, to keep us from fainting under all the calamities of this present time.—BARNES: The Christian sanctuary—the place of public worship—is the place where, if anywhere on earth, we may hope to have our minds enlightened, our perplexities removed, our hearts comforted and sanctified, by right views of God.—SPURGEON: Salvation finds us in the dark, but it does not leave us there; it gives light to those who sit in the valley of the shadow of death. After conversion our God is our joy, comfort, guide, teacher, and in every sense our light; He is light within, light around, light reflected from us, and light to be revealed to us.—It is a hopeful sign for us when the wicked hate us; if our foes were godly men, it would be a sore sorrow, but as for the wicked their hatred is better than their love.—Holy desires must lead to resolute action. The old proverb says, "Wishers and woulders are never good housekeepers;" and "wishing never fills a sack." Desires are seeds which must be sown in the good soil of activity, or they will yield no harvest.—The pendulum of spirituality swings from prayer to praise.—Mercy is the hope of sinners and the refuge of saints. All acceptable petitioners dwell much upon this attribute.—A smile from the Lord is the greatest of comforts, His frown the worst of ills.—Slander is an old-fashioned weapon out of the armory of hell, and it is still in plentiful use; and no matter how holy a man may be, there may be some who will defame him. —Wait at His door with prayer; wait at His foot with humility; wait at His table with service; wait at His window with expectancy. Suitors often win nothing but the cold shoulder from earthly patrons after long and obsequious waiting; he speeds best whose patron is in the skies. —C. A. B.]

PSALM XXVIII.

A Psalm of David.

1 Unto thee will I cry, O Lord my rock;
Be not silent to me:
Lest, *if* thou be silent to me,
I become like them that go down into the pit.
2 Hear the voice of my supplications, when I cry unto thee,
When I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity,
Which speak peace to their neighbors,
But mischief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours:
Give them after the work of their hands;
Render to them their desert.
5 Because they regard not the works of the LORD, nor the operation of his hands,
He shall destroy them, and not build them up.

6 Blessed *be* the LORD,
Because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my shield;
My heart trusted in him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise him.

8 The LORD *is* their strength,
And he *is* the saving strength of his anointed.
9 Save thy people, and bless thine inheritance:
Feed them also, and lift them up for ever.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION. Although there are no individual historical features which are sharply and unmistakably prominent, yet this Psalm is not a mere Psalm of general lamentation (De Wette), composed by David for the suffering and afflicted (Hengst.), or composed by a later poet for liturgical use for the people (Olsh.), as it is pretended with a superabundance in expression and rhythm, as is often the case in the later Psalms and Prophets, in connection with the heaping up of current phrases (Hupf.). We hear in this Psalm the voice of supplication, as it rises pressingly and earnestly, in peril of death, (ver. 1,) to Jehovah, the Holy One, imploring to be heard (ver. 2). It is from the mouth and heart of a man, who would not be swept away with evil doers and hypocrites (ver. 3); and he implores for them righteous recompense (ver. 4); and he founds this judgment on its necessity and describes it in its reliable workings (ver. 5), whilst he himself in the certainty of being heard and of the constant protection of Jehovah, praises Him (ver. 6), and furthermore will praise Him thankfully in songs (ver. 7); for Jehovah is the Protector and Deliverer of His people and His anointed (ver. 8). Finally he prays for continual blessings for the people—they are the *property* of Jehovah (ver. 9). These last two verses must then be regarded as the words of the anointed himself unless we should regard them as an *appendix* of intercession for the king and the people (Hupf.), and there is no apparent occasion for uniting them with the preceding verses. It is then more appropriate to think of David as the author, in the time of the trouble with Absalom, although the "longing turning towards the sanctuary" (Delitzsch) is

not very apparent. This is better than to think of Josiah (Ewald), or Jeremiah (Hitzig). There are frequent and evident resemblances to the preceding Psalm.

Str. I. [Ver. 1. **To Thee Jehovah, do I cry; My rock, be not silent from me, lest, if Thou be silent from me, I become like them that go down to the pit.**—The A. V. is not properly punctuated. *My rock* belongs to the second clause. For the meaning of *rock vid.* Ps. xviii. 2. The preposition מִן, from, is used with a pregnant meaning=Turn not away from me in silence, (De Wette, Moll. Perowne, *et al*).* The *pit* is the grave in its narrower and broader sense. Comp. Is. xiv. 15; Pss. xxx. 4, lxxxviii. 6,

Ver. 2. **When I lift up my hands.**†—To lift up the hands and spread them out towards heaven was the usual posture of prayer with the Hebrews, (1 Kings viii. 22, Is. i. 15), so likewise among the Greeks and other ancient nations. And so also they were lifted up towards the sanctuary at Jerusalem, especially by the later Jews. So the Mahometans pray towards Mecca, and the Samaritans towards the holy place of Mt. Gerizim.—C. A. B.]—**To Thy holy throne-hall.**—This is literally the back room as a local designation of the Most Holy place, (1 Kings vi. 5, 16 sq., viii. 6, 8), where was the throne of God (1 Kings viii. 30, 39, 43, 49) in the temple (1 Kings viii. 30; Dan. vi. 11, Ps. v. 7,) as in heaven (1 Kings viii. 22, 54), to which the hands were lifted up (Pss. lxiii. 4; cxxxiv. 2; cxli. 2; Lam. ii. 19), and spread out (Ps. cxliii. 6; Ex. ix. 29, 33; 1 Kings viii. 22, 38, 54; Jos. i. 15) corresponding with the lifting up of the heart (Ps. xxiv. 4; Lam. iii. 41). This meaning of *debir* is completely proved by comparing with the Arabic, comp. Delitzsch and Hupfeld *in loco*. This was first proved by C. B. Michaelis in 1735 in a dissertation (now printed in Potts. sylloge V. 181 sq). then first by Conrad Iken 1748 in his *Diss. Phil. Theol.* I. 214 sq. In accordance with the derivation from *dibber*=speak, which Hengstenberg again justifies, the ancient interpreters thought of an audience-room and parlor, and translated it by *oraculum*, *λαλητήριον*, *χρηματιστήριον*. Luther translates, *chor*. [A. V. *holy oracle*].‡

[*Str.* II. Ver. 3. **Draw me not away**, e. g., to destruction, *vid.* Ps. xxvi. 9; Ezek. xxxii. 20; Job xxiv. 22.—**Who speak peace**—They make peaceful and friendly professions whilst plotting mischief and war, hypocrites, dissemblers, frequently alluded to in the Psalms.—C. A. B.]

[*Str.* III. Ver. 4. **Render to them their desert.**—Delitzsch: "This phrase הֵשִׁיב גְּמוּל, which is frequently used by the prophets, means to recompense, or repay to any one what he has performed or rendered, likewise what he has committed or deserved. The thought and its expression remind us of Is. iii. 8–11, and i. 16."

Ver. 5. **Because they regard not.**—Delitzsch: "The propriety of prayer for recompense is derived from their blindness towards the righteous and gracious government of God in human history (comp. Is. v. 12; xxii. 11).—The contrast of בָּנָה, **build**, with הָרַס, **tear down** is in the style of Jeremiah (xlii. 10, comp. i. 10, xviii. 9, *et al.*"—C. A. B.]

[*Str.* IV. Ver. 6. **Because He hath heard,**—Hupfeld: "This is not a praising God because He has *actually* heard, this being presupposed in the perfect, שָׁמַע as Pss. vi. 9 sq.; xx. 7; xxvi. 12; xxxi. 22 sq.; nor as if he had, in the mean time, received an answer from the sanctuary (ver. 2) as Hengstenberg supposes; but in the *confidence* of faith."—C. A. B.]

[*Str.* V. Ver. 7. **With my song will I praise Him.**—The Vulgate has a different reading here, following the Sept. [It reads my *flesh* (*caro mea*, *ἡ σάρξ μου*) for my *heart* in the third clause, and my will (ex *voluntate mea*, *ἐκ θελήματός μου*) for my song, in the fourth clause.—Delitzsch: "In מִשִּׁירִי the song is regarded as the source of the הוֹדוֹת. From his sorrows springs the song, and from the song springs the praise of Him who has taken these sorrows away."—C. A. B.]

Str. VI. Ver. 8. **Jehovah is protection for them.**—This turns the glance upon the true members of the people whose fortune the Psalmist bears upon his heart together with his own, although they have not been mentioned before. Hitzig and Delitzsch very properly reject the correction of לָמוֹ, which all *codd.* have, into לְעַמּוֹ that is, for his people, however appropriate this might be.—**And He is the saving defence of His anointed.**—This is literally, the defence of deliverance. [Delitzsch: "Jehovah is then עֹז because He mightily preserves them from the destruction into which they themselves would fall or be plunged by others; and He is the מָעוֹז יְשׁוּעוֹת of His anointed because He surrounds him as an inaccessible place of refuge; which secures him salvation in its fulness, instead of the ruin contemplated."—C. A. B.]

Ver. 9. **Feed them and bear them forever.**—This reminds us of Deut. i. 31; xxxii. 11, Is. lxiii. 9. and the conclusion itself of Ps. iii. and xxix. [Perowne: "It is impossible not to see in these tender, loving words, 'feed them and bear them,' the heart of the shepherd king. Feed them, O, Thou true Shepherd of Israel, (lxxx. 1): bear them, carry them in Thine arms (Is. lxiii. 9, xl. 11).—C. A. B.]

DOCTRINAL AND ETHICAL.

1. If God could be *deaf and dumb* to the supplications of His servant, there could be neither comfort nor hope for him. And if God should *turn away* from him, his ruin would be certain.

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* [Alexander follows Hupfeld in rendering; lest Thou hold Thy peace from me, and I be made like those going down (into) the pit. The rendering in the text is better. It is that of *De Wette*, *Ewald*, *Delitzsch*, *Moll*, *Perowne*, *et al.*—C. A. B.]

† [So A. V., Hupfeld, Delitzsch, Perowne, *et al.* De Wette translates, because I cry, *etc.*; Hitzig, since I cry, *etc.*; Moll and Alexander, in my crying, etc.—C. A. B.]

‡ [Delitzsch agrees with Moll and translates, to Thy holy throne-hall; Hupfeld and Perowne, to the innermost place of Thy sanctuary; Ewald, to Thy holy chamber; Hitzig, to Thy holy unapproachable place.—C. A. B.]

But then the servant of God would share the fate of the wicked. This however is impossible, so long as the servant of God is neither unfaithful nor a hypocrite. If he can really establish himself on God *as his rock*, when he lifts up his hands and heart in faith (ver. 7), to the God enthroned in the Holiest of All, then he will experience, that even on the brink of an abyss there is a way of escape and he will not be drawn down into its depths with the ungodly. For God is just, and shows Himself in His unchangeable *faithfulness and truth* as a rock, to those who trust in Him and abide by Him. Moreover when *threatened* with ruin, all depends on this alone, his *showing* himself by his conduct as *standing on this rock* and *fortifying* himself there by his actions.

2. If we not only set before our eyes the *judgments of God*, but likewise establish ourselves *near* to God and on His *side*, then there arises partly a feeling of *security in the protection of God*, which discloses itself at once as the assurance of being heard in prayer, partly a strong feeling of the *contrast* between ourselves and ungodly and hypocritical oppressors. This feeling looks at their conduct as they sin against God and their neighbors, and sees that it will be *doubly punished*, and it discloses itself in appealing to God to *execute His judgments*. Under such circumstances and feelings it is possible to pray; *recompense* them, without sinning.

3. The *characteristics* of the ungodly, and the *indications* of their swift ruin, are their *not observing* the doings and actions of God, which are exactly opposed to their own. God will be constantly less intelligible and conceivable to them whilst they blind themselves in such a manner that they fancy that they can not only *deceive* men by their hypocrisy, but likewise can *escape* the judgment of God by not observing the Divine government. But the less attention they give to these things, the deeper they involve themselves in wicked plans, and the more surely they fall when they least expect it, into the *recompensing hand* of God.

4. God is the Avenger and Deliverer, Defence and Helper, not only for His *anointed*, but likewise for His *people*. For He is not only their *Lord* who will not allow His property and inheritance to be taken from Him; but He is likewise their *Shepherd* who watches and protects, cares for and leads the people especially belonging to Him: He is their *God* and *Father*, who bears them in their weakness, "at all times from of old," (Isa. lxiii. 9), as a man his son (Deut. i. 31) and as an eagle her young (Deut. xxxii. 11) lifting them above all hindrances, and bearing them forth out of all dangers, and thus raising them above all present and all future enemies. (2 Sam. v. 12).—"To His work you must look if your work is to endure" (P. Gerhardt).

HOMILETICAL AND PRACTICAL.

When trouble *increases*, trust in God must not *decrease*; our prayers must not be *silent*, though God for a while is *silent*.—That prayers are *not heard* for a while, is no sign that God is angry, but that He would *try our faith, and train us in patience*.—*Great sufferings* cannot choke the desire for prayer so long as the heart does not become *faint-hearted*.—The *confidence* of the pious in God's assistance against ungodly enemies, has its ground not in the *feeling* of *personal worth*, but in the *assurance* of *Divine righteousness*.—Not to observe the Divine government, is a *characteristic* of the ungodly and the *sign* of their ruin.—Many trouble themselves no more with God's *judgment* than they do with His *commandments*; but he who *transgresses* the latter cannot *escape* the former.—God *recompenses* justly; therefore *fear* His judgment, but *trust* in His righteousness.—The *innocent* may *suffer* much and long; but they will not call upon God *in vain*, and even when they die they will not be swept away *with the guilty*.—A *pious king* seeks not only his *own deliverance*, but the *salvation of his people* at the same time.—He who *trusts* God, has *built* well.—God not only *protects* His own children, *in time*, but He likewise *blesses* them for *eternity*.

STARKE: O how sweet it is for the soul, when God hears it and it is sure of this in its inmost nature! but how painful it is when God is silent! and yet we must persevere in patience, until it shall please Him to hear our prayer.—He who would not be carried away with the ungodly in the judgment of God, must be on his guard against their sins.—To desire punishment for our enemies out of a spirit of revenge, is not Christian; but we may sigh to the righteous Judge against the enemies of God and His glory.—If God were not the strength and protection of His Church, how could it endure the power of its enemies?—If the Lord is our strength, why do we ever lament our weakness? Is that not perhaps a palliation of our indolence?—FRANKE: In external trouble hypocrites and the ungodly go to God in order to be freed from them; but they do not think of being delivered from their troubles of sin, and therefore it is no wonder, that they are unable to speak of answers to prayer.—RENSCHEL: Although the pious dwell among the ungodly yet they are distinguished from them, 1) by their prayers; 2) by their life; 3) by their reward.—FRISCH: The help which God has postponed He has not refused.—HERBERGER: God's silence often brings the greatest sorrow; but God is often silent in order that He may hear thee with all the more love.—THOLUCK: He who keeps the Lord before him as the Mighty One, and can hope in His strength, is already helped.—TAUBE: The prayer of the pious in trouble is an evidence that they have the refuge as well as need it.

[MATTH. HENRY: Nothing can be so cutting, so killing, to a gracious soul as the want of God's favor, and the sense of His displeasure.—Those who are careful not to partake with sinners in their sins have reason to hope that they shall not partake with them in their plagues, Rev. xviii. 4.—A stupid regardlessness of the works of God is the cause of the sin of sinners, and so becomes the cause of their ruin.—The saints rejoice in their friends' comforts as well as their own; for as we have no less benefit by the light of the sun, so neither by the light of God's countenance, for others sharing therein; for we are sure there is enough for all, and enough for each.—Those, and those only, whom God feeds and rules, that are willing to be taught and

guided, and governed by Him, shall be saved, and blessed, and lifted up forever.—BARNES: It is sufficient for us to feel that God *hears* us; for if this is so, we have the assurance that all is right. In this sense, certainly, it is right to look for an immediate answer to our prayers.—SPURGEON: The thorn at the breast of the nightingale was said by the old naturalists to make it sing; David's grief made him eloquent in holy psalmody. —God's voice is often so terrible that it shakes the wilderness; but His silence is equally full of awe to an eager suppliant. When God seems to close His ear, we must not therefore close our mouths, but rather cry with more earnestness; for when our note grows shrill with eagerness and grief, He will not long deny us a hearing. What a dreadful case should we be in if the Lord should become for ever silent to our prayers!—We stretch out empty hands, for we are beggars; we lift them up, for we seek heavenly supplies; we lift them towards the mercy-seat of Jesus, for there our expectation dwells.—The best of the wicked are dangerous company in time, and would make terrible companions for eternity; we must avoid them in their pleasures, if we would not be confounded with them in their miseries. —It is a sure sign of baseness when the tongue and the heart do not ring to the same note. Deceitful men are more to be dreaded than wild beasts; it were better to be shut up in a pit with serpents than to be compelled to live with liars. —God's curse is positive and negative; His sword has two edges, and cuts right and left.—They who pray well, will soon praise well; prayer and praise are the two lips of the soul.—Heart work is sure work; heart trust is never disappointed. Faith must come before help, but help will never be long behindhand.—When the heart is glowing, the lips should not be silent. When God blesses us, we should bless Him with all our heart.—C. A. B.]

PSALM XXIX.

A Psalm of David.

1 Give unto the LORD, O ye mighty,
Give unto the LORD glory and strength.
2 Give unto the LORD the glory due unto his name;
Worship the LORD in the beauty of holiness.

3 The voice of the LORD *is* upon the waters:
The God of glory thundereth:
The LORD *is* upon many waters.
4 The voice of the LORD *is* powerful;
The voice of the LORD *is* full of majesty.

5 The voice of the LORD breaketh the cedars;
Yea, the LORD breaketh the cedars of Lebanon.
6 He maketh them also to skip like a calf;
Lebanon and Sirion like a young unicorn.
7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness;
The LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve,
And discovereth the forests:
And in his temple doth every one speak of *his* glory.

10 The LORD sitteth upon the flood;
Yea, the LORD sitteth King forever.
11 The LORD will give strength unto his people;
The LORD will bless his people with peace.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND AIM.—After calling upon the heavenly beings to praise the power and glory of Jehovah, and to worship Him with solemnity (vers. 1–2), there is a picturesque description of a storm (vers. 3-9) advancing from the Mediterranean to the mountains of Dan towards the South (J. D. Mich.), in the fearful sublimity of its appearance, and its effects upon nature; and that passes over into a reference to the royal majesty of Jehovah at the flood, the greatest of the disturbances of nature in the ancient world, and it exalts Him as ever abiding above, which will likewise be for the historical and saving good of His people (vers. 10–11). The Psalm has therefore not merely a poetic character and aim, interwoven with general religious considerations, but it is of a historical and redemptive character. Its essential character is not that of a lyrical description of a magnificent tempest, which has become a hymn (Hupf.), from which finally an application is made; but on the *occasion* of a storm and under the *impression* of its *power of commotion* and *destruction*, the host of the heavenly servants of God are called upon to worship (not Elohim, but) Jehovah, and His people to trust in Him. There is no trace of any *particular* historical circumstance, whether of the carrying of the Ark of the Covenant to Mt. Zion (Ruding.) or of trouble from external enemies, as Ps. xxviii. from internal enemies (Hengst.). But this does not give the right of an *allegorical* reference of this Psalm to the giving of the Law at Sinai (the Rabbins previous to Kimchi), or of its *prophetical* reference to the Messiah, and His judgment of the nations (Kimchi), or to Christ and the power of His word, to whom magistrates are called upon to submit themselves in homage and worship (Geier, Seb. Schmidt, *et al.*). The following suppositions are likewise unfounded; that the Psalm has no personal reference, but is sung from *the souls of the people* in order to edify the congregation (Hengst.); or that it has for its foundation only the general idea of Jehovah as the God of thunder and the God of the nation (De Wette), or that it has as its object, by describing the fearful power of God in the frightful phenomena of nature, to awaken the sleeping conscience, and particularly to arouse the proud rulers from their security, and warn them to submit to the sovereignty of God (Calvin). The *sevenfold* repetition of the thunder as the voice of Jehovah has become typical of Rev. x. 1 sq., and is to be regarded as a holy number (Geier), whilst the repetition pictures the thunder as sounding clap upon clap. The kindling flash of lightning is only mentioned once (ver. 7). Hengstenberg however presses this symbolism of number too far with reference to the use of the name of Jehovah in this and the preceding Psalm.*—In the Septuagint we find an addition to the title, ἐξοδίου σκηνῆς (Vulg., incorrectly, *in consummatione tabernaculi*), which then seems to imply, that it was then sung (Delitzsch) on the closing day (Lev. xxiii. 26) of the feast of tabernacles (*Shemini Azereth*). In the middle ages it was used as a prayer during storms as a prevention of strokes of lightning.—The pretended resemblances with the prophet Jeremiah are very weak.*

Str. I. Ver. 1. **Sons of Gods.**—[A. V., *O ye mighty*]. It is grammatically and etymologically admissible to translate, sons of the mighty = mighty ones, rulers, princes, (the Rabbins and many ancient interpreters); so likewise sons of idols = servants of idols (J. D. Mich., Döderlein, Muntinghe). But ver. 9 *c.* is against these translations, for those who are addressed are in heaven above. Now *Elim* never occurs in the usage of the language, as *plur. majest.* with a singular meaning, but constantly, as plural, designates the gods of the heathen, Ex. xv. 11; xviii. 11; Pss. xcv. 3; xcvi. 4; xcvii. 9, the θεοὶ λεγόμενοι, 1 Cor. viii. 5, in contrast with whom the true God Jehovah is called *El Elim* (Dan. xi. 36) or indeed *El Elohim* (Jos. xxii. 22; Ps. l. 1), *El haëlohim* (Deut. x. 17) *Elohê haëlohim* (Ps. cxxxvi. 2), because these gods have likewise the name of *Elohim* (Ps. lxxxvi. 8). Therefore we cannot translate at once, sons or children of God (Sept. *et al.*), or justify the plural *Elim* by reference to the grammatical form (Gesen. *Gramm.*, § 106, 3; Ewald *ausf. Lehrbuch*, § 270 *c*) of an attraction in composition as Ex. i. 11, 1 Chron. vii. 5 (De Wette), or by the supposition that it is a plural of *ben El.*, formed after the analogy of Isa. xlii. 22, compared with ver. 7; Isa. li. 9, compared with Gen. ix. 12; Jeremiah xlii. 8 compared with 2 Sam. xxiv. 4 (Hitzig). But if neither the heathen gods nor their sons are addressed here, but manifestly the *angels*, then these constitute the heavenly company surrounding God (Job i. 6; ii. 1); the heavenly host (1 Kings xxii. 19; Neh. ix. 6), whose duty it is to praise God (Pss. lxxxix. 6; ciii. 20; Job xxxviii. 7; comp. Isa. vi. 3). Those are called, usually, sons of *Elohim* (Gen.

* [Hengstenberg regards the use of the name of Jehovah ten times in the main part of the Psalm, as important (vers. 3–9), as signifying completeness and finish.—Ewald divides the Psalm into five parts, the introduction and conclusion being alike of four lines, the body of the Psalm consisting of three parts of five lines each, the whole being thus highly artistic. The storm is described in three stages. "At first it is heard in the extreme distance of the highest heavens (vers. 3, 4), then in rapidly increasing power it covers the whole visible heavens (vers. 5–7), finally coming from the north and descending constantly lower it passes away in the far south." Perowne: "The structure of the whole is highly artificial, and elaborated with a symmetry of which no more perfect specimen exists in Hebrew. But this evidently artificial mode of composition is no check to the force and fire of the Poet's genius, which kindles, and glows, and sweeps along with all the freedom and majesty of the storm; the whole Psalm being one continued strain of triumphant exultation."—C. A. B.]

* [Wordsworth on this Psalm indulges in a series of fanciful interpretations. I will give a general specimen here which will do for the whole Psalm. "The voice of the thunder, and the flash of the lightning spoke to the Psalmist of the manifestations of God's glory on Mount Sinai, amid thunders and lightnings, at the giving of the Law (Ex. xix. 16). Then the 'voice of the Lord' was heard, as Moses describes, with exceeding power (see Exod. xix. 19; xx. 18), and it sounded forth in the thunders of the Decalogue. Hence the Hebrew Church connected this Psalm with Pentecost, the Feast of the Giving of the Law; and in the Christian Church this Psalm, used in a large portion of Christendom at the Epiphany, and falling, as it does, in the series of the octaves of the Ascension, may raise the thoughts to the glory of the Creator and Redeemer, manifested in love as well as in power upon earth, and showing His glory and power by riding upon the clouds, and by sending down the Holy Ghost, the Comforter, from heaven at Pentecost, with the sound of a rushing mighty wind, and in flames of fire (Acts ii. 2), to strengthen and comfort His Church."—C. A. B.]

vi. 2, and in the passage cited from Job) when not named *maleâchim* with special reference to their duty of declaring and executing the will of God. They are likewise designated as the host of the holy ones (*kedoshîm*) Job v. 1; xv. 15, which surround Jehovah, Ps. lxxxix. 6, 8, and entirely parallel with them, Ps. lxxxix. 7, the *benê Elîm*, so that there can be no doubt of the sense (Ps. lxxxii., on which Hupfeld lays great stress, is not appropriate here). The Chald. likewise on this passage has the paraphrase, hosts of angels. The form of the expression is explained by the fact that the word *Elim* as well as *Elohim* has a general meaning (Ps. viii. 6) and was applied to various beings of supernatural power, who might be the objects of religious reverence, and that the expression *ben*, *benê* did not always express the physical derivation through generation, but partly physical and partly moral dependence, and included those who were thus designated in one body. There is another translation in the Sept., Vulg., Syr., Jerome, "sons of rams," as a figurative designation of the sacrifice. These translations lead to the reading אֵילִים, which 5 codd. Kennic., and 4 de Rossi have, but it is improperly explained, since this reading is often found, Ex. xv. 15; Job xli. 17; Ezek. xxxi. 11 (singular); xxxii. 11, where this fundamental meaning of *strength* is very ancient, 2 Kings xxiv. 15, even in the form אוילים.—**Give to Jehovah glory and strength.**—This is not to be changed into "honor and praise," but the giving is a *tribuere*, an offering of the tribute due to the glory and strength of God; recognizing it in words and deeds, a δοῦναι δόξαν (Acts xii. 23; Luke xvii. 18; Rom. iv. 20).

Ver. 2. **In holy attire.**—This is the priestly attire used at festivals in the service of God (most interpreters since Luther), Ps. xcvi. 9; 1 Chron. xvi. 29, in which priests and Levites likewise marched before the Lord with music when they went forth to battle (2 Chron. xx. 21). Hupfeld concludes from the last passage, where הדר is construed with ל, and from Prov. xiv. 28, that the reference is here likewise to the Divine majesty and glory (so Aquil., Symm., Chald., Jerome, Kimchi), and that the construction with ב includes perhaps the idea of the place, where it was revealed, that is, the sanctuary. Calvin, Ruding., Cleric., after the Sept. and Syriac, adopt the latter view at once.—The reading in Ps. cx. 3 is not entirely certain.*

Str. II. Ver. 3. **The voice of Jehovah.**—[Hupfeld: "This is not *every* audible declaration of God in nature, which speaks to us at the same time (Hengst., Hofm.), but is only a poetical and childlike name of *thunder* (comp. Ps. xviii. 14), that is the *murmuring* and scolding of *wrath* (compare Pss. xviii. 14; civ. 7), with which, in contrast with the creative word, the interference of God in nature is connected, which *restrains* and destroys."—C. A. B.]—**The great waters** are naturally not an allegorical designation of the *colluvies gentium* (J. H. Mich.), nor hardly the waters which were above the vault of heaven according to Gen. i. 7, comp. Ps. cxlviii. 4 (Umbreit, Maurer), but either those of the Mediterranean Sea (J. D. Mich., Munt.), or corresponding with the beginning of the description, those of the lowering clouds. Ps. xviii. 11; civ. 3; Jer. x. 13 (most interpreters).

[Ver. 4. **The voice of Jehovah in power! The voice of Jehovah in majesty!**—Alexander: "In power, in majesty, *i. e.* invested with these attributes, a stronger expression than the corresponding adjectives, *strong* and *majestic* would be, and certainly more natural and consonant to usage than the construction which makes *in* a mere sign of that in which something else consists."—C. A. B.]

Str. III. Ver. 5. **Breaketh the cedars of Lebanon.**—The cedars and mountains are not allegorical designations of the great ones of the earth, particularly of heathen princes (the Rabbins and many ancient interpreters), and the cedars of Lebanon are no more poetical designations of the highest and strongest cedars (Geier, Rosenm., Hengst.), than the mountains of Lebanon and Sirion and the desert of Kadesh are a poetical use of individuals for the whole class (Hupfeld).

Ver. 6. **Maketh them skip like a calf.**—[Hupfeld: "This is a poetical hyperbole of the *shaking* of the earth, as afterwards of the desert, ver. 8, like an *earthquake* occasioned by the thunder; a standing feature of Theophanies (*vid.* Ps. xviii. 7 sq.). So of mountains, Ps. cxiv. 4, 6, with a similar comparison with rams and lambs. The suffix, *them* (ם ֵ), refers not primarily to the mountains of Lebanon, which are mentioned in the second clause, as many interpreters (even Ewald, Olsh.) suppose, but to the *cedars* mentioned in the previous verse (Geier, De Wette, Maurer, Hengst., Hitzig, Delitzsch); certainly only in consequence of the skipping of the mountains on which they stand, and therefore they are mentioned themselves in the second member."—C. A. B.].—**Sirion like a young buffalo.***—Sirion (either=glimmer, or coat of mail) is the ancient Sidonian name of Mt. Hermon, according to Deut. iii. 9, the highest peak of the eastern range of Lebanon.

Ver. 7. **Cleaveth the flames of fire.**—This is a poetical expression of forked lightning. So Syriac, Chald., Vatabl., Ruding., J. D. Mich. and most recent interpreters. The meaning of the word is rendered certain by Isa. x. 15, where the reference is to cleaving timber.† The usual meaning: hew out, particularly stones and from stones (Sept.), is possible here, namely in the sense, that the flames are beaten out of the clouds, as sparks out of the flint (Calvin). But the usual ancient translation, hew as flames of fire (Luther), or with flames of fire (Geier, Hengst. [Alexander]) is against the language. And the interpretation: to cut out the flames of fire (von Hofmann), that is, that the storm wind gives direction and form to the blazing flames, affords a monstrous figure.

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* [Perowne: "*In holy vestments*, heaven being thought of as one great temple, and all the worshippers therein as clothed in priestly garments, and doing perpetual service."—C. A. B.]

* [A. V. translates *young unicorn*—*vid.* notes on Ps. xxii. 12.—C. A. B.]

† [Perowne: "With every thunder-peal comes the terrible forked lightning, so striking in tropical and eastern lands. Its vivid, zig-zag, serpent-like flash is given in a few words." —C. A. B.]

Str. IV. Ver. 8. **The wilderness of Kadesh.**—Kadesh, literally=set apart. This was that part of the Arabic desert west of the granite and porphyry mountains of Edom, which was a part of the great desert (Deut. i. 19; xi. 24; Jer. ii. 6), and which was covered with hills of chalk and drift sand. Comp. Gen. xx. 4; Num. xiii. 26.

Str. V. Ver. 9. **Maketh the hinds to calve.**—Instead of אַיָּלוֹת the Syriac read אֵילוֹת, oaks, or terebinths, and some interpreters (Lowth, Venema, Munting.) have adopted it. But Job xxxix. 1 sq. decides for the usual reading, and is not in favor of the view that the reference is to the severe labor of the hinds in calving in the month of May, which is rendered easier by the storm (Bochart, *Hieroz.* I., lib. 3, cap. 17, after the Rabbins), but of a premature delivery, brought on by fright, as 1 Sam. iv. 19 sq., in the case of the wife of Phinehas. This is brought about, according to Pliny (*Hist. Nat.*, VIII., 47), by the thunder even with solitary sheep, and, according to Ewald, is likewise mentioned by Arabic authors with reference to hinds.—**And strippeth forests.**—This is not of laying bare the roots of the trees, or of the forest by the wind (many of the older interpreters), so not of stripping the trees of their leaves and boughs by the storm (Calv., Delitzsch), or by the shower (Hitzig), but the peeling off of the bark (Joel i. 7) by the lightning (Hupf.), since the word properly means "discover" (Sept., Jerome, Isaki, Luther [A. V.]). —**And in His temple speaks every one: glory!**—The palace of God is not the earthly temple (Rabbins), or the Church (Calvin and most older interpreters), so likewise not the world (Cleric.) in which sense it is improperly translated "in His entire palace" (Rosenm.), but heaven (Chald., Geier, *et al.*). The participle *ômer* expresses the simultaneousness of the praise with the terrors (Ewald,* von Hofm., Hupfeld). The suffix in כלו is correctly rendered by the Chald. in the paraphrase: all His servants. It is used in reference to the preceding "in His palace" (Hitzig), but not in direct reference to the palace itself=its totality (Hengstenberg, [Alexander]), or to the sons of Gods, ver. 1 (De Wette), but to an indefinite general subject (Hupfeld)=πᾶς τις (Sept., Syr.), which receives its more specific meaning from the context. [Delitzsch: "It happens as the poet desired in vers. 1, 2. Jehovah receives back the glory displayed in the world in a thousandfold echo of worship."—C. A. B.]

Str. VI. Ver. 10. **Jehovah has sat enthroned above the Flood.**—The reference to the Flood is decided partly by the article, partly by the word *mabul* (Syr. *momul*), Gen. vi.-xi., which is used only with this reference. And this is not a mere recollection of the flood (Ewald, Kurtz), comparing it with the overflowings effected by the rain-storm (Ruding., J. D. Mich., Köster, Olsh., Hitz.), or to the heavenly ocean (Maurer), upon which (ל used as in Ps. ix. 4, approved likewise by Baur in De Wette's commentary) Jehovah sits enthroned. Since ישׁב indicates not only the royal sitting of Jehovah, but likewise His judicial sitting (Ps. ix. 7; cxxii. 5), it is better to regard the ל either as of the purpose=of producing it (von Hofm., Delitzsch) as Köster, Olsh., Hitzig take it, with a generalizing of the Flood; or in the sense of על=above, Ps. vii. 7 (Hupfeld), since the Divine judgment includes likewise a deliverance (Chald.), and both references are here mentioned. The supposition of a mere reference to time=at (Baihing., Hengst. [Alexander]), weakens the sense. The Vulgate does this still more in its rendering, which as the Sept. in some *codd.* reads: Jehovah inhabits the flood; in others reads: makes to inhabit.—**And so will Jehovah sit as King forever.**—The future with *vav* is in a significant contrast with the preterite of ver. 10 *a*, and is not to be regarded as a preterite, לְעוֹלָם being translated, in primitive time (Sachs); but it cannot be explained too specifically either of the coming Messianic judgment (Rabbins), or with reference to a coming flood of fire and brimstone (Ephræm Syr., J. H. Mich.), or to the saving water of Baptism, with reference to 1 Pet. iii. 21 (Luther, Seb. Schmidt *et al.*). "Whilst we still hear the voice of the Lord in the rushing of the storm through the forests stripped of their leaves, the poet snatches us away at once from the tumult of earth and places us amid the choirs of the heavenly temple, which above in holy silence sing glory and praise to the Eternal" (Umbreit).

[Ver. 11. **Jehovah will bless His people with peace.**—Delitzsch: "How impressive the closing word of this Psalm! It is arched as a rainbow above it. The beginning of the Psalm shows us the heavens open and the throne of God in the midst of angelic songs of praise, and the close of the Psalm shows us on earth, in the midst of the angry voice of Jehovah shaking all things, His people victorious and blessed with peace. *Gloria in excelsis* is the beginning and *pax in terris* the end."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. God has a glory and a power which are *peculiar to His nature*, and He gives them to be *known* likewise on earth and in heaven, so that He may be named after them and yet His *name* not be an arbitrary title, but an expression of His nature. On the ground of this and in consequence of it, He will have in *heaven* and on *earth* the *recognition* to which He is entitled. He insists upon His *glory* and demands the *tribute* due to it, whilst He calls *attention* to His acts as well as to His works.

2. Even in nature God declares Himself in its *commotions* as its *Lord* and Master. That which transpires in the phenomena of nature is not a play of hidden powers; and we have to trace in them not the motions of the world-spirit, not the operation of the gods of nature, not the rushing of the spirits of the elements, but the *scolding* and *government* of Jehovah, the God of *historical* revelation; and, therefore, we need not fear them although all creatures tremble and quake. For Jehovah makes nature the servant

* [Ewald translates at once: "whilst in His palace—all speaks 'glory.'"—C. A. B.]

of His *ends* in the *government* and *redemption* of the world, and He is not only a King in the *kingdom of heaven* and over His *chosen people*, but He is the *Almighty* and *Eternal* ruler of all things.

3. When the voice of Jehovah is heard in the thunder, the *conscience* may be awakened and with the remembrance of the *judgment* of God thoughts, especially of the Flood, may be excited in the heart in connection with storms and showers, earthquakes and floods. But the same God who at the *Flood* made known His *royal dominion* in judging the world and delivering a seed of His people, now likewise, when He purifies the air by a *storm*, bestows refreshment to the land, fruitfulness and the blessings of the harvest, and acts in the same manner in the *life of the people* and in the *history* of *the world*. Hence *His* people have every reason, when there are such declarations of the *power of God in nature* and *above nature*, which are praised in heaven as revelations of His *glory*, to strengthen their faith in His help and their hope in His blessing in stormy times and amidst the commotions of life, by a remembrance of the *analogous government* of God in history. Many ancient interpreters, misunderstanding this connection and internal advance of the thought, have fallen upon a mere allegorical explanation and symbolical interpretation of the entire Psalm, and have then partly understood, not only by the sons of God, but likewise by the cedars of Lebanon, the great ones of the earth, and so likewise by the palace the temple at Jerusalem, and indeed by Jehovah's voice the preaching of the Divine word; and partly have regarded Lebanon, Sirion, the desert as symbolical designations of historical relations or indeed of spiritual conditions. Roman Catholic interpreters have often found a particular reason for this in the circumstance, that ver. 5 *b* in the Sept. and Vulg. reads: "and the beloved (is) as a young unicorn," and ver. 5 *a* in the Vulg., differing there from the Sept., "and will crush them as calves of Lebanon." Even Schegg brings this verse into direct connection with the words of the title of the Sept., and Vulg. referring to the feast of the dedication of the tabernacle, and interprets it of the election of Judah the beloved (or even of Zion, Ps. lxviii. 16), which resembles the unicorn in freshness of life and strength, in contrast with the rejection of Ephraim, Ps. lxxviii. 67, the calf of Lebanon crushed by the Lord (Isa. viii. 9), with reference to the comparison of Joseph with a bullock (Deut. xxxiii. 17), and to the places of the worship of the calf in the kingdom of Israel, in the South at Bethel, in the North at Dan in Lebanon. The desert is then said to indicate man's renouncing all his earthly advantages and merits, and the shaking of it to mean its fructification and transformation (Ps. cvii. 35; Isa. li. 3), which is to be expected when the sevenfold flame of the Holy Spirit pours itself, in the Sacraments, over the soul shaken by the preaching of the Gospel. This is sufficient to bring to mind the arbitrariness and danger of the *allegorical interpretation of Scripture* and to clearly show its essential difference from the interpretation of the *language of nature* speaking by *signs* and a practical *use* of it for the edification of the congregation. "The voice of God sounds at first in the thunder of the song causing all things to shake; but at the end it vanishes softly away in the quickening drops of the words: He blesses His people with peace" (Umbreit).

HOMILETICAL AND PRACTICAL.

Many who are now cold and careless in praising God and celebrating His holy name, would give *honor to the Lord*, if they were *mindful* of His *glory*.—From the *Almighty* God comes the *blessing of peace* upon His *worshipping people*.—The manifestation of the omnipotence of God should lead us, 1) to praise His *glory* with adoration, 2) to shun His *judgment*, 3) to resign ourselves to His *protection*.—God will have the honor due Him at first in heaven, but afterwards on *earth;* all His manifestations in *nature* as well as in *history* should remind us of this.—What a consolation it is, that God is 1) the *Almighty* Lord of all things, 2) the *righteous Judge* of all the world, 3) the King of His people, *bestowing blessings*.—All the manifestations of the *power* of God are likewise revelations of His *glory* and His *royal government*, which is ever the same.—When a *storm* reminds us of the *Flood* and the Flood of the *Divine judgment* we should not forget that it is *one and the same God*, who in the storm, the flood and the judgment brings to light not only the *terrors*, but likewise the *blessings* of His *royal glory*.—In the *phenomena of nature* as well as the *events of the world*, God *speaks* to men; it is well for those who *hearken* to God's voice, *take heed* to God's government and worship God as the Lord of glory in holy attire.—It is revealed amidst the terrors, destructions and dangers in the world, what we *know* of God, *think* of Him and *expect* from Him.—The particular exhibitions of the Divine majesty on earth are *transient*, the majesty and *power* itself remain to this King forever.

Starke: He who perceives and experiences the power of the voice of the Lord, may likewise experience in his soul the glory of God.—If the voice of the Lord goes with such power and strength in the physical thunder storm, what will be said of the wonderful, penetrating power of the thunder of His word which is yet to be heard on all waters among all nations?—The Lord sits in judgment over all those who refuse to obey His voice, as at the time of the Flood He judged His first world.—Osiander: God has no pleasure in splendid and costly attire and ornaments, which are highly esteemed by the world, but He is pleased with spiritual attire, when the heart is purified within by faith and is adorned with all kinds of Christian virtues.—Fritsch: The greatest honor of a prince, court, city, land is, that God's honor dwells there.—Renschel: Take heed of the voice of the Lord; this shows thee His power and takes away from thee thy pride.—Rieger: We cannot give the Lord anything; but it is our business to know and confess His name.—Tholuck: If the saints already on earth as soon as the storms of God roar, worship in priestly reverence, how much more those in heaven.—Von Gerlach: Those things which among men are for the most part far

apart, are united in God's works, infinite power and symmetrical beauty.

[MATTH. HENRY: If we would in hearing and praying, and other acts of devotion, receive grace from God, we must make it our business to give glory to God.—Whenever it thunders let us think of this Psalm; and whenever we sing this Psalm let us think of the dreadful thunder-claps we have sometimes heard, and thus bring God's word and His works together, that by both we may be directed and quickened to give unto Him the glory due unto His name; and let us bless Him that there is another voice of His besides this dreadful one, by which God now speaks to us, even the still small voice of His Gospel, the terror of which shall not make us afraid.—When the thunder of God's wrath shall make sinners tremble, the saints shall lift up their heads with joy.—SPURGEON: Just as the eighth Psalm is to be read by moonlight when the stars are bright, as the nineteenth needs the rays of the rising sun to bring out its beauty, so this can be best rehearsed beneath the black wing of tempest, by the glare of the lightning, or amid that dubious dusk which heralds the war of elements.—The call to worship chimes in with the loud pealing thunder, which is the church bell of the universe ringing kings and angels, and all the sons of earth to their devotions.—His voice, whether in nature or revelation, shakes both earth and heaven; see that ye refuse not Him that speaketh. If His voice be thus mighty, what must His hand be! beware lest ye provoke a blow.—C. A. B.]

PSALM XXX.

A Psalm and Song at the dedication of the house of David.

1 I will extol thee, O LORD; for thou hast lifted me up,
And hast not made my foes to rejoice over me.
2 O LORD my God,
I cried unto thee, and thou hast healed me.
3 O LORD, thou hast brought up my soul from the grave:
Thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his,
And give thanks at the remembrance of his holiness.
5 For his anger *endureth but* a moment;
In his favour *is* life:
Weeping may endure for a night,
But joy *cometh* in the morning.

6 And in my prosperity I said,
I shall never be moved.
7 LORD, by thy favour thou hast made my mountain to stand strong:
Thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD;
And unto the LORD I made supplication.
9 What profit *is there* in my blood,
When I go down to the pit?
Shall the dust praise thee?
Shall it declare thy truth?
10 Hear, O LORD, and have mercy upon me:
LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing:
Thou hast put off my sackcloth, and girded me with gladness;
To the end that *my* glory may sing praise to thee, and not be silent.
12 O LORD my God, I will give thanks unto thee for ever.

EXEGETICAL AND CRITICAL.

Its Contents. For the *Title vid.* Introduction.* *Thanksgiving* for Divine deliverance from great peril of death begins the Psalm (vers. 1-3), which is followed by an *appeal to the congregation* to praise the *goodness* of God, which soon changes the *deserved* trouble into abiding joy (vers. 4-5). This has been shown in the life of the Psalmist, who mentions his false feelings of security and his boasting (ver. 6), and his terror when he perceived the loss of the Divine favor, which constitutes the true basis of his power (ver. 7). He then states the fact (ver. 8), and the manner (vers. 9-10) of his prayer and his experience of help (ver. 11), in order that he may praise God without intermission, as he *vows* likewise to do (ver. 12). Comp. P. Gerhard's hymns: "*Ich preise dich und singe*," and, "*Sollt ich meinem Gott nicht singen*," with the refrain from ver. 5.†

Str. I. Vers. 1-3. **For Thou hast drawn me up.**—The Hebrew word is used in Ex. ii. 16, 19 of drawing water from a well and so is figuratively applied, Prov. xx. 5. But this is not the original idea of the word, according to Hupfeld, but is itself a particular application of the idea of drawn up, which is here rendered by all ancient translators and interpreters (so A. V. *lifted me up*). This does away at once with the chief point of the hypothesis of Hitzig, that the reference is to the deliverance of the prophet Jeremiah from the slimy cistern (Jer. xxxviii.). The deep place in question is manifestly stated in ver. 3 [as sheol and grave, *vid.* Pss. vi. 5 and xvi. 9.—C. A. B.]; and since there is described there, not a great danger in general in a symbolical manner (Calv., Hengst.), or in hyperbolical expressions (De Wette, Hupf.), but the near peril of death, we cannot understand the *healing* ver. 2, which is parallel with the *drawing up*, of help and salvation in general, but rather of deliverance from *sickness*. For the reading and the construction of ver. 3 *b vid.* Hupfeld.—**Thou hast quickened me from among those that go down to the grave.** [Hupfeld: "*Hell* and *grave* are ideas usually interchanged and parallel: and מִן, *from*, is used at first of the place out of which he was drawn, then of the association of those who are there, from which he is taken away."—C. A. B.]

Str. II. Ver. 4. **And praise His holy memory.**—Memory is parallel with *name*, Ex. iii. 15; Is. xxvi. 8; Hos. xii. 6; Ps. xcvii. 12; cxxxv. 13, yet is not identical with it. The name makes God *known*, the memory brings God and our duty to Him to *remembrance*.

Ver. 5. **For a moment** (*passeth*) **in His anger, a life in His favor; at even weeping turneth in** (literally, *passeth the night*), **and in the morning—shouts of joy.**—The figurative character of these pregnant words is misunderstood by Hengst. and Hitzig and applied in the interest of their hypotheses, which however different in other respects, coincide in this, that they make all depend upon the duration of a single day. And it is the more remarkable when Hengstenberg denies the parallelism of the thought in ver. 5 *b*, and translates: for His wrath brings on a (sad) moment, His favor life. At any rate, usage demands that רֶגַע should only be regarded as a designation of time. It is true that חַיִּים includes usually the *material* contrast with death, in accordance with its Biblical meaning; and so Geier likewise translates *delectatur vita*=God has pleasure in the life, and not in the death of the sinner: but this destroys the parallelism at once. But Ps. xxvii. 4. shows that the *idea of time* may under certain circumstances, even in this world, appear as the only one. So likewise in Is. liv. 7, 8, an everlasting grace is contrasted with the moment of anger just as here a lifelong favor. The Vulgate has after the Sept. (which reads רֹגֶז) *quoniam ira in indignatione ejus.* So Roman Catholic interpreters in their expositions assert that the cause is used instead of the effect, wrath instead of punishment; particularly death.

Str. III. [Ver. 6. **And as for me.**—Perowne: "The pronoun with the conjunction thus at the beginning of a clause is always emphatic, and generally stands in opposition to something going before, either expressed or understood. Here there is a tacit opposition between the Psalmist's present and his former experience. Now he had learnt through the lesson of suffering to trust in God. Before that suffering came, he had begun to trust in himself. 'I seemed so strong, so secure, I began to think within myself, I shall never be moved; Thou hadst made my mountain so strong. And then Thou didst hide Thy face, and I was troubled'"—C. A. B.]

Ver. 7. **Hadst Thou appointed strength to my mountain.**—The Vulgate has instead of "to my mountain" *decori meo* after the Sept. τῷ κάλλει μου, which presupposes the reading הֲדָרִי. So likewise the Syriac. The Chald. has: Thou hast placed me on strong mountains, which Hupfeld prefers, and it is certainly better than the interpretation of others: on my strong mountain. The Hebrew verb הֶעֱמִיד with the accusative of the thing and dative of the person leads, however, to the idea of appoint=give, comp. 2 Chron. xxxiii. 8, with 2 Kings xxi. 8. The mountain is not so much a symbol of dignity and greatness, as either of security and of success, or of domin-

* [The genitive "of David" does not belong to "the house" but to "A Psalm." Riehm is probably correct in regarding the שִׁיר־חֲנֻכַּת הַבַּיִת as a later liturgical addition to the Title, showing that it was to be used at the feast of Dedication, which was instituted by Judas Maccabeus in 165 B. C. to commemorate the purification of the Temple from its desecration by Antiochus Epiphanes. שִׁיר is not used in the Title of any other Psalm of the first book. The Psalm would then have a general reference to David's recovery from sickness corresponding with Ps. xvi. and there is no reference to a house of his own or to the temple in the Psalm. But it might very properly be used at the feast of Dedication in subsequent times when once fixed by the circumstances of the Maccabean period. If however the Title is to be regarded as entirely original the house is not the house of David, whether at its reconsecration from the defilement of Absalom (2 Sam. xx. 3), Calvin, Cocc., Geier, *et al.*, or the rebuilding of the citadel of Zion which David regarded as the pledge of the greatness of his empire (Delitzsch, Moll, Perowne *et al.*), which is better; but to the *house of God.* And then it does not refer to the temple of Solomon (Chald., Rabbins. Hupf., *et al.*), but to the dedication of the threshing floor of Araunah (2 Sam. xxiv. 20, sq.) after the three days' plague (Rosenm., Venema, Hengst., Keil, Tholuck, Alexander, *et al.*).—C. A. B.]

† [Delitzsch: "The call to praise God which in Ps. xxix. goes forth to the angels above, in Psalm xxx. is directed to the pious here below."—C. A. B.]

ion, especially of the Davidic kingdom (2 Sam. vi. 9, 12; Mic. iv. 8).—[**Thou didst hide Thy face, I was frightened.**—For an explanation of God's hiding His face *vid.* Ps. xiii. 1. The A. V. "*troubled*" is too weak.—C. A. B.]

Str. IV. Ver. 9. **What profit by my blood, by my going down to the grave? can dust praise Thee? can it declare Thy truth?**—The mention of *blood* does not lead necessarily to the idea of a *violent death*, for the soul is in the blood. [Compare the argument in Ps. vi. 5, also Ps. lxxxviii. 10, 12 and in Hezekiah's words Is. xxxviii. 18, 19, which is manifestly based on David's words. Delitzsch: "His prayer for a prolongation of life was not for the sake of earthly possessions and enjoyment, but for the honor of God. He feared death as the end of the praise of God. For on the other side of the grave no more Psalms would be sung. Ps. vi. 5. Hades was not overcome in the Old Testament, the heavens not yet opened. In heaven were the בני אלים (Ps. xxix. sons of Gods), but not yet the blessed בני אדם (sons of Adam)."*—C. A. B.]

Str. V. Ver. 11. **Thou hast turned my lamenting into dancing for me, didst undo my sackcloth and gird me with joy.** —[Hupfeld: "Dancing (dances performed by women accompanied by songs and music at the celebration of a victory as Ex. xv. 20; Judges xi. 34: 1 Sam. xviii. 6, or at religious feasts Ex. xxxii. 19, Judges xxi. 21) is here poetical of *joy* or *shouts of joy, thanksgiving and songs*, as Jer. xxxi. 4, 13; Lam. v. 15."—*vid.* Smith's Dict. of the Bible, art. "*Dance.*"—C. A. B.]. Sackcloth is the hairy, tight garment of sorrow and penitence, which was worn on the naked body, sometimes girded on with a cord and sometimes not. The girdles were mostly colored and served at the same time as ornaments, and were often embroidered and partially adorned with costly ornaments. Hence the expression "gird" does not merely pass over into a figurative meaning as of girding with *strength*, Ps. xviii. 32, but is used at once in the sense of *adorn*, only that the fundamental meaning ever shines through, as Ps. lxv. 12: the hills gird themselves with rejoicing.

Ver. 12. **In order that glory may celebrate Thee.**—Most interpreters take כבוד here as referring to *soul*. The only difficulty is the absence of the suffix, for in this connection the reference can only be to the soul of the Psalmist and there is no example of an ellipsis of the suffix (Geier, Rosenm.). And so Hupfeld supplies it at once in the text, which thus becomes like the words of Ps. cviii. 1. Kimchi thinks of the immortal soul in the eternal life as contrasted with the dust, ver. 9, which he explains of the corpse and not of the grave. But without regard to this false contrast, the article could not fail, if the soul as such was to be designated. Many others depart from the context and take the abstract for concrete=the noble (Chald.) or indeed; every man who has a wise soul (Aben Ezra). The Syriac has not regarded this word at all as the subject, but as the object: therefore will I sing praise to Thee. But this is against the construction, which is restored by the interpretation: glory=praise, renown, hymn, sings to Thee (Maurer, Olsh., De Wette). In the song of Hezekiah (Is. xxxviii.) the last two verses of this Psalm are re-echoed together with many passages from the Book of Job. [Perowne: The sackcloth of his humiliation God had taken off from him, and had clothed him with the garment of praise (Is. lxi. 3). How should he do otherwise than praise God for ever for His goodness."—C. A. B.]

* [Perowne: "The truth seems to be, that whilst *the Faith* of the Old Testament saints *in God* was strong and childlike, their *Hope of Immortality* was at best dim and wavering, brightening perhaps for a moment, when the heart was rejoicing in God as its portion, and then again almost dying away."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. There is sufficient reason in the exhibitions of grace, helpings and deliverances which God richly bestows upon men, to *praise* Him continually and *thank* Him daily. "For as God lifts us by His hand on high from the depths into which we have fallen, so it is again our obligation to lift up our hearts and mouths to His praise" (Calvin). Would that the *depth* of our feelings might correspond with the depths of *misery* from which we were drawn up, and the earnestness of our praise and thankfulness with the greatness of our *obligation*, since we could not even with our *highest thankfulness* attain to the *greatness of God.*

2. The Divine grace and help are wonderfully exhibited to every *individual*, yet it is not something singular and special; therefore the favored one has confidence in the entire *congregation*, that they will gladly follow his appeal to unite in the song of praise and thanksgiving which he lifts up to God. The one bounty reminds us likewise of others, the particular help of the general salvation, the present deliverance of previous exhibitions of grace shown to other men, so that the *pious remembrance* of God's *holy Being*, as it is made known in His *Providence in history*, is awakened and sustained and the holy *memory* of Jehovah forms the subject of the songs of praise of the congregation.

3. It is worthy of particular consideration that whilst we richly deserve the *wrath* of God and must experience its *frightful* effects likewise in those sufferings in which we receive the taste of the *punishments* of our sins, yet the delivering *favor* of God which giveth life turns directly to the sinner when he is awakened from his security, and is *terrified* on account of his sins, and is brought in *humility* to the *knowledge* of his true condition and implores the *grace* of God. Thus we perceive that not wrath, but love is the *essential* disposition of God, and that He has both of these dispositions in Himself. "*Alles Ding währt seine zeit, Gottes Lieb' in Ewigkeit.*" (P. Gerhardt.

4. Even pious people have to keep before them the *dangers of prosperity* and be *warned* by the *example* of David, in order that they may not be betrayed in times of prosperity to hurtful confidence in self, and false feelings of security and then descend from their imaginary height, strength and abundance, and lose more than they ever thought it possible to lose.

But the security of fools ruins them (Prov. i. 32; comp. Deut. viii. 11-18; xxxii. 15; Hos. xiii. 6). Yet he who has been brought by *sufferings* to *reflection*, by falls to awakening and thereby to terror, self-knowledge, prayer, gains not only true help and a new grace and attains to fresh and joyous thankfulness, but gains likewise beyond self, to tell others his history in *humble* and *thankful joy*, that they may be warned, instructed and consoled. "David previously fast asleep, suddenly begins to cry out in terror to the Lord. For as iron, when it has become rusty by long disuse, cannot be again used until it is heated again in the fire and beaten with the hammer, so when once carnal security has prevailed, no one can quickly equip themselves for prayer, unless previously beaten and properly prepared by the cross" (Calvin).

5. God in the deliverance of those who seek Him in penitence, declares not only His goodness and His faithfulness, but likewise *His truth*, which is to be transmitted from father to son (Isa. xxxviii. 19), from generation to generation (Ps. xxii. 31). Accordingly it is incumbent upon God and is in the *interest of God* not to be robbed of those servants who have pleasure in *never ceasing* to praise Him, and who in imploring for the preservation of their life have directed themselves not to earthly things, but to God's glory and the efficiency of *His* service with heart, mind and thoughts, in the assurance that this can be accomplished by them only *on earth* and in this life, so long as death, the world below and hell *have not been vanquished.*

HOMILETICAL AND PRACTICAL.

Our songs of praise and thanksgiving cannot be drawn too *deep*, nor ascend too *high*, nor be spread too *far*, nor last too *long*.—No *misery* is so deep that we cannot be *drawn out* of it by God, but no *height* is so great that we cannot be *cast down* from it.—It is not God's fault if His *anger* last longer than a *moment*.—When *suffering* or *joy* turns in to us, we do well to inquire whether *God* has sent us these guests.—It is not indifferent *how long* we may weep or shout for joy, but more depends upon what they are *about*, for God *determines* their duration in accordance with it.—We know not *how many moments* remain to us in this short life, therefore it is important, that we should *always* be found *as servants of God*, in order that we may be ready through *God's favor* to *give account* at any moment, and that we may *praise* forever His gracious help in bodily and spiritual things.—In the congregation of God are heard not only the *songs of sorrow and of praise* of its members, but there may be heard there likewise their *penitential prayers and confessions of faith*.—The *experiences* of believers should minister to the *salvation* of others, therefore they are *told* and *written* by them.—To the preaching of the *truth* of God belongs the preaching of His *wrath against the sinner* as well as the message of His *grace towards the penitent* and the narration of His *love towards those seeking salvation*.—We can have no better wish, than to experience *God's grace* our *lives long*, *declare* God's *truth daily*, *praise* God's *name forever*.

STARKE: It is a great benefit, when God prolongs a man's life until he turns to God in righteousness.—God's usual way is to cause a constant saving interchange of sorrow and of joy, in order that we may not sink under the burden.—In good days we should think of the uncertainty of success and of our own weakness, and not put our trust in ourselves and be presumptuous.—Children of the world seek to banish their sorrow by earthly pleasures of every kind, but the children of light know that all comes from the hand of the Lord; hence they wait patiently until the Lord Himself shall turn their sorrow into joy.—OSIANDER: When we are in trouble, carnal security soon falls to the ground and we tremble and shudder for it.—SELNEKKER: The guilt is man's, the punishment comes from God. But God delights in the life of man and has not ordained any man to death, but would that all men should turn and live.—ARNDT: We have here an earnest warning from the example of the dear David, that we should fear God in good days, and not be secure and rely upon temporal things.—THOLUCK: To confess that God is righteous in His chastisements is very difficult for men, but David was always ready to confess this after his failures.—STILLER: This Psalm gives comfort in the sufferings of life, and says first of all, from whom they come, then how long they will endure, and finally what profit they will have.—GUENTHER: Every one ascends high and has ascended, who lets himself be guided in the way of the Lord.—He who always fares well quickly forgets God, and forgets likewise his poor soul; he then neglects to struggle, he regards himself as safe, even the gracious countenance of God shining upon him in continued success, he too easily takes for God's good pleasure in his holiness.—THYM: The pious sufferer on the bed of severe sickness: 1) knows thoroughly the weakness of his nature; 2) feels therein the chastisement of the holy God; 3) turns to the Physician who ever helps.

[MATTH. HENRY: The more imminent our dangers have been, the more eminent our deliverances have been, the more comfortable to ourselves, and the more illustrious proofs of the power and goodness of God. A life from the dead ought to be spent in extolling the God of our life.—No one of all God's perfections carries in it more terror to the wicked nor more comfort to the godly, than His holiness.—Our happiness is bound up in God's favor; if we have that we have enough, whatever else we want. It is the life of the soul, it is spiritual life, the earnest of life eternal.—BARNES: If we are to offer prayer for the salvation of our children, neighbors, or friends, it is to be done in this world; if we are to admonish and warn the wicked, it is to be done here; if we are to do anything by personal effort for the spread of the Gospel, it is to be done before we die. Whatever we may do in heaven, these things are not to be done there; for when we close our eyes in death, our personal efforts for the salvation of men will cease forever.—SPURGEON: When God's children prosper one way, they are generally tried another, for few of us can bear unmingled prosperity. Even the joys of hope need to be mixed with the pains of experience, and the more surely so when comfort breeds carnal se-

curity and self-confidence.—How high has our Lord lifted us? Lifted us up into the children's place, to be adopted into the family; lifted us up into union with Christ, "to sit together with Him in heavenly places." Lift high the name of our God, for He has lifted us above the stars. —Heavenly heart-music is an ascending thing, like the pillars of smoke which rose from the altar of incense.—We die like withered flowers when the Lord frowns, but His sweet smile revives us as the dews refresh the fields. His favor not only sweetens and cheers life, but it is life itself, the very essence of life. Who would know life, let him seek the favor of the Lord.—As in a wheel, the uppermost spokes descend to the bottom in due course, so is it with mortal conditions. There is a constant revolution: many who are in the dust to-day shall be highly elevated to-morrow; while those who are now aloft shall soon grind the earth.—The next best thing to basking in the light of God's countenance is to be thoroughly unhappy when that bliss is denied us.—C. A. B.]

PSALM XXXI.

To the chief Musician, A Psalm of David.

1 In thee, O LORD, do I put my trust;
Let me never be ashamed:
Deliver me in thy righteousness.
2 Bow down thine ear to me; deliver me speedily:
Be thou my strong rock, for a house of defence
To save me.

3 For thou *art* my rock and my fortress;
Therefore for thy name's sake lead me, and guide me.
4 Pull me out of the net that they have laid privily for me:
For thou *art* my strength.
5 Into thine hand I commit my spirit:
Thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities:
But I trust in the LORD.
7 I will be glad and rejoice in thy mercy:
For thou hast considered my trouble;
Thou hast known my soul in adversities;
8 And hast not shut me up into the hand of the enemy:
Thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble:
Mine eye is consumed with grief,
Yea, my soul and my belly.
10 For my life is spent with grief,
And my years with sighing:
My strength faileth because of mine iniquity,
And my bones are consumed.
11 I was a reproach among all mine enemies,
But especially among my neighbours, and a fear to mine acquaintance:
They that did see me without fled from me.
12 I am forgotten as a dead man out of mind:
I am like a broken vessel.

13 For I have heard the slander of many: fear *was* on every side:
While they took counsel together against me,
They devised to take away my life.

14 But I trusted in thee, O LORD:
I said, Thou *art* my God.
15 My times *are* in thy hand:
Deliver me from the hand of mine enemies, and from them that persecute me.
16 Make thy face to shine upon thy servant:
Save me for thy mercies' sake.
17 Let me not be ashamed, O LORD; for I have called upon thee:
Let the wicked be ashamed, *and* let them be silent in the grave.
18 Let the lying lips be put to silence;
Which speak grievous things proudly and contemptuously against the righteous.

19 *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee;
Which thou hast wrought for them that trust in thee
Before the sons of men!
20 Thou shalt hide them in the secret of thy presence from the pride of man:
Thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD:
For he hath shewed me his marvellous kindness in a strong city.
22 For I said in my haste,
I am cut off from before thine eyes:
Nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints:
For the LORD preserveth the faithful,
And plentifully rewardeth the proud doer.
24 Be of good courage, and he shall strengthen your heart,
All ye that hope in the LORD.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—According to Luther, this Psalm "is spoken in the person of Christ and His saints, who are plagued their life long, internally by trembling and alarm, externally by persecution, slander and contempt, for the sake of the word of God, and yet are delivered by God from them all and comforted." Brentz, Calv., and many of the older interpreters have, with Augustine, interpreted this Psalm as directly Messianic, because the crucified Saviour in the moment of dying (Luke xxiii. 46) used the words which begin ver. 5. Then the "iniquity," ver. 10 *c*, is understood of the sins of the world imputed to Christ. But Stier very properly recognizes in the words of ver. 5: into Thy hand I commit my spirit, only "the appropriation of an expression which is full of confidence," which cannot have a prophetical reference, because David, according to vers. 4, 8, 15, hoped for deliverance from the danger still in this life and for this life. Stier maintains the Davidic composition of the Psalm, although he gives up the historical reference of most earlier interpreters, which is again advocated by Delitzsch, to the situation of David in the wilderness of Maôn during his persecution by Saul (1 Sam. xxiii. sq.). There is certainly no weight to be put upon the merely apparent correspondence of the word בְחָפְזִי, ver. 22, with 1 Sam. xxiii. 26, to which the title of the Sept. ἐκστάσεως, Vulg. *pro ecstasi* is referred by many with the explanation, "for the trembling," because the Sept., ver. 22, translates ἐκ ἐκστάσει. Yet many resemblances are apparent with the Psalms which are generally put in that period; and if partly the elegiac softness, partly the character of the language remind us of the prophet Jeremiah, and especially ver. 13 *a* strikingly agrees with Jer. xx. 10, yet, as even Hupfeld states, there is no evidence in this for the composition of the Psalm by Jeremiah, as Hitzig and Ewald contend, especially as there are frequently found in this prophet expressions and turns of thought from more ancient books, particularly from the Psalms. There is a change in experience, and a transition from expressions of confidence and trust to a lamenting description of need, but this does not show, any more than the final transition from praising God to the exhortation of all the pious, that only after deliverance had taken place (Ruding., Rosenm.), the prayer in time of danger has been connected with thanksgiving for deliverance. When Hengstenberg regards David as speaking from the person of every righteous man in severe trouble, he defaces the historical character of the Psalm, and does away with the limits between explana-

tion and application. The contents are divided into three principal groups, so that at first the *prdyer for deliverance* (vers. 1, 2) bases itself on the confidence in the grace of God peculiar to Him (vers. 3-5) and previously exhibited to the Psalmist (vers. 6–8); then from the *description of present trouble* (vers. 9-13) it rises anew with protestations of trust in God (vers. 14-16) and the assurance of being heard (vers. 17, 18); finally it passes over into *thankful praise* of God for His gracious dealings with all the pious (vers. 19, 20), particularly for the hearing of prayer particularly afforded to the Psalmist (vers. 21, 22), and in the *exhortation* of all the favored ones to believing hope in God (vers. 23, 24). Compare the hymn: "*In dich hab' ich gehoffet Herr.*"

[*Str.* I. Ver. 1. **In Thee, Jehovah, have I taken refuge.**—*Vid.* Pss. vii. 1; xi. 1.—**Let me not be shamed forever.**—Most interpreters, ancient and modern, regard this as=*never be shamed*, which could not very well be expressed otherwise in Hebrew. Hengstenberg. however, interprets it: "Though I am put to shame *now*, yet let not that shame last forever." This verse and the two following reappear with few variations in Ps. lxxi. 1, 3.

Ver. 2. **Be Thou to me for a rock of defence, for a house of fortification, to save me.**—Compare these figures with those of Ps. xviii. 2.—C. A. B.]

[*Str.* II. Ver. 3. **For Thou art my rock and my fortress.**—Perowne: "This has been called illogical. But is it so illogical as it seems? The Psalmist prays, 'Be Thou to me,' or rather 'become to me, *prove Thyself to be*, my rock and house of defence; for I *know* that Thou, and Thou only, art my refuge.' This is the logic of the heart, if not of the intellect; the logic, it may be added, of every prayer of faith."—**Wilt lead me and guide me.**—Perowne: "The futures here and in the next verse are not to be rendered as imperatives. They express the strong hope and confidence that it will be done according to his faith and his prayer."

Ver. 4. **Wilt pull me out of the net.**—Comp. Ps. ix. 15; xxv. 15.—**For Thou art my defence.**—The *Thou* is emphatic. Moll renders it, for *Thou, Thou art, etc.*

Ver. 5. **Into Thy hand I commit my spirit.**—Perowne: "Upon the expression of confidence in the power and faithfulness of God, follows the expression of the singer's resolve. *My spirit* (*ruach*) is more than my soul or life (*nephesh*). It is not only from sickness and death, but from sin and all ghostly enemies, that the man of God would be kept, and therefore he commends to God, not his body or his bodily life alone, but the life of his spirit, which is more precious (comp. Isa. xxxviii. 16, 'life of my spirit').—I *commend* (παρατίθεμαι), *i. e.* place as a *deposit*, entrust."—C. A. B.]*

Str. III. Ver. 6. **I have hated them that regard vain idols.**—The Vulgate, Syriac and Arabic versions translate after the Septuagint, "Thou hast hated," which is preferred by some interpreters, as Venema, Hitzig, Ewald, Olsh., on account of the contrast in the second member of the verse, comp. in Ps. v. ver. 5 with ver. 7, whilst they read with Cod. 170 Kenn. the second person *shanêtha*. The "regarding" does not refer to *portents* in the sense of the interpretation of signs and magic (Aben Ezra), nor does it express the *obedient regarding* in the sense of reverence (most interpreters, with reference to Hos. iv. 10; Prov. xxvii. 18), but the *trusting and waiting attention* which is contained therein (Rosenm., Hengst., Hupf., Delitzsch). The object is not vain things and things of naught in general (Calv., Ruding., Rosenm., Stier), although these are literally designated as "breath of nothingness," but the idols as the "unsubstantial things of naught" (Hitzig), as the use of this passage in Jonah ii. 9 shows. The plural of *hebel* denotes likewise in Deut. xxxii. 21; Jer. ii. 5; viii. 19; xiv. 22, the idols on the side of their vanity. Their *delusive* nature (Hengst.) is here expressed by שָׁוְא, Ps. vii. 14; Jer. xviii. 15. God constitutes the contrast as *El êmeth*, for which 2 Chron. xv. 3 has *Elohe êmeth*, with the change from the true *being* of God which ever proves itself true, to the faithful *disposition* of God which ever proves itself thus as *El êmûnah*, Deut. xxxii. 4 (Delitzsch).—[**As for me, I have trusted in Jehovah.**—The *I* is emphatic, as the Thou in ver. 4, and is opposed to those trusting in vain idols.—C. A. B.]

Vers. 7, 8. **Let me exult and rejoice in Thy mercy, Thou who hast regarded my distress, taken knowledge of the needs of my soul; and hast not shut me up in the hand of the enemy, hast set my feet on a wide place.**—In ver. 7 *c* ידע with ב does not denote a theoretical knowledge, but a practical and operative taking knowledge, a looking into (a being concerned about). Hupfeld says that this construction is an unheard of one, and since usage and the accents do not allow of taking the soul as the object of the knowledge (Luther, Stier), he would supply the object and indeed either the suffix, me, or from the immediate context, my distress. But Delitzsch, as the ancient interpreters, refers to Job xii. 9; xxxv. 15, and Hitzig compares, besides the last passage, Gen. xix. 33; Isa. ix. 8, likewise the Arabic, and remarks that על is used for ב in Job xxxvii. 16.—It is possible to regard אשׁר ver. 7 *b* as a conjunction=that, because (Geier, Delitzsch, Hitzig), so that the subject of the exultation would be stated in the following

* [Perowne: "With these words our Lord breathed out His life, Luke xxiii. 46, as He had before used words from another Psalm in His agony on the cross. The first words were from a Psalm (the xxii.) which, typically at least, foreshadowed His sufferings; whereas, this is not in the same way predictive. But the Holy One of God, in that last hour of mortal agony, chose these words of one of His servants, to express the solemn surrender of His life. And in so doing, He gave them a new interpretation. The Jewish singer only meant by them that he put himself and all his hopes into the hand of God. Jesus meant by them, that *by His own act, of His own free will*, He gave up His spirit, and therewith His life, to the Father. And they who have died with their Lord, have died with the same words on their lips. These were the last words of Polycarp, of Bernard, of Huss, of Jerome of Prague, of Luther, Melanchthon, and many others. 'Blessed are they,' says Luther, 'who die not only *for* the Lord, as martyrs: not only *in* the Lord, as all believers; but likewise *with* the Lord, as breathing forth their lives in these words, Into Thy hand I commend my spirit.'"—C. A. B.]

clauses, as then likewise the perfects are for the most part regarded as prophetical perfects. But it is much more natural to regard it as a relative clause, as ver. 5 *b* without the relative, an appeal to previous experience as the motive of the prayer and reason of the hope of being heard (Hupf.), so that ver. 7 *a* is not an antecedent and a promise (most interpreters [A. V.]), but a prayer (Ruding., J. H. Mich.). [Alexander: "To *shut up in the hand* of any one is to abandon to his power. The expression is a figurative one, but occurs in prose, and even in the history of David. See 1 Sam. xxiii. 11; xxvi. 8. The figure of the last clause is a favorite with David. See above, on Pss. iv. 1; xviii. 19, 36."—C. A. B.]

Str. IV. [Vers. 9, 10. **Mine eye is consumed with vexation—my soul and my belly.**—Compare Ps. vi. 7. The soul and belly are general terms enlarging and adding emphasis to the more specific term, eye. The belly stands for the body, yet with a more particular reference to the bowels as the seat of the affections, or as Delitzsch, "the interior of the body reflecting the spiritual and physical activities and experiences." The soul and the belly thus represent the entire man. The expressions of ver. 10 are to be compared with Ps. cii. 8 sq.; Jer. xx. 18, as well as Ps. vi. The clauses are parallel, the general terms becoming in each case more specific, thus *life* has its parallel *years; grief, sighing; strength, bones.* The *bones* are the frame-work of the body, *vid.* Ps. vi. 8. His iniquity is regarded by the Psalmist as the real cause of all his trouble.—C. A. B.]

Ver. 11. **Because of all my adversaries I have become a reproach, and to my neighbors a burden, and a terror to mine acquaintance.**—J. D. Mich. already conjectured that מְאֹד was a substantive, with the meaning of burden, and compared with the Arabic. Fleischer, in Delitzsch's commentary, has proved this more accurately and thus made an end of all the difficulties, which arise if we retain the usual meaning of "very," which the Sept. already expressed with σφόδρα. It has likewise the present order of words, so the placing of "and to my neighbors" after "friends" (Olsh.) does great violence to the text. The words "because of all my adversaries" could be attached to the preceding clause with less difficulty (Ewald) than this. But the translation which is then proposed, "I have become a reproach even to my neighbors exceedingly," is wrecked upon the fact that the intensive signification of the ו (even, likewise), which most interpreters with Calvin and Geier accept, in connection with the usual division of the clauses and connection of words cannot be proved. It is admissible to regard the ו as explanatory (= and indeed). But this meaning, accepted here by Piscator, Stier, *et al.*, makes such a drawling clause that Hupfeld would rather suppose that the ו has come into the text by mistake or that a substantive has been omitted. Hitzig translates: fled from my neighbors, since he regards the א as a corruption of a נ, but he now reads no longer מָנֹד, but מָגֹר. Instead of "because of all my enemies," he translates likewise: from all, *etc.*, which is certainly better than the translation, more than all (Vulg., and many of the older interpreters, even Rosenm.), although it is likewise allowed by the language.

[Ver. 12. Alexander: "The next stage of his calamity was that of contemptuous oblivion, which usually follows the acute one of disgust and shame described in the foregoing verse.—**From the heart,** *i. e.* the memory; the expression seems to correspond exactly to the second member of the English proverb: *out of sight, out of mind.*—The comparison with an earthen vessel, at best of little value, easily broken, and when broken worthless, only fit to be contemptuously thrown aside, is a favorite with Jeremiah, who appears to have derived it, with some other favorite ideas and expressions, from the Psalm before us. See Jer. xix. 11; xxii. 28; xxv. 34; xlviii. 38, and compare Hos. viii. 8."—C. A. B.]

Ver. 13. **For I hear the whispering of many; terrors round about; whilst they take counsel together against me—they devise to take away my life.**—[The usual interpretation of דִּבָּה slander does not suit here as Hupfeld shows, and so Hitzig, Delitzsch, Moll, *et al.* Ewald translates, *report.* The phrase, "terrors round about," *magor missabib,* is a favorite formula in Jeremiah, probably having become a current phrase in the mouths of the people in troublous times. Jer. xx. 10; also vi. 2; xx. 3, 4; xlvi. 5; xlix. 29; Lam. ii. 22.—C. A. B.]

[*Str.* V. Ver. 15. **My times are in Thy hand.**—Perowne: "*My times, i. e.,* all my life, with its 'sundry and manifold changes,' its joys and sorrows, its hopes and conflicts, are not the sport of chance, or the creatures of a blind fate. but are in Thy hand, O Thou living personal Redeemer. On this confidence are grounded the petitions which follow and the hopes expressed, ver. 18. The second of the petitions, ver. 16, is borrowed from the High Priest's blessing, Num. vi. 25. Comp. Psalm iv. 7."

Ver. 17. **Let the wicked be shamed, be silenced in the world below.**—For an explanation of Sheol, *vid.* Ps. vi. 5, and the corresponding fate of the wicked, Ps. ix. 15. Alexander: "He distinguishes himself as one who calls upon God, from the wicked who do not, and appeals to the righteousness of God as requiring that defeat, and disappointment, and frustration of the hopes, should fall, not upon the class to which he belongs and of which he is the representative, but upon that represented by his enemies, of whom it has been well said, that they are not reckoned sinners because they are his enemies, but enemies because they are sinners, or in other words, enemies to him because they are the enemies of God."

Ver. 18. **Let lying lips be put to silence**—that is the silence of destruction, as is clear from ver. 17 where the world below is added. The reference is back to the whispering of ver. 13.—**Which speak arrogantly against a righteous man with pride and scorn.**—Hupfeld: "עָתָק not=hard (as Geier, J. H. Mich.), nor impudent (as Gesen. and most recent interps.) but arrogant, properly with the *neck thrown back* comp. Ps. lxxv. 5. 'Speak not with

a stiff neck,' comp. נְטוּי גָרוֹן Is. iii. 16), that is proudly, as in all passages where the word occurs (Ps. lxxv. 5; xciv. 4; 1 Sam. ii. 3, and here). So Luther already (*stiff*) and Rosenm."—C. A. B.]

[*Str.* VI. Ver. 19. **Thou hast laid up.**—Perowne: "Literally 'hidden,' comp. Ps. xvii. 4. and 'the hidden manna,' Rev. ii. 17. This is the love of God manifested to the soul in secret; the next clause tells of its open manifestation, 'Thou hast wrought.'"

Ver. 20. **Thou screenest them with the screen of Thy countenance from the conspiracies of men.**—Hupfeld: "This is here naturally not as Job xxiv. 15, the screen with which his countenance was concealed (mask), but which the countenance of God afforded. The countenance of God (usually in an evil sense as Ps. xxi. 9) is here the *gracious presence* of God *turned* towards the pious in a friendly manner (*vid.* Ps. iv. 6), and the source of all good (*vid.* Ps. xvi. 2), particularly His *protection*, His *guarding countenance* (comp. the *eye* of God. Ps. xxxiii. 18; xxxiv. 15, comp. xxxii. 8.) as it marched in the pillar of cloud and of fire with the Israelites through the wilderness, Ex. xxxiii. 14, 15, which, therefore, in Is. iv. 5, 6 likewise serves as a screen. Here this presence is in connection with the figure of one *seeking protection*, whom God receives into His *dwelling as a guest*, where he is 'before the face of God;' hence a *screen* (properly *hiding-place*, latibulum=מַחְבֵא comp. Is. iv. 6; xxxii. 2) is attributed to him so far as the *dwelling-place* of God is such, instead of *screen of His tent.* Ps. xxvii. 6 (whence the passage was probably derived), comp. the parallel בְּסֻכָּה (as in Ps. xxvii. 5); thus mingling it with the figure of a *shelter*."—C. A. B.]

Str. VII. Ver. 21. **In a strong city.**—This expression is usually taken as a figure of safety either with the comparison omitted "as in a strong city" (Symm., Stier), or the ב is regarded as an expression of the comparison, "as a strong city" (Hengst.). If we suppose that there is a historical reference, it is more natural to refer to Ziklag (Delitzsch) than Keila. It is possible from the language to translate; in a besieged city, which then can either be taken as a figure of trouble or be referred to an actual fact. It is taken in the latter reference by Hitzig who refers to Jer. xxxviii.

Ver. 22. [**In my confusion.**—Hupfeld: "This is not my *hasty flight* (Hengst.) but in my *surprise, confusion*, as Jerome *in stupore meo*, Aquil. ἐν θαμβάσει, Symm. ἐκπλήξει, Calv. in *præcipitatione mea=perturbatione animi* (which then drives to hasty flight, but is not the flight itself). It is the infin. constr. of חפז=to be terrified, confused (comp. בהל) Deut. xx. 3 (with יָרֵא) 2 Sam. iv. 4, (לָנוּס) 2 Kings vii. 15; Job xl. 23; and only afterwards *flee* (as in the Niphal=הֵחָפֵז)"—C. A. B.]—**I am cut off from the presence of Thine eyes.**—Instead of "cut off" (=separated), which Delitzsch and Hupfeld advocate, Hengst. and Hitzig translate after the Rabbins, Geier *et al.* "blotted out."

Str. VIII. Ver. 23. **Jehovah keepeth faith.**—It is possible to translate this likewise: *Jehovah preserveth the faithful.* (Chald., Jerome, Rabbins, Calvin, *et al.*) finally Hupfeld. [So A. V.]. Yet the parallelism does not force us to regard this abstract as concrete. But this pretended parallelism is rather produced by this interpretation.*

[Ver. 24. **All ye that wait.**—Perowne: "(The Psalm ends as Ps. xxvii.). Hope and waiting are marks peculiarly of the Old Testament dispensation. It is true even in the New, one apostle writes, 'We are saved by hope.' And another says, 'It doth not yet appear what we shall be:' but he adds what no believer in the days of types and shadows could have said, 'We *know* that when He shall appear, we shall be like Him, for we shall see Him as He is.' Wonderful indeed is the hopeful trust of the saints of old in God, when we remember that they did not know Him as God manifest in the flesh.—C. A. B."]

DOCTRINAL AND ETHICAL.

1. "This Psalm is again a true song from the *depths* as well according to the extent and measure of the *sufferings* as the corresponding *experience of faith and grace:* therefore it is a song of the struggling Church and for the militant Church." (Taube). In severe troubles those have a great consolation, who have previously gained not only the true knowledge, but likewise the *living knowledge* of God and a *personal experience* of the blessings of trust in God and communion with God. It is to them a true *help in prayer* and serves to *strengthen their faith*, as well as to awaken new *hopes* and encourage to *perseverance.* David "is in the position to give God a name, which alone has already been a mighty shield in the day of trouble. He names Him the *faithful* God, has learned to know that all other hopes previous to this, are vain, and knows that God knows *about him* in the day of need." (Tholuck).

2. The *name* of God *says* not only, who God is, what God desires, what God does, but likewise *reminds* the souls of the pious of what they have already received from God and what they may always expect from God. They need merely to *entreat* it in faith and to accept it and *appropriate* it in humility with thanksgiving. There is connected with such a remembrance, therefore, a refreshment and an encouragement. John Huss strengthened himself on his way to the stake by repeatedly praying from ver. 5 of this Psalm. The same verse was the last word of the dying Stephen, of Polycarp, of Basil the Great. For many examples: *vid.* Geier and Bake.

3. The soul often feels itself *straitened* by bodily trouble; and again anxiety of heart causes likewise the body to *fail.* The only *reliable helper* against both kinds of need is Jehovah, the faithful God, whose government is as just as it is gracious. He is the *redeeming* and the *delivering* God. It is therefore well done to commit our *spirits* into the hands of this God even

* [Hengst., Hitzig, Riehm and Alexander agree with Moll in his rendering. Riehm: "The clause is parallel not with the first clause of the verse, but with the third as the accusatives indicate, and forms the contrast to it, as in Ex. xxxiv. 7." Perowne follows Hupfeld and the more ancient interpreters.—C. A. B.]

with respect to the life of the body. The servant of God thus declares not only his *pious disposition* and the *wish to be preserved* by the power and grace of God, but he likewise *makes his deliverance sure.* For whether he is externally about to die or to live, his *communion with God* is strengthened and sealed by this resignation, and thus he gains the *pledge*, that he has not taken refuge with God in vain.

4. The *true communion and closer union* of the pious with Jehovah constitute not only the pledge of their deliverance, but at the same time the *foundation* of their hopes and the *means* of their realization. For on the one side they know that they are internally and externally separated from the worshippers of idols in all things, by the fact that they hold fast to, witness to and strengthen this communion with God by faith and trust in God in the severest sufferings and trials, amid the terrors which surround them and in connection with the scorn and threats of those who regard them as lost; on the other side they continue to be *mindful* of their *sins as well as their weakness* and are led to communion with God in the strongest manner even by this, that they have to base their deliverance as well as their salvation not on their own works and merits, but solely on the *power and grace of God* and that they can safely expect it from the *faithfulness of God. Ut infinitum non potest finiri, ita nec termini misericordiæ statui* (Savonarola).

5. There may certainly be times in the life of pious men, when the *countenance of God* seems to be turned away or veiled from them and the feeling of the *presence* of God threatens almost to vanish. In such gloomy times the more earnestly the light of the Divine countenance is sought and the more fervently the attestation of the Divine presence, which alone comforts and helps, is *implored* out of the experience of the trouble of abandonment, the more *manifestly* is disclosed to the soul, the *faithfulness* of God, or the Being and Providence of God which are eternally the same, the more vitally do the riches of the Divine *fulness of power and grace* present themselves, the more powerfully does the remembrance of the *self-evidencing miracle* of the distribution of these treasures work upon them. Thus the *confidence* of trust in God returns, and in the *assurance of the hearing of prayer*, the cry for help is transformed into a song of praise and the *praise* of the Lord is connected with the *exhortation* of their companions to *love* God, in thankfulness for His grace which has been previously shown to them; and the *encouragement* to *steadfastness* in waiting upon God in the view of His righteous Providence. The conception of the *virtus totius psalmi* in the *Gloss. ord.* is to narrow, "*ne carnis fragilitas timeat tot mala seculi.*" Burk's divisions are more correct in his Gnomon: "*fiducia erga dominum declaratur; exercita eam promoventia narrantur; preces ad dominum adduntur; usus generalis exinde elicitur.*"

HOMILETICAL AND PRACTICAL.

Our *confession* says what we *know and teach* about God; our *prayer*, what we *believe* and *hope* about God; our *life* how we *love* and *honor* God.—Our *sins* bring us to shame and disgrace, but not so with our *trust in God.*—Man can do nothing better than *trust* in God's *faithfulness, build* on God's *strength, look* upon God's *countenance.*—He who has God as his *friend*, need not fear the crowd of his enemies; God provides him a *better refuge* than a fortified city.—A *hearty trust in God* can only exist in connection with a *sincere resignation* to God, both mutually strengthen one another and lead to *waiting* for help and salvation.—We can observe how the soul prospers by that upon which it puts its *confidence;* upon what its *love* depends; upon what its *hope* is directed. That man alone is helped, who not only commits his external *fortunes*, but likewise his *spirit* into the hand of God.—It is not enough to have *hopes* in the mind; all depends to what they are *directed*, upon what they are *based*, how long they *hold out*—God *sees* not only our misery; He is *concerned* about our needs; He *delivers*, those who trust Him from ruin; This is reason enough for *prayer, praise* and thanksgiving,—The *effects* of sin extend to the *soul* and the *body;* but God is the *Redeemer* and *Helper in time of need;* this is experienced by those who *believe* on Him, *turn* to Him, *wait* on Him.—We may know that we are *innocent* towards *men* and appeal to the *righteousness of God* to protect us against their unrighteous treatment of us, and yet we must confess ourselves *guilty before God* and console ourselves with the *grace* of God.—For those who fear God, there is not only *laid up a treasure of good things* in the future, but God likewise imparts to them now out of these riches that which is *needful of grace.*—*Communion* with God is the *tabernacle of safety* for *believers* in all the trials and dangers of life.

STARKE: Believing hearts speak with their God as a child with his father, secretly lament their troubles to Him, are comforted by His almighty protection and commit themselves to His Divine government.—Although we may not prescribe the time and hour of help to our God, yet He allows us to call upon Him to hasten the help, though with entire resignation to His will.—He who allows himself to be led by human advice and wisdom alone, often errs, but he who is guided by the advice of God can accomplish great things. If Satan and his followers have ventured even to lay snares for our Redeemer, how much more will he strive to do us harm? But he who has the Lord of strength with him will not be injured by him.—The impenitent know of no true sorrow for sin; but the penitent feel anxiety of conscience so, that soul and body are often nigh to death.—A true servant of God is not excluded forever from the light of grace, nor cast out in the darkness.—God's chamber of grace has many secret corners, in which our enemies will be obliged to leave us alone.—Believers may strengthen themselves and confirm their confidence in God by a faithful use of the promises of grace and a believing use of prayer.

CALVIN: Nothing is more difficult when we see our faith mocked by the whole world, than to direct our words to God alone and to rest in the testimony of our conscience that He is our God.—OSIANDER: Although we are sinners, yet we may call upon God for help on account of the unreasonableness of our enemies, when our cause is a

just one.—SELNEKKER: These are glorious consolations to a godly man: 1) that God gives him to know heavenly wisdom; 2) that He protects him against all tyrants and all misfortunes; 3) that He gives him everlasting treasures and everlasting goods, eternal life and eternal blessedness.—MENZEL: How shall suffering Christians strengthen their confidence and their faith? David refers us: 1) to God's righteousness, 2) to His strong power, 3) to the honor of His name, 4) to His faithfulness and goodness, 5) to his own example and experience.—We learn: 1) what distresses and trials befall the believer; 2) that our dear Lord God does not reject His own children on account of such weaknesses, but spares them, and indeed can suffer that they pour out and lament their weaknesses before Him; 3) we should be careful not to meddle with those who are plagued and troubled.—BAKE: Let us believe without guile, live without guile, die without guile, and so we will please God.—ARNDT: All temporal and eternal consolation arises from this faith and hope, that God is our God.—Where faith and love meet together and both depend on God, God cannot refuse us anything.—FRANKE: If we had our heart truly given to God, the world would soon show itself displeased.—FRISCH: To know one in trouble is the mark of true friendship. The pious David boasts this of our God. Make and retain God as your friend; He knows your soul in trouble. His knowledge is power, consolation and life.—THOLUCK: Great evil serves to awaken in man the consciousness of sin.—The faith of David sees not the number and power of his enemies, but the hand of God alone, which distributes to men their lots. Thus the believer transacts his business in his chamber with his God instead of with his enemies; and whilst they fancy that they are entirely safe, the power of his prayers fights against them from heaven.—SCHAUBACH: It is so easy to explain the word "trust:" it is not so difficult to believe that the Almighty God *is able* to help out of every trouble; but to be sure that the Lord *will* and *wishes* to help likewise me and thee in every affliction, in which we have fallen for the sake of His honor, that will only be learned and exercised by true and manifold experience.—TAUBE: How hope does not let a believer's heart be ashamed even in the deepest need: 1) it impels to prayer and supports prayer; 2) it hopes even under circumstances where nothing is to be hoped; 3) it is therefore so gloriously crowned with the assurance of a hearing, that it praises loudly and extols the wonderful goodness and faithfulness of the Lord.

[MATTH. HENRY: They that have in sincerity avouched the Lord for theirs may expect the benefit of His being so, for God's relations to us carry with them both name and thing.—It is the wisdom and duty of every one of us solemnly to commit our spirits into the hands of God to be sanctified by His grace, devoted to His honor, employed in His service, and fitted for His kingdom.—Those know not how to value their hope in God who cannot find joy enough in that hope to balance their grievances, and silence their griefs.—Let those that are airy and gay take heed of running into extremes, and never set sorrow at defiance; God can find out ways to make them melancholy if they will not otherwise learn to be serious.—Such swallow friends the world is full of, that are gone in winter. Let those that fall on the losing side not think it strange if they be thus deserted, but make sure a Friend in heaven that will not fail them, and make use of Him.—There is enough in God's goodness both for the portion and inheritance of all His children, when they come to their full age, and for their maintenance and education during their minority. There is enough in bank, and enough in hand.—The saints are God's hidden ones.—Special preservations call for particular thanksgivings.—BARNES: We shall live as long as God has appointed; we shall pass through such changes as He directs; we shall die when and where and how He chooses. In the faithful discharge of our duty, therefore, we may commit all these things to Him and leave all at His disposal.—SPURGEON: Faith's repetitions are not vain. The avowal of our reliance upon God in times of adversity is a principal method of glorifying Him.—In our most importunate intercessions, we must find breathing time to bless the Lord; praise is never a hindrance to prayer, but rather a lively refreshment therein.—Better spend our years in sighing than in sinning.—If we wantonly give a portion of our strength to sin, it will by and by take the remainder from us.—We must not look for the reward of philanthropy this side of heaven, for men pay their best servants but sorry wages, and turn them out of doors when no more is to be got out of them.—The sovereign arbiter of destiny holds in His own power all the issues of our life; we are not waifs and straws upon the ocean of fate, but are steered by infinite wisdom toward our desired haven. Providence is a soft pillow for anxious heads, an anodyne for care, a grave for despair.—We generally speak amiss when we are in a hurry. Hasty words are but for a moment on the tongue, but they often lie for years on the conscience.—C. A. B.]

PSALM XXXII.

A Psalm of David, Maschil.

1 Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered.
2 Blessed *is* the man unto whom the LORD imputeth not iniquity,
And in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old
Through my roaring all the day long.
4 For day and night thy hand was heavy upon me:
My moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee,
And mine iniquity have I not hid.
I said, I will confess my transgressions unto the LORD;
And thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found:
Surely in the floods of great waters
They shall not come nigh unto him.
7 Thou *art* my hiding place; thou shalt preserve me from trouble;
Thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go:
I will guide thee with mine eye.
9 Be ye not as the horse, *or* as the mule, *which* have no understanding:
Whose mouth must be held in with bit and bridle,
Lest they come near unto thee.

10 Many sorrows *shall be* to the wicked:
But he that trusteth in the LORD, mercy shall compass him about.
11 Be glad in the LORD, and rejoice, ye righteous:
And shout for joy, all *ye that are* upright in heart.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION. Respecting *maskil vid.* Introduction. This is the second of the seven Penitential Psalms [*vid.* Ps. vi.]. It was a favorite of Augustine. It is cited by the Apostle Paul in Rom. iv. 6-8. According to Luther it is "an extraordinary doctrinal Psalm, which teaches us what sin is, how we may be free from it and be righteous before God. For the reason knows not what sin is and thinks to render satisfaction for it with works; but he says here that all the saints are likewise sinners, and can be holy and blessed in no other way, than by recognizing that they are sinners before God, and that they are regarded as righteous before God by faith alone without merit and without works." The *doctrine* however does not appear here as a result of universal religious consideration, but as an immediate result of *personal experience.* For the *blessedness* of the *justified* sinner (vers. 1–2) is based upon the description of a *twofold experience,* first the pain and distress of the Psalmist so long as he held back his confession of sins (vers. 3-4); then the forgiveness of sins, directly received with the confession of sins. On this foundation likewise arises not only an *encouragement* of all those in the covenant of grace to *similar action* in behalf of *similar blessings* (ver. 5), but it takes directly in ver. 6, a thoroughly *personal* turn in the description of the *saving consequences* which are to be expected in the future. Then comes the *exhortation and warning* (vers. 8-9), that they may not be compelled to, but may of their own accord take this way to God; and then the general contrast in the consequences of pious and ungodly conduct (ver. 10).

These form the transition to the final summons *to rejoice* (ver. 11), which is in a form which refers back to the beginning of the Psalm and thus rounds off the whole.—The assertion of some after Amyraldus, that this Psalm which like Psalm I. begins with "blessed" is yet in irreconcilable conflict with it, because the blessedness there appears as a reward of righteousness, but here as a consequence of forgiveness of sins, leaves out of view the circumstance, not only that the same thing may be represented from different stand-points without internal conflict, but that already in the Old Testament the intermediate members of these different representations, are in many ways brought into view, *e. g.* that no flesh is righteous before God and no one could stand before God if He should impute sin; that all human innocence and righteousness is merely relative; that righteousness is not the work of merit of the man himself, but a gracious work of God, *etc.* However we must not overlook that side of the Old Testament economy of salvation which is here very striking, which is *related to the Gospel* and in its direction. Hupfeld very properly remarks, that the confession of sins in itself, and indeed publicly expressed, was an ancient *legal* part of the *sin offering* (Lev. v. 5; xvi. 21; Num. v. 7), and that here this requirement of the law is merely made more internal, as a requirement of the *conscience*, and is shown in its internal *necessity*.—Related thoughts are found in Prov. xxviii. 13; 1 John i. 8-9.—There are no tenable grounds for giving up its composition by David and with Hitzig hit upon Jeremiah. The prevailing supposition, that this Psalm refers particularly to the great sin of David with Bathsheba and against her husband, is less certain. Venema already regarded its circumstances as more general, and Stier, Clauss, and Hitzig with De Wette find the circumstance doubtful from the fact, that here the emphasis is put upon the anxiety of conscience and the free confession of sins which sprang from it, whilst in 1 Sam. xii. 7 sq. this anxiety is not described, and the confession follows the disclosure of Nathan which shook him and chastised him. Yet we may say with Hengst., that the address of Nathan was not the *cause*, but the *occasion* of the confession of David. Many particular features of that history correspond entirely with the Psalm, and the Psalm has grown entirely from *personal experience.** Delitzsch very well remarks that the words of Augustine might be placed as the motto of the Psalm: *intelligentia prima est, ut te noris peccatorem.* Selnekker narrates of Augustine, that he "often read this Psalm with weeping heart and eyes, and before his death had it written upon the wall which was over against his sick bed, that he might be exercised and comforted by it in his sickness." There is no historical support for the conjecture of Grotius that this Psalm was the prayer of the Jewish people on the great day of atonement.

Str. I. Vers. 1-2. **Blessed is he whose transgression is taken away,** *etc.*—Sin is here designated by those three names, after Ex. xxxiv. 7, whose etymologies lead to the ideas of falling away or breaking faith, deviation or failure and perversion (in usage frequently of guilt). Their forgiveness is likewise mentioned in three forms as lifting up, (to take away their burden), as covering (whereby they are removed from the eyes of the judge and therefore from punishment), as not imputing (with reference to their guilt). According to the grammatical form, however, that which is designated as taken away and covered is not, as usually elsewhere, the sin, but the person of the sinner, "because the forgiveness of sins is not merely a transaction with men, but in men, in their personal life." (Delitzsch). Ver. 2 b. mentions not the sanctification of the heart (some more ancient interpreters) as a fruit of justification, but contains actually already the statement of the *condition* of forgiveness of sins, particularly carried out in the following verses, and is regarded by some (Isaki, Flamin., Seb. Schmidt, Stier) as a conditional clause, but usually as a relative clause.

Str. II. Vers. 3-4. **For I kept silence,** *etc.* This silence is not the quiet and patience of contrition as the internal beginning of penitence (Venema), but the *holding back of confession* of sins as an effect and a manifestation of the *guile* just mentioned. For although the Psalmist howled and groaned (the same word is used as in Ps. xxii. 1; hence there might be included likewise lamentation and prayer in the cries of anxiety and pain), during the long time in which the chastening hand of God was heavy upon him without interruption (day and night), yet he failed to admit his guilt; and this *silence* was the cause as well of the continuance of the Divine chastisement as of the increase of his torment of soul. It makes no essential difference whether the כִּי of ver. 3, is translated like the כִּי of ver. 4 as giving the reason and explanation "for" (Stier, Hengst., Hupf.) or as introducing the following clause "because" or "since" (Hitzig, Delitzsch). [The Rabbins, Olsh., Ewald and the A. V. translate "when" which gives a better sense.—C. A. B.]. In any case ver. 3 carries out more clearly the fundamental thought expressed in vers. 1-2, so far as it is based on personal experience. The "for" takes up directly the thought involved in the mention of guile and ver. 4 at all events gives the reason of ver. 3. The Divine hand is the *efficient* cause of the sufferings which affect at the same time the body and the soul, the silence is the *conditional* cause. In this connection it is not probable, that the decay of the bones was occasioned by the roaring (Delitzsch), or crying, that is the bodily sickness by the violent expressions of sorrow (Hupf.); or that the anxiety of conscience had produced in the Psalmist a violent fever (Hitzig). The heat of summer into which the sap of life becomes changed, might much more easily be taken as a figurative designation of anxiety and heat, which would after-

* [Ewald: "We must in any case suppose that the poet does not speak during the change itself, but some time afterwards, after having gained complete internal rest and cheerfulness, looking over all that had transpired and the entire Divine ordinances of grace. With this song he concludes the entire tragedy through which his soul has passed. In this respect the Psalm is particularly distinguished from Ps. li. which was spoken during the change, before he was entirely calmed." Delitzsch: "David was for an entire year after his sin of adultery as one damned in hell. In this hell Ps. li. was composed, Ps. xxxii. however after his deliverance, the former in the midst of his penitential struggle, the latter after having gained internal peace."—C. A. B.]

wards be regarded as the heat of Divine anger (Stier; similarly Calvin, Geier, De Wette, Hengst.). Yet it is more natural to supply a כ of comparison (Luther after Symm., Chald.); or to suppose a silent comparison (Hupf.); unless it is preferred with Delitzsch to take the בְּ as that of the condition, in which the change, that is the deterioration, took place (Job xx. 14) The meaning "sap of life" which most interpreters after the Chald. and Aben Ezra, give to לְשַׁד and derive from the Arabic, is disputed by Hengst. and Olsh. The former explains the word of the *heart*, comp. Ps. cii. 4, properly, a compact mass according to Num. xi. 8; the latter explains it of the *tongue*. The Vulgate after the Sept. translates entirely different: *conversus sum in ærumnam* (corrected reading instead of *ærumna mea*) *in infigendo spinam*.

Str. III. Ver. 5. **[My sin I will make known to Thee, and my guilt I did not conceal,** *etc.* Alexander: "Most interpreters explain the future verb of the first clause as a preterite, because all the other verbs of the first clause are preterites; but this only renders the future form of the first verb more remarkable, and makes it harder to explain why a past tense was not used in this, as in all the other cases, if the writer intended to express past time. The only consistent method of solution is to understand the first clause as a reminiscence of the Psalmist's resolution in the time of his distress, repeated in the second clause, and in both cases followed by a recital of the execution of his purpose. (I said,) *my sin I will make known to Thee and my guilt I* (accordingly) *did not conceal. I said, I will make confession to Jehovah. And Thou didst take away the guilt of my sin.*" Moll translates as past with most interpreters.* The clauses of this verse stand in beautiful contrast with those of vers. 1, 2 in an inverse order. The sin is acknowledged that it may not be imputed, the iniquity is uncovered that it may be covered, the transgression is confessed that it may be taken away, which latter the closing clause of the verse expresses with emphasis: *And Thou, Thou takest away, etc.*, thus turning back to the opening clause of the Psalm.—C. A. B.] At the close of this verse many ancient Psalteries after Cod. Alex. of the Sept. have instead of *impietatem peccati mei, impietatem cordis mei.*

Str. IV. Ver. 6. **Therefore let every favoured one supplicate Thee at the time of finding,**—that is so long as it may be found, namely that which is *sought*, here grace (Ruding., De Wette, Hupf.),=time of grace (Ps. lxix. 13; Is. xlix. 8; lx. 1, 2), in which sense the Arabic version translates: time of hearing; or *Jehovah*, (Isaki, Calv., most interpreters), according to Is. lv. 6, comp Deut. iv. 29; Jer. xxix. 12-14; Ps. cxlv. 18, with essentially the same sense, yet to be preferred on this account, because, what Hupfeld overlooks, this object may easily be supplied from the אליך which is very near, and prayer is a seeking God (Hitzig). Luther after the Sept. explains, at the right time Ewald, at the time of reaching, comp. *aptus, ἱκανός*. Knapp after Schröder, Schnurrer and Michaelis, leaving the connection of words given by the accents, still seek the object of the finding in the following רַק, to which after an Arabic etymology they give the meaning of compassion. But this verb is the usual adverb, yet not merely a particle of limitation and exception, but likewise of general contrast and hence of contrary assertion or assurance (Hupfeld).—That the flood and waves in general have become a figure of great trouble and danger, particularly of Divine punishments, has with the geographical position and geological formation of Palestine, its ground and reason in the Flood. There is no occasion however with Hengst. to think particularly of that, here.—The "therefore" at the beginning of the verse is usually after the Chald. and Calvin regarded as a statement of the motive; others however after the Vulg. and Luther find expressed here the object of the supplication and translate: for this.

Ver. 7. Here there is an assonance scarcely to be mistaken. If רָנֵּי is genuine and not to be derived from the last three letters of תצרני as a repetition according to J. D. Mich., Jahn and Hitzig, then we must suppose, that the infinitive רֹן Job xxxviii. has here been treated as a substantive and that the פַּלֵּט, which is likewise made a substantive, is the second member of the stat. const. The expression, "surrounded with shouts of deliverance" is unusual, it is true, yet it is inadmissible to seek in "shouting" a metonymy instead of salvation or grace (Olsh., Hupfeld). We may either think of the *congratulations* and songs of praise of those who participate in the celebration (or even who share in the deliverance) (Stier), or of the *manifold* deliverances with the occasions for shouting which flow together at the same time from all sides (Calvin, Geier, Hengst.). The Vulg. and Sept. are entirely different: Thou art my exultation, deliver me from those who surround me.

Str. V. Ver. 8. **I will instruct thee.**—Most of the older interpreters, even Luther and Seb. Schmidt, among recent interpreters Clauss, Stier, finally Hitzig, regard vers. 8 and 9, Ewald at least ver. 8, as the words of God, wherein the most particular protection and the most faithful spiritual preservation and guidance are promised to the sinner who has turned to God and received pardon. Almost all recent interpreters however, with Calvin and Geier, regard these verses as the words of David, which point all sinners to the God, who has pardoned him, comp. Ps. li. 14.—**Will give advice** (*directing*) **mine eye upon thee.**—Ewald translates this with the Sept. "I will fix my eye upon thee," and rejects the meaning of advice, here. [Hupfeld contends that there is here an instance of a *double subject* of the person and the instrument, as in Ps. iii. 5. The use of עַל comes from a verb of *watching, preserving and protecting* which is understood. He translates, mine eye is to advise (watch advising) over thee. Perowne, regards the words "mine eye upon thee" as merely added as "a further explanation of

* [Perowne translates similarly to Alexander: "I cannot see why it may not be designedly employed not to express the past *action*, but the past *resolve*, the sentence being somewhat elliptical: '(Then I thought, then I resolved) I would acknowledge.'"—C. A. B.]

the *manner in which* the counsel would be given. According to the accents, however עָלֶיךָ must be connected with אִיעֲצָה, 'I will consult upon, or concerning thee, *i. e.* for thy good;' and then עֵינִי, 'with mine eye,' will be equivalent to 'watching thee with mine eye.'" The translation of Moll is, however, better.—C. A. B.]

Ver. 9. **In bridle and bit** (*consists*) **its harness to tame it,** (*they will*) **not approach thee.**—Hitzig again upon Ezek. xvi. 7 contends for the meaning of cheek for עדי and translates here with Sept., Vulg., Aben Ezra; whose cheek to constrain with bridle and bit, (then he changes the vowels and translates: rather draw thyself in, rein thyself in). Luther has, "in the mouth" as he renders the same word in Ps. ciii. 5, likewise as "mouth," where the Sept. reads ἐπιθυμίαν and others advise otherwise, sometimes even to accept two entirely different words in these two passages. Ewald, who would change the vowels and explain by the Arabic, Delitzsch who translates the ambiguous "bit," waver, yet incline to the same explanation. Ewald translates: "bit and bridle must shut the cheeks of those who draw near to thee unfriendly," and finds in the second supplementary clause likewise the easier transition in the address to God, which formerly most interpreters found here, yet it is very improbable, since the expression leads much more to the continuance of the description of that natural shyness and wildness, which prevents animals from approaching men. There is certainly no reference here to an approach for the purpose of injuring, which some after the Rabbins find here, but of a warning and exhortation not to be like the irrational and obstinate animals, which do not approach men unless tamed by compulsory means. The application of the figure is left to the reader, and the address, which in ver. 9 *a* had gone over into the plural, has returned to the singular, in order that every individual may be referred with the more emphasis to his own person and experience Since בל is used elsewhere only with the finite verb, but here follows an infinitive or a noun, perhaps the verb has been left off; thus, (they will) not approach thee; or, approach to thee (does) not (occur). The first is preferable, because with the second, an "else" must be inserted in order to be clear, as already Seb. Schmidt. If it were not for the difficulty of the construction of בל, the asyndet. clause might be resolved simply by: because or, if. Calvin finds very properly in the comparison, actually two things: *shaming* by the reproachful comparison and at the same time the *fruitlessness* of the opposition. As concerns the disputed עדי, it may be derived with Hupfeld from עדה (=draw in) and means then not so much "ornament" (in connection with which ancient interpretation Stier and Hengst. find an irony expressed) as rather "harness," as already the Chald. paraphrases. Jerome shares with the other more ancient translators the view of fastening together the jaws of those who do not approach thee, with bit and bridle. Instead of the imperative, which most ancient interpreters have after the Cod. Vatic. of the Sept., the Psalter Roman. reads after the Cod. Alex. of the Sept., the finite verb, namely *constringes*=ἄγξεις.

Str. VI. Ver. 10. **Many pains,** *etc.*—Instead of "pains," that is, plagues, as Ex. iii. 7, many older interpreters, after the Sept. and Vulgate, have "scourges." [Perowne: "The usual contrast between the lot of the ungodly and that of the righteous, as the sum of all that has been said, and as a great religious axiom."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. Those are truly to be considered *happy* who really have received God's *forgiveness of sins*, so that the *burden* of their transgressions no longer presses them to the ground and their conscience is no longer troubled, because *punishment* for them is no longer threatened and their guilt is no longer imputed to them. How unhappy then must those be who retain this burden, are in constant expectation of the coming judgment, and must regard the punishment as well-deserved and unavoidable, because the sinner cannot himself blot out his guilt, but God is the impartial Judge and the infallible Rewarder, and even now before the final judgment does not allow men to sin unpunished and *deceive themselves*, although the sinner may cherish deceit in his spirit and hypocritical excuses.

2. The *deceit*, with which a sinner would cover over, conceal and excuse either the presence or the greatness, or the ill-desert of his sins from himself and others, does not afford any real relief or any true justification, but brings on the opposite of the blessed experience of forgiveness of sins, namely the *painful* feeling of the pressure of the strong *hand of God*, pressing upon him, and the torment of anxiety of conscience, which *consumes the sap of life*. For sins can not be brought to a dead silence, and the conscience cannot be hushed up by false pretences. Even *prayer* no longer comforts and refreshes the man who cries to God in his anguish, yet is silent before God respecting his sins. He will only become the *weaker*, even in body, the more he toils in this inconsistency, that he strives to conceal the true cause of his misery from the Omniscient Searcher of hearts, and yet craves relief from his troubles. His sins will not be brought into forgetfulness by intentionally not thinking of them; and they will not remain unpunished although he is full of self-deception and does not consider or weigh the consequences of deception. Hengstenberg remarks very properly: "Deception found in David, notwithstanding the enormity of his transgressions, sufficient points of contact, as always, where the heart is inclined to rely upon them. He had not sought the first sin, but the first occasion to it had been afforded him. It must have been very natural for a king, especially an Oriental, to measure himself in this respect by a special rule. That which was connected with this transgression might very easily present itself more in the light of a sad event than of a severe guilt." The following remarks of the same scholar are likewise worthy to be pondered: "The roots of this deception, which we meet immediately after the Fall, are pride, lack of trust in God, and love of sin. Many are thereby

prevented from any knowledge of their sins; in their misery they are satisfied in a Pelagian self-deception and regard themselves as very excellent. Others exhibit the first beginnings of true knowledge of sin, but do not attain the desired end, because deception does not allow them to attain to the knowledge of the great extent of their evil. Likewise those who really have attained to a state of grace are very much troubled by deception in the salvation of forgiveness of sins, in the possession of which they have come by sincerity of heart. What exposes them particularly to this temptation, is their stern view of sin and its condemnation by God and the consciousness of the grace received from God and their condition. Nature struggles violently against the great humiliation which accompanies to them the knowledge and confession of their sins. Therefore it is necessary to take deeply to heart these words: Well for those whose sins are taken away, *etc.*, which David utters from his own painful experience of the misery, which accompanies the sins which are not forgiven on account of deception of heart."

3. The only way to gain *true* forgiveness of sins, and the sure way, is therefore, the *thorough knowledge* and *penitent confession* of sin; for this leads first to *seek* and then to *find* the grace of God. "Since I would not confess that I was nothing but a sinner, my conscience had no rest, so that I must confess and trust alone in the goodness of God." (Luther, marginal note).—"This must, however, take place with true sincerity of heart, and indeed in all things, that we are altogether guilty before God, that we must stop our mouths and charge ourselves as great sinners before God, in accordance with all the commandments of God, that we are ruined altogether, through and through and in and out." (Bogatzki). Such a feeling of true contrition and entire condemnation before God in a penitent sinner is very different from the anxiety of soul in a *despairing* man, as Cain and Judas, where the confession of sin is entirely separated from faith in the possibility of forgiveness, and which, moreover, has not the character of a penitent confession of sin flowing forth from an awakened heart, but more that of an admission forced by circumstances and anguish. "Let us make it very clear, that *faith* is a necessary part of true and genuine penitence, that without some remnant of trust and faith in God the penitent sinner could never approach God in prayer; then will we see that there is still another kind of impenitence (namely rudeness and dullness of conscience), where not so much the bites of conscience as faith is lacking, where the terrified conscience feels the guilt very well, and even on this account, because it is so deeply felt, fears to make confession of it before God" (Tholuck). Sometimes there is a long interval before the internal conflict is ended and the interchange ceases of those conditions of soul in which accusations and excuses struggle with one another (Rom. i. 15). But God Himself comes to the help of the *struggling* soul by *at once* awarding forgiveness, by His grace, to the sincere confession of sin; that is, adjudging it and imparting it. Absolution follows confession. But where there is forgiveness of sins there is likewise life and blessedness.

4. The personal experience of these states of the soul impels first to an impressive *description of them*, and then has in itself already not only an interesting, touching and edifying, but even a *typical* character. Moreover, if the subject of these experiences regards himself on the one side as a member of the congregation, on the other side as a servant and instrument of God, this description will be enlarged in part to a representation of the *general and similar condition* of all who are similarly disposed, partly will pass over into a direct *claim upon his companions*, as well in admonition and warning as in consolation and encouragement, yes, will change into a *punitive* and *threatening* address to *stiff-necked* and *stubborn* sinners. Hengst. very properly remarks, that it must have been infinitely more difficult under the Old Covenant to elevate oneself to the confidence of forgiveness than under the New Covenant, where we behold the mercy of God in Christ and the ground of our justification in His merits. He draws this earnest conclusion from the above: "If *we* delay to take our refuge in the pardoning grace of God, our guilt is far greater than that of David."

5. Since God's *infallible punishment* follows upon unforgiven sins, which like a flood will break irresistibly upon the sinner, they must seek the forgiveness of sins at the *right time*, that is, whilst *grace* is to be found. And since the *pains* which are prepared for the ungodly are great and numerous, and *man as such* is not an irrational and senseless beast, it is as foolish as it is ruinous, and as unworthy as it is unwise, to seek the gracious hand of God only after the arm of the Lord has laid hold upon us in punishment. Pharaoh, Nebuchadnezzar, Manasseh are historical examples, how God compels and subdues those who will not hearken to His word. It is better to follow willingly than by compulsion.

6. He who uses sincerely the time appointed for penitence, seeks and finds the forgiveness of sins in the way pointed out to him by God, and as a man now justified puts his trust immovably and truly upon God, will not only find *one* deliverance, but will remain *preserved in the future* likewise, *surrounded and protected by grace*, and will make his *joyful thanks* to be heard, sounding forth and reëchoing without cessation in the shouts of a company surrounding him and praising God. "The joyful exclamation of ver. 1 is only a feeble beginning of the song which resounds after the preservation from the last anxiety. We can see, finally, how the *selah*, strikingly placed thrice, vers. 4, 5, 7, divides exactly the three stages of anxiety, before the wrath of God, the confession unto forgiveness, the joy in complete deliverance" (Stier). There is opened for those who are justified by grace an unlimited prospect of an *abiding salvation* and an *eternal joy*.

HOMILETICAL AND PRACTICAL.

How God *awakens* the slumbering conscience, *comforts* it when terrified, *blesses* it when calmed.

—The threefold *confession of the pious:* 1) that he is *punishable for his sins* and *liable to the Divine judgment;* 2) that he has obtained *forgiveness* of sins through the *grace* of God; 3) that he is to *thank* God *forever* for this.—The *forgiveness* of sins: 1) who *need* it? 2) who *imparts* it? 3) who *receive* it?—The *wretchedness* of those who *conceal* their sins; the *blessedness* of those who *confess* them.—*Deception* and *sincerity* of heart: 1) their *characteristics*, 2) their *consequences*.—As we have appropriated our *sins*, in *confessing* them as *our own*, so we must likewise appropriate *grace*, that we may thereby be *justified* and *blessed*.—How *necessary* and *salutary* it is to confess our sins, 1) *sincerely*, 2) at *the right time*, 3) in *trust* in God's mercy.—The *salutary comparison* of our spiritual experience in the *state of forgiveness* with those which we previously experienced under the *pressure of sin*.—It is well for those who do *not deceive themselves*, 1) with respect to their *guilt*, 2) with respect to their *forgiveness*.

STARKE: Instruction respecting the justification of a poor sinner: 1) the advantageous condition of justification; 2) the way in which it is attained; 3) the necessary conduct afterwards.—There is no greater treasure than forgiveness of sins; for where there is no sin there is no wrath of God, no curse of the law, the devil cannot injure, death cannot strangle, hell cannot swallow up.—Our righteousness is not that we have no sins, or have sufficient good works, but that God forgives our sins (Isa. xliv. 22).—God alone makes the righteous blessed in heaven, and penitence alone makes the sinner blessed on earth.—All the pious know from their own experience that it is not so easy to suppress the wickedness of the heart; hence their daily crying and murmuring against sin.—Sin is like a violent fever; as long as its heat remains within it consumes the bowels; but when it breaks out upon the lips, it is a sure sign of health.—Do not postpone your penitence, but take heed of the right time; for the time of grace is not in the power of any man, the enemy is not idle, death does not tarry.—Peace with God causes a pious man in all his adversities to be comforted and joyous.—The sincere in heart can never lack reason and impulse to glorify and praise God.—LANGE: Although man cannot by his own will make himself fit for the kingdom of God, yet he should not misuse prevenient grace by resisting it.—It is a well-deserved punishment to be chastised by anxiety of conscience; it is a good thing when it leads to penitent knowledge, consequently likewise to the forgiveness of sins.

OSIANDER: There is no more certain help and no stronger protection than to have a gracious God.—SELNEKKER: Silence injures the soul and has no consolation.—An evil conscience, which feels its sins and the wrath of God, is a pain of all pains.—The true joy of the godly is the Lord Himself.—MENZEL: To be holy and pray for forgiveness of sins appears to be almost absurd, yet we must learn properly to understand it.—Christians should be instructed by the word of God: 1) to know themselves, 2) to believe in Christ, 3) to lead a godly life.—FRISCH: Of the blessedness of a justified sinner: 1) In what it consists; 2) whence it arises; 3) to whom it properly belongs; 4) what particularly are its consequences.—With earthly judges it is: repent and be hanged. But it is very different with God's judgment.—He who would be saved, must betake himself to the order of salvation.—FRANCKE: He who imagines that he has faith and yet has not tasted of any true penitence of heart, has no real faith, but is deceived. But where there is no faith, there is likewise no forgiveness of sins.—UMBREIT: The impenitent heart of the sinner must be broken, the deceit with which he conceals his transgressions from God and seeks to palliate and excuse to himself by lying thoughts, must depart from his spirit ere he can be entirely sure of forgiveness of sins in his own soul.—DIEDRICH: Not to be willing to trust in the Lord God, since He has promised complete forgiveness, is the worst kind of ungodliness; but to confess all to Him in confidence is well-pleasing to Him.—TAUBE: Our God is much more inclined to forgive us our sins, than we are inclined to confess them and pray for His grace.

[MATTH. HENRY: The forgiveness of sin is that article of the covenant which is the reason and ground of all the rest.—Some inward trouble is required in repentance, but there is much worse in impenitency.—We must confess sin with shame and holy blushing, with fear and holy trembling.—You may as soon find a living man without breath, as a living Christian without prayer.—It is our honor and happiness that we have understanding, that we are capable of being governed by reason, and of reasoning with ourselves. Let us, therefore, use the faculties we have and act rationally.—Where there is renewing grace, there is no need of the bit and bridle of restraining grace.—BARNES: The pardoned man has nothing to fear, though flood or fire should sweep over the world.—The feeling that we are pardoned fills the universe with melody, and makes the heaven and the earth seem to us to be glad. The Christian is a happy man; and he himself being happy all around him sympathizes with him in his joy.—WORDSWORTH: God is deaf to the howlings of the impenitent, but the least whisper, and even the unexpressed aspiration of the contrite heart, are a roaring to Him.—God covereth the sin of him who doth not cover his own sin.—The effect of God's eye on the tender heart, is expressed in the touching words of the Evangelist, "The Lord *turned and looked upon Peter*. And Peter remembered the word of the Lord; and Peter went out and wept bitterly" (Luke xxii. 61, 62). St. Peter's eyes streamed with tears, responsive to the piercing glance of the Divine eye of Christ.—SPURGEON: What a killing thing is sin! It is a pestilent disease! A fire in the bones! While we smother our sin it rages within, and like a gathering wound swells horribly and torments terribly.—Alas for a poor soul when it has learned its sin but forgets its Saviour, it goes hard with it indeed.—When the soul determines to lay low and plead guilty, absolution is near at hand.—O, dear reader, slight not the accepted time, waste not the day of salvation.—We ought to be as a feather in the wind, wafted readily in the breath of the Holy Spirit; but alas! we lie like motionless logs, and stir not with heaven itself in view. Those cutting bits of affliction show how hard-

mouthed we are, those bridles of infirmity manifest our headstrong and wilful manners.—Reader, what a delightful Psalm! Have you, in perusing it, been able to claim a lot in the goodly land? If so, publish to others the way of salvation.—C. A. B.]

PSALM XXXIII.

1 Rejoice in the LORD, O ye righteous:
For praise is comely for the upright.
2 Praise the LORD with harp:
Sing unto him with the psaltery *and* an instrument of ten strings.
3 Sing unto him a new song;
Play skilfully with a loud noise.

4 For the word of the LORD *is* right;
And all his works *are done* in truth.
5 He loveth righteousness and judgment:
The earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made;
And all the host of them by the breath of his mouth.
7 He gathereth the waters of the sea together as a heap:
He layeth up the depth in storehouses.

8 Let all the earth fear the LORD:
Let all the inhabitants of the world stand in awe of him:
9 For he spake, and it was *done;*
He commanded, and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought:
He maketh the devices of the people of none effect.
11 The counsel of the LORD standeth for ever,
The thoughts of his heart to all generations.
12 Blessed *is* the nation whose God *is* the LORD;
And the people *whom* he hath chosen for his own inheritance.

13 The LORD looketh from heaven;
He beholdeth all the sons of men.
14 From the place of his habitation he looketh
Upon all the inhabitants of the earth.
15 He fashioneth their hearts alike;
He considereth all their works.

16 There is no king saved by the multitude of a host:
A mighty man is not delivered by much strength.
17 A horse *is* a vain thing for safety:
Neither shall he deliver *any* by his great strength.

18 Behold, the eye of the LORD *is* upon them that fear him,
Upon them that hope in his mercy;
19 To deliver their soul from death,
And to keep them alive in famine.

20 Our soul waiteth for the LORD:
He *is* our help and our shield.
21 For our heart shall rejoice in him,
Because we have trusted in his holy name.
22 Let thy mercy, O LORD, be upon us,
According as we hope in thee.

EXEGETICAL AND CRITICAL.

ARRANGEMENT OF THE CONTENTS.—The pious members of the congregation are *summoned* to give to the Lord the *praise due* unto Him (vers. 1-3). This is *based* upon a reference to the nature of the word and work of God (vers. 4, 5), the Almighty Creator and Preserver (vers. 6, 7), as well as the *Ruler* of all the world, who is to be feared (vers. 8, 9) In contrast with the thoughts of men, His eternal and unchangeable decrees are victoriously carried out in history (vers. 10, 11), therefore the *people chosen* by Him for His own, are to be called *happy* (ver. 12). The Omniscient King of heaven observes all things (vers. 13-15); worldly power is not the cause of victory and of deliverance (vers. 16, 17), but the eyes of the Lord are directed upon the pious for their deliverance and preservation (vers. 18, 19); hence waiting and trusting in Him are essentially the work of the members of His congregation, and this expresses itself as well in thankful *confession* as in joyous *hope* and confident *prayer* (vers. 20-22). With this closing clause the movement of thought returns to its beginning, which has the closest relation with the closing words of the preceding Psalm. From this may be explained the *position* of this Psalm in its present order in the book, yet it hardly shows that these two Psalms originally belonged together (Venema), or are a pair of Psalms (Hengst.), although the title which is usually appended in this book is absent here, which is the case only in the first two Psalms and in Ps. x. [*vid.* these Psalms for the reasons of this.—C. A. B.]. For Psalm xxxii. has its source in the *personal experience* of an Israelite who was previously impenitent, yet was *pardoned* after having *confessed his sins*, and it maintains this character of individual testimony even where it passes over from the description of the contrasted conditions and experiences into a summons to all his companions to give personal expression to similar experiences, under similar treatment in similar circumstances, by praising God. The present Psalm, on the other hand, moves throughout in the tone of a *hymn* determined for the *congregation as such*, which has its foundation in the *happy feeling of security* of the people, who know that they are *chosen* and *guided* by the *Creator and Ruler of the whole world* as His own people. With this thorough-going difference of circumstances and character it is unimportant that this Psalm has twice as many verses as the previous Psalm, and that its fundamental thought appears immediately at the end of the first half of the Psalm.*

Str. I. [Ver. 1. **Praise is comely.**—Hupfeld: "This means that it is their *duty* as well as that it redounds to their *honor* and is an ornament, just as on the contrary, silence is to their shame: because they alone have a peculiar *experience* of the glorious government of God, and so they *alone* are *fitted* for this."

Ver. 2. **Upon a ten stringed harp play to Him.**—For the musical instruments *vid.* Introduction. The A. V. improperly makes a separate clause for an instrument of ten strings.—C. A. B.]

Ver. 3. **Play well.**—This expression (comp. 1 Sam. xvi. 17; Isa. xxiii. 16) is given a too narrow reference by some interpreters, after the Sept., to the *skill*, by others, after Symm., to the *power* of the execution. The *new song* is one not heard before. Such an one may spring from a fresh impulse of the heart (Stier), since God's glory is new every morning (Hengst.), without necessarily distinguishing itself by its originality, or taking its material ever, as Ps. xl. 4 and Rev. v. 9, from a new occurrence. Therefore it is a false conclusion to suppose that this expression has been afterwards reduced to an insignificant formula, because it occurs in such Psalms as xcvi., xcviii., cxlix. And the conjecture, that the Psalm might refer to the disappearance of the Scythians, Zeph. iii. 15 (Hitzig), may be connected externally with vers. 5, 10, 16, but cannot be derived from these verses, nor be supported by a comparison of ver. 5 with Jer. ix. 23, or vers. 13, 14 with Ps. xiv. 2, which comparisons though ingenious are violent. Nor can it be explained by the reference of ver. 4 to Ps. xxxii. 8, where it is said that Jehovah's counsel and protection are promised, nor can it be made probable by the remark that is made, that the flood mentioned in Ps. xxxii. 6, which passed away without harm for the entire people, might be referred to the same inroad, since Ps. xxxii. takes consideration of a hostile invasion, and Ps. xxxiii. 1 is connected without title with Ps. xxxii. 11, and the perfect in Ps. xxx. 10 indicates a particular event, probably of the recent past, a mighty deed of the national God. No more is the design of this "new" song to be regarded, with the more ancient interpreters, as for use at a sacrificial feast, especially as תרועה

* [However different these two Psalms may be in some respects, yet the close resemblance and the frequently recurring references in expressions and in sentiment to the previous Psalm, favor the idea that the two Psalms were originally one, but were afterwards separated for use in the congregation. The first verse of this Psalm takes up directly the sentiment and words of the closing verse of the previous Psalm. The references in Str. II. to the justice and goodness of God fully accord with these sentiments. The reference to the Divine power in the creation and government of the world is natural in this connection, where the penitent is rejoicing in the forgiveness of sins, especially as the two ideas are brought together in an inverse order in Psalm xix. It is not unimportant that ver. 12 ascribes the same blessedness to the nation and people as was ascribed to the individual at the beginning of Ps. xxxii. The terms and sentiments of vers. 16 sq. are in accordance with Ps. xxxii. 8, 9. And the final expressions of hope and trust in Jehovah's holiness and mercy form a proper conclusion to the sentiments of both Psalms.—C. A. B.]

does not mean "sound of trumpets" (De Wette), but merely shouting. Comp. Ps. xxvii. 6.

Str. II. Ver. 5. The predicates, "just and upright or honest," are not to be taken as a later designation of the Israelites in general (Maurer), but as an address to the *true* members of the congregation (Hengst., Hupf.), yet so, that the national contrast of the people of God with heathen nations is at the same time indicated by this expression which characterizes the destiny of Israel. Comp. Num. xxiii. 10.

Str. III. Ver. 6. **Breath of His mouth.**—The connection of these two expressions and their relation to the former half of the verse do not permit the *direct* reference of ancient interpreters to the *hypostatic Spirit* of God. But the unmistakable reference to the history of creation, is as clearly against the modern *limitation* of this expression to the meaning of *utterance* which is *synonymous with the word* Isa. xi. 4. And so, if the interpretation of *ruach* as *breath* is to be retained, we must yet think of the creative Omnipotence and breath of life, Job xxvii. 3; xxxiii. 4; Ps. civ. 30 (Hengst.), and the relative expressions are only synonymous "in so far as there is rendered prominent in *dabar* not only the creative power, but likewise wisdom (Jer. x. 12; Prov. iii. 19), whilst in *ruach peh* particularly the vitalizing power embraced in the form of the word (the operative breath from God's own internal nature)." (Stier).

Ver. 7. **He gathereth the waters of the sea together as a heap.**—The Hebrew participles in this and the following clause might in themselves be translated by the perfect as well as by the present. The structure of the clause, however, in its relation to the previous verse favors the latter. For since Jehovah is not the subject of the previous verse, a close connection of the participle with it and at the same time a limitation to the fact of the Creation, which happened once for all, are excluded, although even the chosen expressions likewise take their departure in part from this fact. The clause is independent and expresses an abiding and characteristic action of God; similar to ver. 5. This is likewise favored by the following expressions. For the comparison of the waters of the sea with a heap of sheaves (Isa. xvii. 11 decides for this meaning) reminds us of the narrative of Ex. xv. 8, likewise Jos. iii. 13, 16; Ps. lxxviii. 13, mentioning with the same expression the towering up of the waters by a miracle of Divine Omnipotence in the passage of the Israelites through the Red Sea. But here this fact as such is not mentioned, but by the choice of words the idea is called forth of the waters of the *high* sea, swelling up above yet held firmly together by the Omnipotence of God. There is no reference in the first half of the verse to limitations such as those formed by the banks and the beds of the waters. If with Cleric. and Hupf. an additional thought is added under the figure of *parietes horrei*, whilst it is in other respects a true explanation, it displaces the point of comparison given in the text. In the translation of Ewald, Luther and all ancient interpreters, "as in a bottle," we must read nôd [נֹאד=נֹוד] instead of nēd [נֵד], the correct meaning of which was already given by Calvin and Ruding. after the Rabbins. Under the "bottle" was often understood the clouds, and then they thought of the upper or *heavenly* waters. Hitzig likewise refers this passage to this heavenly ocean (Job ix. 8), which according to Job xxvi. 8, by dint of the Omnipotence of God, is borne by the clouds without their being torn, and this although he translates: He restrains as with a dam. For whilst a real dam is placed to the earthly sea, whose character affords reason to wonder at the greatness of God, (Jer. v. 22), here a *comparison* is expressed. At the same time Hitzig lays emphasis upon the close connection which arises from this explanation with ver. 6, and upon the circumstance, that elsewhere likewise (Job xxxviii. 22; Jer. x. 13; Sir. xliii. 14) only the heavenly reservoirs are called treasury, as here in the second half of the verse. And so he refers this half likewise to the heavenly waters. But תְּהוֹם, which, apart from the history of the Creation and the Flood, is only found in poetical pieces, denotes constantly the roaring and unfathomable depth. However, it is not necessary, therefore, with the Rabbins, to think of the waters *under the earth*, according to Gen. vii. 11. The reference in both halves of the verse is to floods of the sea, which in their apparent irregularity are subjected by God's *power* to His *will* (Jer. v. 22), and are held together and stored up for the *purposes of the Divine household*.

Str. IV. 9. **For He said and it was.**—[The *He* is emphatic in this and the following clause]. This verse refers back to the omnipotence of God shown in the Creation (most interpreters, with the ancient translations), as a motive for all men to fear such a God as this. To take it as present (Luther, De Wette, Delitzsch) confounds application with interpretation. The supposition that this verse refers to the same fact, which is more clearly given in ver. 10 (Hitzig), and relates to an event which only recently occurred (Venema), arises from the presumption which has not been proved, that a special historical occurrence like this was the occasion of this song. In connection with this interpretation, Hitzig understands by the hunger mentioned in ver. 19, real hunger, which took place after that the people of the country had been pressed together into the strong cities (Jer. viii. 14; iv. 5). This expression, however, may be more easily taken as a designation of great need and peril of death in general, as Ps. xxxiv. 10 sq.; xxxvii. 19; Job v. 20, and often in the Prophets.

[*Str.* V. Vers. 10-11. Perowne: "After speaking of God's power in Creation, the Psalmist goes on to speak of His Providence as ordering the world. There is a manifest antithesis between 'the counsels and the thoughts' of men which Jehovah *brings to naught*, and 'the counsels and thoughts' of Jehovah which *abide forever*."

Ver. 12. Alexander: "This is the centre of the whole Psalm, the conclusion from what goes before, and the text or theme of all that follows. Under the general proposition is included a particular felicitation of Israel as the actual choice and heritage of God, *i. e.*, chosen to be His, in a peculiar sense, by hereditary succession, through a course of ages."—C. A. B.]

Str. VI. [Vers. 13, 14. From His Providence the Psalmist passes over to His *Omniscience.* Comp. Pss. xi. 4; xiv. 2.—C. A. B.]

Ver. 15. **Former of their hearts all at once.**—The reference here is not to *governing* the heart (Luther) as in Prov. xxi. 1; Jer. x. 23. By emphasizing the participle (Hengst., Delitz.) there is gained the idea of a *continued* and essential activity of God; but the word itself and the context lead not to a Divine *influence* with respect to *forming the thoughts* of the heart, but only to the *creative* formation of the heart. The overlooking and judicial activity of God described in vers. 13, 14, God exercises in the twofold capacity stated in ver. 15. If יחד stood at the beginning of the verse as Ps. xlix. 3, 11, it would have to be referred with Hupfeld to both clauses in the signification of *pariter ac.* Its present position, however, is in favor of the usual meaning: all at once, altogether. The Vulgate renders this idea of being without exception, by *singillatim* after the Sept. κατὰ μόνας, whilst the plural καρδίας is put instead of the singular.

Str. VII. Ver. 16. **The king is not helped.**—The article before *melech* makes the translation "no king" (De Wette [A. V.]) inadmissible. The particle of negation is to be referred to the participle with strong emphasis. Comp. Ewald, § 321, *a.*

[Ver. 17. **The horse is a delusion for help.**—Alexander: "The *horse* meant is the war-horse, and is singled out as one of the elements of military strength in which the ancients were especially disposed to trust. *Vid.* Ps. xx. 7; Is. xxxi. 1-3. A *lie*, a falsehood, *i. e.*, something which deceives and disappoints the confidence reposed in it."—C. A. B.]

[*Str.* VIII. Vers. 18, 19. Alexander: "While the material strength of other men fails to secure them, those who fear the Lord and hope in His mercy are secure beneath His vigilant inspection."—C. A. B.]

Str. IX. Vers. 20-22. In the first half of the verse Hengstenberg finds an allusion to Gen. xlix. 18, in the second half to Deut. xxxiii. 26, 29. [For an explanation of *help.* and *shield*, *vid.* Pss. v. 12; x. 14; xxii. 11; xxx. 10. Perowne: "This attitude of hope and trust is the attitude of the Church in all ages, for she is not yet made perfect; but the Jewish Church was in a special sense the Church of the future, and therefore also in a special manner a waiting and hoping Church. The whole history of Israel may indeed be summed up in Jacob's dying words: 'I have waited for Thy salvation, O Lord.'"—C. A. B.]

DOCTRINAL AND ETHICAL.

1. The *solemn* and *thankful praise* of God in the congregation corresponds on the one side with the *will of God*, who by His prophet has demanded it, on the other side is appropriate to the *upright*, who by virtue of their position in the congregation and to God, in the fulfilment of this duty of the appropriate recognition of God, are able to give *suitable* expression to it. Their jubilation has not only as its subject the glory of God, but exhibits itself likewise as a *joy in the Lord*, which does not despise the *use of art*, yet employs it for the *honor of God*, *encourages* those like-minded to praise God by personal, joyous *confession*, and is impelled and enabled to make known in *new* songs and new ways the renewed feelings of the heart. "To the unrighteous the glory of God is not the subject of joy and of praise, but of terror and aversion.—It is a sad sign of the decline of the Church when the demand to sing Him a new song is no longer executed. The more careful then must it be to preserve its *old* songs" (Hengst.) Comp. Ps. l. 16.

2. The inexhaustible *reason* for breaking forth in new songs of praise, and the fresh sounding forth of the old songs of faith in the congregation, is the *recognition of the glory* of God, as it is manifest to the congregation in the *word and providence* of the Lord. Both mutually *confirm* one another, and declare God as the one who is worthy of praise, and who is alone reliable as well on account of His *moral perfection* as with respect to His *Omnipotence*, which are testified to in the *creation and government of the world*, whilst they realize in both the *unchangeable* thoughts and counsels of the *righteousness and love* of God, which are made known to His chosen people in the *words of revelation.*

3. All men have therefore good reason to *fear* a God like this, but to esteem His chosen people as *blessed*, that they have such a Lord for their God. They have every reason to *trust* Him, in the greatest dangers to *hope* in His assistance, and to expect *deliverance* from Him out of the greatest troubles. For no creature can successfully resist the *Creator*, nothing can escape the service of the Almighty, no works, yea no thought of the heart can be concealed from the eye of the Omniscient. And when men attempt it and not only singly, but in great masses follow their own end, turning away from God, they are obliged to experience that God's *decrees and order stand fast forever* and not only maintain themselves against all opposition and resistance, but are *carried out* in the world to the *honor of God, and the good of His people*, whilst the thoughts, counsels and works of the adversaries are *observed, judged and brought to nought* by God.

4. Since this is so, it is becoming for the pious, not only to praise God, but no more to fear the power of the adversary than rely upon earthly means of help, but much rather in *true fear of God* to resort to the Lord, and in *living faith* hope in His grace. But the hope of those who fear God and trust in Him will not be put to shame, for it is not based on human presumptions, suppositions and wishes, but on the *holy name*, in which the true God has revealed His holy nature, and in which *grace and faith* meet one another. Those who *hide themselves* in God, will *rejoice* in God, yet in all their rejoicings in God will not forget to *pray* as penitent sinners for new tokens of grace from the *faithful God of the covenant*, and thereby as true members of the congregation, show how God ceases not to show Himself to them even to the end, the same as He has declared Himself from the beginning, as ever the same *reliable* God. "The wickedness of men may have in itself the desire to injure, but it has not the power; there is no power except from God" (Augustine).

HOMILETICAL AND PRACTICAL.

To *praise God* is for the pious a *duty* as well as an *honor* and *joy*.—*A new heart* is necessary for *new songs*.—How *art* is *sanctified*, when it is used to *praise God* and *edify the congregation*.—The *happiness* of the people whose God is the *Lord:* 1) in what it *consists;* 2) how it is *expressed;* 3) how it may be *preserved*.—The great joy of the pious in God's *works* and government is magnified by their joy in God's *word and holy name*, and is fulfilled in a joy *in God Himself* by a life in His grace.—What God preserves in His treasury He bestows in blessings or in curses, in accordance with *His will* and the *conduct of men*.—*Human* thoughts and *Divine* decrees.—On what the confidence is *based* that God *will* help *His people* out of all their troubles and *can* help them!—The pious can rely upon God's *holy word* with the *same confidence*, as upon God's *holy Providence*.—The *reliable, comforting* and *blessed* meeting of the Divine *grace* and human *faith*.—How we may accomplish that our *life* as well as our *song* may *begin* and *close* with joy in God.—God is not only the *almighty Creator* and the *kind Preserver* of the world, He is likewise the *watchful Guardian* of the ordinances and laws instituted by Himself, the Omniscient and *just Judge* of all men, the only *reliable Protector and Helper* of His people.—The consideration of the *word and works* of God should encourage us to *fear, love* and *trust* in God respecting all things.—God has made known to us His *holy* name in order that we may *call upon Him in all our troubles, pray* to Him, *praise* and thank Him.

STARKE: If the *work* which is done is to please God, the *person* must first of all please Him and be justified by faith.—If we properly understood our great benefits and heavenly treasures we would rejoice more over them than over all the honor and glory of this world.—The ungodly cannot praise God, for they have no taste of the goodness of God; their praise pleases God as little as their prayers.—All the works of God show, that He is honest, faithful and true.—In all the commands, threatenings and promises of God look alone to the Divine authority of the Ruler, this will strongly impel you to the obedience of childlike respect and trust.—If God has created the wonderful structure of the heavens with all its hosts and has thus far upheld it, how shall He not be able to sustain thee, who art only one creature and a little piece of earth? It is an especial grace of God, that He brings to nought the blood-thirsty devices of the enemy, the church would otherwise long since have perished.—All that thou dost, take counsel at first with God, for if this is neglected it is an easy thing for Him to bring to nought all thy plans.—Wilt thou have the gracious eye of God directed upon thee, then direct thine eye constantly to Him in faith, love and obedience.—If we do not persevere in patience and constancy, we forfeit true Divine help, and do not obtain what we otherwise would.

OSIANDER: We should use temporal good so that it may be our greatest joy that God is graciously disposed toward us.—MENZEL: God not only does righteousness, but He loves it and demands it likewise of others.—RENSCHEL: If it is true that God can and does do so much, it is likewise fair 1) that we should wait on Him, 2) that we should make Him our shield, 3) that we should rejoice in Him.—FRISCH: If a joyous praise and service of God is lacking to a man, he lacks likewise a true knowledge of what he has in God.—ARNDT: The great sea is surrounded by the commandments of God; how should He not then bridle men on earth, and put a bit in their mouths?—FRANCKE: Where a new song like this is sung, there must likewise be a new tongue; but a new heart is presupposed.—NITZSCH: The glorifying of God our Saviour by the new songs, which He has awakened from the earliest times in His congregation. These songs glorify Him, 1) by virtue of their origin, since they come only from a newly created heart which is full of salvation; 2) by means of their meaning and contents as the signs of the highest satisfaction, which it is possible for men to attain here below; 3) by means of their long and deep effect upon the present and future; 4) as the living alliance of the saints with the lovely and beautiful.—UMBREIT: The same God, to the ordinance of whose words the physical world must submit, rules forever in the kingdom of spirits.—All true power comes from God, and is crowned with victory by Him.—THOLUCK: The throne of God is not an idle seat of care, but the judgment seat of a king, from which with lofty glance the fates of the world are ruled.—All victories on earth are gained only by the power of God.—TAUBE: An appeal to all true Israelites to praise the glory of the Lord, who is the terror of His enemies, but the consolation of His people.—Make no parade with the creature, but be not afraid of the creature, for it is in the hand of God.—SCHAUBACH. Fear and hope are seldom found together in men; but he who would hope in the goodness of God, must likewise fear His holy name.

[MATTH. HENRY: What pity is it that this earth, which is so full of God's goodness, should be so empty of His praises; and that, of the multitudes that live upon His bounty, there are so few that live to His glory.—How easy may this thought make us at all times, that God governs the world, that He did it in infinite wisdom before we were born, and will do it when we are silent in the dust!—They that fear God and His wrath must hope in God and His mercy; for there is no flying from God but by flying to Him.—BARNES: God is a great and glorious Sovereign over all, and He will make everything subordinate to the promotion of His own great designs.—True piety leads men to wait on the Lord; to depend on Him; to look to His interposition, in danger, sickness, poverty, want; to rely on Him for all that is hoped for in this life, and for salvation in the life to come.—SPURGEON: To rejoice in temporal comforts is dangerous, to rejoice in self is foolish, to rejoice in sin is fatal, but to rejoice in God is heavenly.—Heartiness should be conspicuous in Divine worship.—God writes with a pen that never blots, speaks with a tongue that never slips, acts with a hand which never fails. Bless His name.—If earth be full of mercy, what must heaven be, where goodness concentrates its beams?—Happy is the man who has learned to lean his all upon the sure word

of Him who built the skies.—The cause of God is never in danger; infernal craft is outwitted by infinite wisdom, and Satanic malice is held in check by boundless power.—All Adam's sons are as well watched as was Adam himself, their lone progenitor in the garden.—The eye of peculiar care is their glory and defence. None can take them unawares, for the celestial Watcher foresees the designs of their enemies and provides against them.—Believer, wait upon thy God in temporals. His eye is upon thee, and His hand will not long delay —The root of faith in due time bears the flower of rejoicing. Doubts breed sorrow, confidence creates joy.—C. A. B.]

PSALM XXXIV.

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

1 I will bless the LORD at all times:
His praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD:
The humble shall hear *thereof*, and be glad.

3 O magnify the LORD with me,
And let us exalt his name together.

4 I sought the LORD and he heard me,
And delivered me from all my fears.

5 They looked unto him, and were lightened:
And their faces were not ashamed.

6 This poor man cried, and the LORD heard *him*,
And saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him,
And delivereth them.

8 O taste and see that the LORD *is* good:
Blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints:
For *there is* no want to them that fear him.

10 The young lions do lack, and suffer hunger:
But they that seek the LORD shall not want any good *thing*.

11 Come, ye children, hearken unto me:
I will teach you the fear of the LORD.

12 What man *is he that* desireth life,
And loveth *many* days, that he may see good?

13 Keep thy tongue from evil,
And thy lips from speaking guile.

14 Depart from evil, and do good;
Seek peace, and pursue it.

15 The eyes of the LORD *are* upon the righteous,
And his ears *are open* unto their cry.

16 The face of the LORD *is* against them that do evil,
To cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth,
And delivereth them out of all their troubles.

18 The LORD *is* nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.

19 Many *are* the afflictions of the righteous:
But the LORD delivereth him out of them all.

20 He keepeth all his bones:
Not one of them is broken.

21 Evil shall slay the wicked:
And they that hate the righteous shall be desolate.

22 The LORD redeemeth the soul of his servants:
And none of them that trust in him shall be desolate.

EXEGETICAL AND CRITICAL.

ITS TITLE.—In the title there is a reference to the madness which David feigned, when he entered the land of the Philistines in his flight from Saul; was recognized there and brought before the king, who dismissed him as a madman, upon which he concealed himself in the cave of Adullam in the wilderness of Judah. Hitzig recognizes the fact that Abimelech, on account of Gen. xx. 2, compared with xxvi. 8, was probably not a proper name, but a *name of rank* of the Philistine kings. Comp. Hengst., Beiträge, III., 306 sq. With this vanishes the objection that the king of the narrative bore the name of Achish. If now the author of the title had this passage of Scripture before him as his authority, the change of name is not only remarkable, but the question remains unanswered, how he could have gained this authority for the Psalm. For the subject of this song, which is very general, and treats of deliverance by Jehovah from many and great dangers, more in a tone of *reflection* and *instruction*, than in that of a prayer of thanksgiving, contains no allusions or references to this particular event in David's life. And the supposition, that the rare word טַעְמוֹ (= taste), ver. 8, reminded the compiler (De Wette, Hupf., Hitzig) of that טַעְמוֹ, 1 Sam. xxi. 14 (= his understanding, Luther, after the Sept. and Vulg., incorrectly, his gesture), and that he besides this brought the תִּתְהַלֵּל *gloriaris*, ver. 2, into connection with the יִתְהֹלֵל *insanivit* in Samuel (Olsh.), not to say anything of the artificiality and trifling which is ascribed to the author, refutes itself; for the words compared are entirely different from one another in sound as well as in meaning. The idea of comparing them could only be entertained by comparing the consonants alone, entirely apart from the sense and context of the words; accordingly with only the *written* text in view. The question how our author came upon that text, is not in the least answered by this subtle hypothesis. Or are we to take refuge in chance and speak of blind conjecture (Hupf.)? Since it is yet more advisable to think of *tradition* and to explain the similarity of expressions by supposing a common source, namely, the annals of David, Ps. xviii. 1, compare with 2 Sam. xx. 1, (Delitzsch).

ITS CONTENTS AND FORM.—The last mentioned supposition enables us to set aside the objections made to the Davidic authorship from the *didactic*, in part reflective tone, the *parabolic* character of the individual verses, and their *alphabetical* order, which latter is exactly like Ps. xxv. in that a strophe with ו is missing, and an extra verse with פ is added at the end. All this however is only against a lyrical effusion occurring in the *time* of that event, yet not against a later use of it in order to general purposes of devotion by him who had experienced it, when he was seized with a very vivid remembrance of his remarkable preservation (Hengst.). The course of thought is in favor of this. The opening strophes (vers. 1-3) express the resolution and vow of *continued* praise of God in connection with an *appeal* to pious sufferers to do *likewise*. The *reasons* (vers. 4-10) strongly emphasize his *personal experience* and its application to the religious life of his companions in the congregation. Finally a *paternal* position is assumed (ver. 11),

with the *view of teaching to fear God*, as the *only*, but *reliable* condition of Divine assistance, protection, and salvation (vers. 12-22). In all this there are such genuine *Davidic* features, that on the basis of tradition we have good reason to refer this Psalm as well as Ps. lvi. to the same event,* whilst we find its position in the collection determined by thoughts and expressions similar to the preceding Psalms. Comp. ver. 15 with xxxiii. 18; furthermore the blessedness ver. 8 *b* with xxxiii. 12; xxxii. 1, 2; finally ver. 11 with xxxii. 8.—For the use of this Psalm at the Communion in the ancient Church, on account of ver. 8 *a*, comp. *Const. apost.* VIII. 18; *Cyrill. cat. myst.* V. 17.

Ver. 2. **The sufferer.**—The *ânavim* are the pious (Hitzig) who have learned the disposition of the sufferer in the school of sorrow (Delitzsch), and therefore may likewise be designated as the meek (Hengst.). This reference disappears in the translation: miserable (Luther), or distressed (Hupf.), which can be applied better to *ăniyyim*, and used in ver. 6.

Ver. 4. *Cod. Alex.* of the Sept., which is followed by all Latin Psalteries, has θλίψεών μου, the *Cod. Vat.* however παροικιῶν μου = those who dwell around me, by which some have understood, enemies, dangers, troubles. Symmach. has similarly συστάσεών μου

Ver. 5. **They looked unto Him and became bright, and their faces needed not to blush.**—The subject is not to be taken directly from ver. 2, but to be derived from the context as in ver. 17. This parallel example is against (Hupf.) gaining the subject by a relative or a hypothetical construction: those who looked, *etc.*, or, if one look, *etc.* (Rabbins, Luther, Calvin, De Wette, Delitzsch).—נָהַר usually means, flow together, flow, in Aramaic, however; beam, shine; hence נְהָרָה (Job iii. 4) light, day. The latter meaning, as an expression of cheerfulness and joy (Ps. iv. 7), applies here (Sept., Chald., Isaki, Aben Ezra, and recent interpreters), as Is. lx. 5. Luther's "*anlaufen*" originates from the first meaning, which is maintained by Kimchi and Geier. The contrast is the face covered with shame. The subjective negation אַל is stronger than לֹא.

Ver. 6. **This distressed one.**—Delitzsch translates this, the sorrowful. In this passage Venema, Köster, Hupf., take the singular as used for the plural. Most interpreters, however, refer it to the person of the Psalmist.

Ver. 7. **The angel of Jehovah.**—It is questionable whether this expression is to be taken as collective, and referred to the host of angels, which surrounds the pious, protecting them, Ps. xci. 11; 2 Kings vi. 17 (Calv., Hupf., Camph.), or whether we are to think of the "angel of the presence," Is. lxiii. 9, the especial mediator of the revelation of Jehovah (most interpreters in all times). In favor of the former view is the predicate "encamped about," which demands plurality (Aben Ezra), in favor of the latter, the fact that *Maleach Jehovah* has gained the meaning of a *term. techn.*, and is stamped with a meaning in the Pentateuch itself, which is so often re-echoed in the Psalms. Hence it is, that apparently there is a reference in חנה to *Mahanaim*, the double camp of the angels, which Jacob beheld with the eye of faith as a fortress of chariots protecting his camp (Gen. xxxii. 2 sq.), and at the head of it we have to think of the angel of Jehovah, according to Gen. xxviii. 13; xxxii. 25 sq., the prince of the host of Jehovah (Jos. v. 14; comp. 1 Kings xxii. 19). Since now חנה is not only used of hosts, but likewise of captains, 2 Sam. xii. 28 (Hengst.), so the captain might be mentioned here likewise, the host being supplied in thought. We may likewise suppose that this angel, so significant with reference to the history of redemption, is named, in so far as he can afford a protection on all sides, as a spiritual being above the limits of space. In favor of this is particularly Zech. ix. 8.—The Vulgate has not taken the παρεμβαλεῖ of the Sept. as intransitive, but has translated it by *immittet*. Since this was obscure, the variation arose which was already rejected by Augustine: *immittit angelum* (*angelos*) *dominus*.

[Vers. 8, 9. **Taste and see.**—Delitzsch: "Tasting, *etc.* (γεύσασθαι, Heb. vi. 4 sq.; 1 Pet. ii. 8) stands before seeing; for spiritual experience leads to spiritual knowledge and not conversely. *Nisi gustaveris*, said Bernard, *non videbis*. David desires, that others likewise may experience what he has experienced, in order to know what he has known; the goodness of God. Therefore the appeal to the saints to fear Jehovah (יְראוּ for יִרְאוּ in order to distinguish *veremini* and *videbunt*, as Jos. xxiv. 14; 1 Sam. xii. 24), for he who fears Him, has all things in Him."—C. A. B.]

Ver. 10. **Young lions.**—Luther after the Sept. has "rich." Most ancient interpreters, finally, Hengstenberg and Hitzig, think of such rich (Sir. xiii. 19) and mighty enemies (Ps. xxxv. 17). But the usual usage of this figure, which in Jer. ii. 15 is likewise applied to the heathen, cannot decide anything here, where the clear and comforting thought appears much more significant, if the proper meaning is retained (Kimchi, Calv., Ruding., Maurer,* Hupf., Delitzsch). Comp. Job iv. 10 sq.

[Ver. 11. **Come children.**—Delitzsch: "These are not children in years or understanding, but it is an affectionate address of the Master who is experienced in the ways of God, to all and every one, as Prov. i. 8, *et al.*" Similar is the use of τέκνα in the Epistles of John.—C. A. B.]

[Vers. 12-14. Hupfeld: "The *question*, with the following *imperatives*, is only a lively expression of an antecedent and consequent instead of, He *who* loves—let him take care, *etc.* (*vid.* Ps. xxv. 12). So 1 Pet. iii. 10 sq.; James iii. 13.—**Life** is not used in the common external sense, but in the higher sense, of a *happy life*, prosperity =parallel **Good**, and 'way of life,' 'tree of life,' frequent in the Proverbs (*vid.* Ps. xvi. 11).—**Days** = parallel *life*, or more particularly *long life*, which in itself was a good in the Old Testa-

* [Delitzsch: "Ps. xxxiv. is one of the 8 Psalms, which are referred by their titles to the time of the persecution by Saul, and arose in that long way of suffering from Gibeah of Saul to Ziklag, (in about this chronological order; vii., lix., lvi., xxxiv., lii., lvii., cxlii., liv.)"—C. A. B.]

* [Hupfeld: "The hungry lions indicate the *need of the creature when left to itself*, even of the *strongest* beast of prey in contrast with the higher protection of the pious."—C. A. B.]

ment, as a promise of the Law." Sins of the **tongue**, in the avoidance of which righteousness of *speech* consists, which manifests itself in accordance with its nature chiefly *negatively*. They are here as Ps. xv. 2, immediately against their *neighbors*, yet in general direct themselves likewise against *God*, comp. Ps. xxxix. 2-4. The Proverbs of all nations are full of this *taming and training* of the tongue, so likewise the Old Testament. Comp. Pss. xxxix. 2-4; cxli. 3; Prov. iv. 24; xiii. 3; xxi. 23; Sir. xxviii. 25; James iii. 2 sq. Righteousness of *act;* negatively, in *being far from evil*, positively in *doing good*. Both connected likewise, Ps. xxxvii. 27 (comp. Isa. i. 16 sq.; Am. v. 14), and indeed the usual formula; especially the first, as Prov. iii. 7; Job xxviii. 28; i. 1, 8; ii. 3.—**Pursue** = aspire after, Ps. xxxviii. 21; Prov. xxi. 21; Deut. xvi. 20; Isa. li. 1.—C. A. B.]

[Vers. 15, 16. Hupfeld: "**The eyes of Jehovah** are used as the organ of His gracious *care*, with אֶל and without a verb entirely like Ps. xxxiii. 18. Parallel with this **His ears** as the organ of hearing their cry for help, their prayer, as Ps. xviii. 6; cxlv. 19; comp. the parallel Is. i. 15.—In contrast with this is the **face of Jehovah**, in a bad sense with בְּ (as all verbs of hostility): ('directed) *against* evil doers,' =the *angry look*, the *judicial eye* of God. (*vid.* Ps. xxi. 9."—C. A. B.]

[Ver. 17. **They** (*namely, the righteous*) **cry**.—*Vid.* remarks upon ver. 5. Delitzsch supposes, with Hitzig, that this verse with פ originally stood before the previous one with ע in accordance with the order of Lam. ii.-iv. Thus the subject would be in the previous verse. Delitzsch: "With the present order of thought, ver. 19 is formed in the same way as ver. 5: *Clamant et Dominus audit=si qui* (*quicunque*) *clamant*. It is a crying out of the depths of a soul despairing of itself. Such crying finds a hearing with God, and a hearing which proves itself in the granting."—C. A. B.]

[Ver. 18. Delitzsch: "**Broken in heart** are those whose selfish, self-seeking life, which revolved about its own personality, has been broken at the root.—**Contrite in spirit** are those who have been brought down by severe experiences from the false height of proud self-consciousness, and have been led to repentance and thoroughly humbled. To such Jehovah is near, He preserves them from despair, He is ready to erect a new life in them in the ruins of the old, and to cover their infinite deficiency. He makes them as those who are susceptible of it and crave it, participants in His salvation."—C. A. B.]

Ver. 19. **Many afflictions**.—These are not punishments for *their own* sins, many of which the righteous man still has, so that he is here reminded of the imperfection of human righteousness and then is referred to the greatness of the Divine mercy (Hengst.). The context demands that we should think of the mortifications, afflictions, snares and persecutions which the righteous have to experience from other men. These are many, but Jehovah delivers out of them all.

Ver. 20. **Keeping all his bones**,—expresses the most particular oversight and care by a figure differing from Matt. x. 30, but with similar import and *force*. A Christian reader is reminded of its literal fulfilment in the care over the crucified. Yet this is not to be regarded as prophetical, because not a syllable of this Psalm hints at the righteous one in the perfect sense (Is. liii. 11; Jer. xxiii. 5; Zech. ix. 9; Acts iii. 14; xxii. 14), but rather the absence of the Hebrew article in the context, shows that the singular represents the category, as then the Vulg. after the Sept. has used the plural. For the sake of clearness we therefore translate **a righteous man** and not *the righteous man*. Since now John xix. 36. expressly states that the facts narrated from ver. 33, *took place in fulfilment of Scripture*, and besides the title of *the righteous one* is not used of Christ in connection with this event, the conjecture, that John may have had in view not only, Ex. xii. 46, but likewise the present passage (Delitzsch, Hitzig), cannot be supported, although the remark is correct in itself, that not only the paschal lamb but likewise to a certain extent the sufferings of the righteous are typical (Delitzsch).*

Vers. 21-22. The emphasis lies upon the word which begins each verse, so that the thought is, evil *slayeth* the ungodly, whilst Jehovah *redeemeth* the soul of the righteous=his life, out of all these troubles. In favor of this is likewise the context with ver. 19 sq. and the word רָעָה=misfortune, evil. If the thought was to be expressed here that wickedness slayeth the wicked (Delitzsch), we would have reason to expect רֶשַׁע which is usual in the Psalms.—אָשַׁם means not only *to become guilty*, but likewise to pay the *penalty of guilt*. Both sides of the idea of guilt flow into one another, and hence arises at times the double sense.

DOCTRINAL AND ETHICAL.

1. Profound piety cannot be satisfied with *once* thanking God for His benefits, protection, answers to prayer and tokens of grace; it preserves, awakens, and strengthens, the *remembrance* of them in the soul, so that the desire arises for *uninterrupted* praise of God, and the *thankful* man invites his fellow-believers, particularly his fellow-sufferers, to similar experience, and encourages to similar action, whilst he calls them to *share his joy* and to *commune with him in prayer*. Thus the example of David in this Psalm of thanksgiving serves "as a general example for all the righteous, that they may learn how God does not despise the cries of His saints."—(Luther).

2. The *proclamation* of the sure *hearing* of *prayer*, by the mouth of a believer who has *experienced* it, is as comforting to the afflicted sufferer, as the *experience* of the *quickening enjoyment* of the goodness of God is beneficial to the spiritual life, and the *promise* of the *happiness* of those who *fear God* is attractive to those who desire it. The true knowledge of the goodness of God and the *seeing*, is preceded by personal appropriation or *tasting;* but this presupposes readiness to bestow, on the part of God, and is conditioned on believing approach and laying hold of, on the part of the needy. The reference to the angel

* [For the meaning of bones, *vid.* Ps. vi. 2.—C. A. B.]

of Jehovah, the *Mediator of the history of redemption*, before all else encourages to this.

3. No *creature*, however strong he may be, is able to provide for himself and protect himself; but he who *fears God and trusts in Him* has no lack of anything. His *righteousness* does not protect him *against afflictions;* but the *gracious nearness* of God *comforts him* in affliction, *and delivers* him from all his afflictions; for God makes him *free from guilt and punishment* The ungodly, however, perish; for in their *misfortune*, the *punishment of their guilt* overtakes them, and *death* as the wages of sin (Rom. vi. 23) is their sure and miserable end.

4. The *true*, that is the only and safe *way of life and happiness*, is accordingly the *trusting exercise of the fear of God for the righteousness*, which we are to have *shown* to us by those who have known it in their own experience, in order that we may *fulfil it ourselves*. The entire instruction may be comprehended in the clause, depart from evil and do good. But the extent of this prescription is so great, that the first includes *bridling of the tongue* and the latter *seeking and pursuing*, that is, the diligent and careful *striving after peace*, as the *good understanding* between God and man which is conditioned on *good behaviour*.

HOMILETICAL AND PRACTICAL.

The praise of God 1) as an expression of *personal thankfulness*, 2) as a means of *general edification*, 3) as a recognition of the *honor due to God*.—The *fear* of God and *trust* in God do not exclude one another, but are the *common* foundation of human *happiness*.—God is *near to all* men according to His *Omnipotence*, but only to the *pious* according to His *grace*—He who would *lack no good* thing, must not depend upon *any other* than God, but upon Him *earnestly and constantly*.—God allows us to *seek* Him, and likewise to *find* Him, and then there is great *salvation* and *joy*.—The *knowledge* of the goodness of God grows with *experience*, but only *personal appropriation by faith* helps us.—God's *goodness* makes the man *happy* who finds *refuge in Him*.—All the *help* that there is on earth comes from the Lord, whether God sends His *angels* or uses *other* means.—The afflictions of the *righteous* have a different *cause* and *issue* from those of the *ungodly*.—It makes an essential difference, how a man expiates his *guilt* whether by *penitence* or *punishment*.—*Human wisdom* does not help out of real trouble, nor any *strength of the creature*, but only the *grace* of the Lord.—The *care* of God over the *righteous*, how it encourages us *a*) to *praise God*, *b*) to *trust in God*, *c*) to *fear God*.—We should *learn*, *teach* and *do* the *will* of God.—God will *keep every bone* of the pious, they should likewise serve Him with *every member*.—He who would live free from *guilt* and from *punishment*, must take refuge in God as *His Redeemer*.—*Life*, *happiness* and *peace* are good things, *desired by all* men, properly *valued* by *few*, and only *found* and *retained* by those who *seek God*.—*All* men have afflictions, but only the *pious* have a *broken heart* and thereby the way to *true consolation and constant blessing*.

STARKE: How many beautiful plans would have failed, if the saints of God had undergone no danger.—To be miserable and yet rejoice and praise God with joyous mouth is foolish to the reason and hard for a troubled heart; nevertheless such a heart cannot and should not withdraw itself from this.—As one light kindles another so a believing heart seeks to awaken others and excite them to the righteous praise of God.—God will be no greater by our praise, we cannot exalt Him in Himself, but we exalt His name in ourselves when we praise Him in all His works and give Him alone the glory.—We must not only look to God, but must likewise run to Him.—Take care and do not wilfully deprive yourselves of the service of the holy angels.—If the ungodly knew how good the Lord is, understood how He alone is the highest good, in whom all blessedness meets—Why! they would make haste and turn to Him.—He who seeks God and finds Him, gains more, than the entire world besides, what should he lack?—Blessed business when we not only come to Christ ourselves, but likewise seek to persuade others, to give ear to the inviting voice of eternal Wisdom.—Children should early be accustomed to godliness, in order that they may not offer to the devil the best blood of their youth and only the residue of age to God. Ah! how many men destroy their peace by their own mouth.—When no one will hear and see the miserable, God sees and hears them; and when no one can overcome the ungodly persecutors, God can subdue and destroy them with an unfavorable look.—Although the pious have many troubles, yet they do not redound to their ruin as to the ungodly, but to their benefit.—The ungodly and those who hate the pious, are accustomed to be white hot and to throw all the blame on the righteous, but it is very different according to the Divine judgment.

SELNEKKER: The example of the saints when properly considered, works great good in the hearts of the pious and strengthens their faith, hope, prayer and patience.—SCHNEPF: We have angels to protect us, one of which is mightier than a whole army.—MENZEL: It belongs to the doctrine of the cross, that we properly know; 1) upon what persons our Lord lays the cross first and chiefly; 2) why it is, notwithstanding, that He lays the dear cross upon such people in preference to others; 3) how the righteous are accustomed to feel and their experience under their cross; 4) how they act under it, what they should do and what not; 5) what God does to them in return.—ARNDT: Our whole life should be nothing but one constant praise and confession of God—to God's honor and the comfort and improvement of our neighbors.—ROOS: Mighty men, who like lions live by prey, must at last suffer hunger and want: but those who seek the Lord will not lack any good thing.—GUENTHER: The greatest calamity of our times is, that there are so few broken hearts and contrite spirits.—TAUBE: We must seek not so much the gift, as the Lord, the Giver.—What a God He is of whom His people can say, With Him we have no fear, no lack, no guilt!—THYM: The cross, the source of inexpressible comfort, 1) where the cross is great there is great comfort from the Lord; 2) where there is great comfort there is great joy in the Lord; 3) where there is great joy there is sure glory with the Lord.

[MATT. HENRY: God's praises sound best in

concert, for so we praise Him as the angels do in heaven.—Would we pass comfortably through the world and out of the world, our constant care must be to keep a good conscience.—They that truly repent of what they have done amiss, will warn others to take heed of doing otherwise. Sad is the case of that man who by sin has made his Maker his enemy, and his destroyer.—Parents that are very fond of a child, will not let it be out of their sight; none of God's children are ever from under His eye, but on them He looks with a singular complacency, as well as with a watchful and tender concern.—There is no rhetoric, nothing charming, in a cry, yet God's ears are open to it, as the tender mother's to the cry of her sucking child, which another would take no notice of.—No man is desolate but he whom God has forsaken, nor is any man undone till he is in hell.—BARNES: The most lonely, the most humble, the most obscure, and the poorest child of God, *may* have near him and around him a retinue and a defence which kings never have when their armies pitch their tents around their palaces, and when a thousand swords would at once be drawn to defend them. —SPURGEON: He who praises God for mercies shall never want a mercy for which to praise.—What a blessing one look at the Lord may be! There is life, liberty, love, everything in fact, in a look at the crucified One. Never did a sore heart look in vain to the good Physician; never a dying soul turned its darkening eye to the brazen serpent to find its virtue gone.—We little know how many providential deliverances we owe to those unseen hands which are charged to bear us up lest we dash our foot against a stone. —Positive virtue promotes negative virtue; he who does good is sure to avoid evil. Salvation is linked with contrition.—Believer, thou shalt never be deserted, forsaken, given up to ruin. God, even thy God, is thy guardian and friend, and bliss is thine.—C. A. B.]

PSALM XXXV.

A Psalm of David.

1 Plead *my cause*, O LORD, with them that strive with me:
Fight against them that fight against me.
2 Take hold of shield and buckler,
And stand up for mine help.
3 Draw out also the spear, and stop *the way* against them that persecute me;
Say unto my soul, I *am* thy salvation.

4 Let them be confounded and put to shame that seek after my soul:
Let them be turned back and brought to confusion that devise my hurt.
5 Let them be as chaff before the the wind:
And let the angel of the LORD chase *them*.
6 Let their way be dark and slippery:
And let the angel of the LORD persecute them.

7 For without cause have they hid for me their net *in* a pit,
Which without cause they have digged for my soul.
8 Let destruction come upon him at unawares;
And let the net that he hath hid catch himself;
Into that very destruction let him fall.
9 And my soul shall be joyful in the LORD.
It shall rejoice in his salvation.
10 All my bones shall say, LORD, who *is* like unto thee,
Which deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him?

11 False witnesses did rise up;
They laid to my charge *things* that I knew not.
12 They rewarded me evil for good
To the spoiling of my soul.

13 But as for me, when they were sick, my clothing *was* sackcloth:
I humbled my soul with fasting:
And my prayer returned into mine own bosom.
14 I behaved myself as though *he had been* my friend *or* brother·
I bowed down heavily, as one that mourneth *for his* moth r.

15 But in mine adversity they rejoiced, and gathered themselves together:
Yea, the abjects gathered themselves together against me, and I knew *it* not;
They did tear *me*, and ceased not:
16 With hypocritical mockers in feasts,
They gnashed upon me with their teeth.

17 LORD, how long wilt thou look on?
Rescue my soul from their destructions,
My darling from the lions.
18 I will give thee thanks in the great congregation:
I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me:
Neither let them wink with the eye that hate me without a cause.
20 For they speak not peace:
But they devise deceitful matters against *them that are* quiet in the land.
21 Yea, they opened their mouth wide against me,
And said, Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O LORD: keep not silence:
O LORD, be not far from me.
23 Stir up thyself, and awake to my judgment,
Even unto my cause, my God and my LORD.
24 Judge me, O LORD my God, according to thy righteousness;
And let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it!
Let them not say, We have swallowed him up.
26 Let them be ashamed and brought to confusion together
That rejoice in mine hurt: let them be clothed with shame and dishonor
That magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour my righteous cause:
Yea, let them say continually, Let the LORD be magnified,
Which hath pleasure in the prosperity of his servant.
28 And my tongue shall speak of thy righteousness
And of thy praise all the day long.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—This Psalm is not so much a lamentation, which repeats the same phrases prolixly and to excess (De Wette, Hupfeld), as a *rythmical* and agitated *prayer*. The same three thoughts recur in the three chief divisions (vers. 1-10, 11-18, 19-28), but always with different forms, references and figures. These are 1) the *prayer* that Jehovah will *interfere without delay* for the protection of His servant, that his righteous cause may be carried out and his enemies ruined; 2) the *description of the wickedness and unthankfulness* of these enemies, which have previously received sympathy and tokens of love from him whom they now persecute *without cause;* and 3) *the vow of thankfulness*, which the delivered man will offer as an expression of his *entire resignation* to the Lord, publicly in the *congregation* and to their edification. The movement of these thoughts around

in a *circle* corresponds throughout with the *deeply felt* experiences of a heart, which is shaken *to its foundation* by bitter experiences, which have been so contrary to all his expectations. His heart can become master of its own emotions only gradually, and indeed only by urgently *clinging to* God. This, as well as the manner of expression, which is picturesque, in part drastic, and corresponds closely with his experiences even to the tone of the language, is opposed to the idea that the author speaks from the person of the righteous as such (Hengst.) The citation of ver. 19 in the mouth of Jesus (John xv. 25), which may be derived from Ps. lxix. 4, as well, does not demand either this supposition, or the Messianic interpretation of the ancient church, or the typical interpretation in the narrow sense, but is founded upon the *general relation* of the sufferings of Jesus to every *undeserved* suffering at the hands of wicked and unthankful men. This is only strengthened and brought into narrower *historical* connection by maintaining its composition by *David*, which has nothing against it. For the correspondences with Jer. xviii. 19; xxiii. 12: Lam. ii. 16, upon which Hitzig lays so much stress, do not lead to the priority of the prophet Jeremiah, since the opening strophe of the Psalm uses the language of a *man of war.* In the life of David the most suitable time for the composition of this Psalm is found in the time of his persecution by Saul, and it is most nearly related to Pss. xl., lxix. It seems to be a lyrical carrying out of the words used by David 1 Sam. xxiv. 16, and owes its place in the collection of Psalms, probably to the circumstance that the *Maleach* Jehovah is mentioned here in the singular, as in the preceding Psalm.

Str. I. Ver. 1. **Fight them that fight me, make war upon them that make war upon me.**—The expression רִיב leads at first to the idea of litigation, but this when carried out brings about directly *warlike* complications. The את is not the preposition *with*, but the sign of the accusative.* If the fundamental meaning of לחם were *vorare* (most interpreters), yet it does not follow that war among the Hebrews was once connected with devouring men (Daumer *der Feuer und Molochdienst der alten Hebr.* § 242). We might think of a figure of the entire annihilation of the enemy as it is used Num. xxiv. 8. We may likewise, however, according to the derivation from the Arabic, get the meaning of a dense throng, a large crowd, and tumult (Delitzsch).

Ver. 2. **Target and shield.**—The figures displace one another, and thus, with the strong anthropomorphic description of the Divine interference, lead away from the form to the subject. This is shown clearly by the mention of the two shields, never used by a warrior *at the same time*, the smaller one to protect the head (1 Kings x. 16), and the larger to protect the entire body.†

Ver. 3. **Stop** (*the way*).—This may be designated by a military technical term (Hengst.), although we do not think exactly of the circle which was formed by the light armed in retiring from their adversaries after throwing the spear (Schegg). At any rate סְגֹר was taken as an imperative by all ancient translations. Most interpreters supply, at least in thought, *viam*, with the translation *interclude.* Hitzig compares the Æthiopic and Arabic in favor of the meaning; advance rapidly, haste. The explanation of the word of the battle-axe of upper Asia, particularly of the Scythians (Kimchi, Hupf., *et al*), to which Greek writers give the name of *σάγαρις*, whilst in other respects acceptable, has particularly against it the fact that the substantive סְגוֹר occurs in Hos xiii. 8, Job xxviii 15, in an entirely different meaning (Geier).

Str. II. [Ver. 4. **Confounded,—disgraced, —blush,**—Hupfeld: "The usual formula for the *frustration* and failure of the hopes and undertakings of the wicked: heaped up to strengthen the sense as ver. 26, vi. 10; xl. 14, *etc.*, but connected by the *retreat back,* that is be *beaten back,* (*vid.* Ps. vi. 10) with the preceding figure of hostile attack, and thus to be taken here in this particular sense."—C. A. B]

Ver. 5. **As chaff before the wind.** [Comp. Ps. i. 4, xviii. 42; lxxxiii. 13].—**Jehovah's angel**—Hitzig remarks correctly, that Jehovah (Ps. civ. 4,) makes the winds his angels, but here in reality the angel takes the place of the wind in the comparison, and the angel is designated as the ἐνέργεια of the flight. From this we conclude, that the angel is not figurative, or a collective, but is to be taken individually and properly, which is confirmed by the parallel ver. 6, as well as the similarity with Ex. xiv. 25; Judges v. 25. "That this angel here takes part, when the question is whether the kingdom of the promise shall be destroyed in its origin or not, agrees with the appearance of the *Maleach* Jehovah in the fundamental period of the history of redemption" (Delitzsch). If now this angel is a mediator of Divine help for the servants of God, he is an *angel of judgment* for their enemies. Calvin, it is true, takes the expression here as in the previous Psalm, as collective, but makes the remark which brings forward the correct thought, that the angels could not protect and save, unless they on the other side could at the same time prevent and punish Accordingly if this is true, without doubt, then every prayer for the *Divine interference for deliverance from the power of wicked* enemies, *implicitly* contains the prayer for a *Divine punishment* of these enemies. In most cases *this reverse side* of the prayer for deliverance either does *not come to consciousness*, or takes the form of a petition for one's own deliverance, whilst the treatment of the enemy is left to the *estimation of God.* It may, however, happen that the servant of God, as he is *obligated* to *proclaim* the Divine judgment, may thus feel *justified* in the *prayer for its execution*, that is, when he has to do with the *affairs of God's kingdom* and the *decision of affairs in the history of redemption*, and the petitioner regards himself as *execu-*

* [It is better to translate by *strive* which retains the original meaning and yet may likewise refer to warlike strife. —C. A. B.]

† [Perowne: "An amplification of the figure occurring already in the Pentateuch where God is spoken of as a man of war, Ex. xv. 3; Deut. xxxii. 41. The bold anthropomorphic working out of the figure is, however, remarkable. It shows the earnest desire in the Poet's mind to realize the fact that God not only taught his fingers to fight, but mixed in the battle, fighting as it were by his side and assuring him of victory."—C. A. B.]

ting the Divine will. The highest stage of perfection then renders possible, in looking at the fulfilment of the Divine plan of the world, still further *intercession for the forgiveness of guilt*, (Luke xxiii. 34 sq.; 2 Peter iii. 9, 15), and the *limitation of the punishment* to temporal ruin (Gal. i. 9; v. 12; 2 Tim. iv. 14), and in the sense of evangelical chastisement (1 Peter iv. 6; 1 Cor. v. 5). The Old Testament has not gone as far as this, although the *duty of love to the enemy* is most distinctly commanded and recognized (Ex. xxiii. 4; Lev. xix. 18; Job xxxi. 29; Prov. xx. 22; xxiv. 17; xxv. 21). But we must not say that David acted selfishly and revengefully, and that his thankfulness ver. 9 sq. even has a trace of joy in the misfortunes of his enemies. His thankfulness refers expressly to the *help* he has received, and it is designated as a *rejoicing in the Lord.*

[Ver. 6. Alexander: "*Dark and slippery*, literally *darkness and smoothness*, an emphatic substitute of the abstract for the concrete. The fearful image thus suggested of men driven, like chaff before the wind, along a dark and slippery path, is rendered more terrible by the additional idea of their being hotly pursued by the destroying angel. The construction of the last clause, both in this verse and the one before it, is; (let) the angel of Jehovah (be) pursuing them."—C. A. B.]

Str. III. Ver. 7. **For without cause they have hid for me their net, without cause digged a pit for my soul.**—The reading שַׁחַת רִשְׁתָּם is scarcely tenable. For "the pit of their net" or "their net-pit" might actually mean a pit provided with a snare, which was covered with boughs or earth; but the connection of these words, partly with one another, partly with the verb "hide," is unheard of, and the figurative reference of pit to ruin, as if the reference could be to the net of destruction (Luther, von Meyer), is therefore to be rejected, because *pernicies laquei* (after the Sept. διαφθορὰ παγίδος) notwithstanding Grotius, can no more stand for *laqueus exitialis* than the destruction of their net can mean: their destructive net. Since now to "hide nets" and "dig pits" are usual figures of hostile waylaying, the removal of שחת from the first line to the second, proposed by Houbigant and best advocated by Hitzig and Hupfeld, is the more to be approved as the verb "dig" would otherwise lack its usual object.

Ver. 8. **Let destruction come upon him unawares.**—It is uncertain whether שׁוֹאָה means the disordered confusion of *things* or of *tunes*, in its origin and in this passage. Most interpreters take it in the former sense=fall, ruin, *devastatio*, and remind us of the parallels in Pss. xxxiv. 21; xxxvi. 12. Venema, Hitzig and Ewald take it in the latter sense as, roar, noise, the latter thinking particularly of a storm. Delitzsch takes ver. 8 *a* in the former and ver. 8 *c* in the latter meaning, which Calvin (*cum tumultu=horrore*) changes without authority from an objective event to a subjective experience. Kurtz combines both meanings in ver. 8 *a*: crashing fall. The Syriac translates "in the pit" as if it had read שחת. But since it adds "which he dug," we are to suppose rather a paraphrastic explanation than another reading A like explanation is given by Seb. Schmidt, J. H. Mich., Stier, Hupf with the translation *in vastationem* (*quam mihi paravit*) *in eandem incidat.* Olshausen thinks of a marginal gloss which has come into the text. And the manner of expression of ver. 8 *c* is certainly striking in its relation to ver. 8 *a*, yet it is not to be designated as a corruption, with any certainty.—The singular suffix="*him*" does not necessarily designate a particular person, as, for example, Ahithophel, Shimei, Mephibosheth (Ruding.), nor properly the ideally wicked (Hengst.), but is used as an individual (Hupf.) for the class, and thus for every individual (Hitzig) of the enemies conceived as one body (Delitzsch).—The idea of sudden and unavoidable is expressed in Hebrew by the asyndetical, "he knows not" as Is. xlvii. 11; Prov v. 6.

Ver. 10. **All my bones.**—This does not mean the innermost being (Hengst.), but the body as the complement of the soul mentioned in ver. 9 (Aben Ezra), at the same time it contains a prayer and hope that the Lord will preserve all his bones (Ps. xxxiv. 20), will keep him unharmed (Stier).—[**Jehovah, who is like Thee.**—Delitzsch: "This exclamation is from Ex. xv. 11, it demands emphatic expression, it serves not for closer connection, but for rendering more decidedly prominent."—C. A. B.]

[*Str* IV. Ver. 11. **Unjust witnesses rise up, they question me of what I am unconscious** —This is a figure of persecution and especially slander, derived from the complaints and questionings of a criminal process (De Wette, Hupfeld). They demand of him the admission of things of which he is unconscious, and which are contrary to his course of conduct (Delitzsch). Ewald renders "cruel witnesses," without sufficient reason, and is followed by Alexander, Perowne, *et al.* but the translation given above is that of De Wette, Hupfeld, Delitzsch, Moll, *et al.*, and is better.

Ver. 12. **My soul is bereaved.**—Perowne: "I am alone in the world. I, who have ever sought to help the friendless and comfort the afflicted, and who prayed so earnestly for others, am forsaken of all."*—C. A. B.]

Str. V Ver. 13. **And my prayer—into mine own bosom it returned.**—The *context* shows, that this is not of the *recompense of the intercession*, whether in a sarcastic sense, comp. ver. 12 (Hupf.), or as an optative (Sept., Jerome, Isaki, Flamin., Sachs).† No more is it of its *failure*, since, on account of the ungodliness of those who were prayed for, it returned *empty* (Riehm.‡ after an explanation proposed by Calvin). *Usage* does not allow us to think of a

* [Delitzsch refers to the real bereavement of David in the time of his persecution by Saul. His parents had been obliged to flee to Moab. Michal had been torn from him, Jonathan withdrawn, all those at the court of Saul, who had previously sought his favor and friendship as the favorite of the king, were now his enemies.—C. A. B.]

† [Perowne: "The prayer I offered for them is a prayer I might have offered for myself. So true a prayer was it, so full of love, that I could wish nothing more than that the blessings I asked for them should be vouchsafed to me. This agrees with what follows, 'As though for my friend or my brother,' *etc.*"—C. A. B.]

‡ [Riehm refers to Matth. x. 13; Luke x. 6; and refers to the custom of carrying valuables in the bosom (likewise of taking to the bosom what is returned to one).—C. A. B.]

repeated or an ardent prayer *from the heart*, or for something *lying upon the heart* (Aben Ezra, Luther, Geier, *et al.*), or a *silent* prayer of the heart (Calvin); but it allows the expression to be understood with reference to the *being bowed down*, mentioned in the next verse, of a prayer flowing back into the bosom, because it was spoken with the *head bowed down*. Yet this does not need for an explanation, that the bowed posture of prayer should be brought into consideration (most recent interpreters), which is customary among the Mohamedans (Reland, *de relig. Moham.* p. 87), but is not mentioned among the Hebrews, and has no suitable parallel in 1 Kings xviii. 42. It is "the natural expression in the body, of the being bowed down in oneself in sorrow and pain" (Clauss).*

[Ver. 14. **As a mourner for a mother, squalid I bowed down.**—Alexander: "He not only mourned in their calamity, but with the deepest grief, as for a friend, a brother, or a parent, which terms are so arranged as to produce a beautiful and striking climax.—The verb in the first clause corresponds very nearly to the familiar English phrase *went on*, in the sense of lived or habitually acted.—The Hebrew word קֹדֵר means *squalid*, dirty, in allusion to the ancient oriental practice of neglecting the appearance, and even covering the dress and person with dust and ashes, as a token of extreme grief. The bowing down is also to be taken as a part of the same usage."—C A. B.]

Str. VI. Ver. 15. **Smiting, and I know it not.**—According to that which is supplied the latter clause may be taken=*unawares*, as ver. 8, comp. Job ix. 5; Jer. xiv. 18, *unexpectedly* (Stier, Hupf., Hitzig), or *innocently*, comp. ver 11 *b* (most interpreters), or *whom I do not know* (Hengst., Delitzsch). Much more difficult is the preceding word נֵכִים, which is suspicious in form and obscure in sense. Yet it is not allowable on this account to change the word into נֵכְרִים= strangers in the sense of foreigners (Olsh.), so long as there is the least possibility of an explanation. The word is hardly a substantive, although it is thus taken by the Sept. and Vulg. and translated: "*scourges;*" and Hitzig, by means of the Arabic, formerly brought out the meaning of *fools*. Hitzig now changes the reading into כַּמַּיִם=as water. The word inclines to the substantive, only as a participle from a root which means *smiting*. According to its form it might have a passive meaning (Job xxx. 8), thus: *beaten*. But the context shows that there can no more be a reference to the afflicted, in the sense of *worn out* (*Holländ.* and *Berleberg. Bibel*), than of smitten in *spirit*. For the latter would lead not to the idea of blindly raging, but either to that of the mad or disordered spirit, or that of simple fools, or *weak* in spirit, or to that of *deeply troubled* (Isa. xvi. 7). We must accordingly think of the afflicted in the sense of outcasts (Kimchi, Calv., Grot.), or *knaves* (Mendelssohn), or men *reduced in circumstances* (Hengst.), *vulgar* men, of the *dregs of the people* (Delitzsch). But this meaning is artificial in its origin rather than proved from the language of the text. Still less can we with Luther translate *limping*, since the additional "on the feet," which decides the meaning in 2 Sam. iv. 4, is missing here, not to mention the fact that this reference, whether in scorn (Piscator, *et al.*), or as applied to the two-faced hypocrite (Luther's gloss), is inapplicable here. On this account the word may perhaps be taken as active, notwithstanding its unusual form (Symmach., Jerome), unless we should change it into מַכִּים; yet it cannot be explained of smiting *with the tongue*, of pettifogging (Chald., Gesen., Stier), for this very specific addition made in Jer. xviii. 18, is not made here. We must stand by the idea of *violent acts* (Hupf.). To this the קָרַע in the following line of the verse may be referred (Hengst., Hupf.), which has elsewhere the meaning of tearing open the mouth in scorn and laughter (Kimchi, Vatabl., Schmidt, *et al.*), or that of slander (Aben Ezra, Delitzsch), as a tearing down with words (Stier).

Ver. 16. **In the most wicked stammering of distorted things.**—The fundamental meaning of חָנֵף is impure, defiled, hence in a religious reference, the profane, so that in the Syriac and Æthiop. the corresponding word is likewise applied to the heathen and heretics (comp. Gesen. *Thesaurus*). The translation: hypocrites (ancient interpreters, after the Vulg. and the Rabbins) is therefore incorrect. The preposition בְּ expresses not *communion with* (Stier), but denotes the *characteristic* or the *condition*. The connection with what follows is such that we may either connect the superlative with the following *genit. partit.* (Delitzsch, Stier, Böttcher), or suppose independent designations, subordinate to one another (Hitzig). The former is to be preferred, because לַעֲגֵי, which only occurs besides in Isa. xxviii. 11, and indeed of *stammering* of the lips with reference to the *unintelligible* language of the *foreigner*, is apparently a plural of a *nom. abstr.*, not of an adjective. The sense leads not to speaking *wit* and scoffings, but to expressions which sound to the Psalmist as perverse, as *foreign* and *unintelligible*. It is not necessary here to think of a real foreigner, or heathen barbarians, with whom his enemies had confederated, or after whose example they acted (Hupfeld, with wicked stammering of gibberish). It designates very appropriately the *furious speech* of *bitter* enemies. That this is at the same time *unjust*, is expressed by the following obscure and disputed word, which according to the context is to be most properly derived from עוּג in the meaning, gained through the Arabic, of crooked, distorted, but is not to be regarded as *foreign*, *unintelligible* language (Hupf.), or as the words of *scorn* (Hitzig), but as those of *slander* (Ewald). Thus all ancient translators have thought of a word like the previous one (Sept.), or related to it (Chald.); Symmach. has at once: *ἐν ὑποκρίσει, ῥήμασι πεπλασμένοις*, Jerome: *in simulatione ver-*

* [This does not seem to give a very clear sense. The context is in favor of heartfelt prayer. And though usage does not allow a direct reference to repeated prayer or praying from the heart, yet the return of the prayer to the bosom may very well be in order to remain there in the bosom as the abiding possession of the soul. The figure of the *bosom* as the place for the valuable and beloved thing is in favor of this. (Ps. lxxxix. 50; Num. xi. 12; Isa. xl. 11). Thus I prefer the explanation of Aben Ezra, Luther, Calvin, *et al.*—C. A. B.]

borum fictorum. Similarly Kimchi. Isaki was the first to understand מָעוֹג=עֻגָה, as 1 Kings xvii. 13, of the flat *bread* of the Hebrews, which was baked in the ashes, and to refer the expression to the fawning flatterers, which as favorites of Saul, or in order to obtain food and drink from Saul, and to please him, made sport and witticisms respecting David. Such parasites would then be designated here as outcasts who mocked for bread (Hengst.), or as cake-mockers (De Wette, Delitzsch). At any rate this is better than the interpretation which regards these wicked persons as making mockery as indifferently or as willingly as they would eat a piece of bread or cake (Aben Ezra). But this whole explanation is very uncertain, because bread has this name only on account of its *circular* form, which has then given rise to the reference to prating *around the table* (Böttcher), or to mockery in the *circle*=in *turn* (Köster).

[*Str.* VII. Vers. 17-18. For the meaning of *how long*, *vid.* Ps. xiii. 1.—*From young lions my only one*, or solitary one. Comp. Ps. xxii. 20, 21. For the vows of thanksgiving comp. Ps. xxii. 22, 25.—C. A. B.]

Str. VIII. [Ver. 19. **Wink with the eye.**—Hupfeld: "This is often in the Proverbs a gesture of agreement between confederates, and of cunning, as Prov. x. 10, with בְּ, vi. 18, for which likewise the verb עָצָה is used with עַיִן, xvi. 30=to *close* the eyes, and parallel with it, to *press the lips together* in the same sense."—C. A. B.]

Ver. 20. **Against the quiet in the land.**—The construction is like Isa. xxiii. 8, and the meaning is derived from Isa. xviii. 12 and Jer. vi. 16, where the *nom. abstr.* can only have the sense of "*quiet.*" Thus it is very properly taken by Luther, after Syr. and Chald. The Rabbins on the other hand explain it as *cleaving the earth* =hiding-place, which is followed in part by Calvin in his translation *super scissuras terræ*, or they understand the word of *fat*, *rich*, and take עַל=with. Clauss translates: "for the stirring up of the land." The attempts of the Roman Catholic interpreters with the words of the Vulgate, *in iracundia terræ loquentes dolos cogitabant*, are very artificial. Now it is said to mean a wrath that has *worn away* (Allioli), then a wrath of a *carnal-minded* heart (Bellarmin), then wrath=*pain* and earth=*men* (Agellius), yes, even *terræ* is taken as a dative and is made to mean "to the earth"=with itself (Calmet), then the wrath of the earth = *common* vulgar wrath (Schegg). Jerome has in *rapina terræ* after Symmach. The other Greek translations differ from one another here. Even in the Sept. there is uncertainty. Whilst *Cod. Alex.* reads: ἐπ' ὀργὴν γῆς λαλοῦντες, in the *Cod. Vatic.* there is ἐπ' ὀργῇ δόλους διελογίζοντο. The ancient Psalteries follow the latter reading: *super iram dolose cogitabant.*

[Ver. 21. Comp. Ps. xxii. 7 for the first clause. Alexander: "The Hebrew interjection in the last clause (הֶאָח) seems to be a natural expression of joyful surprise. Their success was almost too great to be real, yet attested by their senses. The verse ends with a kind of aposiopesis: 'our own eyes have seen'—what we could not have believed on the report of another, to wit, the gratification of our warmest wishes. *Vid.* below, ver. 25."—C. A. B.]

[*Str.* IX. Vers. 22-24. **Thou hast seen.**—Antithesis to ver. 21, and referring back to ver. 17.—**Be not silent.**—Comp. Ps. xxviii. 1.—**Be not far.**—Comp. Pss. xxii. 11, 19; xxxviii. 21; lxxi. 12.—**Arouse Thyself and awake.**—Comp. Ps. vii. 6, xliv. 23.—C. A. B.]

[*Str.* X. Ver 25. **Aha, our desire.**—נֶפֶשׁ used by metonymy for desire, and is parallel with *swallow up*, and refers to the greediness of devouring and the desire to destroy. Comp. Ps. xvii. 9; xxvii. 12.

Ver. 26. **Put on shame.**—Hupfeld: "Variation of the previous clause. This is a usual figure of attributes as well as events. Comp. Ps. civ. 1, 2; cix. 29; cxxxii. 18; Job viii. 22."—C. A. B.]

Str. XI. Ver. 27. **Great is Jehovah.**—Hitsig connects the *always* [A. V. *continually*] with that which is said, whilst he, with Hupfeld, Delitzsch, *et al.*, regard it as optative. Let Jehovah be great, or be magnified. [So A. V., and this is better, though the view of Hitzig is to be rejected.—C. A. B.]

DOCTRINAL AND ETHICAL.

1. The prayer for Divine *interposition* for the defence and deliverance of the *person* and *right* of a *servant of God*, may be so closely connected with *zeal* for the *cause and glory of God*, that it cannot be stated with any certainty, what in the prayer is in the *interest of the service*, and what belongs to *personal excitement*. But it may be very easily seen that such a zeal, even in its utmost strength and its more particular form, has nothing in common with personal *revenge*, but the *inflamed* heart and *importunity* of language. For when the heart is not kindled in sinful passion, but in the *fiery wrath of a holy love*, it will disclose this *internal heat* likewise in fiery *words;* but the breath, which moves and directs this flame, is not the whirlwind of human rage, but the *Spirit of God*, who makes the *servant of God* an *instrument* of the *righteousness* of God, as well in *punishing* as in *blessing*. He, therefore, who would earnestly *carry out the Divine will in the world*, and who experiences pain, indignation and wrath on account of the *opposition of the ungodly*, with regard to its *power and punishableness*, as strongly and deeply as he feels the *certainty of his own readiness* to the will of God, will not forbear, *under suitable circumstances*, to implore the execution of the Divine *judgment in the punishment of the ungodly*, as well as in the deliverance of the innocent and the righteous. Comp. Exeget. and Crit. on ver. 5.

2. Prayers of this kind may in the life of a man like David appear as *necessary*, and be recognized as *justifiable*. For David was without doubt made, by Divine *election* and *calling*, a *bearer* of the *historical revelation* of *redemption*, was designated by the *anointing* ordered of God as the *royal vessel* and the *historical type* of the *royal majesty* of the Messiah, and was preserved and kept in this position and purpose by Divine *guidance*. His *experience* and his *actions* are thus in the closest and most personal relation with the history of the kingdom of God in Israel, so that *his* enemies appear as the enemies of *God*. Therefore David may in his prayers, in all earnestness

appeal to his *just* cause and the *good pleasure* and interest of God in *his person*, may claim with confidence the *righteousness* of God, and reckon upon the *shame* and *ruin of his enemies*, with as much confidence as he is sure of his *own deliverance* and *preservation*, by faith in the Divine faithfulness and truth. He is from this point of view the *type of the innocent, suffering, righteous servant of Jehovah*, whilst from the other side, he is likewise a *sinful man*. Therefore he partly seeks his own *salvation in the grace of the merciful God alone*, partly he has to take good care, in his description of the unrighteousness, wickedness, and ungodliness of his enemies, and in appealing to the Divine righteousness, that he is not carried too far, in his mixing his own carnal nature therewith, and that he does not transgress the *legal* stand-point of the Old Testament. So much the more then let every man who is not in a similar historical position, calling, and situation, take care of calling down the Divine *retributive justice*. "The same zeal for the glory of God, which in the Old Testament regarded judgment and revenge on the despisers of God as necessary to atone for the *crimen læsæ majestatis*, must in the New Testament, where the grace of God stands pre-eminent in the foreground of consciousness, think first whether there is not perhaps a door of grace still open for such wicked ones; and therefore the prayer for mercy must prevail over the prayer for just judgment" (Kurtz).

3. If a man can with a *good conscience* appeal to his own innocent, benevolent, loving behaviour towards his adversaries, as abundantly shown to them in former times, and yet in *remembering* this in *times of suffering* and persecution through the *wickedness* and *unthankfulness* of those to whom he had done good, is yet not misled to revengefulness of mind, or driven to deeds of retaliation, but gives the *retributive judgment into the hands of God*, he will be preserved in the strongest way from transgressing his privileges, and misusing his rights, by the firm view of the earnest and difficult *duties*, which are laid upon the servant of God with respect to the *glory of God* and the *good of the congregation*. He who does this, will not only oppose the *false love* of the world with *true love*, but will overcome the *sinful hate* of the world by *holy wrath*, and in both ways, help to break the power of the adversaries of God in the world.

HOMILETICAL AND PRACTICAL.

He who would have God for his *helper against his enemies*, must see to it that he himself has God for his *friend*, and that he *serves* Him properly in the congregation.—A *servant* of God has not only to *work* for the *glory* of God, but likewise to *suffer*, but by both he *edifies* the *congregation*.—The *righteousness* of God is a two-edged sword for the *protection of the pious* and the *ruin* of the ungodly.—Prayer is likewise a *weapon*. He who uses it should see to it that he carries it properly.—A man is not ruined by his *enemies*, but by his *unrighteousness* and his *impenitence*.—*Good deeds* are often rewarded in the world with *ingratitude*, but the payment does not fail.—Prayer for *retributive judgment* has its *proper* place, but does not suit every *time*, and is not becoming to *everybody*.—That *armed enemies* are opposed by an *armed God*, brings *terror* among the ungodly, *fleeing* to their own *ruin*, but *consolation*, *help*, and *joy* to the afflicted pious.—The end of the wicked is their *ruin* in their *own nets*, but they are driven by the *angel of the Lord*.—As the sorrows of the pious are *undeserved*, so the Divine judgment comes upon the ungodly *unexpectedly*.—As God *delivers* the *entire man*, so the *entire man* is to *thank* Him.—*Wicked* enemies, *false* witnesses, and *unjust* judges, can bring an *innocent* man into great danger and severe sorrow of heart; but God is not only our *Avenger*, but likewise the *Deliverer* of those who *trust* in Him.—What happens to thee in *secret* from the goodness of God, should be thankfully proclaimed in the *congregation*.—As the *goodness* of God towards us has no end, so the *praise* of God should never cease in the congregation.—Wilt thou learn to *know* thy *heart*, *prove thy experiences*, when thou perceivest that it fares badly with thine enemies?

STARKE: Since the enemies of a child of God are at the same time enemies of God, he may be comforted by the sure assistance, protection, and judgment of God.—An entire host of angels must protect the pious, a single one, however, is used to ruin an entire troop of the ungodly.—The honor of God does not permit that He should not avenge the innocent on those who have slandered them.—A pious man lives, as it were, among robbers, who desire to rob his soul, but he relies in comfort on the Divine promise to be his deliverer.—A carnal mind makes men wicked hypocrites and enemies of God.—Cruel men carry in human form the character of wild beasts, and show themselves to be such by their works.—If God looks long upon the enemies, He does it, not that He has pleasure in our persecution, but He has pleasure in our patience.—God's presence, the testimony of a good conscience and confident trust in God can give sufficient and strong consolation in all persecutions.—The greatest power of faith consists in properly appropriating and applying to one's self the word: my God.—The best description of believers is that they have all their delight in the righteousness of Jesus.—The final end of our redemption consists not in good days and pleasure, but in spreading abroad the glory and majesty of God in the whole world.

OSIANDER: The praise of the grace and righteousness of God will remain and endure till the day of judgment. For the Gospel will never be entirely quenched in the Church of God, although it shines more dimly at times, and then again more brightly.—SELNEKKER: The world is ungrateful, but generally rewards good finally with evil. Accept it and fear God. The disciple is not to be better than his master. We do not crave anything better of the world, it remains as it is.—MENZEL: God is patient with the sighs of the afflicted Christian.—RENSCHEL: The fruit of sin is shame and disgrace before God and men.—God's is the vengeance.—FRISCH: The armor of God is protection to the pious, defiance to the ungodly.—On earth the cross is regarded as a disgrace, but before God and in heaven it is all honor and glory. Our faith and hope see this, and patience quietly waits the issue.—ARNDT: The life of an ungodly man is a con-

stant combat; God has a defence and weapons with which to protect us.—The comfort of the persecuted is the presence of God, the cause of God, the righteousness of God.—FRANCKE: Lord, who is like Thee? This should always be the field-badge of spiritual knighthood.—THOLUCK: Whilst thousands who make these prayers care for nothing more than assistance, David in the Spirit is delighted in the moment when all his bones being pervaded with thankfulness, he will give the glory to God, and confess that no other help can be compared with *His* help.—STILLER: God has no pleasure in the wickedness of men, but He often makes use of such briars in order to train and prove His children.—DIEDRICH: He who communes with God is likewise true at heart, and makes all the troubles of his neighbors his own, although he cannot himself be comforted by their love in return.

[MATTH. HENRY: It will be a comfort to us, when men do us wrong, if our consciences can witness for us that we have never done them any.—If God be our friend, no matter who is our enemy.—We shall not lose by the good offices we have done to any, how ungrateful soever they are, for our rejoicing will be this, the testimony of our conscience.—Though the people of God are and study to be a quiet people, yet it has been the common practice of their enemies to devise deceitful matters against them.—BARNES: When we are *right* in our own cause we may ask a just God to interpose and determine between us and our enemies according to His own nature. As between ourselves and our fellow-men we may bring our cause with this plea before a righteous God; as between ourselves and God, we can make no appeal to His *justice*, but our only hope is in His *mercy*.—SPURGEON: What a glorious idea is this of Jehovah blocking the way of persecutors, holding them at the pike's end, and giving time for the hunted saint to elude pursuit.—One word from the Lord quiets all our fears.—Prayer heard should always suggest praise. It were well if we were more demonstrative in our holy rejoicings. We rob God by suppressing grateful emotions.—God is the champion, the true Knight-errant of all oppressed ones.—Prayer is never lost; if it bless not those for whom intercession is made, it shall bless the intercessor. Clouds do not always descend in showers upon the same spot from which the vapors ascended, but they come down somewhere; and even so do supplications in some place or other yield their showers of mercy.—Praise—personal praise, public praise, perpetual praise—should be the daily revenue of the King of heaven.—To cause hatred is the mark of the wicked, to suffer it causelessly is the lot of the righteous.—Malice has but one eye; it is blind to all virtue in its enemy. Eyes can generally see what hearts wish.—C. A. B.]

PSALM XXXVI.

To the chief Musician, A Psalm of David the servant of the LORD.

1 The transgression of the wicked saith within my heart,
That there is no fear of God before his eyes.
2 For he flattereth himself in his own eyes,
Until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit:
He hath left off to be wise, *and* to do good.
4 He deviseth mischief upon his bed;
He setteth himself in a way *that is* not good;
He abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens;
And thy faithfulness *reacheth* unto the clouds.
6 Thy righteousness *is* like the great mountains;
Thy judgments *are* a great deep:
O LORD, thou preservest man and beast.
7 How excellent *is* thy loving-kindness, O God!
Therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house;
And thou shalt make them drink of the river of thy pleasures.
9 For with thee *is* the fountain of life:
In thy light shall we see light.

10 O continue thy loving-kindness unto them that know thee,
And thy righteousness to the upright in heart.
11 Let not the foot of pride come against me,
And let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen:
They are cast down, and shall not be able to rise.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND TITLE. Respecting the designation of David as servant of Jehovah *vid.* Ps. xviii. By this reference to the position of the speaker as well towards God as the congregation, the reader's attention is directly called to the meaning of this song as one to be well pondered. It is certainly not a Psalm of lamentation (De Wette), but a *didactic Psalm* (Luther). First there is a striking *description of the wicked man*, in which all moral relations and regulations have been perverted into their opposites (vers. 1-4): then follows in the tone of a hymn (vers. 5-9) the *praise* of the immeasurable grace, faithfulness and righteousness of God; and the Psalm concludes with a *prayer* (vers. 10-11), for further exhibitions of these attributes towards all upright servants of God and towards the Psalmist with a *reference* to the ruin of the wicked (ver. 12). It is uncertain whether the preterites in this closing clause refer to historical facts which have recently transpired (Hitzig), or are to be taken as prophetical (most interpreters). In favor of the latter view is the absence of any other historical references. The *house* of God (ver. 8) certainly is not used figuratively in order to designate God as a *father of a family* (De Wette), but refers to the *places of worship*, yet without giving any reason to suppose that the author was a *priest* (Paulus). It is moreover entirely unnecessary to think of the temple of *Solomon* and descend to the period immediately before the exile (Ewald, Olsh., Hitzig). The conjecture of those who put the origin of this Psalm in the period in which Saul still pretended to be the friend of David (Amyrald, *et al.*), is likewise groundless. We have before us in this and similar Psalms, "reflections from the circumstances of the time and not from particular events" (Delitzsch). This Psalm has its present position in the order of Psalms from the use of "servant of Jehovah" comp. Ps. xxxv. 27, the rare word *dachah* ver. 12, comp. Ps. xxxv. 5, and many correspondences with Ps. xxxvii.

Str. I. Ver. 1. **The wicked (*hath*) a prompting of ungodliness within his heart.**—All attempts to retain the *tex. recept.* לִבִּי (my heart) have hitherto failed. For the turn which has been given to the clause by Gesen., De Wette, Stier, Von Hofm., after Symmach., and Luther, in taking the first line as a kind of title as an announcement of the contents, although only of the next verse (=A saying concerning the wickedness of the wicked is in my heart), is inadmissible, because on the one side there follows, not a *saying respecting wickedness*, but a *description* of it, on the other side usage does not admit of connecting נְאֻם (*stat. const.* of the *part. pass.* of נָאוּם=*inspiratum, oraculum*) with a *gen. obj.* The following genitive always designates the *person* which either *imparts* the prompting, or *utters* it as a prophet (Num. xxiv. 8), or as an inspired poet (2 Sam. xxiii. 1; Prov. xxx. 1). That it is entirely different with מַשָּׂא makes no difference. If this is admitted, then the attempt might be made to regard the wicked man himself as speaking, as he in ironical imitation of the well-known tone of the prophet, sounds forth the "Divine word of wickedness to the wicked man." If then, in order to get the contents of this word, the words "in the interior of my heart" are connected with the following line (Venema), there arises a clause, whose absurdity can be removed only by inadmissible explanations. If this is not done (Hengst.), the following details do not agree with the expectations awakened by such an announcement; and the thought, very proper in itself, that the wicked listen to the promptings of sin as Divine utterances, would be clothed in such an obscure and misleading form, that it could not be understood at all without explanation, as then even Hengst. can not but insert for this purpose the personal pronoun in his translation, "to *me* the wicked man." All these difficulties however are set aside by the simple change of לִבִּי into לִבּוֹ, which is likewise in the ancient versions, and even in some manuscripts. The *personification* of sin is not strange either to the Old Testament or the New Testament (Gen. iv. 7; Rom. vii.); and the unusual idea of an inspiring power is meditated by the wicked spirit which takes the place of the Spirit of God, 1 Kings xxii. 21 sq. and by the lying spirit which inspired the false prophets, Is. ix. 14; Jer. xxiii.; Mic. ii. 11 (Hupfeld, Hitzig. Delitzsch, now likewise Böttcher). There is therefore no occasion for the conjecture נָעִים in order to get the sense: Vice is pleasant (Diestel). And the proposition to transpose the נאם to the proper title after, "by David" (Maurer, formerly likewise Böttcher in part, Tholuck, G. Baur, The-

nius), does not agree with the grammatical construction and the place of the word in the syntax, which elsewhere prevail. The Vulgate has literally after the Sept. *dixit injustus ut delinquat in semet ipso*, which is explained by Schegg: The ungodly speaks to himself, persuades himself to sin.

Ver. 2. **For he flattereth himself in his eyes with reference to the finding of his guilt,**—literally he has made smooth towards himself. The אֵלָיו is reflexive, as Gen. viii. 9; 1 Sam. xiv. 52. For the subject is not ungodliness (the Rabbins, Olsh., Camph., Delitzsch), but the wicked man, because the entire section speaks of him and the translation "towards him" would lead to a flattery towards God (most ancient versions, Köster, Maurer, Tholuck), which explanation again would give an entirely different meaning to the clause from that allowed by the following words. For "finding of sin" never denotes the theoretical *knowledge* of it. Consequently the thought cannot be here, that the wicked man merely lied to God, that he possessed knowledge and hatred of his sins, and that he imagined that he could deceive God. No more does that expression denote the *accomplishment* of sin, as if the wicked man esteemed himself highly on account of his sins and his hatred of God and Divine things (Kimchi, Geier, J. H. Mich., Köster, Stier) in his flattering imagination against God and in contrast with his guilty fear of God (Rosenm.). It designates only the finding of sin by the *avenger*, who pursues and reaches it with the design of *punishing* it, Gen. xliv. 16; Hos. xii. 9; comp. 1 Sam. xxix. 3–6; Ps. xvii. 3. This *design* of punishing cannot be lost sight of. Accordingly, although the original meaning may be given by *assequi*, yet the interpretation, that ungodliness directs flattering words to the wicked man in his eyes (= well pleasing to him) in order to accomplish his guilt, that is in order to obtain, that he may become guilty and hate God and man instead of loving (Delitzsch), is indeed ingenious but not entirely in harmony with usage, according to which the *discovery*, that is the disclosing of the guilt of another's sin, has the *design of punishment*, which in this interpretation disappears entirely behind that of being *guilty*. For it cannot be said that it is taught here, that personified ungodliness has in view, with its suggestions, the attainment of the purpose, that the wicked man shall constantly become more guilty in order that he may more certainly meet his punishment. Still less can any one be authorized to make *Elohim* the subject of the entire clause [Perowne]. For first, the interpretation "God has made it smooth, acted softly towards him in his eyes, that is according to his fancy," gives indeed a good sense and is correct according to the language; but it makes the following clause still more difficult of comprehension. For the translation "to find the corrupt things of the unrighteous so that he must hate them" (find worthy of hatred) (Hofm.), corresponds neither with usage nor the context. And the proposition to put ver 2 *b* in a parenthesis as an explanation of the fancy (Hupf.), is as much a desperate expedient as the ingenious conjecture of Hupfeld, that perhaps the חדל (he has left off), which precedes the two infinitives with ל in the following verse, has here fallen away. Under these circumstances it is most advisable to find the thought expressed, that the wicked man flatters himself with the foolish imagination that he will escape punishment. That it is an imagination or *fancy* is expressed by the words "in his eyes." A corresponding expression in the previous line makes it necessary to think of the eyes of the *wicked*, not those of *God*, in connection with which interpretation many more ancient interpreters thought of a merely *external* service, works lying *before the eyes*, which the wicked man performed hypocritically, without internal reverence of God. But such an interpretation, not to speak of other objections, is not at all suitable to the mention of the *eyes of God*, which designate above all His *Omniscience* and Infallibility. Ver. 2 *b* refers (Hengst.) to the *sphere*, in which this self-deception of the audacious villain moves (comp. Deut. xxix. 18; Is. xxviii. 15). Yet it must be conceded, that even this interpretation is not free from the objection that the expression is yet somewhat hard, forced and unusual, especially when it is compared with the other verses, which with all their sublimity and meaning, yet have a clear and flowing style. It is very natural therefore to think of a corruption of the text (Olsh., Hupf.). But although only a slight change in the text would be necessary in order to the ingenious conjecture mentioned above, of a verb which has been omitted (Hupf.), or to gain the sense; it flatters him in his eyes (it tickles his pride), to discover missteps in others and to make them suffer for them (Thenius), these proposals have partly objections in themselves, partly they lead to the unbounded field of mere conjecture. The ancient translators already differed, partly from the Hebrew text, partly from one another, and rendered it in a way which is in part unintelligible. The interpretation of Symmachus has been renewed in part by Clauss, in the interpretation: he acts slippery towards God in his eyes, in order to slip away from the finding out of his misdeed. Here the "making smooth" is changed into a meaning which cannot be proved for the word in question. On the other hand it might be taken in the sense of "coquetting towards God," and כִּי be used in the sense of ἐάν, so that ver. 3, forms the conclusion. (Hitzig). But if then this coquetting is taken as the hypocritical confession, he has found=become sensible of his sin and hates it, this meaning cannot be regarded as proved by the remark, that where as here the guilty man himself finds the guilt, מצא means knowing, becoming sensible of what was previously obscure or uncertain. The passages cited in favor of this, Eccl. vii. 29; xxiv. 27; Job xxxii. 13, have not this connection of "finding" with "sin" on which all depends. Moreover the entire description is not that of the sanctimonious hypocrite, but the real villain (Sachs) who comforts himself by his experience in sinning (Hengst.).—The *impersonal* interpretation: "it flatters him" (Ewald, Thenius) is likewise contrary to the usual use of the verb. Böttcher maintains (*Neue exeget. krit. Æhrenlese Nr.* 1092) his previous (*Theol. Stud. und Krit.* 1850. § 609) interpretation: for he flattereth

himself, when he directs his eyes upon himself; to discover his guilt must be odious to him.*

[*Str.* II. Vers. 3-4. Perowne: "Vers. 1-4 describe generally the character of the ungodly: first the sin of his heart (vers. 1-2); then the sin of his lips (ver. 3); lastly the sin of his hands, the evil schemes which he devises and executes (ver. 4). As there is a climax in the whole description of the evil man, so especially is there a progress from bad to worse in vers. 3-4. (1) He hath *left off* to do good; (2) on his bed he *meditates* evil (Ps. iv. 4; Mic. ii. 1); (3) he resolutely *sets himself* to do evil; (4) his very conscience is hardened, so that he does evil without repugnance or misgiving"—C. A. B.]

Str. III. [Ver. 5.† **Thy mercy Jehovah** (*reacheth*) **to the heavens; Thy faithfulness unto the skies.**—Most interpreters regard ב in the first clause as equivalent to עַד and interpret it by supplying as in the second clause "reacheth." In favor of this is the parallel passage, Ps. lvii. 11, comp. Ps. lxxi. 19; ciii. 11; Job xi. 8; xxii. 12; xxxv. 5. Hengstenberg refers to the pillar of cloud and of fire reaching from earth to heaven and yet prefers the rendering *in* the heavens which includes the reaching *to* the heavens. The idea of the passage is to *measure* the *mercy* and faithfulness of God as in the passages cited above, and therefore it is better to regard the clauses as parallel as in Ps. lvii. 11. The mercy of God is *heaven-high.* In the second clause שְׁחָקִים is the vault of heaven, the expanse beaten out like fine dust, best rendered in English by the sky, or plural skies. —C. A. B.]

Ver. 6. **Mountains of God.**—These are not as it were the *highest* mountains, because all that is best in nature or of its kind is distinguished by the addition of the words, "of God" (the Rabbins, Calvin, Geier, J. H. Mich. *et al.*). This supposition does not accord with the sharp distinction between the natural and the Divine, which prevails in the Biblical view of the world. This designation is used not only where there is an emphatic reference to that which has been *produced* by God (Hupf.), but likewise that which *testifies* to the *glory* of God (His power, goodness, and holiness) and *serves to reveal* Him. Thus the prophets are frequently called men of God, and Mount Sinai and Zion, mountains of God; so likewise Paradise is called the garden of God, Gen. xiii. 10, comp. ii. 8, and the rain in contrast to artificial irrigation is called the brook of God, Ps. lxv. 9; and the cedars of Lebanon are called cedars of God, Ps. lxxx. 10; and trees of God, Ps. civ. 16, not only because He *planted* them as the aloes (Num. xxiv. 6), but because they testify to His creative power, and their consideration gives occasion to worship Him. The *tert. compar.* in the comparison of righteousness with the mountains of God is therefore, their firmness and unmoveableness (Luther and most interpreters], whether with or without the subordinate idea of the safety of those who seek refuge in them (Stier), rather than their greatness and height (Hengst., Hupf.).—**Thy judgments a great flood.**—The effects of righteousness, the judgments of God are directly compared with the great flood, not with reference to their depth as contrasted with the height of the mountains (Hupf.), or on account of their unfathomableness and unsearchableness (Aben Ezra, Geier, Rosenm., Stier, Delitzsch), or with respect to their unmeasurableness (Hengst.) and comprehensive extent (Calvin), but with reference to their power which none can escape and the certainty with which they reach their ends. For the expression תהום רבה occurs only in Gen. vii. 11, and therefore points, not to the unfathomable depth or the unmeasurable ocean, but to the flood which overflows all things, which pours over the world judging and delivering according to God's will. Accordingly the allusion to the deliverance of the animal kingdom with Noah's family (Venema, Hengst.) in the following clause is not a strange historical reference mixed with the general clause (Hupf.), although it is correct, that the cattle, that is, the animal kingdom, in their needs appear frequently as an object of Divine care and mercy in connection with men. It is likewise to be noticed, that the reference is not directly historical; but is merely an *allusion* to that historical event, in which the judgments of God actually presented themselves as a great flood (Ps. xxix. 10). So much the easier is the idea of Divine judgments or indeed of severe afflictions in general, from which God delivers the pious, explained under the figure of great overflowings, (Ps. xxxii. 6), which yet would have otherwise been far from the mind of the Hebrew owing to the physical character of his land.—There is not the least reference in this Psalm to a victorious war in which men and beasts were delivered from the danger incurred by the inroad of heathen nations (Hitzig), which had broken treaties (Hab. ii. 17; iii. 17).

Ver. 7. **Shadow of Thy wings.**—It follows from Ps. lxi. 4, that the shelter under the *shadow of the wings* of God is connected with *dwelling in the tent.* It is more natural here to think not of the cherubim but of the hen or the eagle, as Deut. xxxii. 11; Ps. xvii. 8; lvii. 1; lxiii. 7; xci. 4; Ps. xci. 2.

Ver. 8. **Fatness of Thy house.**—This is not the gift of the paternal goodness of God abundantly bestowed in the world (De Wette), but first of all the *sacrificial meals* (Is. xliii. 24; Jer. xxxi. 14), and if we may understand by them thank offerings and peace offerings, the reference is to reconciliation with God, and not to victory over earthly enemies (Ps. lxv. 4).

* [It is better to regard personified ungodliness as the subject of this clause, yet not with the explanation of Delitzsch with regard to the finding, but combined rather with the author's view of the force of ל and מצא. The translation would then be: He (ungodliness suggesting to him and prompting him) flatters him in his eyes with reference to finding his guilt, to hating (it). That is, ungodliness flatters him that his guilt will not be detected, hated and visited upon him.—C. A. B.]

† [Perowne: "The transition from this description of the wicked to the praise of God's goodness and faithfulness, is certainly very abrupt; and we can feel no surprise that Hupfeld should be inclined to doubt an original connection between the two portions of the Psalm. Yet may we not account for the abruptness by a very natural recoil of feeling? No good man can ever delight to portray the workings of a heart alienated from God. If the evil he sees around him force him for a time to trace it to its hidden source or watch its outward development, with the more joy and thankfulness will he find refuge (see ver. 7), from its hideous shadow in the faithfulness and goodness of God."—C. A. B.]

Since however there is no reference to the use of sacrifices as such, but these serve as figurative designations of the enjoyment which those have, who are placed near to God in communion with Him, as Jer. xxxi. 14, we may likewise, yet always only on this foundation, think of "rich goods" (Luther) in a wider sense, the *spiritual* joy and blessings of the entire *sphere of the Divine grace*.—**Stream of Thy pleasures.**—In this connection the Hebrew word for pleasures reminds us of Paradise (Eden), but the stream (literally brook) is merely the usual figure of fulness and of blessing. (Hupf.). Further references to the *common source* of the four arms of that stream or to the stream going forth from Eden to water the garden Gen. ii. 10 (Hengst., Delitzsch), are not in the text. The figure of receiving drink from a flowing water originates from the idea, that God is the *fountain* of life and light (Jer. ii. 13; xvii. 13; Prov. xvi. 22).

Ver. 9. **For with Thee is the fountain of life, and in Thy light we see light.**—The frequent connection of life and light (Ps. lvi. 14; Job iii. 20; Prov. xvi. 15) and the entire context of the present passage show, that here the reference is not to a knowledge of religious truth in the light of revelation (most interpreters), but to an *experience* which joyously shines through men, when they retain the *light of grace* (Ps. iv. 6; xliv. 3), the *light of life* proceeding from the face of God; and with this the light of success and of salvation, which threatened to be put out, rises again. Comp. Böttcher *de inferis* § 96.

[*Str.* IV. Ver. 10. **Loving-kindness.**—Perowne: "For the third time he dwells on this attribute of God, and again associates it as in vers. 5, 6, with the "righteousness" of God,—loving-kindness (or mercy) and righteousness."

Ver. 11. **Neither let the hand of the wicked drive me away.**—Hupfeld: "*Foot and hand* are the instruments and figures of violence: the former of *treading under* foot, of crushing; the latter of *thrusting away*, hunting away, driving away, namely from the possession of land, thus of banishment."—C. A. B.]

Str. V. Ver. 12. **There have the evil-doers fallen.**—Some interpret the preterites in this verse as future and translate, then will fall: this is to be entirely rejected. שָׁם does not refer to time, but to *place*=there; and there is no more reference to a *promise* than to a *prayer* (Luther). The thought is most natural, that David here refers to a well known *historical example* (Venema, Clericus, Olsh., Hitzig, Hupf.) as Ps. xiv. 5, in order to instruct and to comfort, or indeed to strengthen the confidence in the certainty of the Divine judgment. This would be expressed by translating them as perfects (Sept., Chald., Jerome). Yet it is admissible to use the present (Syr., Symmach.) and to take the preterite as *prophetic* (Calvin, Hengst., Delitzsch), because in the prophetic view that which is mentioned previously as sure, may be treated as something that has already *happened*.

DOCTRINAL AND ETHICAL.

1. If a man hardens himself in his sins by impenitence, so that he becomes a *wanton* and a villain, it goes so far with him, that the entire *interior of his heart* is taken possession of by wickedness, and *a total perversion* of true relations occurs. The place of the voice of God in the conscience is taken by *wickedness with its suggestions*, as the supernatural power determining the man in his religious and moral relations, and it blinds him to such an extent that God has for him "no objectivity inspiring respect" (Delitzsch); and no thought at all of *Divine punishment*, especially with reference to himself, comes into his *conceited* soul, but rather *defiance of God's variance* with him is so closely connected with the *flattering imaginations of his own security from punishment* that he not only *speaks* wickedly, and *devises* mischief, but he consciously has *departed from rational and good actions*, and in bold opposition to the Divine commands, with fearful resoluteness, has taken his *position* in the way which is not good, because he has killed at once all love to the good with a dead conscience and *recognises no longer the blamableness of evil*.

2. But if the wicked man is no longer to be terrified by Divine judgments and can be prevented by terror from no wicked act, yet the pious man is not utterly lost. God provides still that the trees should not grow into the heavens. Thither the *grace of the Eternal* extends, as it comes from thence and the *acts of His faithfulness* correspond with it. Therefore as the heavens cannot be stormed by the ungodly, no more can they make Him inaccessible to the pious, or prevent the coming of the kingdom of heaven. And still less can they cast down the Divine *ordinances in the world*. The *righteousness* of God is as *inviolable* as the mountains established by Him and His *judgments* are executed as *inevitably* as the great flood. But the same God who takes away the wicked in His time, shows Himself to be the *Saviour* in such a *comprehensive* sense, that even the irrational beasts, how much more men, stand under His care and Providence.

3. But if the goodness of God is such a *precious possession*, worth more than all the treasures of the world, the *members of the congregation* particularly have reason to celebrate it; for although they are indeed poor children of Adam, yet they are not only objects of His care, as all creatures, but they have *access* to the good things, blessings and joys of *His house*. The God, who takes His children everywhere with paternal love into the truest protection, and spreads wings over them, the shadow of which protects them against the heat of affliction, here takes His *people of priests* to His *table* and provides them with all that they need, not only according to their necessities, but *richly* and beyond all their prayer and understanding. For in *communion* with God alone is the *true and inexhaustible fountain* of life and light. God *has* not only both in *Himself alone* in inseparable union, but *He alone* is at the same time life and light in the highest sense and in everlasting perfection; and from free grace *He imparts both* in holy interchange in the most blissful perfection (John i. 4).

4. He, therefore who desires that the joyful light of *everlasting redemption*, and a *blissful life* should rise for him and never be put out, and still further craves that he may be filled more

and more with this life and its light, and that it may shine through him to such an extent that he may be *glorified* by it, must *take* and *keep* such a position, that the *gracious light of the Divine countenance* may shine upon him and the *work of grace* in *imparting life* to him from God may be a constant one. The believer *may* and *must pray* constantly for the *continuance* of this work of grace. For it is certain that to be *estranged from God* is like the *darkness of death*, and includes *loss of salvation and ruin of life*. But he who *knows* God, doubts not of the readiness of God to continue to extend His *grace;* and he who is of upright heart and *just mind*, relies upon the work of the Divine *righteousness* He may reckon upon it with the confidence of faith, that proud wicked men are yet not *supreme* and cannot crush him or drive him from the kingdom, house, and inheritance given him by God. But the righteous man with prophetic glance sees them already as *lost people*, and beholds in spirit their *irreparable ruin*. They are changed into a "field of corpses without the hope of resurrection" (Delitzsch) Is. xxvi. 14.

HOMILETICAL AND PRACTICAL.

The *defiance* of the ungodly: 1) whence it *originates;* 2) in what it *asserts* itself; 3) how it *ends*.—God's *judgments* may be *denied* but not *avoided;* it is well for those who have no reason to *fear* them.—Ungodliness *a*) in its *power*, *b*) in its *enormity*, *c*) in its *weakness*.—What the righteous have to expect from the *ungodly* and what they have to expect from *God*.—He who would not fear the defiance of the ungodly must be able *a*) to conceal himself in the *love* of God; *b*) to trust in *God's faithfulness; c*) to *reckon* upon God's *righteousness*.—The ungodly may threaten to perplex and overturn the whole world by their doings, but he who *knows* God, traces in the *whole world* the testimonies of the *Divine government*.—The wicked are ruined *forever* on account of their wickedness, but the pious have *in God* an *inexhaustible fountain of life*, whose light never expires.—The refreshments in the *house* and at the *table* of God help the pious to overcome *all need and anguish* in the world.—The *wicked doings* of the ungodly and the *blessed gracious condition* of the pious.

STARKE: Since believers are servants of God on account of their common and their special calling, they should be the more cheerful and willing to faithfully fulfil their duties; the reward of grace will surely follow.—The purer and more tender the love to God and His honor, the more sensitive the pain where they must see and hear that which is opposed to this.—When men are first brought by the devil to such a state that they put away from them the fear of God; there is no blasphemy too great but that they should be drawn into it.—The two employments which worldlings have learned are to do evil, and speak evil and scorn those who do good.—No sin is too horrid for a godless mind, that he should abhor it—it is all sport to him.—Many men are so hardened, that, although others give them good advice, yet they from evil custom reject the best and choose the worst. We should oppose the wrath of Satan and the enmity of the world with the goodness of God, just as we use God's truth against Satan's lies.—Wherever we may be, we are yet surrounded by the goodness of God, as the heavens encompass us.—There is nothing more precious and valuable to the Christian in heaven or on earth, than the goodness and grace of God, whence all his salvation in time and eternity springs.—True Christianity is not a disagreeable thing, but has more joy in it, than can be found in the whole world, although this joy is concealed from the eyes of the world.—God can lift up again the poor man who has been cast down to the ground by the proud man; but who can help that man up again, whom God has cast down into the abyss?—If we are in the way of life, the hand of God must keep us there, and for this, constant prayer is necessary.

OSIANDER: As we should pray for our adversaries, as long as there is any hope that they may be brought to repentance, so likewise we may pray against them when they give good evidence that they are entirely and utterly hardened and will never come to repentance and conversion; we should yet take care lest we judge too rashly and too soon and not regard our own revengeful feelings as a holy zeal.—SCHNEPF: The mercy of God is greater than all his works:—MENZEL: When God's word is let go, there is no fear of God left.—DAUDERSTADT: Not only the ungodly have falls, but likewise the pious; but the latter arise again, the former not.—BAKE: When a man leaves off to fear God; no sin is too great for him.—DIETELMAIR: If God is the fountain whence all our joy springs, nothing can prevent our joy.—ARNDT: In all troubles however high or deep or broad or long they may be, God's grace and truth are still greater and higher.—THOLUCK: How gracious must the wing of Divine care be since it includes not only men but even irrational beasts in its broad shadow.—Since all good things which men enjoy come from God, the children of God may in fact be sure that they will not be the last to receive them when they are distributed.—No one has ever found God except through God.—GUENTHER: When wickedness seems to prevail everywhere, it is only appearance. God's love and righteousness will rule forever.—DIEDRICH: Those are the true servants of God, to whom God gives the experience of the mysteries of His kingdom, that they may be able to impart them to others.—He who has known his treasure in God, has no fear of ever losing it.—TAUBE: The fourfold condition and advance of sin: 1) servitude to sin, 2) security in sin, 3) lying and hypocrisy,) 4) hardness and obduracy of heart.

[MATTH. HENRY: Omissions make way for commissions. When men leave off doing good, leave off praying, leave off their attendance on God's ordinances, and their duty to Him, the devil easily makes them his agents, his instruments to draw those that will be drawn into sin, and those that will not, to draw them into trouble.—If sinners did not steel their hearts, and brazen their faces with obstinacy and impudence, they could not go on in their evil ways, in such a direct opposition to all that is just and good.—If God's mercies were not in the heavens, that is, infinitely above the mercies of any crea-

ture, He would long ere this have drowned the world again.—Let us not wonder that God gives food to bad men, for He feeds the brute creatures; and let us not fear but that He will provide well for good men.—A gracious soul, though still desiring more of God, never desires more than God.—The pleasures of sense are stinking puddle water; those of faith are pure and pleasant, clear as crystal, Rev. xxii. 1.—BARNES: All away from God is dark; all near Him is light. If therefore we desire light on the subjects which pertain to our salvation, it must be sought by a direct and near approach to Him; and the more we can lose ourselves in the splendors of His throne, the more we shall understand of truth.—Faith often converts the promises into reality; and in the bright anticipations and the certain hopes of heaven sings and rejoices as if it were already in our possession,—anticipating only by a few short days, weeks, or years, what will certainly be ours.—SPURGEON: He hath the devil for his bed-fellow who lies abed and schemes how to sin.—Faith derives both light and life from God, and hence she neither dies nor darkens.—C. A. B.]

PSALM XXXVII.

A Psalm of David.

1 Fret not thyself because of evil doers,
Neither be thou envious against the workers of iniquity.
2 For they shall soon be cut down like the grass,
And wither as the green herb.

3 Trust in the LORD, and do good;
So shalt thou dwell in the land, and verily thou shalt be fed.
4 Delight thyself also in the LORD;
And he shall give thee the desires of thine heart.

5 Commit thy way unto the LORD;
Trust also in him; and he shall bring *it* to pass.
6 And he shall bring forth thy righteousness as the light,
And thy judgment as the noon-day.

7 Rest in the LORD, and wait patiently for him:
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath:
Fret not thyself in any wise to do evil.
9 For evil doers shall be cut off:
But those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked *shall* not *be:*
Yea, thou shalt diligently consider his place, and it *shall* not *be.*
11 But the meek shall inherit the earth;
And shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just,
And gnasheth upon him with his teeth.
13 The LORD shall laugh at him:
For he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow,
To cast down the poor and needy,
And to slay such as be of upright conversation.
15 Their sword shall enter into their own heart,
And their bows shall be broken.

16 A little that a righteous man hath *is* better
Than the riches of many wicked.
17 For the arms of the wicked shall be broken:
But the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright:
And their inheritance shall be for ever.
19 They shall not be ashamed in the evil time:
And in the days of famine they shall be satisfied.
20 But the wicked shall perish,
And the enemies of the LORD *shall be* as the fat of lambs:
They shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again:
But the righteous sheweth mercy, and giveth.
22 For *such as be* blessed of him shall inherit the earth;
And *they that be* cursed of him shall be cut off.

23 The steps of a *good* man are ordered by the LORD:
And he delighteth in his way.
24 Though he fall, he shall not be utterly cast down:
For the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
26 *He is* ever merciful, and lendeth;
And his seed *is* blessed.

27 Depart from evil, and do good;
And dwell for evermore.
28 For the LORD loveth judgment,
And forsaketh not his saints;
They are preserved for ever:
But the seed of the wicked shall be cut off.
29 The righteous shall inherit the land,
And dwell therein for ever.

30 The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.
31 The law of his God *is* in his heart;
None of his steps shall slide.

32 The wicked watcheth the righteous,
And seeketh to slay him.
33 The LORD will not leave him in his hand,
Nor condemn him when he is judged.

34 Wait on the LORD, and keep his way,
And he shall exalt thee to inherit the land:
When the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power,
And spreading himself like a green bay tree.
36 Yet he passed away, and, lo, he *was* not:
Yea, I sought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright:
For the end of *that* man *is* peace.
38 But the transgressors shall be destroyed together:
The end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD:
He is their strength in the time of trouble.
40 And the LORD shall help them, and deliver them:
He shall deliver them from the wicked, and save them,
Because they trust in him.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—We certainly cannot call this Psalm a Theodicy, and hardly a didactic Psalm. For it does not, as it were, *allay doubts* of God's righteous government (De Wette), which are solved in Ps. xlix., and still more in Ps. lxxiii. but it *exhorts* not to yield to feelings of *ill humor* excited by the apparent prosperity of the ungodly; but rather to trust in the protection of God, the righteous Judge, and to persevere in doing good, with the assurance of the final and often very sudden ruin of the wicked, and the sure deliverance and manifold blessings of the pious. And these exhortations are not developed in a didactic form, or elaborately proved, but they are expressed in a form corresponding with that of *Proverbs*, in rounded clauses easily remembered, which treat of the same thoughts in very different and often agreeable figures, and turns of expression; and they are so connected by an *alphabetical* arrangement, that "they hang together not unlike many precious stones or pearls, which are strung on *one* string in *one* necklace" (Amyrald). Two verses of two lines are as a rule allotted to each letter, and indeed so that the parts of the tetrastich are connected with one another in sense. Yet this Psalm likewise, as the previous alphabetical Psalms (ix., xxv., xxxiv.), has many deviations from the rule, which are hardly to be explained from a preconceived plan, and with reference to the number ten as a sign of what is perfect and complete in itself (Hengst.). The verses 7, 20, 34, have each only three lines for the corresponding letters, whilst the letters נ and ת have strophes of five lines in two verses, yet so that the 26th verse of two lines follows the tristich (ver. 25), whilst the 40th verse of three lines follows the 39th verse with two lines. ת is used twice, in vers. 14 and 15. ע seems to be missing, and in its place ס forms a long strophe in vers. 27, 28, 29. However, there seems to be here merely a false division of the verses. If the new strophe is begun in the middle of the present ver. 28, it is not necessary to supply the missing strophe by erasing ל of the first word לְעוֹלָם (Bellermann, *Metrik S.* 121); we need only not to count the *Lamed* (Maurer), as we do not count the *Vav* of ver. 39. This explanation is simpler than the supposition that a clause has fallen off after ver. 28 *c*, although the Sept., Symm., Vulg. have such an one=*injusti punientur*, as if they had read עַוָּלִים נִשְׁמָדוּ (Capp., Ewald, *et al.*), or עָרִיצִים (Hitzig). De Wette has taken back his supposition that the wicked are heathen and the righteous are Jews, as indeed nothing indicates that the poet comforted his fellow-citizens, suffering under the oppression of a foreign yoke, with the prospect of a speedy change of fortune (Rosenmüller). There are no references at all, that can be traced (Hupfeld), to such relations as occurred in the Syrian oppression (Olsh.), or would suit the government of David (De Wette). The contents even lead rather to a period prior to the composition of the book of Job, than to a period subsequent to this, and not at all to "a revived Jewish dogmatism" (Hitzig). And, as it has already been remarked, neither the quiet didactic tone nor the alphabetic form lead to a later period of composition. With respect to the resemblances with Prov. iii. 31; xvi. 3, 8; xx. 24; xxiii. 17; xxiv. 19, these do not imply that we have here reminiscences and repetitions (Hitzig, G. Baur). They may be explained rather from an internal relationship with the Proverbs of Solomon which are rooted and grounded in the poetry of David, such as is now before us (Hengst.). Moreover, the repetition of the same thoughts and turns of expression, is not necessarily due to the alphabetical limitation. They may have the practical aim of making a strong *impression* (*Berleb. Bibel*). This agrees very well with the advanced age of the auther (ver. 25), who, however, can not at all be charged with tedious prolixity, but rather discloses a complete mastery of the material, a ripened experience and a great skill in the art of a flowing, clear style, which, with all its simplicity, has yet peculiarities of expression. All this is rather in favor of David, whose life affords ample occasion for the experience and feelings here expressed: "Such examples David had certainly seen in Saul, Ahithophel, Absalom and the like, who were powerful in their ungodly natures, and before one could look around him they passed away, so that it might be asked and said, Where are they gone?" (Luther). Ver. 5 has afforded

the theme of the song of Paul Gerhardt: *Befiehl du deine Wege*.—It is possible that vers. 12, 21, 31, on account of similarity, begin special clauses of the Psalm (Hitzig, Delitzsch).*

[*Str.* I. Ver. 1. **Fret not thyself.**—This verb literally denotes to heat oneself with excitement or anger. It is used in this form only in Prov. xxiv. 19, and in this Psalm in vers. 1, 7, 8.

Ver. 2. **Grass** is the usual figure of perishableness, and is frequently coupled with flower of the field, comp. Ps. xc. 5; ciii. 15; cxxix. 6; Isa. xl. 6, 7; Job xiv. 2. Here it is connected with **green herb**, which is literally greenness of herbage, and refers to the tender grass and young herbage. Comp. Ps. i. 8.—C. A. B.]

Str. II. Ver. 3. **Dwell in the land.**—The possession of the land and dwelling in it are frequently designated as the *reward* of righteousness. But it does not follow from this any more than from ver. 27 that we are here to think of a *promise* (Rosenm., Stier, Hengst.). The context is opposed to this and likewise the connection of the clauses. Accordingly, we must suppose an exhortation, which refers not so much to a conflict with desires to emigrate out of displeasure with affairs at home (most interpreters), as to an encouragement to a quiet *life*, tranquillized by God, in the land of the promise. If the expression is merely regarded as typical and explained of the entire position in which a man is placed by God, of the possession and calling of the individual as well as that maintained by every one (Hupfeld, Hitzig), then the coloring of the expression which was so comforting to the Israelites, is too much weakened, although it is true that this clause is parallel to that immediately preceding, and the consequences of the trust are stated (De Wette).—**Practice faithfulness.**—These words cannot mean: nourish thyself honestly (Luther); or: feed securely = live in careless trust (Chald., Calvin); perhaps: feed thyself in faithfulness. Moreover, this faithfulness, according to the context, is not the faithfulness of God, in which the proud are to rejoice (Jerome, Cleric., Hengst.). There is no *promise* expressed here, so likewise it is not said that the pious will rejoice in their own faithfulness, or will be fed, that is, preserved and nourished on account of their constancy in faith and their trust in God (Isaki). It is an exhortation to the *loving practice of faithfulness;* for רעה means: to go or be behind something (Hitzig).

[*Str.* III. Vers. 5, 6. **Roll thy way upon Jehovah.**—Comp. Ps. xxii. 8; Prov. xvi. 8; 1 Peter v. 7. The way here refers to the whole course of life, with its troubles and cares. These God will assume together with the care of the way of those who trust in Him.—**He will do it**, that is, He will accomplish what they cannot do and will bring it to a good end, as Pss. xxii. 31; lii. 9. This is still further carried out in the next verse. Jehovah will cause thy righteousness, which is now in the darkness of night, to go up **as the light**, or the daylight, the dawning sun; and then still more emphatically: **thy right as the noonday**, the clearest, brightest and fullest light. Comp. Isa. lviii. 10; Job xi. 17; also Job v. 14; Isa. lix. 10; Amos viii. 9.—C. A. B.]

[*Str.* IV. Ver. 7. **Be still before Jehovah.**—Perowne: "A word expressive of that calm resignation which leaves itself absolutely in the hands of God. This hushed, bowed temper of spirit best suits us. Here is the best cure for dissatisfaction with the present and for anxiety about the future, that we leave both in the hands of God."—C. A. B.]

[*Str.* V. Vers. 8, 9. **Only to do evil.**—Alexander: "Do not indulge a passion which can only make thee a partaker in the guilt of those who are its objects."—**They shall inherit the land.**—The *they* is emphatic. The land is the land of promise, the common blessing of all the faithful.—C. A. B.*]

[*Str.* VI. Ver. 10. **And thou lookest at his place and he is not there.**—Some take the place as the subject of the last clause, as if his very place had disappeared, but it is better with Hupfeld, Moll, *et al.*, to take the ungodly as the subject as in the parallel member, the place which he usually occupied knows him no more. Comp. ver. 36 and Ps. x. 15.—C. A. B.]

[*Str.* VII. Ver. 12. **Jehovah laughs at him.**—Delitzsch: "The Lord, who regards the attack on the righteous as an attack on Himself, laughs at the angry plotters (Ps. ii. 4), for He, who orders the fates of men, foresees from afar with omniscient glance, the day of the wicked, that is the day of his death, of his visitation."—C. A. B.]

[*Str.* VIII. Vers. 14, 15. The *sword* and the *bow* are usual figures for all kinds of means of doing injury. Here being directed against the poor and innocent, in accordance with the *lex talionis* they pierce their own heart, and are broken under their own feet, *vid.* Ps. vi. 15, 16; ix. 15, 16; lvii. 6; Prov. xxvi. 27; Esther vii. 10.—C. A. B.]

[*Str.* IX. Ver. 16. **The little of the righteous is better than the riches of many wicked.**—Hupfeld: "This is true in many respects: 1) Because with contentment and the blessing of God it *reaches farther* than the great accumulation of unrighteous goods; which (even according to our proverb) does not prosper (Prov. xiii. 25; Job xx. 12, under the figure of food which does not agree with the body); 2) because it alone affords *rest and satisfaction to the soul*, which are frightened away from it by the cares of riches and unrighteous possessions. In this sense the similar proverbs, Prov. xv. 16, and xvi. 8; because the riches of the unrighteous do *not last*, but soon pass away."

Ver. 17. **Arms of the wicked.**—These are the instruments of his wickedness, and the means

* [Delitzsch: "The bond which connects Ps. xxxvii. with xxxvi. is the similarity of contents which here and there likewise correspond in expressions. The fundamental thought which pervades the whole Psalm is like that of the first verses: Be not scandalised at the success of the ungodly, but hope in the Lord, for the success of the ungodly soon comes to an end, and the result separates the righteous and the unrighteous. Therefore Tertullian calls this Psalm *providentiæ speculum;* Isodore, *portio contra murmur;* Luther, *vestis piorum, cui adscriptum: Hic Sanctorum patientia est* (Rev. xiv. 12)."—C. A. B.]

[* Delitzsch: "The land in this Psalm is throughout the promised possession of salvation, the land of the presence of Jehovah, which has not only a glorious past but likewise a future full of promise, and will finally be the inheritance of the true Israel, in a more complete manner than under Joshua."—C. A. B.]

of his power; as Ps. x. 15; 1 Sam ii 31; Job xxxviii. 15. Comp. Ps. iii. 7, where the *teeth* are broken.—C. A. B.]

Str. X. [Ver. 18. **Knoweth the days**.—Perowne: "Watcheth over, careth for, lovingly orders all that befalls them. See the same use of the verb, Ps. i. 6; xxxi. 7, compared with 15. 'My times are in Thy hand.'"—C. A. B.]

Ver. 20. **The splendor of the pastures.**—Since כַּר generally = lamb, it may be translated: as the most precious of the lambs (Syr., Chald., Aben Ezra, Kimchi, Cocc., Venema, Rosenm., *et al.*), by which then is understood the fat pieces of the lambs of the sacrifice, which were burnt upon the altar. This is much better than to refer it to the most fine wool of lambs (Köster), or the most precious lambs, that is, lambs of the sacrifice (Calvin, Cleric.). The interpretation: as the delight of the lambs = grass (Hengst.) is artificial. The meanings of "circuit, meadow, pasture," are evident from Ps. lxv. 13; Isa. xxx. 23 (and apparently Isa. xiv. 30 in its corrected reading).—**They have vanished in smoke, vanished.**—This hardly refers to Sodom and Gomorrah (Hengst., after John Arndt); scarcely to the burning up of the pieces of the sacrifice, or of dry grass, which had been set on fire, Is. v. 24 (most interpreters). Moreover the ב is not to be changed into כ after Hos. xiii. 3; it is rendered certain by Ps. cii. 4; comp. lxxviii. 33; xxxix. 6, and indicates comparison, "in nature of" (Rosenm., De Wette, Hupf., Hitzig, Delitzsch). Our translation follows the accents.

[*Str.* XI. Vers. 21, 22. Perowne: "The blessing and the curse of God, as seen in the different lots of the righteous and the wicked. The wicked, through God's curse resting upon him, is reduced to poverty, so that he is compelled to borrow, and cannot pay; whereas the righteous hath even abundance not only for his own wants, but for the wants of others. It is the promise, Deut. xv. 6; xxviii. 12, 44, turned into a proverb."—C. A. B].

Str. XII. Vers. 23-24. **A man's steps are established by Jehovah.**—[Hupfeld: "The *Divine blessing and assistance* of the righteous under another figure; that of a *guide* in the way of life, who guides his steps and makes them secure and although he may fall, He lifts him up again."—C. A. B.]. Since גבר has not the article, it is not to be explained as *such* a man, as the one just spoken of (De Wette, *et al.*) The parallel passages, Prov. xvi. 9; xx. 24, are in favor of a general interpretation. Some have translated "ordered" (after the Sept. Vulg., Jerome), instead of established, yet this is contrary to usage.—**For Jehovah sustains his hand**—[So Hupf., Delitzsch, Moll, *et al.*, and not with His hand, Böttcher, A. V. *et al.*—C. A. B.]

[*Str.* XIII. Vers. 25-26. Delitzsch: "It is an old Theological rule that: *promissiones corporales intelligendæ sunt cum exceptione crucis et castigatione.* Abandonment and poverty for a time the Psalmist does not question, but he will meet the temptation, which springs up to those who fear God, from those circumstances which apparently contradict the Divine righteousness; and he does this by contrasting the final abiding condition with the transient one."—C. A. B.]

[*Str.* XV. Ver. 31. **His steps shall not waver**—comp. Ps. xviii. 36. The law within the heart keeps him steadily in the right way.—C. A. B.]

[*Str.* XVI. Ver. 33. Perowne: "Men may condemn but God acquits.—Here, as in 1 Cor. iv. 3, the righteous judgment of the Great Judge is opposed to the ἀνακρίνειν of human judgment (ἡμέρα). So Tertullian: '*Si condemnamur a mundo, absolvimur a Deo.*'"—C. A. B.]

Str. XVIII. Vers. 34-36. **I saw a wicked man, arrogant, and spreading himself as a leafy indigenous tree. And one passed by and lo he was no more.**—Hitzig prefers instead of arrogant, a word which after the Sept.=towering, and translates the following line after a corrected reading with the Sept. and Vulg.; and spreading himself as a cedar of Lebanon, and I went by. Hupfeld on the other hand after Aben Ezra, Calvin, Cleric.: he passed by =passed away.

Str. XIX. Ver. 37. **Mark the just man,** *etc.* The ancient translators have all taken the concretes as abstracts and have likewise given the verbs another meaning=preserve honesty and keep rectitude (righteousness) before your eyes. From this originated Luther's: remain pious and keep yourself upright. In the latter case there seems to have been a confounding of ראה with רעה of ver. 5. But to regard these words as abstracts is contrary to usage. שמר is elsewhere used only of practical keeping as ver. 34, from which verse this has been made dependent without any need. The true interpretation was seen already by Aben Ezra, Isaki, Calvin and most all recent interpreters have adopted it.—**That the man of peace hath posterity.** It follows from ver. 38 that the reference here is to posterity as cix. 13; Jer. xxxi. 17; Am. iv. ix. 1; Ezek. xxii. 25, (Sept., Venema, De Wette, Olsh., Hupfeld, [Perowne]), and not to the "future," whether for both verses (Calvin, Cleric., Hengst. [Alexander] or only for ver. 37. The context and the construction favors least of all the translation: the end of the man is peace (Kimchi, Geier, *et al.* [A. V. likewise].

DOCTRINAL AND ETHICAL.

1. Take care that the sight of the *success of the ungodly* does not kindle in your heart envious jealousy and wrath, or burning ill humor and consuming fretfulness. Their success is only *apparent* and of *short* duration. It is like the green grass which soon withers and is like smoke which vanishes away. Accordingly the pious have no reason to be excited by it, but rather have every reason to *strengthen* and *exercise* themselves in *faith* in the holy government of God and in *obedience* to God's holy will, in order that they may *live to see the end and wait patiently for the result.* "This is a fine comparison, a terror to hypocrites and a comfort to the afflicted. How nicely it lifts us up above our sight and sets us before God's sight. Before our sight the hypocrite's substance is green and flourishing and increases and covers the whole world, so that it alone seems to be something, as the green grass

covers and adorns the earth. But before God's sight, what are they? Hay, soon to be made; and the higher the grass grows the nearer it is to the scythe and fork.... Why then should you be angry, when their wickedness and success have such a short existence?" (Luther).

2. He who puts his *trust* in God, and has his *pleasure* in the Lord, will not reward evil with evil, will not meet violence with violence, will not be drawn and driven by injustice to injustice, but will continue *in doing good, in devotion to God, in pious conversation*, and long before the *final* decision comes, will *live to see* all the promises of God gradually but *surely* fulfilled to the pious, whilst the ungodly will *never gain their ends* and often will be destroyed *suddenly*. "Thus He takes all impatient thoughts entirely away and gives rest to the heart. As if He would say: dear child, cease thine impatience and curse not and wish no evil, these are human and wicked thoughts... And what help is there in this anger? It does not make the case any better, it only leads deeper into the mire. Thou hast hindered God from bestowing His grace and favor, and thou hast become like the evil doers and will be destroyed like them." (Luther).—"Many of them do wicked things in wrath from revenge and impatience, that they regret afterwards forever" (Joh. Arnd).

3. The tribulation of the pious through the violence of the wicked is often so great, that the *patient* seem to be entirely subdued, yet the *meek* will not only gain and keep *peace*, but the *inheritance*, whose foundation, pledge and type they have in the *land of promise*, will continue to be assured to them by the *power of God, and happiness in life* will by God's hand arise in *shining* clearness (Job xi. 17; Is. lviii. 8; Mic. vii. 9), to the innocent sufferer out of every trouble. "Since now our dear God has such a great work in mind respecting all those who fear Him, be still in the Lord and hinder Him not in His work; but wait upon Him in patience." (Joh. Arnd). On the other side the day of the ungodly is already now before God's eyes, in which the splendor of their success, and their light of life will be put out. He treats the devices and the preparations of the wicked as *already now of nought*, that is, as weak, and as foolish; but He will some time *bring them to nought*, he will turn their weapons and arrows upon them in a deadly form and will break their arms, that is, the instruments or the means of their power and violence, so that they will no longer be able to injure others or even to help themselves.

4. God's *blessing* upon the pious shows itself in this, that they are not only *satisfied and delighted* with a *little*, because they have their delight in God, and content themselves in Him as the highest good, but that they as individuals can *accomplish much more* with a little, than many ungodly persons with much, that they constantly experience fresh tokens of Divine *care* and *provision*, so that they suffer no lack, but rather are able to *minister to others* with their goods and gifts, and that they transmit their *inheritance to their posterity*, which in their turn become *blessings*. Thus a *chain of blessings* passes through *the life and the generations* of the pious with all the need, poverty, trouble and dangers of earth. The ungodly, on the other hand, are not helped by their number or their power, their craft or their strength, their riches or their arrogance. The *curse* comes upon them for their wickedness, and the *judgment* of God destroys them and theirs.

5. In the distribution of blessings and curses to the pious and the ungodly the righteous government of God manifests itself already *in this world*. We can rely upon it with the more firmness, as it has its deepest ground, in the Divine *love for justice*. Even on this account, however, he who would receive this blessing and enjoy God's protection and help must take care, that the *marks* of true piety are found in him. Such a man may very well have to endure many tribulations, needs and dangers, for the ungodly have a hostility to the righteous and seek to put them out of the way. But the *hand* of God is ready to help those who walk in the *way* of God, because they have God's *law* in their hearts, and this way leads *above*. Those who walk in it, may stumble and fall, but they will not remain upon the ground and perish. God puts His hand under them to *support* them. But this hand exterminates the ungodly with their race, so that at last not one remains and not one escapes the judge (Am. iv. 2; ix. 1; Ezek. xxiii. 25).

6. Every attentive *observer* sees sufficient *examples* of this *government* of God in history. Would that this might awaken the *fear of God in all earnestness*, and strengthen the *power of trust in God*, in order that every sincerely pious man might constantly receive richer *experiences* of the Divine blessing. "Thus then, let every one see to it, how he stands and lives before God in this respect; whether he has faith enough to trust God for a piece of bread, and whether we allow to Him power, wisdom and faithfulness enough to assist us in every righteous cause, help us through it and provide for us and maintain His own work" (Berl. Bib.).—"Ah, says he, God cannot and will not suffer that faithfulness and confidence should go unrewarded, else He would not be true, just, and truthful." (Joh. Arnd).—"O the shameful unfaithfulness, distrust and damned unbelief, that we should not believe such rich, powerful and comforting promises of God, and stumble so very easily, at such little things, as when we merely hear the wicked words of the ungodly. Help, God, that we may some day have true faith. Amen!" (Luther). We would here with Tholuck remember that Luther on his death-bed said to his children: Children, riches I do not leave you, but I leave you, a rich God.

HOMILETICAL AND PRACTICAL.

The prosperity of the ungodly *blossoms but a short time*, it has a *corrupt root* and a *bitter fruit*.—The *right of the righteous* may *for a while* be obscured, but God brings it *surely to light*.—He who has his *delight* in the Lord, may be *troubled* for awhile in the *world*, but it will *finally* be *well* with him.—Put your *confidence* in God, then thou wilt not be *vexed* with the apparent prosperity of the ungodly; have your *delight* in the Lord and you will not *envy* the fleeting joy of the unrighteous; continue in the *exercise of good* and you will not *change* your end for the vain

gains of the wicked.—The ungodly have no *true* and *abiding* prosperity, but only those who fear God.—The *only*, but *sure means* of salvation are, to *fear, love, and trust* God above all things. —Do not recompense the wickedness of the wicked with evil, but *leave* the judgment to the *Lord*. He is the *just Rewarder*.—*Impatience and wrath* are not productive of good, but only make the *bad worse*, and *evil times worse times*.—It is especially *undeserved* suffering and *unjust* attacks, that show the great strength of *trust in God*, the power of *patience* and the strength of *meekness*.—The pious are as *sure* of the *blessing* of God as the ungodly of His *curse;* and both extend even to the *coming* generations.—It is due to the Divine *blessing* that the pious accomplish *more with little* than the ungodly with much.—*Peace and joy* depend for men not upon riches or poverty, but upon *communion with God*.—The *great and abiding* gain of *godliness*.—The *mouth, heart and steps* of the pious harmonize with *one another* and with God's *will and word*.—Even the pious may *stumble and fall*, but God will not let them lie upon the ground, and prevents them from *falling into ruin* by His *hand and grace*.—The righteous have many *enemies*, but although their *power and wickedness* are even as great as their *number*, yet they are assured of the *final* victory by God's *faithfulness, power and grace*.—It is a part of the *experience* of the pious, that they should be tried in *patience* and *exercised in waiting*, but that their *waiting* should not be vain, because it is *founded in trust in God*, and has as its *end the coming of the Lord*.—It is one and the same *hand of God*, which *delivers* the pious and *exterminates* the ungodly with their seed.—There is a difference between the pious and the ungodly not only according to their dispositions, but likewise in their *actions* and their *destinies*.—What God has *promised* to the pious, He knows how to *give* to them and to *keep* for them, yet all at the *proper time* and according to His *wisdom*.—The *wishes* of those who *fear God* are fulfilled; but the *devices of the ungodly* perish.—God not only distinguishes between the righteous and the unrighteous; He *finally separates* them from one another.—We may be *visited* by severe calamity, and be *given up* by all the world, and yet we are not *forsaken* by God.—God *sees* not only how men act on earth, He *rewards* them for it, whether *early* or *late*.—The pious not only *receive* a *blessing* for *themselves and their seed;* they will likewise *become blessings* through God's *grace*.—God knows *His own children and rewards their trust* abundantly; He *protects* them in danger; He *comforts* them in time of trouble; He *nourishes* them in days of hunger; He *delivers* them out of the hand of all their enemies.

Starke: There are evil-doers enough in the world, but if we should conquer them with the sword it would only be worse; seek rather to win them by love and good conduct and leave the rest to God.—Whoever reflects upon the miserable end of the prosperity of the ungodly will rather be moved to pity and sympathy and prayer than to angry zeal and ill-will against these poor men.—Many a man is dissatisfied with God the Lord, because He does not do what he desires; but whoever is satisfied with the will of God, receives what he desires, yea more than he wishes. O what happy people we would be, if we should cast all our cares upon the Lord, attend to our calling with diligence and leave the result with God.—Satan seeks to excite believers to sinful anger by the wickedness of the ungodly. Hence the necessity of watching, patience, faith and prayer.—If we are obliged to wait with much patience for the heavenly inheritance, it is yet worth the trouble, for it is eternal and imperishable.—We must not reckon the time of the prosperity of the ungodly by the course of the physical sun, but by the numbers of the Holy Spirit (Ps. xc. 5), thus will we find, that in comparison with the everlasting pains of hell, scarcely a moment has been allotted to them.—The ungodly do not lack the will to do mischief; but what can they do more than gnash their teeth (Acts vii. 54).—The ungodly have long hands and much assistance in persecuting the pious; but God's hands reach farther still and are much stronger, than that they should be laid hold of and cast down.—True riches do not consist in great provisions, but in contentment with what God gives.—God has already resolved, how long the godly shall remain in the vale of sorrow; during this time He provides for them as a father; afterwards He will give them the inheritance of eternal life.—Smoke rises on high at first with strength as if it would go even to the heavens, but a little wind can drive it asunder, so that it cannot longer be seen; see, the ungodly are like this smoke.—Pious parents have the consolation that God's blessing will come upon their children, and pious children are assured, that God will bless them on account of their parents.—Mercy is one of the most beautiful virtues, not only on account of its character, because we thus become like God, but also on account of its reward.—If heaven and earth pass away, yet the inheritance of believers cannot fail.—It is impossible to do good and bad at the same time.—The heart, mouth and entire walk of the believer are sanctified and blessed by the Word of God.—Who would not rather have a bad beginning and a good end, than a good beginning and a bad end?—What we lack, will be supplied by the gracious assistance of the strong God.

Luther: The righteous give, the ungodly do not, and yet both receive from God.—God blesses thee temporally and eternally, that thou mayest trust in Him, although thou art cursed and injured by the ungodly.—God does not take poverty from His saints but He will not let them perish.—Selnekker: Torment thyself not with impatience and wrath, but be satisfied with the will of God and His long-suffering, and hold fast to His word and promises, then wilt thou obtain the desire of thine heart.—Experience makes the best interpretation.—Schnepf: The possessions of the ungodly burn as grease in the fire. —Frisch: The whole earth is the Lord's, and so belongs to His children.—Every one desires to be happy here in time and there in eternity, but very few use the true means of obtaining it. —Arndt: The dear cross and poverty are no signs of disfavor, but a trial of faith and patience, a mirror of the wonderful help and preservation of God, and an evidence, that God is not pleased with great splendor but with faith,

fear of God, humility and patience.—OETINGER: Every day of the righteous man has in God's purpose its special measure of grace and trial, and serves to complete his lot.—THOLUCK: The salvation of the pious remains immovable, the longer it seems to tarry, the more imperishable will be its endurance.—Who would despair, when God declares that His own treasury is in the possession of His children.—It must be a rare occurrence, that any one who has been a friend to many in trouble, should not be able to find a friend in need.—STILLER: If it is not as you could wish, examine yourself; perhaps it is the fault of your wishes or your other actions. —GUENTHER: Life and death are both set before us, we are to choose. The choice seems easy, and yet most make the mistake.—TAUBE: To be still before the Lord is the true test, whether we trust the Lord, have our delight in the Lord and commit our way to the Lord in deed and in truth.—It is particularly evil days which give especial proofs of the faithfulness of God toward the pious.—The pious may suffer want, but not ruin.—THYM: If the end is good, all is good. 1) Therefore remain pious, although the cross weighs upon you; 2) deviate not from the narrow way although the world may entice; 3) finally, if it is well with the pious, that outweighs all.—The righteous are never forsaken. 1) In life, the Lord leads them graciously; 2) in death, He sends them His angel of peace; 3) in eternity, He crowns them with the crown of victory.

[MATT. HENRY: Fretfulness and envy are sins that are their own punishment, they are the uneasiness of the spirit, and the rottenness of the bones.—We must follow providence, and not force it; subscribe to Infinite Wisdom, and not prescribe.—If we take care to keep a good conscience, we may leave it to God to take care of our good name.—A fretful, discontented spirit lies open to many temptations and those that indulge it are in danger of doing evil.—They that are sure of an everlasting inheritance in the other world have no reason to envy the wicked their transitory possessions and pleasures in this world.—The law of God must be a commanding, ruling principle in the heart; it must be a light there, a spring there, and then the conversation will be regular and uniform; none of his steps will slide; it will effectually prevent backsliding into sin, and the uneasiness that follows from it.—If we make conscience of keeping God's way, we may with cheerfulness wait on Him, and commit to Him our way; and we shall find Him a good master, both to His working servants and to His waiting servants.—BARNES: The small property of *one* truly good man, with his character and hopes, is of more value than would be the aggregate wealth of *many* rich wicked men with their character and prospects. —Other things being equal, the honest, temperate, pure, pious man will be the most prosperous in the world: for honesty, temperance, purity, and piety produce the industry, economy, and prudence on which prosperity depends.—As a great law, the children of the pious are *not* vagrants and beggars. As a great law they are sober, industrious, and prosperous. The vagrants and the beggars of the world are from other classes; and whatever may be the bearing of religion on the destinies of men in the future world, in this world the effect is to make them virtuous, industrious, prudent and successful in their worldly affairs, so that their children are not left to beggary and want, but to respectability and to competence.—It is better to have God for our friend in life, and our support in death, than to have all the external prosperity of wicked men.—SPURGEON: Who envies the fat bullock the ribbons and garlands which decorate him as he is led to the shambles? Yet the case is a parallel one; for ungodly rich men are but as beasts fattened for the slaughter.—There is joy in holy activity which drives away the rust of discontent.—Very much of the outward depends upon the inward; where there is heaven in the heart there will be heaven in the house.—A silent tongue in many cases not only shows a wise head, but a holy heart.—The evil man does not see how close his destruction is upon his heels; he boasts of crushing others when the foot of justice is already uplifted to trample him as the mire of the streets. Sinners in the hand of an angry God, and yet plotting against His children! Poor souls, thus to run upon the point of Jehovah's spear.—Content finds *multum in parvo*, while for a wicked heart the whole world is too little.—Where the children of the righteous are not godly, there must be some reason for it in parental neglect, or *some* other guilty cause. The friend of the Father is the friend of the family. The God of Abraham is the God of Isaac and Jacob.—Among the legacies of wicked men the surest entail is a judgment on their family.—Policy slips and trips, it twists and tacks, and after all is worsted in the long run, but sincerity plods on its plain pathway and reaches the goal.—Good men are men of mark, and are worth our study.—C. A. B.]

PSALM XXXVIII.

A Psalm of David, to bring to remembrance.

1 O LORD, rebuke me not in thy wrath:
Neither chasten me in thy hot displeasure.
2 For thine arrows stick fast in me,
And thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger;
Neither *is there any* rest in my bones because of my sin.
4 For mine iniquities are gone over mine head:
As a heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt
Because of my foolishness.
6 I am troubled; I am bowed down greatly;
I go mourning all the day long.

7 For my loins are filled with a loathsome *disease:*
And *there is* no soundness in my flesh.
8 I am feeble and sore broken:
I have roared by reason of the disquietness of my heart.

9 Lord, all my desire *is* before thee;
And my groaning is not hid from thee.
10 My heart panteth, my strength faileth me:
As for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore;
And my kinsmen stand afar off.
12 They also that seek after my life lay snares *for me;*
And they that seek my hurt speak mischievous things,
And imagine deceits all the day long.

13 But I, as a deaf *man*, heard not;
And I *was* as a dumb man *that* openeth not his mouth.
14 Thus I was as a man that heareth not,
And in whose mouth *are* no reproofs.

15 For in thee, O LORD, do I hope:
Thou wilt hear O Lord my God.
16 For I said, *Hear me*, lest *otherwise* they should rejoice over me:
When my foot slippeth they magnify *themselves* against me.
17 For I *am* ready to halt,
And my sorrow *is* continually before me.
18 For I will declare mine iniquity;
I will be sorry for my sin.

19 But mine enemies *are* lively, *and* they are strong:
And they that hate me wrongfully are multiplied.

20 They also that render evil for good
Are mine adversaries; because I follow *the thing that* good *is*.

21 Forsake me not, O LORD:
O my God, be not far from me.
22 Make haste to help me,
O LORD my salvation.

EXEGETICAL AND CRITICAL.

For the TITLE comp. Introduct., § 6, No. 8. The Psalm begins (ver. 7) with the same petition as Ps. vi., that God will bring the sufferings, endured by the petitioner as a *punishment* for his sins, to an end, that He will cease from His judgment of wrath. This prayer is based upon the fact, that the sufferings, *sent* upon him *by God* (ver. 2) and *deserved* by great sins (vers. 3, 4), have entirely worn him out in *body* and *soul* (vers. 5-7), so that he can only *sigh* to God (ver. 8) in the greatest *anguish* and abandonment (ver. 9). For his *friends* have *withdrawn* from him (ver. 10), and his *enemies*, who aspire after his life, regard him as *lost* (ver. 11). But he does not *heed* them, or *contradict* them (vers. 13, 14), but has put his *hope in God* (vers. 15, 16). For he is now in the most extreme bodily *weakness* and *anguish of* heart, on account of his sins, the guilt of which he confesses (vers. 17, 18); and his enemies are *active, numerous, and they hate* him, although he has given them no *reason*, but rather has sought to do them good (vers. 19, 20), hence his *sighing prayer* for the help of *Jehovah*, whom his faith is still able to apprehend and confess as *his God*, and as *his salvation* (vers. 21, 22). Hengst. supposes that this Psalm did not originate from the circumstances of an individual, but was uttered by the *righteous* personified, and that the peculiar sufferings are due to the *enmity* of the wicked, whose number and superiority is regarded as an *evidence of Divine visitation*, which thus *considered*, make him miserable and worn out in body and soul. Others suppose that the sufferings of the *entire people*, or the *pious* portion of them, occasioned by heathen oppressors or ungodly enemies, are described by a late prophet (Chald., Isaki, Rosenm. II.), perhaps by Jeremiah (De Wette), under the *figure of a sickness*. These views, however, are opposed by the contents and statements of the Psalm A *real man* laments, sighs, and implores, on account of plagues which severely afflict him *personally;* but the cause of his sufferings does not appear to be *wicked enemies*, who abuse him and wound him *bodily* (Hitzig with reference to Jer. xx. 2, which however the strong self-accusations do not suit), or whose attacks and complaints had caused his sufferings, which are described partly under the *figure of sickness*, partly are brought under the idea of moral *guilt* (Hupfeld). The enemies are not mentioned until the second half of the Psalm, and then, it is true, as deadly enemies, yet not as those which have caused the bodily sufferings described fully at the beginning, but rather as those who have *used* these things as snares and accusations against him. The bodily sufferings are represented as a real *sickness*, although not exactly as *leprosy* (Ewald, Köster, Maurer); yet the sick man himself regards his miserable condition as sufferings sent by *God* as a *punishment* for his sins; and from this visitation is developed his *consciousness of guilt*, his continued *moral* pain, his *confession of sin*, and at the same time his *correct behaviour* towards his adversaries and his God, towards his *adversaries*, which without reason, yea, against all right, are at enmity with him, instead of thanking him for the benefits they have received, and recognizing his moral efforts; towards his *God*, on whom he ceases not to wait as his help, abandoning all self-help, and all excuses, and to whom as *near to assist him*, he exclusively directs his *prayer*. By this view the bond of unity between the two parts of this Psalm, often missed, may be shown, and its *relationship with*, as well as its *difference from* Ps. vi., be placed in a stronger light; so likewise its order among David's penitential Psalms.*

Str I. [Ver. 1. This verse is the same as ver. 1 of Psalm vi., with merely one verbal substitution of the synonym קֶצֶף for אַף. Bakius has the following paraphrase: "*Corripe sane per legem, castiga per crucem, millies promerui, negare non possum; sed castiga, quæso, me ex amore ut pater, non ex furore et fervore, ut judex; ne punias justitiæ rigore, sed misericordiæ dulcore.*"—C. A. B.]

Ver. 2 **For Thine arrows have sunk into me.**—This figurative expression is used not only of leprosy (Job vi. 4), but likewise of hunger (Ezek. v. 16), and generally of calamities of Divine visitation (Deut. xxxii. 23). Hence it follows from this various use of the figure, that it is inadmissible to limit this to a particular kind of visitation, yet not that the following description of sickness is to be regarded merely as figurative.

Str II Ver. 3 **Soundness.**—The expressions in Isa. i. 6, which are entirely similar, do not imply that they are figurative in this Psalm. For Isaiah refers to the *body of the people*. In such a connection he might very well look upon sins as abscesses, and moral ruin under the figure of phases of sickness, without danger of being misunderstood. But this explanation is inadmissible for this Psalm, although it has been promoted by the Vulgate after the Sept., which has in ver. 3*b*: *non est pax ossibus meis*, and in ver.

* [Delitzsch: "In this Psalm a peculiarity of the penitential Psalms is repeated, namely, that the petitioner has to lament not only that his soul and body are worn out, but likewise over external enemies, who come forth as his adversaries and make his sins an occasion of preparing ruin for him. This is owing to the fact that the Old Testament believer, whose consciousness of sin was not so spiritual and deep as in the believer of the New Testament, almost always was sensible of the external act of sin. The enemies which then would prepare for him ruin, are the instruments of the Satanic power of evil, who desire his death, whilst God desires his life, as is likewise felt by the New Testament believer even without external enemies."—C. A. B.]

7 *a*, with many ancient Psalters after the *Cod. Vat.* of the Sept., *anima mea impleta est illusionibus*, whilst the *Cod. Alex.*, as likewise Symmach. has the reading ψόαι instead of ψυχή.—[**No health in my bones.**—Perowne: "Such is the proper and original meaning of the word שָׁלוֹם (*shalom*), *integritas;* "peace," being the derived meaning, peace only there properly existing, where all is *complete* and entire, nothing wanting." The same is true with the German *Heil* which is used here by most interpreters.—C. A. B.]

[Ver. 4. **Gone over my head.**—A usual figure of danger and trouble taken from a flood of water, comp. Ps. xviii. 16.—**Too heavy for me.**—They are conceived as a burden weighing upon the conscience, incapable of being borne any longer. Comp. Gen. iv. 13, and Ps. xxxii. 4, where the hand of God is felt in them —C. A. B.]

[*Str.* III. Ver. 5. **My bruises stink and run.**—Alexander: "The two verbs both denote suppuration, the first in reference to the offensive smell, the second to the running or discharge of matter."—**Foolishness**:—Perowne: "His sin, as seen now in its true light, showing itself to be folly, for all sin is self-destruction. This confession of his sin is in fact, at the same time, a confession of the justice of his punishment."

Ver. 6. **I am bent, I am bowed down exceedingly, all day long I go about squalid.**—Delitzsch: "Being so deeply sick in soul and body, he must be greatly bent and bowed down. נַעֲוָה of the writhing contraction of the body, Isa. xxi. 3, שָׁחַח of the bowed-down attitude, Ps. xxxv. 14, הִלֵּךְ of a clumsy, drawling walk." קֹדֵר literally black with dirt, squalid, in allusion to the Oriental custom of putting ashes on the head, and going about with rent and soiled garments as a sign of mourning, *vid.* Ps. xxxv. 14.—C. A. B.]

Str. IV. Ver. 7. **For my loins are full of dryness.**—נִקְלֶה is understood by Sept. and Symmach. [*vid.* ver. 8] not of "blasted or kindled" (properly roasted, dried at the fire), but after another derivation (Isa. iii. 5), of disrespect and scorn. The loins are brought into view as the seat of strength, but are here designated not as dried out, dried up (Luther, Hengstenberg), which, so far as they had become weak, would be full of that which contempt heaped upon the sick man, full of scorn, which issues from the loins (Schegg); they are here described as full of dryness. It is doubtful whether we could understand by this "blasted" (Camph.). Burning sores (Ewald) would be better. The reference is certainly not to a burning fever (Chald., Calvin, Geier, *et al.*) in the bowels (many recent interpreters after Bochart); still less as a figurative expression of the withering, consuming power of sorrow (Hupf.). The construction demands a material object, leads rather to a special condition of sickness.

Ver. 8. [**I am benumbed**, cold, chilly, torpid, in contrast with the warmth and energy of life. It is used of the disappearing of the warmth of life, and at the same time of the stopping of the pulse and even life itself. Perowne thinks that it refers to the alternations of a fever fit, and refers to the burning inflammation in the preceding verse. But it is better with our author not to think of a fever, but of a state of *feebleness*, in connection with the real loathsome disease which was upon him.—C. A. B.]—**I roar from the moaning of my heart.**—Hitzig proposed the reading לָבִי or לָבִיא instead of לִבִּי (Begriff der Kritik, *S.* 120 sq.), and to translate "I cry more than the roaring of the lion." Afterwards he rejected this conjecture, and contended against it, to the regret of Olsh. The words are not at all tautological, but express that the sighing of the mouth originates from the moaning of the heart.

[*Str.* V. Ver. 10. **My heart palpitates.**—Alexander: The palpitation of the heart, denoting violent agitation, is combined with loss of strength and dimness of the eyes, so often mentioned as a sign of extreme weakness. See above on Ps. xiii. 3 and compare Pss. vi. 7, xxxi. 9, xl 12."—C. A. B.]

Str VI. Vers. 11, 12 **Away from the presence of my plague** —The translation of Luther originates from the Vulgate, *amici mei—adversum me appropinquaverunt.* It has likewise in the following line; *vim faciebant* (ἐξεβιάζοντο), instead of: have laid snares. The Sept. has read נגש instead of נקש or confounded the two. But the latter is rendered evident here by a play upon the words in the Hebrew.

[*Str.* VII. Ver. 13. **Deaf—dumb.**—Alexander: "The same two words for deaf and dumb are used together in Ex. iv. 11. Not only the idea, but the form of expression in this sentence, is copied by Isaiah in his prophetical description of Christ's sufferings (Isa. liii. 7), and seems to have been present to our Saviour's own mind when He 'held his peace' before the High Priest (Matth. xxvi. 62, 63), and 'gave no answer' to the Roman Governor (John xix. 9)."

Ver. 14. **In whose mouth there are no replies.**—Delitzsch: "The consciousness of guilt and resignation stop his mouth, so that he may not and cannot refute the false accusations of his enemies; he has no counter evidence to justify himself."—C. A. B.]*

Str. VIII. [Ver. 15. **Thou wilt hear.**—The thou is emphatic, and is thus contrasted strongly with the enemies before whom the Psalmist was dumb, making no replies, but pleading alone before God. Riehm: "This expectation is based upon reasons adduced by three כִּי following one another, yet co-ordinate; ver. 16, upon the wish which he has *expressed*, and to which God is to respond by hearing it; ver. 17, upon the greatness of his misery; ver. 18, upon his penitence."—C. A. B.]

Ver. 17. The Vulgate after the Sept. differs from the Hebrew text, and has: *in flagella para-*

* [Calvin sees two reasons for his silence; (1) his enemies would not suffer him to speak; (2) his own patient submission to the will of God. Perowne thinks that only the last is prominent here, but it seems better with Delitzsch to think of his own consciousness of guilt, under the severity of the Divine chastisement stopping his mouth with reference to the slanders of his enemies as he appeals to God to hear him as in ver. 15 sq.—C. A. B.]

tus sum. [The Hebrew text is, however, correct, and the translation I *am ready to halt* or *fall down* sufficiently assured.—C. A. B.]

Str. IX. Ver. 19. **But mine enemies are lively, are numerous.**—The reading maintained by the ancient translations חַיִּים may be interpreted after 1 Sam. xxv. 6. Most recent interpreters suppose after Houbigant that this reading is a corruption from חִנָּם, that is, without cause, Pss xxxv. 19; lxix. 4.

Ver. 20. After this verse many Greek and Latin, all the Æthiopic, and some of the Arabic, and one of the Syriac Psalters, have the additional clause: *et projecerunt me dilectum tanquam mortuum abominatum* (comp. Isa. xiv. 19), explained by Theodoret of Absalom's behaviour towards David.

[*Str.* X. Vers. 21, 22. These petitions are frequent in the Psalms. Comp. Pss. x. 1; xiii. 1; xxii. 1, 19; xxxv. 22. Delitzsch: "He closes with sighs for help. He does not gain that the darkness of wrath should be lighted up. The *fides supplex* does not become *fides triumphans*. But the closing words, 'Lord, my salvation,' show the difference between Cain's penitence and David's. True penitence has faith in itself, it doubts of self, but not of God."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. When a man perceives the chastening hand of God in his severe sufferings, and tastes the *righteousness* of the Lord therein, *his sufferings* may be very painful, yet if he values his communion with God, the experience of the *Divine wrath* and his grief on account of his *personal guilt* will be *still more painful*. Therefore he will pray *first*, not for the cessation of his *bodily* sufferings, his *external* plague, his *temporal* affliction, although he may be laid upon a bed of painful sickness and worried even to the exhaustion of his strength; he prays, first of all, for the removal of the *angry judgment* of God and the *anxiety of heart* on account of his *sins*.

2. In severe sickness and other visitations of God, we learn, often for the first time, the crushing *weight of the chastening hand* of God, the *depth of guilt* which exceeds all human thought and imagination, the *deadly power of sin* which destroys soul and body. But this *most tormenting experience* helps the sinner to permanent *health*, if he does not *complain*, in his *cries* over his misery or the treatment he has received, but charges himself with folly and sin, and if he does not despair, but *confesses his guilt with penitence*.

3. He has to undergo a severe *conflict* if his *friends withdraw* from him in the days of his necessity and anguish, when Divine chastisement has come upon him, and his *enemies* approach him with *charges* and *accusations*, especially if he is entitled to a very different treatment on account of his previous relations with them. Thus the genuineness of his repentance is *tested*. The decision with reference to salvation takes place, when the afflicted man earnestly withstands every temptation to *self-justification*, renounces all attempts to *help himself*, and resigns himself with sincere self-abnegation to God with *confession and prayer*, and *waits* on God with the *hope* that his prayer will be heard.

4. The *virtue* of this patient, devout and trusting waiting upon God, consists in the *faith* of the penitent, by which, in all his ill desert, he yet apprehends God as *his God*, and trusts in Him as the God of *his help* notwithstanding the superiority of his enemies and the strong feeling of his own weakness. He leaves the *manner* and the *means* of help to God. But he may pray most pressingly that God will *draw near;* for this is a token to the penitent of His *mercy* and a sign of His *readiness* to grant his supplication; for although he is forsaken by all the world and despairs of himself, yet he does not doubt, but knows and apprehends his *salvation* in God the Lord. Ps. xxii. 19; xxxv. 3.

HOMILETICAL AND PRACTICAL.

Sin prepares *wrath*, and the wrath of God has *sharp weapons;* but God may be *sought* by the *penitent*.—*Sin* involves the visitation of Divine wrath; but *repentance* implores and obtains forbearance.—*Sin ruins* people; but those who are *converted* to God will not be *lost*.—Fire in the *conscience* is worse than fire in the *bones*.—The fire of the Divine *wrath* should excite not only grief on account of the *punishment* of sin, but likewise sincere *repentance* in the heart of the sinner.—*Stricken* by the hand of God, *accused* by his own conscience, *forsaken* by his best friends, *attacked* by his worst enemies, the sinner is yet not ruined, but *delivered*, if he is *converted* to God in his misery by his sins.—Whom God *visits* with chastisement He will *take to Himself*, but it is necessary that He should *rescue* him from the way of ruin.—It is not enough to taste the *consequences* of sin, you must confess their *punishableness*, their *folly*, their *guilt*, if you would obtain *deliverance*.—He who *totters* under the hand of God may be saved from *falling*, if he grasps the *hand* which *smites* him.—God *chastises* sinners earnestly, but not in order to *kill* them, but to give *life*, if they will only *observe and learn to seek* Him.—*True repentance* does not despair; although abandoned by all the world, it seeks *salvation in God*.—The *sick-bed* may become a *bed of victory*, 1) by *humiliation* under the strong hand of God; 2) by *penitent confession* of sin; 3) by *believing apprehension* of God as the God of help and salvation.

Starke: God can seldom bring us to repentance without chastisement, and He chastens us in order that we may not regard ourselves as guiltless.—No one knows what the anguish of conscience is, who has not experienced it, and been obliged to struggle with sin and the wrath of God, there is no grief in the world to be compared with it.—The hearts of many are like a rock from which the arrows rebound. Blessed are those whose souls are wounded unto salvation by God's arrows.—Sin wounds a man unto death, not only in his soul, but often it seizes upon his body and makes him utterly miserable.—It is lamentable, that whilst every animal helps his fellow, man alone causes all kinds of sufferings and mishaps to his fellows.—It is not necessary for you to hear and speak when God has taken this upon Himself for you. You may be entirely still.—The ungodly and hypocritical seek to deny and conceal their sins as far as

possible, but the pious confess that they are guilty before God and man.—The pious have their faults, but this is not the reason why they are persecuted by the world, it is because they will not live as the world would have them.—If it is your desire not to be forsaken by God, take care that you do not depart from Him by a wicked life and conformity to the world.

LUTHER: Truly to feel sin and tremble on account of a wicked conscience, is torture above all other torture. External persecutors boldly help to this; for they hunt a man in his conscience, boast against the righteous, that God is with them.—And because He withholds consolation, such terror of heart must ensue, as if God were angry on account of sin. But yet David teaches us to hold fast and not despair, and defends himself against their boasting with prayers, and rises upon Divine promises, and lays hold of his cause by the true handle. . . . . Thus we should pray and not despair in any anxiety of soul, although we are sinners and feel deeply the burden of sin and its tempest.—OSIANDER: We should not pray that our Heavenly Father should not chastise us at all (comp. Heb. xii. 5), but that He should chastise us with the rod of the parent and not punish us with the sword of justice.—SELNEKKER: I am well satisfied with my cross, for my sinful nature needs it well.—FRISCH: If God has shot His arrows from heaven into you, you must send the arrows of prayer to heaven, and implore His grace; if He has laid His heavy chastening hand upon your neck, you must lay your hand of faith on your heart; thus will He bind up your wounds and quicken you after the affliction.—RIEGER: At first David depends on the mercy of God; then he invokes the searching omniscience of God; finally he supplicates the speedy help of God.—THOLUCK: We acquire a deeper knowledge of the state of our hearts, by our behaviour when afflicted (impatient complaints, faint-heartedness, disinclination to prayer), than we ever could in good days.—If the tempter can convince the soul, when sufferings are long continued, that God does not trouble Himself at all about it, that is the hottest affliction.—DIEDRICH: God sends afflictions upon us that we may thereby be brought to a more thorough knowledge of ourselves.—TAUBE: In time of trouble we see how soon our own strength fails, and the humble knowledge of this is one of the blessings of repentance.—THYM: We are comforted under the severest pains. 1) By the word about Christ, 2) by prayer to Christ, 3) by strength from Christ.—The sufferings of earth: 1) their nature; 2) their origin; 3) our behaviour under them.

[MATT. HENRY: Our wounds, by sin, are oftentimes in a bad condition, no care taken of them, no application made to them, and it is owing to the sinner's foolishness, in not confessing sin. Ps. xxxii. 3, 4. A slight sore neglected may prove of fatal consequences, and so may a slight sin, slighted and left unrepented of.—The less notice we take of the unkindness and injuries that are done us, the more we consult the quiet of our own minds.—When our enemies are most clamorous, ordinarily it is our prudence to be silent, or to say little, lest we make ill worse.—If we are truly penitent for sin, that will make us patient under affliction, and particularly under unjust censures.—BARNES: Trouble never accomplishes its proper effect unless it leads us to God; and anything that *will* lead us to Him is a gain in the end.—No Christian, when he comes to die, ever feels that he has been too much afflicted, or that any trial has come upon him for which there was not occasion, and which was not designed and adapted to do him good.—SPURGEON: It seems strange that the Lord should shoot at His own beloved ones, but in truth He shoots at their sins rather than them, and those who feel his sin-killing shafts in this life, shall not be slain with His hot thunderbolts in the next world.—It is well when sin is an intolerable load, and when the remembrance of our sins burdens us beyond endurance.—None more lonely than the broken-hearted sinner, yet hath he the Lord for his companion.—Until the Holy Ghost applies the precious blood of Jesus, a truly awakened sinner is covered with raw wounds which cannot be healed nor bound up, nor mollified with ointment.—We shall not be left of the Lord. His grace will succor us most opportunely, and in heaven we shall see that we had not one trial too many or one pang too severe.—C. A. B.]

PSALM XXXIX.

To the chief Musician, even to Jeduthun, A Psalm of David.

1 I said, I will take heed to my ways, that I sin not with my tongue:
I will keep my mouth with a bridle,
While the wicked is before me.

2 I was dumb with silence, I held my peace, *even* from good;
And my sorrow was stirred.

3 My heart was hot within me;
While I was musing the fire burned:
Then spake I with my tongue,

4 LORD, make me to know mine end,
And the measure of my days, what it *is;*
That I may know how frail I *am.*
5 Behold, thou hast made my days *as* a hand-breadth;
And mine age *is* as nothing before thee:
Verily every man at his best state *is* altogether vanity. Selah.

6 Surely every man walketh in a vain shew:
Surely they are disquieted in vain:
He heapeth up *riches*, and knoweth not who shall gather them.
7 And now, Lord, what wait I for?
My hope *is* in thee.

8 Deliver me from all my transgressions:
Make me not the reproach of the foolish.
9 I was dumb, I opened not my mouth;
Because thou didst *it.*

10 Remove thy stroke away from me:
I am consumed by the blow of thine hand.
11 When thou with rebukes dost correct man for iniquity,
Thou makest his beauty to consume away like a moth:
Surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry;
Hold not thy peace at my tears:
For I *am* a stranger with thee,
And a sojourner, as all my fathers *were.*
13 O spare me, that I may recover strength,
Before I go hence, and be no more.

EXEGETICAL AND CRITICAL.

For the TITLE, comp. Introduct. § 12, No. 6. This Psalm is related in many particulars to Ps. lxii. and has likewise many features in common with Job, and in some respects with Ps. xxxviii. The Psalmist has undertaken to *be silent* respecting his sufferings, in the presence of the ungodly lest he should sin in his speech (ver. 1). He has been silent a short time in *submission*, but the *burning and violent* pain of his heart, enkindled to ill-humor in *brooding* over this unfortunate state of affairs, has found vent by the tongue (vers. 2-3). The context does not indicate that he has uttered such words in the *presence* of his *enemies* as have *endangered his life*, as Hitzig contends referring to an older cotemporary of the prophet Jeremiah. Moreover the following words are not in favor of taking them as a statement of what the Psalmist uttered when in ill-humor (Calvin, Hengst.). They do not express the self-accusation, that he then desired death as the end of his sufferings and prayed for an indication of its nearness. They express the *present* petition and wish, that God will make the afflicted man *conscious* of the *shortness* of life (ver. 4), in accordance with the universal perishableness of man (ver. 5). If, namely, all mortal *movements* are a *noise about nothing* (ver. 6), the best thing for the Psalmist is *waiting on the Lord* (ver. 7), whom now he implores, to *deliver* him from all his transgressions and not make him the scorn of the ungodly. He does not desire nor does he venture to *complain* that God has involved him in these sufferings (ver. 9); on the contrary he implores the removal of the stroke of His hand, because this would destroy him (ver. 10), considering the *guilt* and *weakness* of man (ver. 11). Therefore he can pressingly implore the *hearing* of his prayer, which is accompanied with *tears, before his departure*, on account of the *shortness* of his earthly pilgrimage (vers. 12-13). The same words as those in the second half of ver. 12 are found in David's mouth in 1 Chron. xxix. 15. The language is more transparent than usual and sticks closer to the subject. [Ewald: "It is the most beautiful of all the elegies in the Psalter."—"It has great and not accidental resemblances to the discourses of Job iii.-xxxi., and since the poets are different in the color of the language and the arrangement of the verses, either this author has read the book of Job, or the author of the book of Job was stimulated by

the lamentation of this Psalm to seek a higher solution, the latter is more probable."—C. A. B.]

Str. I. Ver. 1. **While the wicked is in my presence.**—This expression, in itself, might refer to a sinful *speaking against* the present enemy (Flam., Ruding., Hitzig), or to expressions of *ill-will* on account of the prosperity of the wicked which was before his eyes, as Ps. xxxvii. (Geier, J. H. Mich., Köster, Delitzsch); but since the poet is throughout the Psalm occupied only with his own situation (Hupfeld), it is best to think of *murmuring against God* on account of his own severe sufferings, as Ps. xxxviii. 18 sq., comp. Job i. 22; ii. 10, (Kimchi, Calvin, De Wette, Hengst.), in which he is in danger of becoming a *scorn of fools* (ver. 8.).

Str. II. Ver. 2. **Away from prosperity.**—In the situation above described the afflicted man is silent for awhile, and indeed מִטּוֹב. Since words of silence never have their object with מִן the explanation "about good," *e.g.*, the law and praise of God, prosperity and joy, (Chald., Aquil., Rabbins, many of the older interpreters until Rosenm.), or what might serve as a justification against slander (Calvin, Ruding.), are inadmissible. It might possibly be interpreted, "I was silent respecting prosperity," in so far as it was not asked for or was dispensed with (Ewald, Köster), or turned away from the prosperity of the wicked, since the poet sought to put the inconsistency to a dead silence (Delitzsch), which would certainly be better than: turned away from the prosperous (Maurer). We might likewise say: far away from good=without joy and comfort (Geier, J. H. Mich.) or: so that it was not well with me, gloomy (Hupf.), or: not for good=without good results (Hengst.). A hard ellipsis, difficult to be understood, would result from the interpretation that it is an abbreviation of the complete clause: from good even to evil=utterly, Gen. xxxi. 24; 2 Sam. xiii. 22, (Flam., De Wette, Hitzig). We refer the obscure and disputed expression to the circumstance, in which the poet describes himself as an *unfortunate* man, whose pain has in vain fretted within him.

[Ver. 3. **Fire burned.**—Hupfeld: "This is a usual figure of internal excitement and passion, as well as of the anxiety and pain resulting therefrom, when it is denied expression." Comp. Pss. xxii. 15; xxxii. 8; Is. xx. 9.—C. A. B.]

Str. III. Ver. 4. **Make me to know,** *etc.* The entire manner of expression shows, that the speaker does not inquire after the *point of time* of his death, because his sufferings would then be at an end, nor *complain* of his sufferings on account of the *shortness* of human life, because he has no longer hope of help; which then is taken as the subject of the previous complaint, derived from the time of his ill-humor, as in Job vi. 7 sq.; vii. 7; xiv. 1 sq.; xvi. 22, in contrasted reference to the present patient endurance of what God has done (ver. 9), where Luther improperly translates: Thou wilt make it right. The speaker, certainly does not implore *instruction* respecting the perishableness of all earthly and human things, which indeed he has *experienced* in the most direct way in his own sufferings and which is *presupposed* as the foundation of his prayer. Its purpose is: that God, by His *operation upon the soul* of the sufferer, may cause him to *spiritually apprehend* this for moral and practical purposes, in order that, when he apprehends his own person as a vanishing thing in the midst of the perishable, he may not make so much bustle about himself and his sufferings in the world, but may *lay hold of God by faith*, as the only true support. Thus there is unity in the entire Psalm and an advance in thought. The Psalmist speaks in a *narrative* form, vers. 1-3, but subsequently in *prayer*, arising out of the feelings which the reflection upon his previous action has excited in him, and from which the previous self-accusation as well as the increasing intensity and pressingness of the prayer have originated and are explained. If on the other hand ver. 4 sq., is regarded as the subject of the speech of the tongue mentioned in ver. 3, then we must either give an entirely new and independent beginning to the prayer, in ver. 7 (Calvin, Ruding., Hengst.), which thus divides the Psalm in two halves, with which neither the refrain of ver. 5 in ver. 11, nor the double Selah would agree; or we must with Hupfeld regard all spoken after ver. 3, as the contents of that which in ver. 3 welled forth from the glowing heart upon the tongue. Then the unity of the Psalm would be preserved, since the first half would have the meaning of an Introduction; but the contents do not suit the introduction at all, because there is no trace in the prayer of *sinning* with the tongue.*—**I would know what a transitory thing I am.**—It is not at all necessary to change חָדֵל into חֶלֶד after Ps. lxxxix. 48, comp. Is. xxxviii. 11, (Kimchi, Calvin, Cocc., Cleric., Hupfeld), whose meaning *ævum* is doubtful, and is taken by Böttcher in the sense of: a little heap of earth, dust (*de inferis*, § 274).

Ver. 5. **Hand-breadths.**—Instead of this the Vulgate has *mensurabiles*, and the ancient Psalters *veteres* after the Sept. παλαιάς, which however is a corruption of παλαιστάς or παλεστάς which, as a literal translation of the Hebrew, is found in the Cod. Alex., and in Chrysostom and Gregory Nazianzen and even was known to Ambrose and by him explained not as the palm but as rings. [Hupfeld: "It is used as a little measure of length to indicate the shortness of life, as with us, a *span*. The construction is that of the double accusative."—C. A. B.]—**Only mere breath is every man though he stand firmly.**—It is best to connect נִצָּב with אָדָם in contrast with הֶבֶל. Man is thus described as vigorous, standing firm (Zech. xi. 16), strong in his own feelings, bold and stepping securely, and not merely as one "who lives" (Sept.). It is certainly, in no case, to be connected with the following Selah=standing he bowed. It is possible to connect this word with the entire clause=only to mere nothingness is every man appointed (Hengst. [Alexander]), or better:

* [Perowne agrees with Hupfeld in what is the best view. "The words that he 'spake with his tongue,' are those which follow to the end of the Psalm. The introduction is merely the record of that inward struggle out of which the Psalm itself arose. And the words that he does speak are directed to God in prayer for teaching, not to man in complaints."—C. A. B.]

placed as mere breath (Böttcher), *constitutus est.* But this interpretation is not necessary and it cannot be sustained by appealing to the previous lines. For the assertion that "before Thee" (=in Thine eyes) means "according to God's regulation" is just as untenable as that אַךְ never="nothing," but always,=nullity. Hupfeld adduces as decisive against it, Is. xl. 17; xli. 12, 24. The confirming "yes" may be put instead of the restricting "only."* Usage allows the one as well as the other.

Str. IV. Ver. 6. **Only as a shadow doth man walk.**—The Rabbinical interpretation that man walketh "in darkness" is incorrect. The *beth* is the so-called *beth essentiæ.* [It introduces the predicate. He walks about consisting merely of an unsubstantial shadow like that image of himself in the shadow upon the ground. —**Only for a breath do they make a noise.** —Perowne: "All the fret and stir, all the eager clamor and rivalry of men, as they elbow and jostle one another to obtain wealth and rank, and the enjoyments of life, are but a breath. Comp. James iv. 13, 14."—C. A. B.].—**He heapeth up.**—It makes no difference in the sense whether we think particularly of treasure. (Job xxvii. 16, [A. V. *riches*]) or grain (Gen. xli. 35, 49). The following verb, however, is in favor of the gathering of the harvest, and the suffix refers to a *nom. plur. masc.*, understood.†

[Ver. 7. **And now.**—Perowne: "Turning away as it were, with a sense of relief from the sad contemplation of man's fleeting, transitory life, to fix the eye of his heart on Him who abideth forever. We seem almost to hear the deep sigh with which the words are uttered. It is remarkable that even here, it is on God Himself, not on a life to come, that his hope sustains itself."—C. A. B.].

[*Str.* V. Ver. 8. **Transgressions** are regarded as the root of his sufferings and hence the prayer that they may be removed. Comp. Pss. xxxviii. 5, 6; xxxi. 10.—**Scorn of the fool.**—Comp. Ps. xxii. 6. They, beholding his sufferings, would mock him and scorn him for his transgression, charging many things against him of which he was guiltless.

Ver. 9. **Because Thou didst it.**—The *Thou* is emphatic and indicates that his sufferings were the work of God and no one else.—C. A. B.].

[*Str.* VI. Ver. 11. **And like the moth makest what he desires to melt away.**—As the moth consumes garments and they waste away, so that which is dearest and most desirable and precious to him, melts away under the stroke of Divine chastisement. This is a usual figure of perishableness, comp. Is. l. 9; li. 8; Job xiii. 28.—**Only a breath is every man**—*Vid.* ver. 5, to which this clause refers back.—C. A. B.]

Str. VII. Ver. 12. [**To my tears.**—Delitzsch: "Along-side of the words of prayer appear the tears likewise as a prayer understood by God, for when the doors of prayer appear to be closed, the doors of the tears remain open."—C. A. B.]—**For I am a guest with Thee,** *etc.* The expression which is rendered in the Sept. by πάροικος καὶ παρεπίδημος (like 1 Peter ii. 11), originates from Gen. xxiii. 4, as a designation of the relation, in which Abraham stood to the natives of the land through which he wandered, and it was referred afterwards not only to the relation of foreign inhabitants of Canaan to the Israelites who were possessed of the full right of citizenship in the promised land, it being in their possession, Ex. xii. 49; Lev. xxiv. 16, 22; xxv. 6, *et al.*; but likewise to the relation of the Israelites to God as the true and only Lord, Lev. xxv. 23. The additional clause: as all my fathers, points to a comprehensive relation of this kind. We have therefore to think not of a merely personal and transient helplessness and need of protection, or of a mere dependence upon God, which likewise remains to those within the fellowship of the people of God, but to include in the idea, at the same time, the thought of the merely transient abode of man in this world, as likewise in 1 Chron. xxix. 15, and Heb. xi. 13 sq.—Most ancient Psalters have after *apud te*, which is missing in *Cod. Vat.* of the Sept., likewise *in terra.* The *Cod. Vat.* also has this reading, while the *Cod. Alex.* has both readings, ἐν τῇ γῇ παρά σοι.

Ver. 12. **Look away from me, that I may cheer up.**—God's looking away refers to the turning away His *angry* face, Pss. xxi. 9; xxxiv. 16; His look of wrath, Job vii. 19; xiv. 6, which has as its result the "cheering up" (Job ix. 27; x. 20) of the human countenance, since the clouds of care and shadows of trouble vanish.

DOCTRINAL AND ETHICAL.

1. Even *experienced* believers are deceived at times as to the *little* reliance they can place upon good *resolutions*, but only for a *short* time. *Temptation* shows how *weak* we are, how *little patience* we have in affliction, how easy and how greatly we *sin* in our impatience and despondency in *murmuring and complaining.* "It is to be well pondered that David in this Psalm does not declare his *virtues* in that he had formed his wishes after the rule of piety and sent them up to God, but that he rather complains of the *weakness* which misled him to foam in excessive pain and remonstrate with God. He sets before us in his person a mirror of human weakness, in order that we, being warned of the danger, may learn carefully to flee under the shadow of the wings of God." (Calvin).

2. When, however, in the fiery trial of temptation our good resolutions have not stood the test, the way to salvation is in the *confession* of our weakness and *repentance* for our foolish confidence in self. A truly pious man after such experiences of himself, will not justify himself by the plea of good intentions or excuse himself by the greatness of the temptation. He has learned, that he has trodden false paths, whilst he thought to conceal his weakness from the *ungodly* by a strength which he did not possess, and surrounded himself, without internal devo-

* [A. V. has "*verily*" but this is not so good.—C. A. B.]

† [Wordsworth: "He heapeth up wealth like sheaves on the threshing floor and knoweth not who shall gather the corn into the barn; comp. Matt. xxv. 24, 'gathering where thou hast not strawed' or winnowed. David heaped up a great store of riches for the Temple of God, which he was not permitted to build; and he might sometimes feel misgivings and apprehensions lest those preparations should be frustrated, and that provision be dissipated."—C. A. B.].

tion and tranquility, with the *appearance* of quiet and patience. Then the pain consumes still deeper the *unbroken* heart and if he has kindled in it the *dull heat* of consuming fretfulness, this soon enough finds vent with the *violence of long suppressed* resentment.

3. The *quiet patience* of the pious, in the silence of *resignation* of oneself into the hands and will of God, is an entirely different thing from the defiant suppression of sullen fretfulness, or cold renunciation in mute resignation. The latter is followed too soon by the stormy outbreak of the enchained ill-humor and the lamentable pouring forth of the disquiet of the heart which is destitute of peace and joy. The former is strengthened by stern *self-examination*, by earnest *reflection upon the world*, and by ardent *prayer*, unto *perseverance* under the sufferings and temptations in this transitory world.

4. The *transitoriness* of the world and the *brevity* of human life, afford the man who is *at peace in God*, no reasons for consuming ill-humor and despondent complaints. Nor does he seek in them any *ground of comfort*, when his sufferings pain him, or the riddle of life troubles him. He is not so miserable that he *hopes* that the one will soon come to an end with the other. He hopes and waits on the Lord as the only *reliable* and only *abiding* one, who cannot be carried away by the rushing stream of the perishable, and whose voice cannot be drowned in the roaring and yet vain *noise* which they make. "It is just this which is so heroic in the Old Testament faith, that in the midst of the riddles of the present, and in view of a future, losing itself in a night of gloom, it casts itself absolutely and without hesitation into the arms of God." (Delitzsch). Yet we must not forget, that herein is the *root of the faith* in immortality, resurrection and eternal life, for one of the characteristic names of Jehovah is חַי =the Living one.

5. But now the *communion with God in life*, is restricted in man by *sin*, yet it would be entirely destroyed, if there were no *deliverance* from the power of sin, if the *judging and punishing* hand of God should strike the sinner dead. Therefore the afflicted man, who in his sufferings not only receives but *recognizes* the *Divine punishment* of his sins, directs his prayer to deliverance from *both*, from his sins and his sufferings. The former is manifest in the latter in this *temporal life* and is even clear to his *enemies*. It is accordingly in the interest of God as well, that He should not allow the man who waits upon Him, having been converted to Him, to be the *scorn of the fool;* and even the *brevity* of the human pilgrimage in the land of promise may under these circumstances be used as a *motive* for the *speedy* exhibition of the Divine *mercy*, as in Job.

HOMILETICAL AND PRACTICAL.

The *sins of the tongue* must be *repented of* by the *entire* man.—There is a time to be *silent* and a time to *speak*.—The *silence* of the *sufferer* who is *resigned to the will of God* is very different in its *causes* and *effects* from the silence of the tempted sinner in the *pride of his self-righteousness*, in the *weakness of his despondency*, in the *stubbornness of his despair*.—In the hour of temptation it is seen that we need *another* power than our good *resolutions*.—He who lives and suffers in faith in the *righteous government* of God, may have *sore* trials to bear, but he will not open his mouth in complaints, murmurings, and blasphemies, but in *confession* of sin, in *appeals to the mercy* of God, in *praising* the glory of the Lord.—He who can find no more *words* for prayer, may let his *tears* speak for him, and God knows what they *mean*.—The more severely we have to bear the burden of our *sins* under the pressure of *sufferings*, the more ardent is the *prayer* for *release* by the hand of God.—The *sufferings of the penitent* are a *scorn of the fool*, but God's *eye observes them*.—Even under *long* suffering the *path* which we walk is but *short*, and even the *least* burdened have *heavy* burdens to bear; so much the more necessary is it to find God *early*, for, *without Him*, everything is nothing.—Take care that thou dost not exchange a *short joy* for *long pain*, and in chasing after *perishable goods* lose God, the *everlasting good*.—The explanation of our earthly *pilgrimage;* a *stranger* on earth, *at home* with God.

STARKE: In the pious the spirit has to wage a severe conflict with the flesh on account of the prosperity of the ungodly, and the misfortunes of the pious.—Secret fire and pain concealed within the heart, rage with all the more violence; hence the best advice is to shake them out in God's lap, and besides manifest oneself a Christian well trained in the cross.—If your tongue is to be kept from sinning against God and your neighbors, your heart must first be purified from pride, impatience, and envy.—If the days of our life are short and their end uncertain, let us be diligent not only to properly employ a part of them, but our whole time.—Where faith and living hope are, Christian patience and humility under the strong hand of God are assured of a desired issue.

OSIANDER: Man, so far as he is regenerate, desires to quench the ill humor and impatience of his flesh —SELNEKKER: Faith and Hope must overcome all murmuring.—DAUDERSTADT: In every trouble our chief care should be not to transgress.—BAKE: We build here so firmly and yet are stranger guests.—BENGEL: David in this Psalm longs beyond measure for the heavenly native land.—DIEDRICH: Blessed is the man who has God left to him from the shipwreck of all temporal prosperity, so that he now properly chooses Him for himself, and considers Him.—TAUBE: Without revelation we understand neither life nor death, with the everlasting lamp we understand both.—Thoughts of death foster the sense of our pilgrimage.—AHLFELD: Be not deceived respecting your home by a foreign land: 1). Which is the foreign land? 2). Which is the home? 3). How may we hold fast to our home when abroad?—THYM: How does hope comfort in death? It fills us 1) with believing trust in our going home, 2) with glad prospects of home, 3) with comforting confidence of meeting again—Our life on earth is short and transitory. 1) All men know it; 2) but only the disciples of the Lord think of it; 3) and yet it decides our everlasting welfare.—DEICHERT: The poor human heart attains rest only by resigning itself entirely to God. 1) Its vain struggles for rest and peace of soul without God; 2) its bitter and

searching importunity in prayer to God; 3) its final triumph with God.

[MATTH. HENRY: Those that are of a fretful, discontented spirit, ought not to pore much, for while they suffer their thoughts to dwell upon the cause of their calamity the fire of their discontent is fed with fuel, and burns the more furiously.—When creature confidences fail, it is our comfort that we have a God to go to, a God to trust to, and we should thereby be quickened to take so much the faster hold of Him by faith.—ROBERT LEIGHTON: It is a piece of strange folly, that we defer the whole, or a great part of our day's work, to the twilight of the evening, and are so cruel to ourselves, as to keep the great load of our life for a few hours or days, and for a pained, sickly body. He who makes it his daily work to observe his ways, is not astonished when that day comes, which long before was familiar to him every day.—We need not long lines to measure our lives by: each one carries a measure about with him, his own hand.—There is a common imposture among people to read their fortunes by their hands; but this is true palmistry indeed, to read the shortness of our life upon the palms of our hands.—Every man's fancy is to himself a gallery of pictures, and there he walks up and down, and considers not how vain these are, and how vain a thing he himself is.—BARNES: The most perfect calmness and peace in trouble is produced, not when we rely on our own reasonings, or when we attempt to comprehend and explain a mystery, but when we direct our thoughts simply to the fact that *God has done it*.—SPURGEON: To avoid sin one had need be very circumspect, and keep one's actions as with a guard or garrison. Unguarded ways are generally unholy ones. Heedless is another word for graceless.—If I have the fever myself, there is no reason why I should communicate it to my neighbors. If any on board the vessel of my soul are diseased, I will put my heart in quarantine, and allow none to go on shore in the boat of speech till I have a clean bill of health.—Nature may do her best to silence the expression of discontent, but unless grace comes to her rescue, she will be sure to succumb.—Worldly men walk like travellers in a mirage, deluded, duped, deceived, soon to be filled with disappointment and despair.—Men fret, and fume, and worry, and all for mere nothing. They are shadows pursuing shadows, while death pursues them.—All our desires and delights are wretched moth-eaten things when the Lord visits us in His anger.—C. A. B.]

PSALM XL.

To the chief Musician, A Psalm of David.

1 I waited patiently for the LORD;
And he inclined unto me, and heard my cry.
2 He brought me up also out of a horrible pit,
Out of the miry clay,
And set my feet upon a rock,
And established my goings.
3 And he hath put a new song in my mouth,
Even praise unto our God:
Many shall see *it*, and fear,
And shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust,
And respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done and thy thoughts *which are* to us-ward:
They cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*,
They are more than can be numbered.

6 Sacrifice and offering thou didst not desire;
Mine ears hast thou opened:
Burnt offering and sin offering hast thou not required.
7 Then said I, Lo, I come:
In the volume of the book *it is* written of me,
8 I delight to do thy will, O my God:
Yea, thy law *is* within my heart.

9 I have preached righteousness in the great congregation:
Lo, I have not refrained my lips,
O LORD, thou knowest.
10 I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation:
I have not concealed thy loving kindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD:
Let thy lovingkindness and thy truth continually preserve me.
12 For innumerable evils have compassed me about:
Mine iniquities have taken hold upon me, so that I am not able to look up;
They are more than the hairs of mine head:
Therefore mine heart faileth me.

13 Be pleased, O LORD, to deliver me:
O LORD, make haste to help me.
14 Let them be ashamed and confounded together
That seek after my soul to destroy it;
Let them be driven backward and put to shame
That wish me evil.
15 Let them be desolate for a reward of their shame
That say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee:
Let such as love thy salvation
Say continually, The LORD be magnified.
17 But I *am* poor and needy;
Yet the Lord thinketh upon me:
Thou *art* my help and my deliverer;
Make no tarrying, O my God.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION. The Psalmist *narrates* (ver. 1), how God has graciously accepted his trust and cry for help (ver. 2), delivered him from a great danger and given him a new song (ver. 3), all for the strengthening of the faith of many. He pronounces those *blessed* who trust in God (ver. 4), and this forms the transition to the *mention* (ver. 5) of the innumerable and unspeakable exhibitions of grace which have been made to the believing, for which God would be thanked, not by *external ritual offerings* (ver. 6), but by *willing obedience* to the Divine will expressed in the written law (vers. 7-8). This the Psalmist, as God knows, has declared as a glad tidings, in the great congregation (vers. 9-10). In accordance with this he now prays (ver. 11) for the *continuance* of the Divine protection; for *innumerable evils*, the *consequences* of his transgressions, have surrounded him (ver. 12); and therefore he prays *importunately* (ver. 18), that God will *hasten to his help*, and bring his *enemies* to shame (ver. 14), as a *punishment* for their scorn which they have delighted to heap upon him (ver. 15). Those who seek God and love Him, are *to rejoice and praise God* (ver. 16), for though the Psalmist is at present poor and miserable, yet he *trusts* in God's assistance firmly and prays to Him urgently (ver. 17). It follows from this analysis, that the assertion, that the Psalm is divided into two parts differing from one another in contents and tone, and in part inconsistent with one another, the one part thanksgiving the other prayer, does not accord with the circumstances of the case. It is true the so-called second part (vers. 12-17) is found with few alterations in an *independent* form, as Ps. lxx. But this does not prove that two songs originally different have here been subsequently united (Pareau *instit. interpr.* 330), or that the unity can be maintained only by the supposition that the poet speaks in the name of

the people of Israel (Isaki, Rosenm. II.), or the pious members of the people (De Wette). Still less can it be shown, that Ps. lxx. was the original, and that it is here imitated and attached as a prayer to a Psalm of thanksgiving (Hupfeld). There are rather in Ps. lxx. many signs of its being a fragment. This portion of Ps. xl. moreover, might very easily and properly, owing to its character, have been separated for the special use of the congregation, although hardly by the author himself. The difference of tone in the various groups of this Psalm is sufficiently explained from the difference between narrative, thanksgiving and prayer. Hence arise the unevenness of the strophes and the verses, and dissimilarity in the length of the lines. These characteristics are not disclosed in any particular part, but pervade the whole Psalm. It is difficult to decide respecting the author. It is not necessary that we should be referred to the time of the recovery of the book of the law (Ewald); for it is particularly in the Psalms of David in the time of the persecution by Saul, that many references to the law are found; besides, there are resemblances with Ps. xxii. 25; xxv. 21; xxxv. 18, 21, 25. But the most striking similarities are with Ps. lxix., and in that Psalm there is so much in favor of its composition by Jeremiah (Hitzig), that even Delitzsch wavers in his judgment. Since both Psalms at any rate, have the same author, and Ps. lxix. contains many important evidences, the decision is to be drawn from a consideration of that Psalm. Here however, we may anticipate the result with the statement that there are weighty reasons in favor of David as the author, only not in the time of his flight before Absalom (Rudinger, Venema, Muntinghe). Hence we hold fast to it, since no decisive reasons have thus far been adduced against it.—The words of vers. 6-8, are put in the mouth of Christ by the author of the epistle to the Hebrews x. 5-7. Most of the earlier interpreters have, therefore, supposed, that Christ here speaks by the mouth of David prophetically of his bringing the offering of his life in his state of humiliation, and therefore they have treated the Psalm either partly or entirely as *directly Messianic*, so recently Böhl. Hengstenberg has very properly given up this view, which he advocated in the first edition of his Christology. Even the *typical* interpretation can be maintained only in the freer sense (Calvin, Ruding., Grotius, Cler., *et al.*) and not in the stricter sense (Stier). The epistle to the Hebrews, really makes a free *use* of the words in question and one *deviating* in many respects from the original text (*Vid.* Moll's Epist. to the Hebrews x. 5-7, in Lange's Commentary). Yet this is on the basis of the recognized typical relation of the Old Covenant to the New Covenant and particularly of the person and history of David. "The words of David, the anointed, yet only after he was on the way to the throne, are so formed by the Holy Ghost, the Spirit of prophecy, that they at the same time sound as the words of another David passing through sufferings to glory, whose offering of himself is the end of the animal offerings and whose person and work are the kernel and star of the roll of the law." (Delitzsch).

Str. I. Ver. 1. **Waiting I waited.**—The Hebrew *infin. abs.* does not so much *strengthen* the verbal idea, with which view the firmness, patience, endurance and power of the trust would be expressed (Calvin, Geier, J. H. Mich., Delitzsch, *et al.*), but rather *emphasizes it*, whether with a parenetic view (Hengst.), or as an antecedent and in contrast to the consequences mentioned in the second member (Hupfeld).—**He inclined unto me.**—It is doubtful whether נטה (incline, bow), without an object, is here to be regarded as intransitive (Aben Ezra, J. H. Mich., De Wette, Hengst., Hitzig), the passages cited in favor of this, Gen. xxxviii. 16; Judges xvi. 30, not being entirely parallel, or whether we are to supply "ears" (Hupfeld, Delitzsch), since this combination frequently occurs, yet only with the Hiphil.

Ver. 2. **Pit of destruction—dirt of the mire—rock—made my footsteps firm.**—Hitzig derives from the mention of pit, his explanation of the Psalm from the history of Jeremiah, but since even he does not take the *rock*, which is the usual figure of security (Pss. xviii. 2; xxvii. 5), in a literal sense, his grounds are weak; and the pit with its mire, in which the foot slides and can gain no firm foothold is figurative of danger, as the waters elsewhere (Ps. xviii. 15 and frequently). But it does not follow from this or the circumstance that שָׁאוֹן is likewise used of the rushing and roaring of water (Ps. lxv. 7; Jer. xvii. 12 sq.), that we must think here of a rushing depth of water (Hengst.) or a roaring pit (Kimchi, Calvin, Venema, Rosenm.) =pit of roaring water. The meaning: destruction=ruin, is assured from Jer. xxv. 31; xlvi. 17; Ps. xxxv. 8.

Ver. 3. [**A new song.**—Perowne: "One celebrating with all the power of a recent gratitude a new and signal act of deliverance." *Vid.* Ps. xxxiii. 3.—C. A. B.].—The same alliteration which is found here [יִרְאוּ-וְיִירָאוּ], occurs likewise in Ps. lii. 6, where it is followed by a clause like ver. 4.

Str. II. Ver. 4. **His trust**—Related with this clause are Pss. xxxiv. 8; lii. 6; lxv. 5; lxxi. 5; xci. 9; Job xxxi. 24; Isa. xx. 5; Jer. xvii. 7; so much more are the latter passages to be regarded as re-echoes of this the original passage.—**Blusterers and lying apostates.**—Most interpreters since Aben Ezra and Kimchi take רְהָבִים as a plural of an adjective which is not found elsewhere; others after the Sept., Syriac, Jerome, as the plural instead of the usual singular רהם=raging, daring, violent, particularly as a surname of Egypt, with the idea of an external, noisy, boastful bragging of their own power, whereby they mislead others to put their trust in them, which was then shamefully deceived (Hupf.). The שָׂטֵי כָזָב are not those "who incline themselves=turn to lies," whether we think of real lies (Stier) or idols and magic (Isaki, Kimchi, Hengst.). The verb שׂוּט=שׂטה expresses a stronger idea than that of inclining oneself and is not an intransitive. We must, therefore, translate: apostates of lies=lying, faithless apostates (Hupfeld, Delitzsch). A similar form of expression is found in Ps. lix. Hitzig, through the Arabic, refers to those who "shriek lies," which is more natural than to

make the reading שֵׁמֶר and think of the tongue as a whip (Job v. 21; Sir. xxvi. 6), because, likewise flexible; because it gossips and because it can likewise smite a person. (Jer. xviii. 18).

Str. III. Ver. 5. **There is no comparison with Thee, (*else*) would I declare and speak.**—Comp. Ps. lxxxix. 8; Is. xl. 18; Job xxviii. 17, 19. Thus most recent interpreters after Sept., Isaki, Luther. The translation: there is no *reckoning* of them *before* thee (Symmach., Chald., Jerome, Kimchi, Calvin, Ruding., Piscator, Geier, Cleric., Rosenm., Stier, Hupf., [A. V.])=they are "unspeakable, innumerable," is especially opposed by the circumstance that such a reckoning is not usual before God, but before men. It is better to take the following words, in accordance with the accents, either as a parenthesis as Ps. li. 16; lv. 12, or as a hypothetical consequent to the immediately preceding statement. If we should neglect the accents, it might be an expression of a hypothetical antecedent to the assurance of the impossibility of numbering expressed in the following line (Symmach., Jerome, Isaki, Kimchi, Calvin, Geier). It is inadmissible to take it as a real future (Stier, Hengst.,); for then the statement would be of a real *resolution* in opposition to the preceding as well as the following statement.

Str. IV. Ver. 6. **Ears hast Thou dug for me,** that is created for me instruments for hearing. It is accordingly the business of man to use them in accordance with the Divine will. This may be partly by *observing* God's word, partly by *following* God's commands=obedience to the will of God expressed in His word. Both references often lead to one another, and the latter is certainly brought about by the former (Deut. xxix. 3; Is. vi. 9 sq.; Jer. vii. 24). That the position of the clause, if it is taken as a parenthesis, would make a change here and emphasize the ears as the organ of a *theoretical* knowledge (Hupf.), is so much the less to be conceded, as, according to Hupfeld's own view, parentheses occur frequently in this Psalm. Still less is the reference to the boring through or boring out the ears, parallel with the usual formula; open the ear (Is. xlviii. 8; l. 5), and uncover the ear (1 Sam. ix. 16; xx. 2, 12 sq.; xxii. 8, 17; Job xxxiii. 16; xxxvi. 10, 15), or; open the eyes (Gen. iii. 7; xxi. 9), and uncover the eyes (Num. xxii. 31; xxiv. 4; 16; Ps. cxix. 18), of the impartation or of the impression of knowledge by Divine revelation (Isaki, Calvin, Geier, Venema, Rosenm., De Wette, Stier). For, although the Hebrew verb with the meaning of "dig, bore" may under some circumstances pass over into that of *perfodere* (Ps. xxii. 16), yet we would be obliged to expect, in accordance with the parallels adduced, the singular instead of the plural, "ears." But now, furthermore, the clause is not really parenthetical, but rather the three verbs are entirely parallel in the three lines, and the passage sounds very much like the re-echo of the words of Samuel, 1 Sam. xv. 22. This is partly in favor of its composition by David, partly in favor of a reference to *obedience* (Geier, Hengst., Von Hofm., Delitzsch). The expression, however, is not a symbolical designation of the obedience of the servant, whose ear was nailed to the door posts of the Lord, by which he obligated himself to remain forever, Ex. xxi. 6; Deut. xv. 17, (after Geier *et al.* Hengst. previously, Stier, in part, now Böhl); for there was a special technical expression for this, and moreover *only one* ear was thus treated (J. D. Mich., Rosenm.). The ancient interpreters explained the plural arbitrarily by reference to the double obedience of Christ, his active and passive obedience, but so, that the congregation, for whom he offered himself, was composed of two parts, Jews and Gentiles. Böhl grants herein a free use of the symbol in question, and appeals moreover to Hos. iii. 2, for this meaning of כָּרָה =make oneself a bond slave by means of boring (after Hengst. Christology, 2 Edit. i. 219), whilst he at the same time disputes the fixedness of a *term. techn.* Yet he wavers as much in this, as in the explanation of the symbol itself. For if boring, which occurs as a symbol of obedience likewise among the Mesopotamians, Arabs, Lydians, and Carthagenians, means nothing more than that the man who has been bored has open, hearing ears, and thus is to be attentive and obedient (Knobel upon Ex. xxi. 6), it cannot be, at the same time, regarded as a symbol of continued, everlasting servitude (Saalchütz, *das mos. Recht*, *S.* 699). At any rate the emphasis in the context of the present passage is not upon the latter but the former point, and therefore the reference to that symbol must be abandoned. The expression originates from the form of the bodily ear. This view renders the use of this passage in Heb. x. 5 much easier to understand, in accordance with the enlarged and explanatory translation of the Sept., unless perhaps it is an ancient mistake in copying. The Vulgate has *aures*, the *Itala* as likewise the *Psalter. Roman.*, however, *corpus.*—**Burnt offering and sin offering**—The so called spiritual interpretation of the offerings is found not first in Jer. vii. 21; (comp. vi. 20); or Isa. lxvi. 3; but already in Isa. i. 11; and besides Hos. vi. 6; Am. v. 21 sq.; Mich. vi. 6 sq.; Prov. xv. 8; xxi. 3; likewise Pss. l. 8; li. 17. 1 Sam. xv. 22, may however be regarded as the original passage in accordance with the idea, which was already expressed in the difference between the offerings of Cain and Abel, and which pervades the entire Mosaic legislation. So much the less are we to think here of a revelation of a new truth, but of an *observation* of the revealed will of God, which requires not an offering divorced from the heart, but obedience and consecration of the entire person, of which the offerings are the figurative expression. "The offerings are named in a twofold respect: *a*, according to their material, זֶבַח animal offering and מִנְחָה meal offering (including the נֶסֶךְ wine offering, which is the inseparable accompaniment of the Mincha); *b*, according to their purpose, either as essentially עֹלָה in order to procure Divine favor, or as essentially חַטָּאת (here חֲטָאָה), in order to turn away the Divine displeasure. That זֶבַח and עֹלָה precede is due to the fact that זֶבַח denotes partially the *shelamim* offering, and the thank-offering proper, namely, the *tôda-shelamim* offering belongs to this class, and that עֹלָה as the offering of worship, *προσευχή*, which is ever

likewise general thanksgiving, εὐχαριστία, is in natural connection with the *shelamim* to the thankful." (Delitzsch).

Ver. 7. **Lo, I am come** = here I am, as an expression of the obedient servant ready for the service of his Lord, and standing in this willingness before the Lord, (Num. xxii. 38; 1 Sam. iii. 4, 8; 2 Sam. xix. 21; Isa. vi. 8; Matth. viii. 9). It is not necessary to supply: before Thy face (Hupfeld). The translation: I have consented, namely, to the requirement, ver. 6 (Böttcher), is unsuitable.—**With the roll of the book, written concerning me.**—These words would have to be taken as a parenthesis, if the *purpose* of the coming were stated. But since this is not stated expressly, this supposition loses its support, so likewise the pretension to erase this line (Olsh.) It is admissible, however, to take ver. 7 *b* as an independent clause= in the roll of the book it is prescribed to me (Hengst., Hupfeld, in a different combination from Rosenm. and Gesenius, from Umbreit and Maurer). It is particularly in connection with the recovery of the Pentateuch (2 Kings xxii. 13) that the construction of כתב with על occurs in this signification. But really this so-called meaning is only a paraphrase, used in order to simplify it to the understanding. Taken literally, even there the persons are adduced with על, *respecting* whom it is written, namely, the word of God, obligating them, and binding upon them; they are the ones to whom that which is written refers, Job xiii. 26. The ancient translation περὶ ἐμοῦ, upon which Heb. x. 7 is based, is accordingly altogether unobjectionable. This clause may now be connected likewise in language with the preceding clause, so that the preposition ב expresses the accompaniment, as Ps. lxvi. 15 (Umbreit, Ewald, Maurer, *et al.*) But the book roll with which the Psalmist comes is not the roll of the written leaf, which Jeremiah carried with him (עָלַי = with me) and upon which he had written the prophecy of future redemption, in order to read it to the people, as he himself had "eaten" its contents, Jer. xv. 16 (Hitzig), but the roll of the law written on skins, Jer. xxxvi. 2, 4; Ezek. ii. 9 (Hupf.), particularly the law respecting the king, Deut. xvii. 14 sq. (Von Hofm., Delitzsch), which the king of Israel was to keep constantly with him. This view explains the transfer of these words about David, who was already anointed king of Israel, but had not yet come into possession of the throne, to Christ, Heb. x., as one, for whom it is not necessary to suppose that the idea of the book-roll should be transferred unhistorically to the entire Old Testament and its prophecies. The following explanations: written upon me (Sachs), which means, that the poet is himself the narrative of the wonders of God which have happened to him; or written in me, that is, in my heart (De Wette), are inadmissible. It is first said in ver. 8 that David carried the law not only with him, but *in himself*. For this is a characteristic of the righteous (Ps. xxxvii. 31, after Deut. vi. 6; comp. Prov. iii. 3; vii. 3). But this Divine purpose is not fulfilled in the entire people (Isa. li. 7) until the time of the Messiah (Jer. xxxi. 33). Hengstenberg (Beiträge II. 489 sq.) has proved that the mention of the roll of the law as written upon skins does not lead to a later period of composition. Still less is it necessary to think of a man, who, after the discovery of the law by Hezekiah, went with the roll into the temple (Ewald).

Str. V. Vers. 9, 10. **I proclaimed,** *etc.*—The perfects, vers. 9, 10, do not express continued action (De Wette), but past, yet they refer not to the contents of the new revelation written upon the leaf (Hitzig), but narrate parallel with ver. 7, that the Psalmist not only took his position as an obedient servant of Jehovah, and as a personal thank-offering at the disposal of God, but that he has expressed his thanks by *proclaiming the praise* of Jehovah in the congregation (comp. Ps. l. 24 sq.) This proclamation is designated by the verb בִּשֵּׂר as *glad tidings*. [Perowne: "Words are heaped upon words to express the eager forwardness of a heart burning to show forth its gratitude. No elaborate description could so well have given us the likeness of one whose 'life was a thanksgiving.'"—C. A. B.]

Str. VI. Ver. 11. **Thou, Jehovah, wilt not shut up Thy mercies,** *etc.*—This verse refers to ver. 9 in the use of shut up, and to ver. 10 in the use of "grace and truth." But it does not follow from this, that the so-called first part concludes with ver. 11 (Hupfeld); this is opposed by the connection with ver. 12 by means of "for," which it is entirely arbitrary to regard as merely an external and loose connection. But rather the importunity of the *prayer* for deliverance from *present* and recent trouble, rising on the basis of *thanksgiving* for *previous* deliverances, and basing itself on the assurance of Divine *recompense*, is grounded on the fact that the transgressions of the Psalmist, which followed him in vengeance, as the wrath of God (Ps. lxix. 25), and the curse (Deut. xxviii. 15), have overtaken him, and that there is accordingly no *other* help than through Jehovah. In the Messianic interpretation these transgressions are explained of those voluntarily taken upon himself by the suffering Messiah, and for the most part made parallel with innumerable evils as the punishment of sins. Both of these ideas are against the text which says that the *transgressions* of the Psalmist are *his own*, who feels that he has been *seized* upon by the innumerable *evils* which surround him and he has no *prospect*. This general explanation of the clause, **I cannot see**, corresponds closely as well with the context as with the wording of the clause. The explanation: I cannot see over them on account of their innumerableness (Hitzig, Hupfeld), corresponds with the former; the interpretation of it from weakened sight, owing to great woe (Luther, Hengst.), corresponds with the latter. This physical inability (1 Sam. iii. 2; iv. 14; 1 Kings xiv. 4; Job xvi. 16; Pss. xiii. 3; xxxviii. 10), may be a *sign* that a man's *strength* (Ps. xxxviii. 10), or his *heart* (Ps. xl. 13) = courage, composure, joyfulness, have forsaken him, yet however is not to be placed alongside of the latter, and to be explained of the obscuration of consciousness = inconsiderateness (Chald., Stier, Ewald). Least of all are we to think of *invisible* approach, whereby they overtake him *unexpectedly* (Hupf. alternately).

Str. VII. Vers. 13-15. **Be pleased.**—Although

רצה in this meaning and in construction with a following ל and an infinitive, occurs only here (for in the parallel passage in Ps. lxx. this word is missing), yet it is indisputable, and refers to ver. 8, where the *will* of God is designated by the noun of the same root. This again is in favor of the connection of both parts of this Psalm and of its antiquity. The cry for help is like Pss. xxii. 19; xxxviii. 22; the wish against his deadly enemies, like Ps. xxxv. 4, 26; the description of their behaviour, like Ps. xxxv. 21, 25, only that "speak" is followed by "of me," (properly: with reference to me), which again is missing in Ps. lxx., where likewise the usual יָשׁוּבוּ (let them retire) is used instead of יָשֹׁמּוּ (let them become numb, paralyzed with fright). The reason and ground of their numbness is stated in the following verse with עַל, that shame is their reward (Hitzig, Delitzsch), which is not like the accusative (Hupfeld), which would merely say: on account of their shame (De Wette, Hengstenberg). [For the expression *Aha, aha, vid.* Ps. xxxv. 21, 25.—C. A. B.]

Str. VIII. Ver. 17. **The Lord will care for me.**—It is not necessary to adopt the reading חוּשָׁה-לִּי from Pss. lxx. 6; cxli. 1, instead of יַחֲשָׁב-לִי, as being the only reading consistent with usage (Venema, Ewald, Hupfeld), and to translate accordingly: Lord, haste to me. The word חשב has indeed very different meanings, and here an unusual construction; yet the reference at once to the *thoughts* of God, ver. 5, mentioned by a noun of the same root, which favors the unity of the Psalm, does not leave it doubtful that the reference is neither to regard = value (Rabbins), nor to imputation, namely, of sins (Cocc., Gesen.), but to the thoughts of God in His providential care over those who turn to Him in prayer (the ancient translators and most interpreters).

DOCTRINAL AND ETHICAL.

1. Sometimes a *deliverance from great danger*, gives us the first knowledge of *how many* enemies and *how great* dangers there are surrounding us here below. But this knowledge should not weaken our *thankfulness;* and although the song of thanksgiving to the *praise of God* must be followed immediately by a new *petition*, the *ardor* of prayer is the more impressive, and the *confidence* of being heard is more assured and joyous, the more *vital and fresh* the experience of the *gracious* turning of God to the necessity and prayer of him who *waits* in faith for the *help* of the Lord.

2. A man who has been delivered by the help of God, is stimulated to a *new song* by the *new experience of grace;* but when he on his part is *personally* confirmed anew in the *old covenant of grace*, he does not thus acquire any *exclusive* relation to God with *peculiar* rights and privileges. He is and remains a *member of the congregation*, in which God from of old has glorified Himself by *innumerable* tokens of His favor. Therefore all the people are to be benefited by that which happens to the individual, and they are to let their new song resound to the God of *all* in *united* praise, and to the *general edification*. These benefits are better fitted for this, the more they bear and maintain the character of a *gift* of God.

3. The thanksgiving which is well-pleasing to God is not in the legal fulfilment of the external offerings and similar performances, rites, and ceremonies, but in *obedience to the will of God* by the whole person and life. This obedience is declared in particular actions and performances, is represented and illustrated by offerings, symbolized by rites and ceremonies; but all these expressions, representations, and symbols, cannot *compensate* for the absence of *obedience*. This *symbolical* and *representative* character of all the offerings of the Old Covenant is evidently declared in the *roll of the law*, which contains the *directions* for the *actions* of the people of God. There is no inconsistency therefore in the fact that it is said respecting the offerings expressly ordained by Divine command, that God has not required or desired them. There is no value ascribed to them in the Mosaic law *independent* of obedience. God's requirement is directed rather *immediately* and *unconditionally* to entire obedience to the Divine will. It is not necessary therefore to suppose a *new revelation* for the explanation of the thoughts expressed in the text. The *will* of God has been revealed in the *words of* God, and God has given men *ears* to understand them. Whatever is missing is concretely expressed by the inclination and ability of unconditional obedience to completely fulfil the law: in the *perfect servant of Jehovah*, righteous in disposition and ability to justify many (Isa. liii. 11). When, now, David, under definite historical circumstances, and with special reference to his royal calling, expresses his joy in the fulfilment of the Divine will, and his readiness to commit his person to the disposal of God, he not only *says* that obedience is the true offering, and that it has to do with the entire person, but he thus enters *historically* into the *typically prophetical* relation to Christ, in which, *by the Spirit*, his words acquire a *meaning* which allows, yes, calls forth, a deeper and more comprehensive interpretation within the Old Covenant.

4. The fulfilment of the Divine law is rendered *subjectively* possible to man, and accomplished, by his *taking it up into his soul*, and *agreeing* with his heart to this law which comes to him at first from without and by the ear. Thus the *externality* and the *strangeness* of the law are destroyed. Man, then, desires what God desires. He offers his own will in the obedience of faith. But this offering is *fulfilled* only on the basis of a *deliverance* which has taken place. The offering has thus essentially the meaning of a *thank-offering*, and it is not at all *propitiatory* or justifying, although *well-pleasing* to God. This relation is expressed likewise in the typical reference of the Psalm.

5. He who is in this relation and has a vital experience of the power and truth of it in his own person, should testify of it by *word* and *deed* and help others to *hear* of it (Rom. x. 17), and should particularly proclaim the *glad tidings* of the *righteousness*, *grace* and *truth* of God, in the *congregation*. This may likewise be regarded as

an *offering*, and indeed of *thanks*, yet not merely in the sense of the *presentation of words*, but, at the same time, with the more particular meaning of *sacrifice* and *personal consecration*, which cannot be fulfilled without *self-conquest*. For, in addition to the *natural* slothfulness, forgetfulness, unthankfulness, fearfulness, we are to regard not only quietistic inclinations, the disposition to contemplation, the luxury of feeling, but likewise a kind of timidity, dread and shyness of appearing in public, which occur even in men who are *spiritually* inclined and are decided servants of God. But he who overcomes in this conflict, and ventures to appeal to the *testimony of God* respecting his readiness to *take part* in this work, can rely with comforted spirit upon the fact that God will *confess* those who *make Him known before men* (Matth. x. 32).

6. A true and courageous *confessor* may, accordingly, rely upon being *recognized* by God; but the *ground* on which he bases his confidence is not his personal *worth* or the *deserts* of his actions, but the *mercy* and *faithfulness* of God. He has the more reason to hold fast to this, as he, with all his piety and devotion to God, and in the calling given him by God, is still not the perfectly righteous one, the sinless servant of God, but rather, in the *innumerable sufferings* which surround him, he *recognizes* the deserved punishments of his *innumerable transgressions*, and, in consequence of this, feels that every *natural* source of comfort, courage and strength in himself is sealed up. All things depend upon the *help of the Lord*. He recognizes more thoroughly the *indispensableness* of this, and experiences the more deeply its *urgency*, the stronger his feeling of his own *misery* and entire *helplessness*, under the painful impressions of the arrogance of his enemies, who are intoxicated with victory. But the deeper the faith in the special *providence* of God for the *individual*, is impressed upon the heart of the sufferer, and the firmer the soul is established in confidence in the *final victory* and the everlasting triumph of the congregation over all its enemies, through the power of God and to the praise of God, and the more this confidence is applied to the *personal relation of the oppressed* servant of God, the more urgent and sure of being heard is the *prayer* for the speedy *coming* of the Lord.

HOMILETICAL AND PRACTICAL.

God not only sends *sufferings;* but He likewise sends *help;* He works likewise *thankfulness*.—*Hymns and songs* belong to the *gifts* of God: by these we express our *thanks*, proclaim *God's glory*, *edify* the congregation.—Our life may be a long history of *sufferings* and yet constitute an *edifying sermon* respecting God's *righteousness, grace and truth*.—That which comes *from the Lord* should lead *to the Lord*.—The *kindnesses of God* are just as numerous as *our sufferings and our transgressions*.—We should *take to heart* what God has done *to us and to our people*, but not *shut it up* in our hearts, but let our *thanks* sound forth not only in *words*, even though they be expressed in new songs and hymns, but likewise in *acts* well pleasing to God.—What God does to us, is not an *exception*, but a *confirmation* of His *special* as well as *general* Providence.—The *new songs* of the pious contain only the *old confession* of the congregation of God.—The best *thank-offering* is the *consecration* of the entire person to the *service* of God in the *obedience of faith*.—God desires *energetical thanks* for *actual help*.—By *one and the same* act God accomplishes *our deliverance*, the *shame of the enemy*, the *edification of the congregation*.—God's words are not only to *come to our ears*, but to *enter our hearts*.—God has given us *ears* to hear His word; a *mouth* to *confess* it; a *heart* to *love* it; whence comes the *strength* to *keep* it, but from Him? and who is the *righteous one*, whom he sends to *fulfil* it?—God shows Himself to be the *faithful* God to those who *trust* in Him, *confesses* those who *confess* Him; will He *neglect you*, when *you do not neglect Him?*—If we would *gain* God's *help*, we must seek *God Himself*.—*Consecration and confession* should *agree with one another*, but both be in accordance with *God's word*.—He who cannot *wait* for the help of God, will never *gain* it; but he must pray for it and may *urge* his circumstances in prayer.

Starke: The cross conveys many advantages in itself; for it urges the sufferer to pray, his prayer is heard, he rejoices, praises God, seeks to excite others to praise Him.—Take care that the new song, the gospel, be not sung and preached for your mere amusement, but that it produce in you true fear of God; else it were better that you should never have heard it.—You must not doubt of your sonship and the love of God on account of the postponement of help. He only tries your patience. Christ was a servant in obedience, yet a child of His Father in hearty readiness to do His will. Learn from Him to properly unite both together.—When the word of God comes unto a man in its true power, it cannot long remain concealed, the change of heart soon expresses itself in words and works.—God never lacks the power to help; we need only pray that He will show this power in accordance with His gracious will.

Selnekker: Even the law cannot be understood apart from Christ, for no one knows, what it requires and how to fulfil it.—Dauderstadt: We must draw near to God with humility. David calls himself not a king and prophet, but a poor miserable sinner.—Frisch: See to it, dear soul, that the new song is not sung to thee in vain.—The dear gospel does nothing but good to men and yet it has its enemies.—It is impossible that we should endure the cross and live under it without the consolation of God.—A. Bengel: I come! or I am here! was the *symbolum* of the Lord Jesus (Matth. v. 17; x. 34; xv. 24; xviii. 11; Mark i. 38; Luke v. 32; ix. 50; xii. 49; xix. 10; John vi. 38sq.; ix. 39; x. 10; xii. 46; xviii. 37). O Soul, let thy Saviour accomplish His design in thee.—Say: Why art thou in the world? Dost thou fulfil the will of God? How long since? How?—Umbreit: The mind of the converted is shown in deep humility and strong confidence.—The will of God is *recorded* in the roll of the book, but it is the desire of the pious *to do* it.—Without sincere confession of one's own misery and internal poverty there is no faith in Divine Providence.—Tholuck: Thanksgiving should be an act, but he who strongly feels it, his words may be a hindrance

to him.—TAUBE: The greatest and truest skill of the Christian is to be able to wait; to learn to wait is the exercise of his entire life.—Poverty and misery, these are our names; yet this dust nature is in God's gracious thoughts.—There are typical heroes of faith and those who have followed Christ; the Lord Himself is in the midst with His heroic sufferings and sustains both classes with the strength and grace of His all-sufficient blessings of redemption.—DEICHERT: The offerings of a reasonable service well pleasing to God; 1) The incense of prayer before God; 2) the burnt-offering of an entire consecration of the heart to God; 3) the meat-offering of the life and its works in the service of God.

[MATTH. HENRY: There is power enough in God to help the weakest, and grace enough in God to help the unworthiest of all His people that trust in Him.—There is an order in all God's works, but they are so many that present themselves to our view at once, that we know not where to begin nor which to name next; the order of them, and their natural references and dependences, and how the links of the golden chain are joined is a mystery to us, and what we shall not be able to account for till the veil be rent and the mystery of God finished.—The sight of our sins in their own colors would drive us to distraction if we had not at the same time some sight of a Saviour.—BARNES: All sorrow can be borne when we feel that *God* has not forgotten us; we may be calm when all the world forsakes us, if we can feel assured that the great and blessed God "thinks" on us, and will never cease to remember us.—SPURGEON: Note the way of salvation, a sight, a fear, a trust! Do you know what these mean by possessing and practising them in your own soul?—God's thoughts of you are many, let not yours be few in return. —No maze to lose oneself in like the labyrinth of love. How sweet to be outdone, overcome and overwhelmed by the astonishing grace of the Lord our God.—Our Lord's life was a sermon eloquent beyond compare, and it is heard each day by myriads.—Lord Jesus, grant in all our adversities we may possess like precious faith, and be found like thee, more than conquerors.—C. A. B.].

PSALM XLI.

To the chief Musician, A Psalm of David.

1 Blessed is he that considereth the poor:
The LORD will deliver him in time of trouble.
2 The LORD will preserve him, and keep him alive;
And he shall be blessed upon the earth:
And thou wilt not deliver him unto the will of his enemies.
3 The LORD will strengthen him upon the bed of languishing:
Thou wilt make all his bed in his sickness.

4 I said, LORD, be merciful unto me:
Heal my soul; for I have sinned against thee.
5 Mine enemies speak evil of me,
When shall he die, and his name perish?
6 And if he come to see *me*, he speaketh vanity:
His heart gathereth iniquity to itself;
When he goeth abroad, he telleth *it*.
7 All that hate me whisper together against me:
Against me do they devise my hurt.
8 An evil disease, *say they*, cleaveth fast unto him!
And *now* that he lieth he shall rise up no more.
9 Yea, mine own familiar friend, in whom I trusted,
Which did eat of my bread, hath lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up,
That I may requite them.

11 By this I know that thou favourest me,
Because mine enemy doth not triumph over me.
12 And as for me, thou upholdest me in mine integrity,
And settest me before thy face for ever.

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13 Blessed *be* the LORD God of Israel
From everlasting, and to everlasting.
Amen, and Amen.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—The last verse does not belong to this Psalm, but forms the doxology which concludes the entire first book, comp. Introduct. Twelve verses remain, three of which form the introduction, three the conclusion, and between them the substance of the Psalm is contained in twice as many verses. The substance of this Psalm consists of a *description* how the Psalmist prayed for *Divine grace* and *help* in his sufferings, which he regarded as a punishment for his sins (ver. 4), whilst his enemies reckoned upon his *death* (ver. 5), and false friends, in *visiting* him, abused the opportunity in gathering and spreading wicked, false and exaggerated *accounts* of his *hopeless* and *languishing* condition (vers. 6-8). One among them is conspicuous, who, as a previous *friend and table-companion* (ver. 9), deceived the trust bestowed upon him in the grossest manner. From this description a *new and double petition* arises (ver. 10) for grace and for help, because the Psalmist recognizes in the fact that his enemies do not triumph, the *favor* (ver. 11) with which God holds fast to his *person* in the integrity of his heart, so that his person will remain a *continual* mark for the eyes of His providence (ver. 12). Whence the Psalmist has derived this *confidence of faith*, which is finally expressed in prophetical perfects, is disclosed in the opening strophe, in which the man is pronounced *blessed*, who conducts himself properly towards the unfortunate (ver. 1), because God will act in the same way towards him, as a *recompense* in his time of trouble (vers. 2-3). Since there is expressly named here, protection against the rage of *enemies*, and assistance upon the *bed of sickness;* and the *form of the prayer* (ver. 2 *c*) is already broken through by the statement of the prosperity of such a man, the particular groups unite closely with one another, and serve mutually to explain one another. Only we must not suppose that it is a *didactic* Psalm, in which there is first expressed a *general* clause of experience, and then an application of it to particular relations (Olsh.), or in which David speaks from the *ideal* person of the righteous and their sufferings under the *figure* of a sickness (Hengst.); or that it is a *Psalm of lamentation*, which speaks likewise figuratively of the sufferings of the better part of the people under the wickedness of domestic enemies (De Wette); or that it is properly a *Psalm of thanksgiving* (Ewald), in which all is to be referred to a deliverance from a dangerous sickness (Maurer, Hitzig) which has already transpired, and in which there is a report respecting what then took place in a narrative and commendatory form; but that it is a *song of faith*, in which a man lying upon a painful and dangerous *bed of sickness*, with open enemies *lurking* about him, and vexed by false and treacherous friends, *prays* and confesses himself a *guilty sinner* before God; but, since he stands in an internal relation of *sincere piety* to God, he feels that he is therein *supported by God*, and with so much the greater confidence of being heard, implores the grace and help of God, as his own behaviour towards the suffering gives him a claim for *recompense* on the part of God, since, on the one side, *men*, his friends as well as enemies, treat him badly, and, on the other side, his relation to God and the good pleasure of God in him could not be *made known*, should the hopes of his adversaries be fulfilled. These are the pure and genuine features of the heart, faith, and life of David, yet not merely in the time of the rebellion of Absalom and the treachery practiced by Ahithophel (Hofm. *Weiss. und Erf.* II. 122; Delitzsch). It is more in accordance with the advanced age of David, 1 Kings i. 1-4, the insurrection of Adonijah and the behaviour of Joab (Böhl). Since now David's history has a typical meaning, we can thus understand the explanation of Jesus, John xiii. 18, that the action of Judas Iscariot was in fulfilment of Scripture, under which circumstances ver. 9 of this Psalm is cited (yet not after the Sept., and even with an essential abbreviation of the Hebrew text), as then, John xvii. 12; Acts i. 16, likewise presuppose in general that the act and fate of the traitor were prophesied in the Old Testament Scriptures. It is well, however, to limit the typical meaning to this verse, or, at most, to the description of this relation stated here (according to the scantiness of the citation in John), and not extend it to the whole Psalm (Calvin, Stier), or, indeed, regard it as directly Messianic (most of the older interpreters, particularly Luther, more recently Böhl). But this is inconsistent with the confession of personal sin (ver. 4) and with the reference to the fulfilment of the recompense (ver. 10). For the reference is not to the *desire of revenge* (Hupf.), but yet not to the recompense *with good* and in love, as Christ suffers and prays on account of the sins of others (Cocc.), or in the sense in which Joseph acted towards his brethren (Burk, v. Meyer, Stier), but to that recompense to which David was obli-

gated as the *lawful king*. This is more in accordance with 1 Kings ii. 5 sq. (Böhl), than with his overcoming the rebellion of Absalom (Delitzsch). We cannot refer to the recompensing of Christ as the *Judge of the world*, because with the Messianic interpretation all else is referred only to the suffering Messiah in the state of humiliation, which, when extended farther, must explain likewise the sickness, the bed, and the rising of the recovered, with reference to the death, the grave, and the resurrection, as indeed some do with a false application of Typology. Ver. 4 is most decisive, as even Reinke admits. For it is exegetically entirely inadmissible to put the last words in the mouth of the Messiah as the representative of sinful humanity, as many do, particularly after Theodoret, who explains the historical reference to king David or Hezekiah as rash and fool-hardy. This Psalm is related in contents with Ps. xxviii., and as a Jehovah-psalm belongs closely together with the Elohim psalm lv. in like manner as Ps. xxxix. with Ps. lxii. The style is lively and expressive.

Str. I. Ver. 1. **Attentive to an afflicted one.**—This is either observing the needy with attention, in the sense of loving sympathy (Sept., Aquila, Theod., the Rabbins, Cocc., J. H. Mich., De Wette, *et al.*), as Neh. viii. 13 with אֶל as here, with עַל Prov. xvi. 20, with לְ Prov. xxi. 11, 12, with בְּ Ps. ci. 2; Dan. ix. 13; or as a *wise* man considering that which is appropriate (Symm., Luther, Calvin, Ruding., Venema, Hengst.); perhaps the two may be combined (Geier, Stier). In connection with the Messianic interpretation of דַּל (tenuis; hence in a physical sense, lean, thin, in a civil sense, insignificant; as a general designation of the poor, Ex. xxx. 15, of the sick and weak Gen. xli. 19; 2 Sam. iii. 1, of sick in mind, 2 Sam. xiii. 4), reference is made to the believing consideration of his suffering, especially of his life in the state of humiliation, sometimes with the view of the summons to follow Him.—Since יוֹם is masculine, בְּיוֹם רָעָה can only mean; **in the day of adversity**, (Symmach.), not in the evil day (Sept.).

Ver. 2. **He shall be blessed.**—יְאֻשַּׁר is to be taken as an echo of אַשְׁרֵי ver. 1, as Prov. iii. 18; not declarative as Is. ix. 15; at any rate not after another derivation Prov. ix. 6,=be conducted in the right, straight way, that is, in the way of salvation (J. H. Mich.).—[**And do not give him up.**—A sudden transition from the future to the optative (Hupfeld) in an appeal to God in prayer. This is to be explained from the personal interest of the poet in the person of the מַשְׂכִּיל (Riehm).—C. A. B.]

Ver. 3. **Support him on the sick bed.**—This is not the supporting of the *head*, Song Sol. ii. 6, in accordance with which ver. 3 *b.* is understood of changing the bed of the couch (Mendels.), but designates the contrast to the sinking down in death and the turning of a couch of sickness into one of health by virtue of his recovery.

[*Str.* II. Ver. 4. **I said**—Perowne: "The pronoun is emphatic and marks both the transition from the previous eulogy of the compassionate man to the poet's personal feelings and desires, and also the opposition to the 'enemies' in the next verse."—**For I have sinned,** *etc.*—David constantly refers to sin as the inward cause of his sufferings. *Vid.* Pss. xxxi. 10; xxxii. 5; xxxviii. 3, 4, 18; xl. 12.—These words prevent an application of the whole Psalm to Christ.

Ver. 5. **Speak evil for me**—Hupfeld: "לִי with אמר elsewhere=*to me*, as Ps. iii. 2; xi. 1, might here—since we are not to suppose an address to him and a consequent change to the third person as Ps. iii. 2,—simply mean *about me, of me* (as Gen. xx. 13), as all interpreters admit: but it is perhaps to be connected rather with רַע: *evil for me* (*dat incommodi*), or with 'speak =devise, wish me,' as ver. 7."

Ver. 6. **And if he come to see me.**—This is not impersonal, but the Psalmist has a certain individual in mind, probably Joab, who visited him in his sickness, comp. 2 Sam. xiii. 5 sq.; 2 Kings viii. 29, gathered all the evil of his condition and prospects, and went forth abroad and published it to the conspirators.

Ver. 7. **Whisper together.**—Comp. Ps. xii. 19. It refers here to deceitful plotting, conspiracy as Ps. ii. 2, and is parallel with *devise evil.*—C. A. B.]

Ver. 8. **Some frightful thing is poured out upon him.**—דְּבַר־בְּלִיַּעַל is properly a word or thing of worthlessness either in the *moral* sense as Ps. ci. 3, comp. Deut. xv. 9, (the ancient versions and most ancient interpreters), or in the *physical* sense (Aben Ezra, Kimchi and most recent interpreters) as Ps. xviii. 4, of ruinous fate, frightful evil, at times as the curse of crime. The following expression is difficult. The literal translation "is poured upon him." Ezek. xxiv. 3, seems to point to a kind of Divine, irresistible influence. This would force us to give up the reference to worthless disposition and act; for that such a worthless nature is poured upon him from on high, or that the devil has inspired him to evil as the Spirit of God elsewhere to good (comp. Is. xliv. 3), is itself in the mouth of enemies a charge which could be accepted only from convincing reasons. The context is likewise against this explanation, since the enemies can only have to do with the consequences, the curse of transgression and not with the source of it (Hupfeld). It is possible to explain it thus: ruin is poured out over him, namely, by the wrath of God (De Wette, Köster, Olsh.); but the usage of the language does not accord with it, still less does it accord with the explanation that he is poured full of it=entirely filled and pervaded by it (Rosenm., Gesenius). It is best to think of something which was poured upon him like metals on a mould holding him fast so that he cannot escape (Job xli. 15). This is not to be understood of a hateful designation of the resolution of David to prefer the young Solomon for his successor instead of the older Adonijah (Böhl), nor the villany with which his enemies designed to give the final blow to the languishing man (Luther, Hengst.), but the miserable condition itself, which they regard as an evidence that he has been marked and judged by God. The prayer, ver. 11, is the contrast to this.

Ver. 9. **Even the man of my friendship,** *etc.*—We are here to notice the sacredness of the rights of hospitality, the meaning of companionship at the table and the friendship of the guest among the ancients, especially in the Orient. It was a particular honor to eat at the king's table (2 Sam. ix. 10 sq.; 1 Kings xviii. 19; 2 Kings xxv. 29). There is no occasion to give up the very natural historical references and explain the expression typically of intimate intercourse (De Wette) or indeed of maintenance (Hupf.) and benefits in general. The conjecture of Böttcher (*Neue exeget. krit Æhrenlese Nr.* 1102) is more appropriate: that עקב (=heel) is here a general, already exclusively figurative עָקֵב = deceit, as the masculine of עָקְבָה 2 Kings x. 19.

[*Str.* III. Ver. 10. **But Thou Jehovah—cause me to arise.**—The pronoun is emphatic distinguishing Jehovah from the enemies and false friends previously mentioned. He desires that Jehovah will enable him to rise up from his bed of sickness, and disappoint them of their hopes.—**And I will requite them.**—Wordsworth: "David as king of Israel, and God's vicegerent, was bound to execute judgment on the wicked. This is the reason of his directions to Solomon concerning Shimei and Joab."

Ver. 11. **That mine enemy doth not shout over me.**—Barnes: "He felt assured now that all the machinations of his foes would be defeated; that all the hopes which they cherished that he was soon to die would be disappointed; that he himself would be recovered from his sickness, contrary to their malicious anticipations and desires. This he regarded as an evidence that God was his friend."

Ver. 12. **And hast placed me before Thy face forever.**—Alexander: "This seems here to mean making one the object of attention, keeping constantly in view. The reciprocal act of man towards God is spoken of in Ps. xvi. 8. As man sets God before him as an object of trust, so God sets man before Him as an object of protection."—C. A. B.].

DOCTRINAL AND ETHICAL.

1. Sympathetic, compassionate regard for the situation, feelings and afflictions of a suffering and troubled man, which at the same time observes the leadings of God, does not secure us from personal injury, or protect us from rough and unjust treatment on the part of hostile and violent men, but it is *well pleasing* to God and will *not* remain *unrewarded* on the part of God. In this there is no more reference to external reward than the merit of good works, but to the blessed consequences corresponding with their *relationship* to the Divine way of thinking and acting. Accordingly the heart which has tender feelings and is observant will be the quickest to obtain the *comfort of the nearness of God* and the helping *strength of communion with God.* But those who do not renounce the image of God experience an especial *gracious turning* of God towards them. We may here recall the two promises Matth. v. 1: Blessed are the merciful, for they will obtain mercy, and Matth. xxv. 40: What you have done unto one among the least of these my brethren ye have done it unto me.

2. The experience of the *gracious turhing* of God's face towards us is accompanied even in the most miserable situation with the assurance of a *change of fortune.* Thus the severest cross is rendered lighter and the most bitter pain sweetened. The sick man begins to hope for recovery and the vexed man is filled with fresh courage. The arrows of hate and wicked slander lose their deadly bite, envy its poison, persecution its purpose. God changes the cross and heals in *body and soul* those, who are regarded by the world as lost and feel themselves stricken even unto death. But the necessary condition of such a gracious change of a severe lot in life into blessing and health is the *turning of the heart* to the living God in *penitence and desire for salvation.*

3. Even a *sincerely pious* man has to confess himself *guilty* of many *sins* before God, and to endure his *sufferings*, often very severe, as *punishments* which are well deserved. But this gives his enemies no right to suspect his piety, or doubt his gracious state, or calumniate his name. It only discloses their own wickedness and badness of heart when they treat the man, whom God's hand has stricken, as a wicked villain, appointed to ruin, when they increase the sufferings of the afflicted by scorn, reproach and mortifications of all kinds, and think to trample entirely in the dust the man whom God has prostrated. And when those who in prosperity acted as friends and sat down with him at a well spread table, basely turn away from him when fallen, and instead of the expected comfort, advice and assistance bring new and shameful weapons of attack, then the sufferings of the afflicted are greatly increased in the *experience of such treachery*, but the sufferings likewise thereby approach their end, and from their greatest intensity there is afforded a prospect of a prosperous *future* of victorious recovery, just recompense and abiding health before God's *face* and through *God's grace.* For although perfection is not reached here below, and therefore the heart of the pious man in times of suffering is pervaded with a feeling of *ill desert*, yet the upright man feels in the *purity* of his piety that even in the time of trouble he is taken hold of and supported by God, and is delivered from total ruin by an indestructible bond of communion with God, and is secure from entire destruction by being *placed and established* before God's face.

4. There is a desire and hope of *requital* which has nothing in common with a spirit of revenge, but is an evidence that one knows himself to be so closely united in person, cause and honor with the *revelation of the righteous government* of God, that every unrepented and unreconciled mortification, violation, oppression of the former would be likewise a clouding and restricting the latter. There are, therefore, not only *official relations*, but likewise *positions in life*, with respect to which the personal *inclination* to pardon must yield to the duty of judicial decision and action, yes, in the *desire* for personal relief may be changed into the execution of Divine judgments. This likewise belongs to the *history of the life of the servant of God*, and is not opposed to Ps. vii. 4; Prov. xx. 22. But every one, who traces the inclination to such a desire in his heart should

take care that he has the *good pleasure* of God, and not merely desire to assert his position in the world, but to strengthen his *position before the face of God.* Such a position cannot be shaken by anything that originates from the world, but forms a bridge between *time and eternity.*

HOMILETICAL AND PRACTICAL.

We should not be *vexed* with human *misery* or be *provoked* with human *vileness*, but should *learn* from both, and overcome the one as well as the other by the grace of God.—Many learn only on the *bed of sickness* who their *enemies* are and who are their *friends*, but they likewise learn only then truly to know *themselves and God.*—There is a severe struggle, when *torment of body* and *necessity of soul* are associated with the *reproach of enemies* and the *treachery of friends;* but the severer the trial, the more brilliant the victory.—Many have been left in the lurch by their *own strength* and *human faithfulness*, but never yet has the *Lord* forsaken those who *trust* in him with *sincerity* of heart.—God does not leave good *unrewarded* or evil *unpunished;* but he uses for both purposes *human instruments.*—To be *raised* from our *prostrations* is an *evidence* of the *good pleasure* of God.—He who is not separated from God by the *cross*, but *driven to God*, needs not to doubt of his *recovery*, however severe the *prostration* may be.—We may have a *bad situation* in the world and yet a *good place* before God's face.—There are many *changes* on earth, in good as well as in evil, but only *one sure place*, namely before God's *face* through the *hand* of God; and this reaches from time into *eternity.*—We can fulfil the *purpose of our life* only when we in *good* as well as in *evil* times hold *on to God.*—It is well for him who not only ends his *day's work* and crowns every *labor* with the *praise of God*, but likewise glorifies his *time of suffering* and finishes his *course in life* in this way.—He who would *remain* before God's face *eternally*, must *in time* diligently *place himself before God's face*, and be *strengthened* in this place by the *hand and grace* of God.

STARKE: Since believers have good will towards all men, God causes them to experience His gracious and good will towards them as a reward, and prevents the will of their enemies.—The sick bed usually makes all refreshments and cordials bitter; well for those whose longing hearts can find comfort and strength in Jesus.—Our hurts are not incurable when we turn to the true physician and pray: Lord, heal me! —The race of Judas has not yet perished, his kiss is daily renewed. Well then! we must become accustomed to do good and receive evil for it.—The wickedness of men should not weaken our trust in Divine grace, but rather awaken it the more.—God gives with the cross sure tokens of His grace and good pleasure, He lets none perish therein.

SELNEKKER: God preserves His children and brings their enemies to shame.—DAUDERSTADT: God is the best physician in all sicknesses.—Pious men discern in all their sufferings a punishment of sin and seek therefore above all their forgiveness.—RENSCHEL: God does not promise that we shall be entirely without the cross and trouble, but he promises, that he will redeem us from them.—FRISCH: If your fellow-man fall into sin and misfortune, do not rejoice on account of this, do not press him closer to the earth; rather help him up again.—The poverty of Christ regard as thy noblest riches, His shame as thy highest honor, His cross and His death as pure glory.—ARNDT: Seek and hunt for mercy and thou wilt find it; if thou sowest unmercifulness thou wilt surely reap it.—THOLUCK: Since God's judgment of us is milder the stronger our judgment of ourselves, the suffering singer introduces his prayer with a confession of his guilt.—GUENTHER: Lord, Lord, we suffer, teach us Thy patience; we are hated, pour Thy love into our heart; we trust in Thee; let us not be put to shame.—TAUBE: Communion with the Lord does not exclude but includes the constant confession of sin.—First the prayer for grace then for help.—THYM: The disciple of the Lord on his sick-bed. 1) He knows that God sends the sufferings for his good; 2) therefore he feels refreshed under his woe, 3) and waits patiently for his everlasting deliverance.

[MATTH. HENRY: The good will of a God that loves us is sufficient to secure us from the ill will of all that hate us, men or devils.—The soul shall by His grace be made to dwell at ease, when the body lies in pain.—Sin is the sickness of the soul; pardoning mercy heals it, renewing grace heals it; and this spiritual healing we should be more earnest for than for bodily health. When we can discern the favor of God to us in any mercy personal or public, that doubles it and sweetens it.—SPURGEON: Much blessedness they miss who stint their alms. The joy of doing good, the sweet reaction of another's happiness, the approving smile of heaven upon the heart, if not upon the estate; all these the niggardly soul knows nothing of.—Oh, it is blessed fainting when one falls upon the Lord's own bosom, and is upborne thereby!—No physician like the Lord, no tonic like His promise, no wine like His love.—Out of the sweetest flowers chemists can distil poison, and from the purest words and deeds malice can gather groundwork for calumnious report.—To stand before an earthly monarch is considered to be a singular honor, but what must it be to be a perpetual courtier in the palace of the King Eternal, Immortal, Invisible?—C. A. B.]

THE PSALTER.

SECOND BOOK.

PSALMS XLII.—LXXII.

PSALM XLII.

To the chief Musician, Maschil, for the sons of Korah.

1 As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
2 My soul thirsteth for God, for the living God:
When shall I come and appear before God?
3 My tears have been my meat day and night,
While they continually say unto me, Where *is* thy God?
4 When I remember these *things*, I pour out my soul in me:
For I had gone with the multitude, I went with them to the house of God,
With the voice of joy and praise, with a multitude that kept holyday.
5 Why art thou cast down, O my soul? and *why* art thou disquieted in me?
Hope thou in God: for I shall yet praise him
For the help of his countenance.
6 O my God, my soul is cast down within me: therefore will I remember thee
From the land of Jordan, and of the Hermonites, from the hill Mizar.
7 Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
8 *Yet* the LORD will command his lovingkindness in the daytime.
And in the night his song *shall be* with me,
And my prayer unto the God of my life.
9 I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
10 *As* with a sword in my bones, mine enemies reproach me:
While they say daily unto me, Where *is* thy God?
11 Why art thou cast down, O my soul? and why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

PSALM XLIII.

1 Judge me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.
2 For thou *art* the God of my strength: why dost thou cast me off?
Why go I mourning because of the oppression of the enemy?
3 O send out thy light and thy truth: let them lead me;
Let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God,
Unto God my exceeding joy:
Yea, upon the harp will I praise thee, O God my God.
5 Why art thou cast down, O my soul? and why art thou disquieted within me?
Hope in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

EXEGETICAL AND CRITICAL.

Contents and Composition.—In regard to the Title, see Introduction, § 8, and § 2. The division of the matter into two distinct Psalms is very ancient, since we find it in all the versions. But it does not follow from this that such was their original relation, and that we have here (Hengstenberg) a nearly connected pair of Psalms. Not only are the contents, the tone, the structure of the strophes, and particular turns of expression similar in both, but the progress of thought is such that the two strophes of Ps. xlii, taken by themselves might have been worked by P. Gerhardt into a regular Church hymn; and yet they by no means have such a complete rounding off, that Ps. xliii. can certainly be regarded as simply a later addition (Cocceius, Rudinger, Venema), nor need we (with Hofmann) insist upon its being wholly independent of the former. On the contrary we find in Ps. xliii. the prayer which is necessary to link together the *complaint* and the *hopeful submission* of Ps. xlii; and hence in a certain relation it might be used independently as a Church prayer on Judica Sunday.* But if it be regarded as a third strophe organically connected with the two preceding ones, it explains the very marked contrast of the second strophe. Hence most modern interpreters favor the view of their original unity, which is also supported by many MSS. The subsequent separation of the Psalms is by no means inconceivable (Hengsten.), though the occasion of it is unknown. The third strophe, which has none of the local references of the second, might very easily have been used as an independent Church song (Clauss). For the fundamental thought in it is an eager desire to share in the services of the Temple with the great annual assemblies of worshippers,—a desire which was quickened by the lively remembrance of former festivals, and which was still more intensified by the sense of present deprivation, and by a forced residence in a strange country and amidst heathen enemies. With this sentiment, the elegiac tone of the Psalm and its rythmic structure exactly agree. Thus in the three closing groups we find the most charming and touching thoughts united in a manner corresponding to the threefold aspect in which the fundamental sentiment is presented. There is first the desire, then the complaint, and finally the prayer with its so strongly expressed confidence in God. Very similar to it is Ps. lxxxiv. in which the Psalmist prays for the Messiah. This may be accounted for by the fact that here the poet expresses not David's mind (Rosen., Hengsten., Tholuck), but speaks in his own name. Perhaps he was with David during his exile to the region east of Jordan, by reason of Absalom's rebellion (2 Sam. xvii. 24); for it closely resembles the Davidic Psalms of that period, (Del.) and in Ps. xlii. 7, express mention is made of the Psalmist's residence in that country. We need not suppose that this expressed longing for the temple came from a priest (Paul, De Wette, Rosen., Maur); nor from the people of Israel while in captivity (the Rabbins, Koster); nor does the supposed connection of Ps. xlii. 8, with Jonah ii. 4, and of Ps. xlii. 9, with Sirach xviii. 4, oblige us to refer it to a later age. These remarkable expressions originated with the Psalm and illustrate its thoroughly independent character. Nor is there any historical ground obliging us to suppose that they were uttered either by King Jechoniah (Ewald); or by one of the nobles who accompanied him to Babylon; (Cleric); or by Priests (Reuss); or by a Levite banished by Athaliah (Vaihinger); or by the High-priest Onias III. who in the second century before Christ, after the conquest of Jerusalem by the Egyptian general Skopas, is said to have been carried by him as a hostage, to the sources of the Jordan (Hitzig); or to Antiochus Epiphanes, (Rud., Olshaus.). It is remarkable that the name Jehovah is used xlii. 9, while in other places Elohim is apparently employed for a special purpose, as for example in xliii. 4, we have Elohim Elohai instead of Jehovah Elohai. [Wordsworth: "These two Psalms are used together in the Hebrew Synagogues at the Great Festival of Tabernacles, Ps. xliii. is appointed in the Gregorian use for Good-Friday, and in the present Latin Church for Easter eve."—J. F.]

Ver. 1. **Panteth.**—The radical idea of ערג is to direct oneself, to turn, to incline. (Hupfeld). [To ascend, *i. e.*, the Arabic عرج Tregelles.—J. F.] This inclination may be both downwards and upwards; and hence its twofold construction with עַל and אֶל, the latter in Joel i. 20. From this latter passage translated by Sept. Vulg., Chald., "look up" Gesenius and most of the moderns, after the Sept., Chald., Jerome, derive the sense of longing and desire. The word, however, does not mean a simply quiet longing and inward desire, but an audible panting produced by the agony of thirst. The rendering of it by the word "to cry" (Syr., Rabbins, Luth., Calvin, and most of the older expositors) is, however, too strong. Its application to the relation of the soul of man to God xlii. 2, and to the beasts of the field, Joel i. 20, is explained by the fact that the Living God is often set forth as a spring of living water for the refreshment of the thirsty, Ps. xxxvi. 10; lxxxiv. 8; Jer. ii. 18; xvii. 13.—[Alexander: "The

* The Fifth Sunday in Lent.—[J. F.]

essential idea is that of intense desire and an overwhelming sense of want."—J. F.] Names of animals are often used for either sex, or for both sexes. Here the word for hart, must be taken in a feminine sense [Germ. *Hindin*], as it is an image of the soul, the term for which in Hebrew is feminine, and is associated with feminine predicates. The particle of comparison refers, as the accent indicates, not to the whole sentence, but to the principal word in it, (Ewald, Gram., § 360), hence the verb must be taken as relative to it.

Ver 2 refers, as is obvious from Exod. xxxiii. 20, to the festive appearances of the people "before the Lord," Exod. xxiii. 17; xxxiv. 23, yet not in the sense of beholding the face of the Lord (Luther following some ancient expositors), though we find here the accusative but without the preposition which should stand before it. In this place the accusative is local and not objective. Hence it is not to be supposed that the reading אֶרְאֶה designed by the Poet (Böttch., Olshaus.), was afterwards changed, by a sort of religious fear into אֵרָאֶה, a reading which, by the way, is found in some MSS. and is favored by Dathe, Knapp, and others. The Septuagint has the right reading, but it translates the former line "my soul thirsteth for the living God" or "after God the mighty the living," because when Elohim and El come together, the latter word is usually rendered ἰσχυρός. [ALEXANDER: "Of the two divine names here used, one (Elohim) describes God as an object of religious worship, the other (El) as a Being of infinite power."—J. F.]

Ver. 3. **Tears** become bread, not in the sense of nourishment, precious as bread (Calvin); nor of being a necessity like bread (De Wette); but of a substitute for bread. Job iii. 24. Some take the meaning here to be the same as in 1 Sam. i. 7, *i. e.*, forgetting to take food through sorrow (Hengst., Schegg), but the phrase is simply a picture of one's daily life (Stier, Hupfeld, Delitz.) as in Ps lxxx. 6; ciii. 10, 1 Kings xxii. 29; Is. xxx. 20. [PEROWNE: "My tears have been my daily portion."—J. F.]

Ver. 4. **When I remember,** (*or think of*). Many refer this to the scorn of enemies, and regard the statement as a hypothetical one, (Luther, Stier, Ges., Ewald.) the pilgrimage or the "going with the multitude" being the object of thought, *i. e.*, of desire and hope. (So most ancient translators, Luth., Flam., Geier, Cleric., Stier, Köster). The description of the pilgrimage presents it, however, rather as an object of memory than desire. (Hup., Del., Hitzig). The imperfect form of the verb must not be taken in the sense of an optative future (that I might go), but as a preterite. [BARNES: "Though the future tense is used as denoting what the state of his mind *would* be, the immediate reference is to the past." PEROWNE: "Let me remember, fain would I remember."—J. F] As he recalls those festive processions in which he had taken part, and contrasts them with his present condition, the soul of the Psalmist melts within him, like water, 1 Sam. vii. 6; Job xxx. 16. He now pours out his heart in tears (Lam. ii. 19,) as at other times he has poured it out in lamentation and prayer, 1 Sam. i. 25; Ps. lxii. 9; cii. 1; cxlii. 3.—"**Multitude,**" lit. a mass of boughs, a thicket. ["The word סָךְ occurs no where else in Scripture."—J. F.] A similar figure is used in Is. x. 17, in reference to the Assyrian army.—"The *multitude that kept holy day,*" (2 Sam. vi. 19; comp. Is. xxx. 29), is in apposition with the personal suffix of the verb, which in the Hithpael signifies to go slowly, Is. xxxviii. 15. But as the Hithpael can have no transitive meaning, this suffix does not stand for an accusative of the object, but must be taken in the sense of, "in respect to it" (Hitzig). This suits very well the place in the procession, which the Psalmist may have held as a Levite. If, on the other hand, it be taken as in apposition to the whole sentence, (Hupfeld) the suffix is out of place. Either this must be removed from the text as in Isa. xxxviii. 15, (Cleric., Olsh.), or by a change of the vowel points the verb must be put into the Piel form (= that I might lead or guide them, as Aquil., Ewald, Vaihinger, and others). [BARNES: "This does not refer to what *had been* in the past, but to what he confidently expected *would be* in the future."—J. F.]

Ver. 5. In the soul's address to itself its unrest is very strongly expressed, as in Ps. lv. 18; lxxvii. 4, by a word which elsewhere signifies *to rave.* [PEROWNE: "The word is used elsewhere of the raging and roaring of the sea. His soul is tossed and agitated like an angry sea."—J. F.] The expression, "for I shall yet PRAISE Him," probably refers to such grateful praise as lives in one's memory (Stier). God will do again, as He has formerly done (Hupfeld). According to the common text the first strophe ends with the words "the help of HIS countenance," and the following one, omits the "and," beginning with the vocative, "O my God." Most modern expositors, like the Sept., Vulgate, Syriac, have so arranged the conclusion that it is expressed in the remaining final words. The defence (by Hengst., Hofm.) of the textus receptus is weak. As a matter of course slight variations occur in this refrain as elsewhere, *e. g.*, Ps. xlix. 13, 21; lvi. 5, 11, and in this very Psalm they are found in several other single strophes; the phrase פָּנָיו יְשׁוּעוֹת also gives a good sense, and frequently occurs, *e. g.*, Ps. xliv. 4; Isa. lxiv. 9. The only objection is their position. For being dependent upon the verb "praise," and placed parallel to the preceding "Him," *i. e.*, God, if the connecting "and" be omitted, there arises a hard construction which requires a mental repetition of the verb, or the opposition is changed into a cold substitution. But to assert that the vocative address in the strophe "O my God" is absolutely indispensable (Hengst.), or that the poet should commence his strophe as he closes it, because at the end of the first one he must appeal to God as *his* God (Hofm.) is as gratuitous as it is untenable. By changing the text in the way proposed, we get not only a uniformity in the turn of the verse, but a suitable sense in an unobjectionable form, and a proper rhythmical cadence at the close.—The "countenance" is neither a simple nor a poetical designation of a person, but a characteristic manifestation of him in his moral and intellectual relations. It is often used not only in reference to God, Exod. xxxiii. 14, but also to man, Isa. iii. 15. The plural "helps" ex-

presses not merely manifold manifestations of help, but also the essential idea, the very substance of help itself. Now while one may point to Elohim as the substance and idea of that help, which he should seek for and acknowledge, yet in a prayer he would hardly stop to explain Elohim in this way, nor would he put on the same level, and as the objects of his praise, the manifestations of Divine help and the person of God Himself. [ALEXANDER: "*Salvation*, frequent or complete deliverance. *His face*, his propitious countenance or aspect, with allusion to the benediction in Num. vi. 25, 26."—J. F.]

Ver. 6. **My soul is cast down within me.** In this beginning of the second strophe, we have a renewed account of the Psalmist's state of mind, which shows that in spite of the self-admonition and hope already expressed, his dejection and unrest were not yet overcome; the stream of his comfortable thoughts and feelings, the result of his hope in God, did not always flow onward without obstruction, but had its ebb as well as its flood-tide. But as before ver. 5 the mourner recalled to mind with a mixture of sadness and joy his former festive journeys to the temple, so now again, though an exile in a heathen land, and banished from the sanctuary, he maintains communion with God. Calvin's explanation of עַל־כֵּן in the sense of "therefore, because," in which he is followed by many commentators, is ungrammatical, and makes the remembrance of God the cause of the sadness of the poet, while seemingly forsaken of the Lord. The text, on the contrary, makes that mental depression which arises out of his own helplessness and his conscious need of aid the cause of his remembrance of the living God. Comp. Jonah ii. 8. The beginning and end of the line "me" and "thee" are antithetic.

From the land of Jordan.—The locality is indicated as Transjordanic (unclean, Josh. xxii. 19; because heathen) by the phrase "and of the Hermonites." Hermon was as characteristic a feature of the Transjordanic region as Tabor was of the Cisjordanic, Ps. lxxxix. 18, *i. e.*, the land of Canaan in the strict sense of the words, or the land of Lebanon, Jos. xxii. 11 The plural Hermonim is not used in allusion to the two summits of Hermon,* because there is no reason why we should limit the locality to the northern side of the mountain, and the sources of the Jordan, but it is employed here in a sense analogous to that of שְׂעִירִים, Lev. xvii. 7 (rendered in E. V devils) and Baalim, 1 Kings xviii. 18, either as having a representative meaning, (Hengst.), or as a plural of amplification (Diedrich), since Hermon with its mighty cone far exceeds in height all the other peaks of the South-Eastern portion of Anti-Lebanon. The precise residence of the Psalmist is indicated by the words מֵהַר מִצְעָר, (lit., hill of littleness) not the Zoar mentioned, Gen. xix. 20 (Ven.) but some mountain whose name is now unknown. The phrase cannot be taken as in apposition with Hermon, not only because the words are in the singular, but because they could be applied to the lofty Hermon only in an ironical sense (Rosenm., Hengst., Hofm.), or as contrasting it contemptuously (mountain of contempt, Hupfeld) with Zion, and there is no evidence that the poet had any such idea in his mind. Yet many have thought that Zion, which while physically humble, in its moral relations far surpassed all other mountains, is meant. So Olshausen and Hitzig explain the phrase, but each of them in a very different way. For while the use of the preposition מִן, and its connection with זכר, very well agree with the assumption that an Israelite exiled from Palestine and the "little mountain" Zion (Olsh.), should have remembered Jehovah, yet the description of Palestine as the land of Jordan and the Hermonites is inadmissible. The translation "while I remember thee, O thou little hill" (Hitzig) requires an arbitrary change in the text, by striking out the preposition before הר, and giving to the word rendered "therefore" the sense of "because." The choice of this phrase as a name of Zion, according to this interpretation, must be for the purpose of presenting strongly the contrast between Zion and Hermon, which according to its Arabic etymology means a lofty mountain. All the geographical and historical relations of these two places are utterly perverted, if we suppose that Hermonim (the lofty mountain) is applied in a hyperbolic sense to the hills on which Jerusalem stands, by some one who had been banished or had fled to (Böttcher) the low, ridgy region beyond Jordan, and who there expresses his longing desire for the house of God and his native hills, in the words "therefore I think of thee, from the land of Jordan, and of the high mountain from the hill of littleness."

Ver. 7 **Deep calleth unto deep.**—תהום in all other places denotes not a single billow, but the confused noise of deep waters in motion. The force of the phrase here, lies in this, that the fact of one deep being heard by another is dependent on, or is connected with, (according to the sense assigned to לְ) the great waterfalls which God makes. The image, therefore, is not that of waves rushing after each other in rapid succession, but that of a man in an abyss of water whose roaring joined with the voice of unseen and unmeasured cataracts impresses him with a sense of great and imminent danger. The rush and roar at once excite and stupify him. There is no proof in 2 Sam. v. 8, that by *waterfalls* is meant heavy showers of rain, such as might remind one of the deluge (Vatab., Grot., Geier, Hengst.) That verse is very obscure and variously explained, but the Hebrew word (there rendered "gutter") which is found only in these two passages, probably means a waterfall or cataract (Ewald, Kiel). [ALEXANDER: "The sense of waterfalls or cataracts, although supported by ancient versions has no foundation in etymology or usage." BARNES: "There are two forms in which *waterspouts* occur in the East. One of them is described by Dr. Thomson, The Land and Book, I. 498.—The Arabs call it *sala*, we, a waterspout or bursting of a cloud. In the neighborhood of Hermon I have witnessed it repeat-

* ["The gigantic Jebelesh Sheikh, or Hermon, lay before us. We had a view of two of its conspicuous summits on account of which it is probably spoken of in Scripture as the hill of the Hermonites." *Lands of the Bible*, by Dr. J. Wilson, II. 161.—J. F.]

edly, and was caught in one last year, which in five minutes flooded the whole mountain side, and carried off whatever the tumultuous torrents encountered, as they leaped madly down in noisy cascades."—J. F.] We need not, however, suppose that the waterfalls are those of the main source of the Jordan near Paneas (Bāngas) on the south side of Hermon (Robinson, Bib. Researches, III, 309), nor the cataracts of the Lake Muzerib, which are from 60 to 80 feet high (Wetstein in appendix to Delitzsch on Job, 524) and are said to be the only ones in Syria. For the design of the Psalmist is to give us not a geographic but a symbolical description of his situation, and of his feelings at the time.

Ver. 8. **Yet the Lord will command.**—Most expositors since Kimchi, think that in these words, the Psalmist, as in ver. 5, recalls his earlier gracious experiences, and contrasts them with his present destitution, the painful sense of which is expressed in his complaint, ver. 10. But such a contrast of Then and Now, in this connection, as Calvin, Isaaki, and others admit, would have required, at least in ver. 9, the perfect. To take the imperfect of ver. 9 as the present in ver. 10, is wholly arbitrary, and there is no need for it here, inasmuch as there is no evidence of any antithesis. Again, neither the connection nor the grammatical expression warrants the exposition of Delitzsch, that, a confidently expected and not distant day of Divine grace would be followed by a night of thanksgiving, a night rendered so joyful with Psalms and hymns of praise, that the exulting Psalmist would be unable to sleep. "Day" and "night" are not to be taken here as symbols of times of prosperity and of adversity, but as a poetical paraphrase for that which is continuous, constant (Hengst., Hupf.) The assignment of the gifts of God's grace and the prayers and songs which they call forth, to different times, has little ground to stand on. The whole sentence is an expression of the Psalmist's present state of mind, which, as Hupfeld justly says, was a mixed one. This view is preferable because *schiroh* denotes a song of which God is the author, (Heng., Hupf., Job xxxv. 19) rather than one of which God is the object (Hitzig, Del.); and *tefillah* in apposition with *schir* need not be taken in the limited sense of a petition (Hengst.), nor in the larger sense of a prayer and thanksgiving, since in the verses that follow we have not the prayer itself, (Vaihinger), but a specimen of it (Hengst.)—a specimen proving that in the midst of his troubles, and though God seemed to have forsaken him, the pious singer had received grace as a messenger from God, and prayer as a gift of God, so that he knew how to cleave to God as the God of his life, and to rest upon Him with a firm faith, as upon a rock, while amid the tossing and roaring waves. The Syriac text and that of some other MSS. "to the living God," is probably only a modification of ver. 3. In some copies, v. 11—perhaps as an explanatory correction—begins with בְּ Beth (Beth essential) instead of כְּ Caph. It is not said here that *reproach* should be added to *oppression*, but that the one should in some way be an effect of the other. "*Oppression*" does not necessarily (Hengstenb.) mean "murder" (Symm., Aquil.); it is to be taken in its original sense, as in the Arabic, and in Pss. lxii. 4; lxix. 21; Isa. xlviii. 13; Ezek. xxi. 27. [ALEXANDER: "The strong expression in the first clause, ver. 11, is intended to denote excruciating pain."—J. F.]

Ps. XLIII. 2. **Why hast thou forsaken me.**—The original here used is much stronger in meaning than that in Ps. xlii. 10, expressing much more than "forsaking" or "casting off." Its primary meaning is "to stink," "to become rancid," and it here conveys the idea of turning away as from something loathsome. In the German language there is no word exactly corresponding to it, for *verstossen* and *verschmähen* convey a different idea, and do not suit the phrase "God of my strength," which is parallel to the earlier used phrase "God of my rock."—The "deceitful man," or "man of deceit," must not be taken as an ideal person, but as an individualized foe, probably with reference to some one specially prominent enemy. Viewed in connection with the previous verses, the locality indicates that this opposer was a heathen. This heathenish character, however, would be inferred neither from the word גּוֹי, nor from the adjective לא־חסיד, "ungodly," for the first word denotes a mass of people, Isa. i. 4, and the adjective does not of necessity deny their piety towards God, but only their gracious, kind, and merciful conduct towards men.—The **light** is that of Divine grace, which illumines and cheers the night of misery, Ps. xxxvi. 10; and it is sent with the *Truth* as a pledge that the promises of the faithful God shall be performed, Ps. lvii. 4, and that the Lord's people shall be at last brought to His own dwelling-place, Exod. xv. 13. [PEROWNE: "Light and Truth—instead of the more usual Loving-kindness and Truth—these shall be to him, so he hopes, as angels of God, who shall lead him by the hand till they bring him to the holy mountain. Possibly there may be an allusion to the Urim and Thummim."—J. F.]

DOCTRINAL AND ETHICAL.

1. The Living God alone can be the object of desire of the human heart. This yearning after the Living God comprehends the deepest aspirations of the pious soul. During our life on earth, this desire finds its satisfaction by means of the acts of divine worship. If deprived of these means of grace by any external force, this spiritual longing only becomes the more intense, and, in a way not to be mistaken, it will manifest its liveliness, fervor, depth, and power. Communion in the public worship of God is not necessarily communion with God Himself, but it is both an expression and sign of it, and a means and help to it. It is the channel of the brook, through which the water smoothly flows, without the supply of which, the soul becomes like a "land of drought," Ps. lxii. 2; and, like the beasts of the field under such circumstances, it perishes of thirst, Joel i. 20.

2. Whenever the pious man finds himself in a condition, in which he is hindered from going to the house of God, which keeps him away from the congregation of the Lord, and from

using the appointed means of grace, he feels and recognizes not only the power of the enemies, or of the outward misfortunes that have occasioned this loss, but also the chastening hand of God. His sorrows are intensified partly by the unjustifiable scorn of his enemies, on account of his having been deserted by God, richly as he may have merited such dealing at God's hands, and partly by the sad yet sweet remembrance of the spiritual enjoyments of other days in the house of the Lord and the fellowship of His people.

3. The bread of tears, Ps. lxxx. 6, though very distasteful, is yet wholesome food, since it awakens and maintains hunger and thirst for the Living God, and the means of communion with Him. But though the pious man, under such circumstances, is, as it were, divided into two parts, is driven now in this direction, now in that by mixed and even antagonistic feelings, yet he finally struggles through and above all the impulses of the flesh, subdues the unrest and impatience of his soul, and learns to lean upon and trust in God alone. The remedy for weakness is hope in God: and the ground of hope is the assured faith of the Psalmist, that God, who is still *his* God, will in due time redeem him, and give him cause for singing joyful songs of deliverance. (Heng.)

4. Temptations caused by times of trouble, and the growing insolence and number of enemies are specially grievous, when old doubts and anxious questions force themselves afresh upon the soul, when the feeling that God has forsaken us gains in strength, until it even reaches the point of apprehending that we may be cast off. But so long as the tempted man is able both to weep and to pray, so long as he can interweave his questionings and complaints with expressions of faith in God's grace and truth, there is good ground for confidence in his final deliverance and salvation. Even in the midst of troubles, the believer lays hold of God's grace, as a Light, sent by Him as a testimony of His mercy, to confirm His faithfulness and truth, and to be a guide to those who seek Him.

HOMILETICAL AND PRACTICAL.

The soul's longing for its home.—*a.* How it is awakened. *b.* Whither it is directed. *c.* By what it is quieted.—The bread of tears is bitter, but is often wholesome.—Happy the man who feels himself to be a stranger only in the world, but not in the house of God.—God never leaves those who sigh for Him without comfort, nor those who seek Him without guidance.—He alone who has first conversed earnestly with God, can speak comfortably to his own soul.—So great is the blessing connected with the service of God, that the mere memory of it can keep a tempted soul from despair.—The ordinances of divine worship are the open channels, the ordained methods, the appointed ways through which God in his mercy sends to us needy ones the water of life, the light of truth, the power of grace.—Suffering is painful; scorn is still more so; but most of all is guilt.—While each day has its prayer, and each night its song, the sources of divine help and comfort are open to the soul.—In a time of sorrow, he who begins with prayer, and continues to exhort his soul to be patient and trust in God, may confidently hope that he will end with a hymn of praise.—We may enjoy communion with God even when exiled from the house of God; but there is an essential difference between voluntary and compulsory exile.—The good man may fall into trouble, but he is not disheartened; he may come out of one tribulation only to go into another, but he is never destroyed.—The true longing of the soul is for communion with God Himself; but whoever desires to feel it, must not despise the means of grace in the ways of divine worship.—There is such a thing as yearning for the house, the word, the face of God.—Faith has a struggle with temptation in times of trouble, and with the weakness of the flesh.

LUTHER: Where God's word is, there is God's house; and His countenance is His presence, where He manifests Himself, and through His word reveals His grace.

CALVIN: David presents himself to us here as if he had been divided into two parts. So far as he by faith rests on the promises of God, he is armed with a spirit of invincible courage, rises superior to fleshly feelings, and, at the same time, chides himself for his weakness. Without the grace of God, we can never overcome those evil thoughts, which are constantly rising within us.

STARKE: Earthly things can never satisfy the soul, since they are transient and liable to change. The soul of man is immortal, and therefore needs an immortal source of consolation, —one that has in itself eternal life.—We now see the face of God in His word and sacraments, but as the soul is created for eternity, it is ever longing to behold the Lord face to face. The highest enjoyment is to feel that God is our God; and never is the soul so sorely troubled as when, instead of being certain of this, it imagines the contrary. — Sometimes the more lonesome a man is, the more trustingly he can tell God of his needs, and the Heavenly Father, who sees in secret, will hear and answer his complaint.—Even in our greatest temptations, nothing is better than prayer and confidence in God.—When God sends a cross, it is always in such a way that we should thank Him for it, as a costly and wholesome medicine.—In our greatest tribulations, if we have faith, we shall also have hope and patience.—When God's waves break upon us, it is not to destroy but to do us good; they are under His control, and by a word He can assuage and still them.—Let us not be tender saints, but let us learn how to bear the cross.—When things go well with thee, gather up a treasure of divine promises, they will be useful to thee in times of trouble.—If thou neglectest to do so, how wilt thou sustain thyself?—A believer is not so much troubled by a personal injury as by dishonor done to the name of God,—he will willingly suffer any thing, even death itself, if only God is thereby praised. How easy is it for God to change complaint into joy, and the song of sadness into the hymn of praise.—We can have no better guide than God and His word; but under whose conduct art thou? O soul! — What greater blessedness can

one have than to be able to call God his delight and joy?—The calmness which God imparts is the true Christian's greatest treasure.—From God's gracious countenance comes the fulness of the believer's help and comfort, and for it he is ever and most heartily thankful.—Our hearts are full of darkness;—if we would have them full of light, the bright morning star must shine into them.—OSIANDER: If justice is denied us here on earth, we must commit our cause to God.—To know God as our gracious God is a real and perpetual joy.—SELNEKKER: When there is no cross one becomes more easily secure, as well as lazy and negligent in prayer, and then the displeasure of God is near at hand.—He who trusts in God endures; he who does not falls and perishes.—FRANKE: We must carefully note the necessity of a genuine penitential struggle, and observe how it has fared with other children of God in this respect.—The moment one becomes a follower of Christ, he is liable to have a cross laid upon him.—ARNDT: He whose strength is in God will not be utterly cast down, nor will he always go sorrowfully.—FRISCH: It is a peculiar trait of God's children that they rejoice in the exercises of His true worship, and nothing pains them more than the being prevented in joining in them.—The remembrance of God is the best medicine for our sadness.—Listen to the voice of thy God, so that thy heart may by faith share in the joy and consolation which He gives in His word; but do thou also open thy mouth in praise of God, and laud Him with thy tongue, which He has given thee in order that thou mayest proclaim his glory in time and in eternity.—OETINGER: The Christian overtaken by sorrow and oppressed by enemies prays to God to undertake his cause, and to open the way for his return to the assembly of the saints; he will guard against sorrow, but if it comes upon him in a new form, he will turn afresh to God and get strength from Him.—ROOS: How shall we get out of sorrow and unrest? By waiting, in confidence, for God. What we have not, we must hope for; what is not now, we must expect, relying upon God's goodness, faithfulness, omnipotence, and the truth of those promises, which are yea and amen in Christ Jesus.—Whenever David approached the altar of God, he went to God his delight and joy.—God Himself did not call the Temple precisely a house of sacrifice, but the house of prayer for all nations, Is. lvi. 7; Luke xix. 46 —RIEGER: As faith grows in power we learn to apply to God the most tender names; as we get nearer and nearer beneath His wings we find a retreat and refuge in His house, at His altar, in Himself —As the light of His face illumines our darkness, it also diffuses the light of peace and joy over our countenance.—RENSCHEL: We should take comfort from certain passages of Scripture when we find that the holiest people have been led into the same school.—BURK: *Exspecta Deum; erit quum confitebor ei; erit Deus meus.* (Wait for God; He will be when I confess to Him, my God).—GÜNTHER: When do men think least of their God? When they are in misery? or in the days of prosperity?—THOLUCK: When the heart is sad, even the fairest scenes of nature assume a sombre garment. He whose past life has been eventful stands upon an eminence from whence he can cast joyful looks into the future—UMBREIT: There is a melancholy joy in the remembrance of a devout and blessed life at home.—Most brilliantly does the light of God's help shine in the faithfulness with which He always attends the pious.—SCHAUBACH: (15th Sunday after Trinity). No man can serve two masters. But the distinctive feature of our time is not unqualified devotion to the kingdom of God, but rather indecision and lukewarmness.—The sharpest sting of pain in all personal trials, is the scornful question, "Where is now thy God?"—DIEDRICH: If I can only see God beside me, one look to Him consoles me for a whole world of suffering.—Even to the timid God makes eternal salvation certain when they look to Him with tearful eyes.—TAUBE: The soul of a child of God, that in the depth of want and temptation thirsts for and cries to God, through victorious faith comes before God and finds its rest in God.—Soul-thirst, soul-need, soul-struggles.--Against men of deceit and injustice, you can do nothing but complain to God and leave the case with Him.—DEICHERT: If God be for us, who can be against us?—SCHAUBACH: (Judica Sunday) God has judged and conducted the cause of His Son against the unholy people.

[HENRY: 1. Those that come to the tabernacles, should come to the altar; those who come to ordinances, should qualify themselves to come, and then come to special ordinances, to those that are most affecting and most binding. 2 Those that come to the altar of God, must see to it that therein they come unto God, and draw near to Him with the heart. 3. Those that come unto God, must come to Him as their exceeding joy, not only as their future bliss, but their present joy. When we come to God as our exceeding joy, our comforts in Him must be the matter of our praises in Him as God and our God.—ROBERTSON: The Living God. What we want is not infinitude, but a boundless One; not to feel that love is the *law* of this universe, but to feel One whose name is Love.—It is a dark moment when the sense of that personality is lost; more terrible than the doubt of immortality.—No thought is more hideous than that of an eternity without Him.—Distinguish between the *feelings* of faith that God is present, and the *hope* of faith that He will be.—What God is in Himself, not what we may chance to feel Him in this or that moment to be, that is our hope.—BARNES: He who has an eternity of blessedness before him,—who is to commence a career of glory which is never to terminate and never to change, should not be cast down—should not be overwhelmed with sorrow.—J. F.]

PSALM XLIV.

To the chief Musician for the sons of Korah, Maschil.

1 We have heard with our ears,
O God, our fathers have told us,
What work thou didst in their days,
In the times of old.
2 *How* thou didst drive out the heathen with thy hand, and plantedst them;
How thou didst afflict the people, and cast them out.
3 For they got not the land in possession by their own sword,
Neither did their own arm save them:
But thy right hand, and thine arm, and the light of thy countenance,
Because thou hadst a favour unto them.

4 Thou art my King, O God:
Command deliverances for Jacob.
5 Through thee will we push down our enemies:
Through thy name will we tread them under that rise up against us.
6 For I will not trust in my bow,
Neither shall my sword save me.
7 But thou hast saved us from our enemies,
And hast put them to shame that hated us.
8 In God we boast all the day long,
And praise thy name forever. Selah.

9 But thou hast cast off, and put us to shame;
And goest not forth with our armies.
10 Thou makest us to turn back from the enemy:
And they which hate us spoil for themselves.
11 Thou hast given us like sheep *appointed* for meat;
And hast scattered us among the heathen.
12 Thou sellest thy people for nought,
And dost not increase *thy wealth* by their price.

13 Thou makest us a reproach to our neighbours,
A scorn and derision to them that are round about us.
14 Thou makest us a byword among the heathen,
A shaking of the head among the people.
15 My confusion *is* continually before me,
And the shame of my face hath covered me,
16 For the voice of him that reproacheth and blasphemeth;
By reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.
18 Our heart is not turned back,
Neither have our steps declined from thy way;
19 Though thou hast sore broken us in the place of dragons,
And covered us with the shadow of death.

20 If we have forgotten the name of our God,
Or stretched out our hands to a strange god;
21 Shall not God search this out?
For he knoweth the secrets of the heart.
22 Yea, for thy sake are we killed all the day long;
We are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O Lord?
Arise, cast *us* not off forever.
24 Wherefore hidest thou thy face,
And forgettest our affliction and our oppression?
25 For our soul is bowed down to the dust:
Our belly cleaveth unto the earth.
26 Arise for our help,
And redeem us for thy mercies' sake.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The title is the same as that of Ps. xlii. The hosts of Israel have been worsted in battle by hostile neighbors. The whole nation has been thereby not only involved in great misery and oppression, but is in danger of losing its nationality by being carried away and dispersed among other people. Under this great calamity there comes into the consciousness of the nation a very sharp contrast, which also finds expression in the song. God had helped their fathers in the conquest of the land. The story had come down to the present generation, vers. 2-4, and had awakened and maintained in it, the faith that the *same God* as the *King of his people*, would and must give the victory over its oppressors, for his own praise in the future as well as in view of former glories, vers. 5-8. These records of the past, and the hopes of faith founded on them, stand in strong contrast with the overwhelming defeat which God's chosen race had experienced. It seemed as if God had forsaken their armies, and deeming them of no account had given up His people to the assaults and the scorn of their enemies, leading them to fear that they might perish in shame and contempt, ver. 10. This contrast is strengthened by the fact that the people can appeal to the omniscient God, vers. 21, 22, as a witness to their earnest and sincere faithfulness to the covenant, vers. 18-20. The way is thus opened for the explanation of this contrast. The present oppression of God's people grows out of their historico-religious character, ver. 23. During all past ages, they have experienced just such treatment at the hands of a world estranged from God; and hence Paul (Rom. viii. 36) finds in the sufferings of the church of Jesus Christ an exact historical verification of this Psalm, v. 23. The destruction of God's people may at times seem imminent, but that danger will disappear when by earnest prayer they seek the effectual interference of God, relying not upon their own merits, but in the simple consciousness of their need of His help and grace,—that grace which is the source of their covenant relation as their God and His people, vers. 24–27. This exposition renders it unnecessary for us to refute those who find here a superficial sense of sin and consciousness of guilt, at the same time it explains how this Psalm has been thought (Calvin) to have a prophetic reference to the times of the Maccabees. The explanation which supposes an historical reference to those times (Ven., Rosen., Olsh., Hitzig), is opposed by the history of the canon, and is objectionable on other grounds. The Psalm speaks of the whole nation and not merely of the pious part of it. Then, too, it appears from 1 Maccab. i. 11, 2 Maccab. iv. 7, that, in the time of Antiochus Epiphanes, there was a large and organized body of apostates opposed to the party of the Chasedim (the Pious); and, again, while the Maccabees were victorious in all their battles, with the single exception mentioned in 1 Maccab. v. 55, when their defeat was perhaps a punishment upon them for engaging in an imprudent enterprise, no *armies* were at that period sent out by the Jews. The solemn assertion of the people's covenant faithfulness is quite inexplicable, if we refer the Psalm to the time of the Babylonian captivity (Cler. Köster), or to the last days of the Persian dynasty (Ewald), or to the Removal under Jehoiachin (Tholuck), or to the events which preceded the destruction of Jerusalem by the Chaldeans (Baur). To the assertion of Hupfeld, that the language and form of the Psalm show that it belongs to a late age, we may reply that conclusions founded on such grounds are very uncertain, and that the remark does not in the least apply to the expressions of prayer here used. (Compare Ps. iii. 8; vii. 7; xxxv. 28; lix. 5); which are very similar to those found in Psalms xlii. xliii. lxxx. lxxxv. lxxxix. while the whole Psalm closely resembles Psalm lx. The older view maintained by Heng. Del. is preferable. This refers the Psalm to the same period as that of Psalm lx.—the period of the Syro-Ammonite war, in which the Edomites took part (2 Sam. viii. 13). The latter carried on a commercial intercourse with the captured Israelites (Amos i. 6), but were afterwards terribly punished for it by Joab, 1 Kings xi. 15.

Ver. 1. **We have heard with our ears.**—This expression does not exclude the existence of written documents; it only brings out more strongly the contrast between those events of the past, in which they had a personal interest, but of which they had simply heard, and those which they had themselves witnessed. Every Israelite was bound to repeat the story of the Lord's marvellous works, Exod. x. 2; xii. 26; xiii. 8, 14; Deut. vi. 20; Jud. vi. 13; compare Ps. xxii. 31; lxxviii. 3.—The phrase "done a deed" is not a collective one, but refers specially to God's work, as appears from verse 8, and in Ps. xc. 16. The emphasis of God's "hand," as the second subject besides "Thou," (Is. xlv. 12) refers the work to God not only in a general way, but makes it appear as the immediate product of His activity, and of His personally ordering the events of history, Ps. lxxiv. 11; lxxxix. 14; Is. li. 9.—The grant of fixed abodes, figuratively set forth as a planting (Exod. xv. 17; 2 Sam. vii. 10; Ps. lxxx. 9) is carefully contrasted with the uprooting (Amos ix. 15;

Jer. i. 10; xxiv. 6); the enlargement of the people is represented as a sending forth of roots and branches, Ps. lxxx. 12; Jer. xvii. 8; Ezech. xvii. 6.—In German we cannot translate כִּי by the same word, in each of the three places in which it occurs in verse 3.—[BARNES: "*Afflict the people; i. e.*, the people of the land of Canaan; the nations that dwelt there. The word means to bring evil or calamity upon any one."—PEROWNE: "*Give them the victory.*" Such seems here, and generally in this Psalm, to be the force of the word usually rendered "save," "help;" not very unlike is the use of σωτηρία sometimes in the New Testament."—J. F.]

Ver. 4. **Thou art He** (or **even Thou Thyself art**), **my King.** The word הוּא is not here as in Ps. cii. 28, the predicate=thou art the same (Luther), but strengthens the subject, as in Is. xliii. 25; Jer. xlix. 12; Neh. ix. 6; Ezra v. 11. It is not accurately rendered by the German "selbst," but contains an explicit reference to what has just been said. The transition to the present, coupled with confession and prayer, and likewise the change of person and tense, vers. 6–9, show that these verses do not refer to the past (Rosen.), but express the *present confidence of faith*, which lives in the midst and in spite of all oppression. The imperfect tense is used to set forth this confidence, while the displays of divine help on which it is founded are expressed by the perfect tense, ver. 8. This change of the perfect and imperfect distinguishes that which has been hitherto done day by day, from that which has been promised for all future time (J. H. Mich). [ALEXANDER: "The form of expression in the first clause is highly idiomatic, and somewhat obscure; it may mean 'thou who hast done all this art still my King;' or, 'thou art He who is my King.'—The personal name of the patriarch (Jacob) is poetically substituted for his official title, as the father of the chosen people." PEROWNE: "*My* King apparently with a personal application to himself, the Poet individually claiming his own place in the covenant between God and His people. The singular fluctuates with the plural in the Psalms, see verses 6, 15."—J. F.]

Ver. 12. **For nought** ("without riches"). This expression may also mean "gratuitously." (Hupfeld). But there is nothing to indicate a contrast between the dealings of men in their worldly concerns, for the sake of gain or some external advantage, and the designs of Divine Providence, which have higher pedagogical reasons, and the Redemption which is effected without money and without price. (Is. xliii. 13; lii. 3; Jer. xv. 4). Strictly speaking, the figure here used has the sense of "for nought," and conveys the idea of unworthiness and insignificance. Besides, the whole passage must be taken figuratively, and can have no reference, historically, to the supposed fact that the multitude of captives was so great as to lower the price of slaves. Hupfeld defends the more ancient (Chald., Theod., Kim.) translation of the following line, "thou didst not increase (*viz.*, thy wealth) by their purchase money." Prov. xxii. 16, is not a parallel example, because the definitive words "for thee" are wanting; and the sense of "to gain by usury," derived from the Aramaic, goes far beyond the meaning of the phrase "thou hast gained nothing." Most modern expositors, therefore, take the verb "to increase" in an absolute sense, and the preposition ב as specifying its extent. [ALEXANDER: "They seemed to be gratuitously given up, *i. e.*, without necessity or profit."—PEROWNE: "For nought, *i. e.*, for that which is the very opposite of riches, a mere nothing."—J. F.]

Ver. 19. **The place of (dragons) jackals** denotes a desert region in general (Is. xxxiv. 13; Jer. ix. 10; x. 22; xlix. 33; li. 37). It does not refer specially to the district of Jamnia, on the border of Philistia and Dan, where Samson found three hundred foxes (Jud. xv. 4), and where the unfortunate battle mentioned in 1 Mac. v. 56, was fought, a locality in which Hasselquist, Seetzen, and other travellers tell us that these animals are found in great numbers (Hitzig). The older translation "dragons" originated in the supposition that תַּנִּים is a contraction for תַּנִּינִים, through a misapprehension of Ezek. xxix. 3. The original meaning of the word is "howling." This cry of the animal of the desert, more minutely described in Lamentations iv. 3; Is. xii. 22; xxxv. 7; xliii. 20, is compared to the sounds of wailings uttered by human beings, Job xxx. 29; Mic. i. 8.

DOCTRINAL AND ETHICAL.

1. The living announcement of the help and deliverance which God has vouchsafed to our fathers in past ages is a means of confirming our faith in His constant providential care under present tribulations. It quickens the hope that He will speedily interfere on our behalf, and stimulates prayer for His instant aid under the pressing necessities of the present, and in the prospect of threatening dangers. Comp. Hab. iii. 2, and 2 Chron. xx. 7.

2. In the narratives of events of past ages it is necessary both for the proper study of history, and the edification of contemporaries that attention be specially fixed on those events which most plainly exhibit a personal Providence. In tracing these events the thoughts should be turned away from all human activity, wisdom, and might; from all temporal and earthly instrumentalities; they should be fixed on the Divine power as their only and eternal cause. The free grace of God, and the good pleasure of His love, should be viewed as the final and decisive ground of these divine acts.

3. A people which, by faith, renews the confession of God as its King, gains thereby a firm foundation for its historical position in the world; it becomes confident that the same God, to whom, as it gratefully remembers, it owes its origin as a people, will preserve it and deliver it from dangers which may threaten its desolation and destruction. All that is needful to beget this hope is the consideration of the royal sovereignty of Almighty God.

4. The religious means of obtaining such a display of divine sovereignty, in any given case, is Prayer, which appeals not to human worthiness, but to the needs which men so plainly and frequently experience. Hence, Prayer addresses not the justice but the grace of God,—that grace which has been already manifested in establish-

ing the covenant relation, though it may plead this relation, and beg for its preservation.

5. In this appeal there is no affirmation of innocence; no assertion that the moral and religious condition of the people is in accordance with all the demands of the covenant law, for this would be both foolish and untrue. It simply declares the attachment of the people to their covenant God, and that they have preserved the historico-religious position which He has graciously granted to them. While many individuals may have proved faithless, the people, as such, have maintained their allegiance to God as their God. On this ground alone, they ask and expect from their heavenly King deliverance from the worst possible afflictions.

6. In such a case, there is a difference to be made between merited and unmerited sufferings, and while the latter are not to be viewed as judgments, nor as strokes of fate, they should be patiently endured for God's sake. There is thus a progress in religious knowledge and historico-religious experience, even though it is fully comprehended, that for God's people, as well as the servant of Jehovah, these sufferings are necessary in carrying out God's plan of salvation, and that they are as essentially connected with their theocratic destination or mission as they are inseparable from their divine election and call.

7. The endurance of such afflictions implies, on the part of the sufferer, no such feelings as would lead him to complain of God, or to glorify himself. His appeal to God will never take the form of an accusation, but of a prayer, and a vow of thanksgiving for that gracious help of the Almighty which is indispensable. Hence, if in his lamentation the question is asked "why sleepest Thou, O Lord?" and his prayer sounds like a cry to awake, he can use the language of John Hyrcanus (Sota 48, according to Del.) who, in the time of the Maccabees, quieted the anxieties of the Levites, who came daily to him with this same question, by saying, "Does the Godhead sleep?"—Have not the Scriptures declared: "Behold, he who keeps Israel slumbereth not?" It was only in a time when Israel was in trouble, and the people of the world in the enjoyment of rest and prosperity, that the words were used, "Awake, why sleepest Thou, O Lord?" In these, and similar figurative expressions, the prominent idea is, that these sufferings are not to be regarded as evils, positively inflicted by God, but rather as permitted by Him.

HOMILETICAL AND PRACTICAL.

The best histories are those which rehearse the doings of God. The benefits resulting from the study of them are: 1. It helps us to understand God's providential government on earth. 2. It awakens gratitude for His favors. 3. It stimulates confidence in God's gracious help. God is our King! (1) Whence do we know this? (2) In what does He help us? (3) How do we testify this?—As long as we are in covenant with God, the most powerful foes cannot destroy us. What follows from this in regard to our conduct and duty?—God is not only the mightiest, but the surest, yea the only reliable ally.—As we are indebted to God for all good things so we must ask Him for all needful things.—Nothing without faith, but every thing through grace.—If we know the name of God, we will properly use it for His honor, for our salvation, and for the good of others.—He who belongs to God's people, must be prepared to suffer for His sake, and be careful that he brings no dishonor upon His name.—He who really suffers for God's sake will find that such suffering never separates him from God.—The tribulations of the times always bind the people of God more closely to His name, hand and grace, as the light of His countenance.

STARKE: It is the business of parents to implant in the hearts of their children the knowledge and honor of God.—Children and young people should lay to heart what they have heard concerning the works of God, from their parents, in order to confirm their faith and to improve their lives.—The change of government in a land should not be regarded as a mere accident, but as an event with which the will and the hand of God are concerned.—Although God employs instruments when He helps us, we should not ascribe to them the aid we get, nor give to them the honor and glory which are due to God alone.—No enemy can gain any honor from a conflict with the children of God; all his malice brings upon himself only shame and injury, but glory and praise to the Lord.—It will soon be manifest on what the heart of any man trusts, for whatever it be he will constantly think and speak of it.—Reason left to itself regards the righteous judgments and the paternal chastisements of God as very strange.—God has often allowed Christians to be brought like lambs to the slaughter, in order that by their death they may praise Him, and become martyrs for Christ.—Let temporal things take whatever turn God pleases, if only the eternal inheritance is sure.—To a suffering believer, the greatest stumbling-block is God's patience and forbearance towards the very worst of men.—The persecution of the Church for her "good confession" is a sharp trial of her faith, constancy, and patience.—Contempt of the true worship of God will sooner or later end in the adoration of an idol, either in a gross or a refined way.—Sufferings however intense involve no merit: we must look only to the goodness and grace of God.—BUGENHAGEN: The pious man does what God has commanded, and waits for what God's will has determined respecting him.—SELNEKKER: The believer undertakes nothing that is contrary to God's word. He will never tempt God, but uses such means as God has appointed. His trust is in God alone, who can and will help him.—OSIANDER: Warlike preparation is not always the cause of victory.—FRISCH: He who would exercise true faith, and by such faith would conquer, must possess these three qualities, 1. He must lay aside all trust in earthly power. 2. His heart's entire trust must be in God. 3. His heart must give all the glory to God.—FRANKE: Christ's kingdom must ever manifest itself as a kingdom of the Cross, because it is through suffering that we enter into glory.—BERLIN BIBLE: The events that happened in the primitive Church will be repeated in the Church of the latter day, under the great Anti-Christ.—RIE-

GER: Oh! how mysterious is God! Never imagine that you can lead Him as you wish, even by faith. In ways that to us seem circuitous and contrary, He accomplishes His purposes. What He Himself hath built up, He can break down; what He Himself hath planted, He can root out again. Yet His kingdom loses nothing thereby. What the Church of God may seem to lose by oppression, is more than made up by the victory of the righteous, by the approved piety of those who hold fast their integrity, and their salutary experience gained by suffering. Paul's song of victory (Rom. viii. 38) "for I am persuaded" could be uttered only after the composition of such Psalms as the XLIVth, in which the cross and the sufferings of the believer are delineated.—VAIHINGER. A look full of faith towards the works of God in ages past!—THOLUCK: Israel celebrates in song only the works of God. But the hymns of other nations relate to the great deeds of their ancestors.—GUENTHER: God's army has a war-song to strengthen its hope, to describe its wants, and to cry mightily for help.—DIEDRICH: In every new tribulation God gives us to experience and acknowledge, that if we are grounded upon His word, we can only stand by His power.—TAUBE: There are instructions how the church of God should act, when she has to bear the cross. Israel's strength and salvation is also Israel's Psalm. The flesh timid and faint-hearted, sees in times of affliction, a *sleeping* God, yet the Keeper of Israel never slumbers,—a *repudiating* God, and yet God does not repudiate eternally,—a *concealed* God, and yet He is always mindful of us,—a *forgetful* God and yet a mother would sooner forget her child than God His people. But He tarries that we may cry!

[HENRY: The many operations of providence are here spoken of as *one* work, for there is a wonderful harmony and uniformity in all that God does, and the many wheels make but one wheel, many works make but one work.—He that by His power and goodness planted a church for Himself in the world, will certainly support it by the same power and goodness, and the gates of hell shall not prevail against it.—When the heart turns back, the steps will soon decline.—We may the better bear our troubles, how pressing soever, if in them we still hold fast our integrity. While our troubles do not drive us from our duty to God, we should not suffer them to drive us from our comfort in God, for He will not leave us, if we do not leave Him.—BP. PATRICK: Certainly we have deserved "all" these calamities, though this comfort is still remaining, that we are not so wicked as to be moved by all this to desert Thee, and violate that covenant by which we are engaged to worship Thee alone.

SCOTT: The formalist commonly escapes persecution by turning with the stream, and purchasing security with sinful compliances, or open apostacy; but the true Church of God cannot be prevailed on by menaces, sufferings, or promises to forget God or deal falsely in His covenant.—The Church of God is one incorporated body, from the beginning to the end of the world; and the benefits conferred on it in every age, will be acknowledged with gratitude by believers through all generations, and even to eternity.—We have reason to be thankful, considering our frailty, for exemption from the more violent species of persecution; but let us be careful that prosperity and ease do not render us careless and lukewarm.—J. F.].

PSALM XLV.

To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A song of loves.

1 My heart is inditing a good matter:
I speak of the things which I have made touching the King:
My tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men:
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O *most* Mighty,
With thy glory and thy majesty.
4 And in thy majesty ride prosperously,
Because of truth and meekness *and* righteousness:
And thy right hand shall teach thee terrible things.
5 Thine arrows *are* sharp
In the heart of the King's enemies;
Whereby the people fall under thee.

6 Thy throne, O God, *is* for ever and ever:
The sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
8 All thy garments *smell* of myrrh, and aloes, *and* cassia,
Out of the ivory palaces, whereby they have made thee glad.
9 Kings' daughters *were* among thy honorable women:
Upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house;
11 So shall the King greatly desire thy beauty:
For he *is* thy Lord; and worship thou him.
12 And the daughter of Tyre *shall be there* with a gift;
Even the rich among the people shall entreat thy favour.

13 The King's daughter *is* all glorious within:
Her clothing *is* of wrought gold.
14 She shall be brought unto the King in raiment of needlework:
The virgins her companions that follow her shall be brought unto thee.
15 With gladness and rejoicing shall they be brought:
They shall enter into the King's palace.

16 Instead of thy fathers shall be thy children,
Whom thou mayest make princes in all the earth.
17 I will make thy name to be remembered in all generations:
Therefore shall the people praise thee for ever and ever.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION. In regard to the Title, see Introduction § 12, 13; § 8, 8; § 2. After a preface vs. 2, 3 in which are expressed both the elevated feelings of the poet, and the dedication to the king, of his song, so remarkable for its contents and structure, he begins, in a direct address to him, the praises of the king, his beauty, his grace, and the permanent blessing of God resulting therefrom. He then (vers. 4-6) calls upon Him to arise in his royal majesty and might, which in the struggle for truth and righteousness, must ever be victorious. This promise of victory, in which the call to contest is implied, is in (vers. 7, 8), connected with the theocratic position of the king, and in consequence of this, there is vouchsafed to him a divine blessing, a greater fulness of joy than falls to the lot of other rulers. The description of his royal possessions and joys, naturally comes in here (vers. 9, 10), and prominent among these is the Bride standing on his right hand. This consort of the king (vers. 11-13), is exhorted, in a paternal manner, to forget her home, to devote herself to the king as her Spouse and Lord, and to think of the advantages, she will thereby secure. In the midst of the description that immediately follows, of the queen as attended by her maidens and introduced to the king, there is a direct address to the king himself, and the promise is given that he shall have worthy descendants and everlasting glory (vers. 17, 18). As in the preface, so in the song itself, the king in his glory and happiness is the special object of praise. But his relation to his consort introduced to him as his Bride is not here treated as simply one of the many happy circumstances of his life, as if the Psalm was only an ode to the king (De Wette); or as if it were merely a eulogy of the royal glory of Solomon (Hofmann). The references to a marriage come out, indeed, very prominently, yet it would limit it too much to regard it as merely a bridal song (Most comment. from Calvin to Hupfeld); yet the occasion of the ode must have been the nuptials of a king (Heng., Hitzig). Neither the marriage of the Syrian King Alexander to the daughter of the Egyptian queen Cleopatra, in Ptolemais, recorded 1 Mac. x. 57, nor that of a Persian monarch (Rosen., De Wette) can be the one alluded to on account of the theocratic references in the Psalm. For the same reason we should not—as often happens in historical exposition—treat that Messianic idea of it which prevailed both in the Synagogue and in the Christian church, merely as an allegorical paraphrase made by a later age, whereby a song originally belonging to profane literature, obtained a place in the sacred canon, and was used in congregational worship. Such an allegorical paraphrase is necessary only when this Messianic conception is a direct one, (Chald., Kim., Geier, and most older Commentators, more recently Heng., and Bohl),—a paraphrase which regards this Psalm as having reference to the spiritual nuptials of the Messiah with the Jewish people, and such Gentile nations as were united with them. But this view of it is self-contradictory, and is consistent neither with the text nor with history (Kurtz). It, however, makes little difference whether we regard this poetico-prophetic description of the Messianic condition of things under the figure of nuptial relations, as an independent conception, or seek for its historic ground in the marriage of some Israelitish monarch. In either case, the main point is this, that the Bride is a

Gentile princess. But how could she, in the Old Testament, represent God's people Israel? And, how could her maiden companions who are brought with her before the king, symbolize those Gentile nations that are united with Israel and converted to the heavenly King, even if we understand this introduction to the king as meaning his marriage with all these virgins? Or perhaps these metaphors may be a prediction that the "fulness of the Gentiles shall enter the kingdom of God." If so, there would be no allusion to the full conversion of Israel, since according to Rom. xi. 27, this is to follow the conversion of the Gentiles. We must, therefore, regard the covenant people among the queens who are already in the king's palace, when she who is to be the first consort makes her entrance. Who then is meant by this Bride? And how can we reconcile what is here said of her, with other prophetic and historic accounts of Israel's relation to Jehovah, and to the Gentile nations? The New Testament images of the marriage of the King's son, and of the Lamb cast no light upon this point: for this last named marriage is the conclusion of the entire historical development of the union thus symbolized, and which reaches into eternity. But the text refers us to a history which was still in progress. We may add that a free use of the other parables and symbols bearing upon this subject is equally inadmissible. Such a use of them would be allowable if we occupied the standpoint of the completed relation of the New Testament on this head, because it refers not only to Jehovah's marriage with His covenant people, but to Christ's relation to His Church which is composed of Gentiles and Jews. In the Old Testament, however, the future union of Jehovah with the Gentiles, and the union of Messiah with them and with Israel, is never set forth under the figure of a marriage contract. And the New Testament when it employs this figure, never uses the expressions of this Psalm. The Psalm is quoted in the New Testament as a Messianic one,—a view of it which the Sept. and Chald. show had long obtained,— but it is quoted Heb. i. not in connection with any marriage of Messiah, but to exhibit His theocratic position and purposes. Now all this is overlooked by those who consider this marriage of the King as a type of Christ's union with His Church (Calvin, Clericus, Ven. Stier, and in part Del.). Most of these expositors pass from the typical to the directly Messianic view, by assuming, that Messiah is spoken of *sub figura Salomonis*. But we maintain that this Psalm speaks of an actual historical event, because it makes that event the occasion of its praising the king, and because it purposely uses expressions which show that he is not only a member of the royal house of David, but that he is also to carry out a definite Messianic prediction, and to be the instrument of its historic fulfilment. In this view of it we can understand how this person would, in the history of Redemption, hold the place of a type for the later Church,—a type having a prophetico-messianic sense, which is really in the original text, and which a proper translation would bring out (see the Exposition.) — Hence we cannot suppose that the marriage of Ahab and Jezebel of Sidon (Hitzig), nor that of Joram the son of Jehosaphat and Athalijah (Del.) was the historical origin of this Psalm. The best view is that which connects it with the marriage of Solomon, not to an unknown Tyrian princess (Hupfeld), but to the daughter of the king of Egypt, 1 Kings iii. 1; ix. 24 (Calvin, Grotius, and most others). Since the historical references in the Psalm itself are by no means decisive, as the exegesis will show, the internal grounds appear to be all the more weighty. These, however, do not oblige us to regard David as the author of the Psalm (Böhl), who is supposed to have given it to the Korahites for use in public worship. There is no ground for referring it to the early days of Jeroboam II. (Ewald).

Ver. 1. **My heart is inditing.**—The Heb. word (רָחַשׁ) occurs only here, and signifies to "boil up or over." It denotes either the ebullition of the full heart in a way analogous to the motion of boiling water (Symm., Calvin, J. H. Mich., and many others, on account of the noun, Ex. ii. 7; vii 9), or the outflow of speech like that of a stream from a fountain, (Sept., Syr., Jerome). The translation "to" instead of "of" seems to point to the latter sense. In the Hebrew we have the accusative, which in the latter case must be taken as the *productive* accusative, while in the former, in the way usual with redundant verbs, Pss. cxix., cxxi. The "good word," (or good matter) is so not simply in form, i. e., a fine speech, nor is it exactly a Messianic word, Is. lii. 7; Jer. xxxiii. 14; Zech. i. 13, but one "most excellent," both in structure and contents, conveying the idea of one who is congratulating another, Jer. xxix. 10.—All the older translators take the first and second verses as one sentence, but the authors of the Heb. accents divide them into two. The participle is placed first, because the emphasis is on the "speaking;" but the person speaking is also emphasized, because of the sublime consciousness that his poem is intended for a king. If we take מַעֲשַׂי as a plural, denoting heart and tongue, "works" (Hengstenberg) are not to be included, as if the Psalmist had vowed to devote all that he did to the service of the king; nor are the later poems of David so designated,—those which the aged king connects with Solomon, and the Messiah as represented by him, (Böhl); but they are rather to be viewed as poetical productions of the speaker (Del.), with no special reference in the thoughts or the verses (De Wette). Still, as the song in question is the Psalm before us, it seems to be proper to adopt the singular form of the word as in Job xxxv. 10; Numb. xx. 19, whether we translate it "my doing," 1 Sam. xix. 4 (Hitzig), or "my poem" (Hupfeld), like the Ποίημα of Symm. We prefer the more general term "work," thus also preserving the substantive form of the word. The translation to "a king" is in sense and structure more exactly according to the text than the equally possible one of to "the king." In the latter case the word with the article may be treated like a proper name. The version, "I speak (or sing) my song to the king" (Hupf.), follows the older translations. But there is no reason for connecting these words with the previous line, "my heart boils over, I

am speaking a good word" (Böttcher). As the tongue utters that of which the heart is full, and as the heart is here represented as being in a state of great excitement, as it were, boiling over, the meaning of ver. 2 rather is, the unobstructed gliding along of a pen in the hand of a ready writer (Sept., Cal., Geier, Heng., Hup., Del.), than the beautiful display of the skilful writer (Hitzig and others), although the sense of "expert," "skilful," is not only sustained by the cognate dialects, but by Ezra vii. 6, and perhaps by Is. xvi. 5; Prov. xxii. 29. [ALEXANDER: Although particular expressions in this verse may be obscure, its general import is entirely unambiguous, as an animated declaration of the writer's purpose, and a preface to his praise of the Messiah."—J. F.]

Ver. 2. **Thou art fairer,** *etc.*—The passive form of the Hebrew word is unusual, and is variously explained. It is certainly intended to present a pictorial climax of the idea of that beauty with which the king is so pre-eminently endowed. Elsewhere prominence is given to the physical beauty of individuals, *e. g.*, Saul, David, Absalom (1 Sam. ix. 2; x. 23; xvi. 12; 2 Sam. xiv. 25), and "grace playing around the lips" is quite as significant as the expression of the eye. But can such traits in themselves (comp. Prov. xxx. 31) be the ground of a Divine blessing, or, as in this place, the ground of a blessing of eternal duration? Expositors deny that they can be. But how can they help themselves? Some (Calvin, Stier and others) take "therefore" in the sense of "because," thus making these features the consequence of the blessing; but the *usus loquendi* will not admit of this. Others (Heng., Kurz) say that the "fairness" is a symbol and reflection of spiritual perfection, a manifestation of mental and moral beauty. But the text neither speaks of this last, nor of that absolute moral conduct, which is necessary to make this expression of inward beauty the ground of a blessing. For even if we take ver. 3 in the sense of gracious speech (see Is. l. 4; Luke iv. 22), we must not overlook the fact that the text presents this graciousness as a Divine gift, perhaps as an unction, and that the idea of absoluteness or independence is still wanting, even if we render it "because thy lips overflow with gracious, loving words" (Böhl), therefore, *etc.* As little does it satisfy us to be told that one gift draws after it the other—that we must not press the *nexus causalis* (Hupfeld) — or assume that "therefore" indicates the foundation, not of the blessing itself, but of the consciousness of it (Del.).—I therefore emphasize "beauty," as meaning not only that it is given by God, but also that it is of a superhuman kind. Such an endowment betokens a grand and peculiar destiny,—it intimates that God not only *will* bless such a king (De Wette), but that he *has* already blessed him in this way, *viz.*, that on account of this endowment He has appointed him to be the mediator who is to convey and give effect to that blessing of Abraham and David which is eternal in its duration and strength, and which makes those blessed, who with him and like him are blessing others. Thus the difficulty is removed—the connection of the passage with ver. 7 and its Messianic meaning become the clearer. [PEROWNE: *Therefore, i. e.*, beholding this beauty and this grace, do I conclude that God hath blessed thee forever.—ALEXANDER: The first word in Hebrew is a reduplicated form, expressing the idea with intensity and emphasis. *Grace*, in Hebrew as in English, denotes both a cause and an effect; in this case, grace or beauty of expression, produced by Divine grace or favor, and tending reciprocally to increase it. On any hypothesis, except the Messianic one, this verse is unintelligible.—J. F.]

Vers. 3, 4. **Gird thy sword.**—This verse can be used to show that there is here no reference to Solomon, only by forgetting that both Gideon and David (Judges vi. 12; 1 Sam. xvi. 18) were styled Gibbor (Mighty One), before they had accomplished any warlike deeds; or by supposing that in this passage the king is simply called upon to prepare for a war, in which victory is promised him (De Wette); or by denying that there is here, in a poetic form, a description of the king's readiness for war, and the certainty of his victorious career (Cal., Rosen., Hup.). This description is not simply a suitable close to that of the beauty of the royal bridegroom, in an ode to him (Hup., Hitzig), and which in no way depends upon the question whether he has already manifested or ever shall manifest these martial qualities, but it strikingly brings before us the circumstances which surround the king, who has received from God a theocratic position and task, which he is to maintain and execute in the world. He must be equipped for conflict, and certain of victory. The terms "majesty and glory" are only weakened by the translation "ornament and adornment" (De Wette), as if they were epithets of the sword. They are rather descriptive of that radiant splendor of majesty, that Doxa, which (calling for praise and revealing His glory) beams around the heavenly (Ps. xcvi. 6; civ. 1; cxi. 3; Job xi. 10) and the theocratic king (Ps xxi. 6; viii. 6). These words, therefore, are not in apposition to the "sword," as the symbol of majesty (Heng., Hupfeld), but they indicate with what the king should gird himself, beside the sword. A similar image is used in Ps. xxx. 12; cxxxii. 9; Eph. vi. 14; 1 Pet. i. 13.—The word that follows וַהֲדָרְךָ, which is the echo of what precedes, and is linked to it like the notes in a musical scale (Maurer, Böhl), cannot possibly be taken as simply strengthening it, as if the sense was—"yes, thy ornament is really thy ornament" (De Wette); nor can it be grammatically rendered "in thy ornament," as most expositors do. Or, if we regard it as a nominative absolute (Hengsten.), or as the accusative to define more plainly the succeeding verb (Del.), the otherwise rapid movement of the Psalm would be checked and crippled (Hitzig). It is therefore, on critical grounds, suspicious. But as the word is found in all the older versions, its absence from Codd. 89, 78, Kennicott, proves nothing, and it is a mere assumption to say that it has been interpolated into the text by the repetition of the previous word (Olsh., Hup., Bött., Del.). By a change of the Hebrew points, Hitzig makes the word וְהַדְרֵךְ, which he renders "steps forth." This is ingenious, but the Septuagint and Vul-

gate, while following this reading, have translated the word "bend," *i.e.*, the bow. We should find here following the verb an accusative of the object, if the sense was "to take aim" (Ewald). Other later commentators maintain that the fundamental idea is "break through," which, when applied to plants, has the sense of *prosperare*, and being by ancient expositors erroneously applied to men, occasioned the inadmissible translation, "be happy."—"Riding" refers to the use of the war-chariot, or of the battle-horse. The older critics (Kim., Calvin, Ven.) connect the following words closely with "upon the word of truth." Others (Chald., Geier, Rosen.) understand AL-DEBAR as in Ps. lxxix. 9; 2 Sam. xviii. 5, as indicating the object of the combat, *i. e.*, for the sake of the truth. Others (Luther, Mendelsohn, Hengstenberg) explain it, needlessly, as a metonomy for the representative of truth, *i. e.*, "the truthful and the meek," or "the oppressed and the righteous." The same may be said of the explanation, "in matters, or in favor of truth and oppressed righteousness" (Böhl), or "oppression" (Del.); also, "for the sake of faithfulness (which maintained peace), and pious innocence" (Hitzig). It is, perhaps, more in accordance with the context and the use of language to interpret the passage as indicating the *reason* of the victorious riding forth of the theocratic king, which, however, is not his moral qualifications of fidelity, justice and meekness (Hupf., Camp.), on account of which he *merits* the victory, but God's truth, meekness, and righteousness, by which this theocratic servant and Messianic representative is sent into the world-historic struggle, and is led to final triumph. The compound noun (an intermediate form between the *construct* and the *absolute* state) must not be resolved into two distinct ideas, placed side by side (De Wette), the original position of which may have been the reverse of what it now is (Olsh.),—a reading which is found in some codices. It is that "righteousness" whose germ is gentleness (Heng.), or, more precisely, "condescension," as in Ps. xviii. 36, where God's gentleness is spoken of; compare also Is. xi. 4; Ps. lxxii. 4; Jer. ii. 8. The "hand," the ordinary instrument of action, is here represented as a "teacher," because by the performance of terrible deeds it reveals a power hitherto concealed, of which its possessor had not been conscious. [ALEXANDER: The two words (honor—majesty) are constantly employed to denote the Divine majesty (Ps. xcvi. 6; civ. 1; cxi. 3), as distinguished from that of mortals (Job xl. 10), or as bestowed upon them by special Divine favor. The first of the two is separately used to signify specifically royal dignity (1 Chron. xxix. 25; Dan. xi. 21).—PEROWNE: "THY GLORY AND THY MAJESTY," a second accusative not in apposition with "thy sword," but dependent on the verb "gird on" in the first clause.—"*Ride on prosperously*," lit., "make thy way, ride on," the first verb being used adverbially, to add force to the other (Ges. § 142, *Ob.* 1).—ALEXANDER: "Thy right hand" as the seat of martial strength and aggressive action. "*Shall girdle*" or point the way, the proper meaning of the Hebrew verb, which, like other verbs expressing or implying motion, may be followed directly by a noun, where our idiom would require an intervening preposition.—The insensible transition from the imperative to the future shows that the former was really prophetic, and that the prayer of this and the preceding verse is only a disguised prediction of Messiah's triumph, as one going forth conquering and to conquer.—J. F.]

Vers. 6, 7. **Thy throne.**—"Thy God-throne." This construction, which the *stat. construct.*, through the suffix, separates from its genitive, is supported by Lev. vi. 8; xxvi. 42; 2 Sam xxii. 23; Hab. iii. 8; Jer. xxxiii. 20; Ezek. xvi. 27; Ps. xxxv. 19. And that the idea as thus expressed is in accordance with grammatical rule, is proved by 1 Chron. xxix. 23, where the throne of the Davidic dynasty is plainly called "the throne of the Lord" (Jehovah). And it is based upon the theory that the king of Israel is designed to be the visible representative of the invisible Ruler to the covenant people (Hupf., Kurz). Jehovah sits upon His throne forever. His throne is from generation to generation, Lam. v. 19. We cannot simply transfer this predicate to the personal dominion (Heng.) of the theocratic king, and so give the passage an immediate Messianic reference. But it might properly be transferred to his *throne*, after the prophecy in 2 Sam. vii. 13 had been promulged; compare Ps. lxxxix. 5. (Hupfeld erroneously adds Ps. xxi. 5; lxxii. 5). If it be objected on grammatical grounds that ôlam-va-ēd is nowhere else used as a predicate, we may still render the clause "thy throne is a throne of God forever and ever" (Aben Ezra, Hitzig, Ewald). This is better than the rendering "thy throne is Elohim" (Doederlein). It is also hazardous to supply a possibly lost verb, and make Elohim the subject of the sentence—"Elohim has founded thy throne" (Olshausen). The old view of Elohim as a vocative (Stier, Heng., Del., Böhl) rests upon strong grammatical grounds, and warrants the direct Messianic exposition. But in the Korahitic Psalms, as also in the Chald., Targ., Elohim stands for Jehovah. This might induce us to regard the address as made to God Himself. But whether *Elohim Elohicha* is taken as Elohim in a vocative sense, or as corresponding to the usual Jehovah, the following verse proves that the address is to the *king*, and other statements show that not the *Messianic* but the *theocratic* king is meant. He, however, cannot be addressed as Elohim—Jehovah. Such an address would involve a sense very different from that in which Elohim is applied to kings as the representatives of God on earth (Ps. lxxxii. 1, 6); compare John x. 35, especially in their judicial character (Exod. xxi. 6; xxii. 7; Ps. cxxxviii. 1). Hence Heb. i. 8, where the Greek text has the vocative, may properly be quoted in proof of the divinity of the person addressed. Nor is there in this any difficulty in regard to the Messiah. According to Is. ix. 5, He shall be called El Gibbor (the Mighty One)—a name often applied in the Old Testament to Jehovah; and in Jer. xxiii. 6 he is styled Jehovah Zidkenu (the Lord our righteousness). This designation, the dogmatic importance of which is unjustly denied by Hupfeld, is historically vindicated by the fact that, in connection with it, mention is

always made of a descendant of David,—so that finally David's house shall be as Elohim, as Maleach Jehovah—"the angel of Jehovah, or the angel Jehovah" (Zech. xii. 8). The contents of this Psalm, however, show that Messiah is not directly addressed. Nor has the *anointing* mentioned in this place any relation to his *name*. The question here is not about the consecration of the king, as he enters upon the functions of his government, nor of his being replenished with the Holy Spirit, of which the anointing with oil was the symbol; but this last is here used as the symbol of joy, Is. lxi. 3; Ps. xxiii. 5; civ. 15. It does not precede his righteous adminis tration as its source, but follows it, as its final, abundant, and Divine reward. Is. lxi. 8; Ps. v. 6. It is uncertain whether the phrase "thy fellows," as in 2 Chron. i. 12, is to be understood of other kings (as most expositors take it), or of the friends and companions of the bridegroom (Stier, Hupfeld).—[PEROWNE: "Thy *throne, O God!*" This rendering seems, at first sight, to be at variance with the first and historical application of the Psalm. I conclude, therefore, that in the use of such language the Psalmist was carried beyond himself, and that he was led to employ it by a twofold conviction in his mind—the conviction that God was the King of Israel, combined with the conviction that the Messiah, the true King, who was to be in reality what others were but in figure, was the son of David. —ALEXANDER: To avoid the obvious ascription of divinity contained in the first clause, two very forced constructions have been proposed: 1. Thy throne (is the throne of) God forever and ever. 2. Thy God throne (or Divine throne) is forever. But even admitting, what is very doubtful, that a few examples of this syntax occur elsewhere, the sense thus obtained is unsatisfactory and obscure,—and this is still more true of that afforded by the only obvious or natural construction besides the one first given, *thy throne is God forever and ever*.—BARNES: *Thou lovest righteousness*. The word "God" is rendered in the margin "O God, thy God hath anointed thee." According to this construction, the thought would be carried on which is suggested in ver. 6, of a direct address to the Messiah as God. This construction is not necessary, but it is the most obvious one.—J. F.]

Vers. 8–11. **All thy garments smell of myrrh.**—In the third word the vav is omitted as is often done in the enumeration of things of the same kind. (Deut. xxix. 22). The nuptial garments are as thoroughly perfumed by these spices, as if they had been made of them. (Heng., Hup., Hitz.). Their costliness is increased by their having been brought from distant lands. *Myrrh*, a balm:—*Cassia*, a bark similar to cinnamon, from Southern Arabia; *Aloes*, for the purpose of fumigation, from India. The mention of *ivory palaces* might remind us of these countries, if we could refer the doubtful word Minnî to the Mynaeans in South Arabia, who according to Diod Siculus iii. 47, had houses ornamented with ivory, or to the Armenians who were early celebrated for their commerce, Jer. li. 27. (Chald.); but we must then translate the following verse—"out of Armenia's ivory palaces, king's daughters make thee glad." (J. D. Mich., Knapp, Muntinghe); or (according to more Ancient critics, Rosenmüller) "art made glad with presents." In this case we must suppose a Persian king to be alluded to, (De Wette) because, according to Herodotus iii. 93, to such kings, the Armenians were tributary. We might naturally think that these costly articles were obtained through the agency of traders, and we need not change the translation "palaces" into that of "chests" (Böhl) since Hêkal is generally taken in the sense of a capacious vessel (Sept., Kimchi, Vatablus, and others), just as Bottim is in Ex. xxv. 27; xxxvi. 29; Is. iii. 20. But all this is far fetched. We are prepared to find here something notable in regard to the marriage of the king, and not a mere enumeration of his costly possessions. The latter idea would be possible only if the version were "*in*" ivory palaces. We might then consider Minnî as only a shortened form of Minnim i. e., strings, or stringed instruments Ps. cl. 4. For though examples of such a defective plural are wanting, nearly all commentators since Sebastian Schmidt consider such a plural form as possible, and as in fact here used. But as the rendering "out of" cannot be avoided, it is also generally conceded that the allusion is not to the beauties of the royal palace into which the bride is led (Hup.), but to the palace of her father out of which a procession issues to greet the royal bridegroom (Maccab. ix. 37; Prov. ii. 17, with the music usual on such occasions. In this view, it is useless to inquire whether Solomon had only a *throne* adorned with ivory (1 Kings x. 18); or also a *tower* of this sort (Song vii. 5); or even a *palace*, since it is plain from Amos iii. 15, that there were several such houses in the kingdom of Israel, as well as the ivory *beds* mentioned Amos vi. 4 (Hup.). It is equally needless to ask whether, because such a palace is not mentioned as having been the residence of Solomon, while Ahab is said to have had one (1 Kings xxii. 29), the reference is to this latter king (Hitzig), or to his daughter (Delitzsch). The plural does not indicate the various residences of the many brides here called "queens," afterwards "companions," and who are the types of the Gentiles (Heng.). It is simply intended to set forth in poetic form, the splendor of the palace into which the king, (who already has in his *harem* kings' daughters, perhaps the daughters of neighbors (Kurtz) who though neither vanquished nor tributary princes (De Wette), were inferior to him,) now brings the principal consort, who takes the place of honor at his right hand (1 Kings ii. 19) resplendent with gold of Ophir, the most precious kind of gold known in Jerusalem in David's time. (1 Chron. xxix. 4). Hence we do not favor the interpretation that once prevailed, based on the older versions, which regarded Minnî as a preposition with the Yod paragogic, in the sense of "out of them," or to give emphasis to it, "out of it thou art made glad." (Heng). The rendering "more than ivory palaces, yea more than they, art thou made glad by them" (Hofmann) gives an undue importance to the *palaces* as well as the *garments*. The same is true of the translation "a number of them *i. e.* more than one make thee glad." (Bott.) —The title of the principal consort *Shegal* is used in Neh. ii. 6, of a Persian, and in

Dan. v. 2 of a Chaldean queen. But this is no certain proof that the Psalm belongs to a later period, for in Jer. xii. 18; xxix. 24; 2 Chron. xv. 16, we find the usual and more comprehensive word Gebirah, "mistress" (applied also to the king's mother) still in use, 1 Kings xi. 19; xv. 13. Nor can we admit the foreign origin of the word, for in its sense of "concubine" it is found in 1 Kings v. 30, and as a verb in Deut. xxviii. 30. The opinion of Bohl that the king's daughters belonged to her retinue, and were clothed with ornaments presented by the king, founded upon the translation "Kings' daughters go about in thy ornaments," (Sept., Luth., many Ancient critics, Hofmann) is not confirmed by the text. The retinue of virgins (ver. 14) holds a different position from that of the king's daughters (v. 11). These already form part of the king's "treasures." (Bött., Hup.). They belong to his "dear ones," i. e. his appreciated women, (the Rabbins, Calvin, and others, Del.), or his "little favorites and treasures" (Hitzig). We might also call them his "magnificent ones." only that we must understand it in the sense of those who are "magnificently arrayed."

[Perowne: *King's daughters.* As polygamy had only the permission, not the sanction of God, it may seem strange that this should be mentioned as a feature in the splendor of the monarch. But polygamy was practiced by the best of kings; and the Psalmist is describing the magnificence of an Oriental court such as it actually existed before his eyes, not drawing a picture of what ought to be in a perfect state of things.—Alexander: *Daughters of kings (are) among thy precious ones; stationed is the queen at thy right hand, in gold of Ophir. Precious*, dear, not in the sense of beloved, which the Hebrew word never has, but in that of *costly*, valuable, which it always has. *Stationed*, not simply *stands* but *placed* there, as the post of honor.—Ophir, one of the places to which Solomon's ships traded with the Phenicians (1 King ix. 28; x. 11; 2 Chron. viii. 18; ix. 10). Its situation is disputed, and is of no exegetical importance.—J. F.].

Ver. 12. **And the daughter of Tyre.**—Most interpreters with the older versions explain this to mean the inhabitants of Tyre. In Is. xxiii. 12, Tyre is personified as a daughter (the daughter of Zidon). Here the plural form of the verb which follows, brings out the idea of numbers, who are described as the *richest among the* people, while some suppose that they are the *poor among the people* mentioned in Is. xxix. 19. There is no mention of homage or tribute paid by the Tyrians to Israel, as there is no historic ground for supposing that such homage was ever rendered by them. It is simply declared that as a recompense for the Bride's devotion to the king of Israel, he promised, that to gain her favor, the richest men, the neighboring Tyrians should bring her presents. A few critics (Jerome, Hitzig, Hupfeld) notwithstanding the "and" take the words in a vocative sense—"O daughter of Tyre!" But this would make the bride the daughter of a Tyrian king, to whom the rich men of the Israelitish nation should do homage by bringing presents to her. It is possible but by no means certain that this might become the basis for the historical interpretation. But even the common exposition involves so many grammatical difficulties, and such too is the structure of the verse, that a defect in the text is quite probable. (Camp.).

[Barnes: *The daughter of Tyre.* In the time of the Psalmist it was probably the most wealthy and luxurious commercial town then existing: and it is referred to here as meaning that persons of highest rank, and of the greatest riches, and those surrounded most by affluence and luxury, would come to honor the king. Even the daughter of the magnificent prince of Tyre would deem it an honor to be present with a gift becoming her exalted station. *Even the rich, etc.* The sense here is, the richest of the nations shall make court to thee with gifts.—J. F.].

Vers. 13–15. **Within** (ver. 14,) *i. e.* the interior of the palace,—not that of her consort, seated upon the throne (Gesen.), but the palace of her father, from whence, after the conclusion of the marriage and the exhortations and promises made to her, the festive procession goes to the residence of her spouse. The explanation of the term as denoting the internal disposition of the bride (Luth., J. H. Mich., Stier), with a reference to 1 Pet. iii. 3, has led to many typical and edifying applications. Certainly this sense suggests a more striking contrast with the splendor of her garments, than the supposed allusion to her personal beauty (Grot.). Hitzig translates v. 15, "upon cushions of many colors."—The *virgin companions* who enter the palace at the same time with the newly married couple, with festive songs and dances are not *bride's maids*, but belonged to the household of the young queen, and according to oriental custom, were upon her marriage transferred to the possession of the king. Of royal virgins, who are to be married to the king (J. H. Mich., Rosen, Heng.) there is no mention in the text. The benediction of their descendants, who should not only occupy the palace of their fathers, but resemble them in virtue, (Hupf.) may be rendered "princes in the whole land." There is perhaps a reference to the fact that Solomon divided his kingdom into twelve governments. 1 Kings iv. 7. David, before him had made his sons princely governors (1 Kings xxii. 26; Zeph. i. 8), (Sarim); and at a latter period, probably for a like reason Rehoboam placed his sons in charge of fortified cities (2 Ch. xi. 23). The larger view and application of these words, as a prediction of the future spread of the Theocracy over all the earth is warranted by the promise that the name of this king shall be kept in the living remembrance of the Church through all generations, by her songs, and that through them, all people would come to know and forever praise him. (Ps. lxxii. 17). This is not hyperbolical flattery (De Wette) but a promise due to the Theocratic king.

[Perowne: *Gladness.* Lit., "Joys," the plural denoting fulness and manifoldness.—Vers. 16 and those immediately preceding are, to my mind, evidence sufficient that this Psalm cannot as a whole, be regarded as prophetical of the Messiah. It seems far wiser to me to acknowledge at once the mixed character of such Psalms as this. It does speak, no doubt, of One who is higher than the kings of the earth, but it does so under earthly images.—The sacred poet sees

the earthly king and the human marriage before his eyes, but whilst he strikes his harp to celebrate these a vision of a higher glory streams in upon him. Thus the earthly and the heavenly mingle. ALEXANDER: *I will make thy name to be remembered.* The Psalmist speaks as one in a long series of inspired heralds, and in behalf of all. The form of the festival implies fixed determination and involves a pledge.—J. F.].

DOCTRINAL AND ETHICAL.

1. He who has a good message to deliver may well feel his heart swell with loving sympathy and grateful joy because God has chosen, called, and prepared him for such an errand. The depth of the sentiment will be proportioned to the dignity of the person to whom he is sent, and the importance of the message he has to deliver. But whoever may be the one addressed, if the message is important. its form of expression is not a matter of indifference;—the good word should have a good place.

2. If a man has superior endowments, he should consider them as a gift of God, and receive them as an ornament from the hand of God, bestowed upon him not that he may boast of them, or glorify himself, but that he may direct his life to the attainment of those ends for which God has chosen him, fitted him specially, and sent him into the world. The richer and more varied these gifts, and the higher the position in which God has placed him, the greater is his responsibility, and his obligation to regard himself as the servant of the Most High, and to use these advantages and blessings as the means of fitting himself to seek, that God's will may be done on earth as it is in heaven, and that the kingdom of God through His abiding blessing, may overcome all the enemies it encounters in this world.

3. When princes adorn their persons with ornaments suited to their high rank, especially on festive occasions, they should do so not for the sake of vain glory, but, on the one hand, to command respect and admiration for the majesty of their office, and on the other, to lead the thoughts of men up to the eternal throne of God, from whom all blessings come, both to princes and their people. Of this throne, princely dignity and rank are an earthly image. By the effectual power and grace of God, all kingdoms are founded, princely dynasties become durable, and governments are stable. And the kingdom of God has been brought into this world, is kept in it, and extended over it, for the purpose of bringing high and low into its service.

4. Marriage as a divine ordinance is fraught with honor and joy, and even *with a cross is blessed.* As it introduces new relations, so it involves various new tasks and duties; and to these it is proper that the Christian pastor should call attention, in the way of exhortation and comfort, especially as it has been chosen to be a symbol and type of the mysterious union of God and His people, of Christ and the Church. But in dealing with it in this aspect we should not go beyond the example of the Scriptures.

5. Mutual conjugal devotion, involves, no doubt, many pains and sacrifices, but the love and obedience which are its essence, according to God's promise, secure great blessings. Among these blessings are, the influence upon contemporaries, the preservation of the race by means of well trained children, and the leaving behind us a good name which may excite others to emulate us. But we must not forget that as the glory of the King in the kingdom of God infinitely surpasses all human glory, so no human name can be put upon a par with His. The Church is called upon to make a proper acknowledgment of His divine nature, dignity, and honor, to preserve the remembrance of His name through all generations, and by proclaiming it to the Gentiles to excite them to join in the same praises. Ps. cii. 14; cxxxv. 31.

HOMILETICAL AND PRACTICAL.

Out of the heart the mouth speaketh. See to it therefore what thy heart receives, and by what it is moved.—Remember from whom thou hast obtained thy beauty, for what purpose thy rank has been given thee, and for what end thy power is employed.—The highest point that any man can reach, is to become the recipient, the bearer and the producer of the divine blessing.—God's love in the heart, God's praises on the lips procure more than one happy hour.—If you would get a permanent blessing, you must follow the directions of God's word, and seek His kingdom.—Pious and just kings deem it an honor to be called the servants of that God who has clothed them with majesty. Hail to the king who acknowledges that God is the giver of his crown, the strength of his throne, and the type of his government.—The ornament, calling, and aim of pious married people.—The honor, order and blessing of the matrimonial state.—Whoever in love, makes sacrifices, which he is bound in obedience to his calling to make, may hope for an abundant reward, according to the divine promise. More precious than gold is a happy marriage, and a family of well trained children. There are many names, renowned, blessed, and justly honored by the children of men; but there is only One name by which we can be saved. Its praises shall be sung in the church from generation to generation, and the knowledge of it shall extend unto the heathen, in order that it may be praised for ever and ever.—Ascending the throne by a king is, so to speak, solemnizing his marriage with his people.—The certainty of the glorious results accomplished by a king after God's own heart, in his struggles for truth and righteousness.—He who proclaims the name of the Lord, prepares the way for his being praised by all the people.

LUTHER: Honored by thy bridegroom, thou art really honored before all the world.—This song can be truly comprehended only by faith; for it is God's word, which unless taken hold of through faith, can be understood by no human being.—Mark this, whatever Christ has, He communicates to those who believe in Him.—The Lord Himself has adorned and endowed all who are betrothed to Him, and has given them that by which they are acceptable to Him.—Everything should be done in the service and for the honor of this King.—There may be a great difference among His people as regards gifts, but

they are of one mind respecting the highest article of faith, *viz.*, that they can be saved only through faith in Christ, and by no other way, or means.

STARKE: Let heart and tongue have nothing to do with evil things, but rather with that word which God has revealed from heaven, and which is able to build up our souls unto salvation.—Personal beauty is a gift of God not to be despised, but the beauty of the soul, which consists of piety and other Christian virtues, is a far higher treasure.—To His own people, Christ is both a gracious Ruler and a mighty Defender against their enemies.–Wealth without fellowship with Christ is more injurious than useful to men.—The best adoration of Jesus consists in this, that we recognize Him as our only Lord and ourselves as His peculiar property,—that we love and serve supremely none but Him.—How can the Church perish, since Christ's name and praise shall never be forgotten?—Oh! that the gladness of the marriage feast were always sanctified by the remembrance of the joyful home-bringing of the spouse to her Bridegroom in heaven. OSIANDER: Happy are the princes and rulers who surpass their subjects in wisdom and virtue, as well as in other gifts.—SELNEKKER: If we speak of this King, of His name and His office, we shall at once experience joy and pleasure in heart, soul, and body.—FRANKE: Christ will come to the terror of the wicked, to the joy and gladness of the pious who believe in Him.—RENSCHEL: Christ is our Bridegroom, His beauty is our ornament, His gracious lips our comfort, His arrows our protection, His sceptre our guide, His oil of joy our unction—FRISCH: Believing soul! be thou stimulated by this heavenly bridal song to deny the love of the world, and to love with a pure affection the bridegroom of thy soul.—BURK: See in how many points the bride may be compared to the bridegroom.—RIEGER: A bridal song of the Holy Spirit for the marriage feast which the king makes for His Son.—OETINGER: The King of God's kingdom deserves that men should proclaim His praise.—THOLUCK: Truth and goodness joined to righteousness are the prize for which the Messiah struggles.—VAIHINGER: Out of every contest with His enemies this king comes forth a complete conqueror, and in every new war His throne is proved to be immovably firm.—DIEDRICH: A song of praise to the greatest of kings, whose word has the greatest loveliness, and whose power is omnipotent. The mystery of divine love towards humanity.—TAUBE: The beautiful song 1. Of the king; *a*, Of His beauty. *b*, Of His heroic power and victory. *c*, Of His anointment.—2. Of the king's bride, *a*, Of the wedding garments in which she appears. *b*, Of the marriage sermon pronounced by the Holy Spirit. *c*, Of the treasures the bride receives. Earthly matrimony is not the prototype, but the image and copy of that higher relation.—F. W. KRUMMACHER; The advent prayer of the Church of Christ. We consider 1. The Address, "Thou hero." 2. The six petitions. 3. The Amen.

[HENRY: "I will speak of the things which I have made." 1. With all possible clearness, as one that did himself understand, and was affected with the things he spake of. Note, what God has wrought *in* our souls, as well as what He has wrought *for* them we must declare to others. 2. With all possible cheerfulness, freedom, and fluency. "My tongue is as the pen of a ready writer." The tongue of the most subtle disputant, and the most eloquent orator is but the pen with which God writes what He pleases.—They that have an admiration and affection for Christ, love to go to Him and tell Him so.—The glorious cause in which He is engaged, "because of the truth," *etc.*, which were, in a manner sunk and lost among men, and which Christ came to retrieve and rescue. 1. The Gospel itself is *truth, meekness and righteousness;* it commands by the power of truth and righteousness, for Christianity has these, incontestably, on its side, and yet it is to be promoted by meekness and gentleness, 1 Cor. iv. 12, 13. 2. Christ appears in it in His *truth, meekness and righteousness*, and these are His glory and majesty, and because of these He shall prosper. Men are brought to believe on Him because He is true, to learn of Him because He is meek, Matt. xi. 29; the gentleness of Christ is of mighty force. 2 Cor. x. 1. Men are brought to submit to Him because He is righteous and rules with equity. 3. The Gospel so far as it prevails with men, sets up in their hearts, *truth, meekness and righteousness*, rectifies their mistakes by the light of truth, controls their passions by the power of meekness, and governs their hearts and lives by the laws of righteousness.—All true children are born from above: they are the believers of the King of kings; these attend the throne of the Lord Jesus daily with their prayers and praises, which is really their honor, and He is pleased to reckon it His.—The conversation of Christians in which they appear in the world, must be enriched with good works, not gay and gaudy ones, like paint and flourish, but substantially good, like gold; and it must be accurate and exact, like wrought gold, which is worked with a great deal of care and caution.—They that help to support the honor of Christ on earth, shall in heaven see His glory, and share in it, and be forever praising Him.

SCOTT: In the Redeemer, the enlightened soul perceives unutterable goodness and beauty, which eclipses all the dim excellency that it was wont to admire in the children of men. The gracious words which He speaks to sinners, are replete with Divine harmony, and excite ineffable comfort in the broken heart.—In proportion as we are conformed to His holy image, we may expect the gladdening influence of the Comforter, which is communicated from His fulness, and while His name is to us "as ointment poured forth," the fragrancy of heavenly affections will recommend our conversation to the spiritually-minded, and make us meet for His palace above.—The true believer's privileges, as well as the most estimable parts of his character are *internal*, and undiscerned by an ungodly world; yet the holiness of his conversation proves the inward adorning of his soul, and that he is arrayed with the robe of righteousness and salvation.—J. F.]

PSALM XLVI.

To the chief Musician for the sons of Korah, A Song upon Alamoth.

GOD *is* our refuge and strength,
A very present help in trouble.
2 Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
3 *Though* the waters thereof roar *and* be troubled,
Though the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God,
The holy *place* of the tabernacles of the Most High.
5 God *is* in the midst of her; she shall not be moved;
God shall help her, *and that* right early.
6 The heathen raged, the kingdoms were moved:
He uttered his voice, the earth melted.
7 The LORD of hosts *is* with us;
The God of Jacob *is* our refuge. Selah.

8 Come, behold the works of the LORD,
What desolations he hath made in the earth.
9 He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.
10 Be still, and know that I *am* God:
I will be exalted among the heathen, I will be exalted in the earth.
11 The LORD of hosts *is* with us;
The God of Jacob *is* our refuge. Selah.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION. In regard to the Title, see Introd. § 12, 9. This Psalm, re-echoed in Luther's choral (*Ein feste Burg ist unser Gott.*—A stronghold is our God), is not simply a general expression of trust in Jehovah, under all possible dangers. (Rosen.). The perfect tenses (v. 7) following the many imperfects and the references (v. 9), to a particular deed of Jehovah point to a special motive for this heroic song, which is so full of gratitude and victorious confidence, of joyful faith and hope of peace. But this conviction of permanent protection founded on the experience of Divine aid to God's people, manifests itself in expressions of a feeling of security in general, based on the strength of this relation to God. Not only does the song begin with such expressions, but they are repeated in the refrain with which each strophe ends. Only the first strophe, in our present text (perhaps by mistake simply) has no such ending. (Ols., Ewald, Hup., Del.). For with the change of the infinitives into imperfects, verse 4 is neither in apposition to "remove" and "carried into," (J. H. Michaelis, Heng.), nor is it to be taken in a concessive sense (Rosen. and others), but is a proposition, the concluding sentence of which must be supplied not by disturbing the strophical structure in ver. 5, (Calvin) but must be completed in the way indicated above. The occasion of this Psalm, however was not the desolation produced by war among other nations, while Israel enjoyed peace (De Wette), but a mighty deed of Jehovah, by which Jerusalem beleaguered by enemies was delivered from them without a battle. It may refer to the sudden disappearance of the Syrians allied with Israel, on their approach to Jerusalem in the time of Ahaz, see Is. vii. (Hitzig); or better still to the defeat of the Assyrians under Sennacherib, Is. xxxvi. 29, (Heng., Ewald, Hup.); or to events under Jehoshaphat, recorded in 2 Chron. xx. (Del.). There are in this Psalm, (and in the two which follow and are closely related to it) many points of resemblance to Isaiah, particularly the term Immanu, but this will not warrant our ascribing its composition to this prophet (Ven , Hitz.). It is worthy of remark that in this Elohim Psalm, God is called Jehovah in respect to His influence in the history of the world, v. 9, and in the jubilant refrain He bears the name of Jehovah of Hosts, a title characteristic of the period of the kings, and which was first pronounced by the mouth of Hannah, 1 Sam. i. 11.

Vers. 1, 2. **A very present help**, a help often found, *i. e.* frequently tried and proved. God is ever present in tribulations. He is ever found of

those who are in trouble (2 Ch. xv. 4). Luther's translation (from Sept. and Vulg.): "in the great troubles which have befallen us," is grammatically untenable. The "midst" or "heart" of the sea signifies the innermost part. It is used also with reference to the oak (2 Sam. xvii. 34), and Heaven (Deut. iv. 11). The allusion is to the destruction of the world as now organized (Del.). The mountains being removed from their places, fall back into the waters, out of which they were raised on the third day of creation, (Sept., Vulg., Calvin, Geier, Hupf.). Others (De Wette, Hitzig) understand by the words: the tottering of the foundations of the mountains which are beneath the waters, and propose the rendering: "in the heart" (the dative). Grammatically it is admissible. But the allegorical interpretation (Hengst.) which regards the "sea" as the symbol of the world, and the "mountains in its heart" as its mightiest empires, is not warranted by any thing in the text. For if the rising of the sea is here expressed by a word sometimes applied to human pride, this is neither its only nor its original meaning. In the last sense the word occurs in Job xli. 7, and refers to the "being lifted up by the shield of Leviathan;" while in Deut. xxxiii. 26; Ps. lxviii. 35 it is applied to the sovereignty of God. But it does not follow that in this place, on account of the singular suffix, the reference is to that sovereign power of God by which the mountains are made to quake, (Chald., Sept., Ols., Ewald). The singular suffix can be made here easily to refer to יַמִּים, (as it necessarily does in the preceding line), because "his waters" in this connection designate not those "of God," but those "of the sea," like the "his heavens" in Ps. viii. 4. For it is not God Himself, but His "grace" symbolized by a "stream," which is opposed to this "sea" (ver. 4.). The idea of the sea is, however, expressed by a plural but not in a numerical sense, as in Ps. cvii. 25.

[PEROWNE: *Though the mountains, etc.*, the strongest figure that could be used, the mountains being regarded as the great pillars of the earth, Pss. xviii. 7; lxxv. 3; lxxii. 5; Job ix. 6. ALEXANDER: *Let its waters roar, etc.*, ver. 4. The singular pronoun refers to the sea, which is only poetically plural in the preceding verse. The verbs in this verse may also be explained as proper futures. *Its waters shall roar, etc.*, but the people of God shall still be safe, as promised in the next verse. BARNES: The word rendered *present* (a very present help), נִמְצָא nimtza, means rather *is found* or *has been found*, *i. e.*, he has proved himself to be a help in trouble. The word *present*, as if he were near to us, or close by us, does not accurately express the idea.—J. F.]

Vers. 4–11. **There is a stream, etc.**—The expression is in contrast with that describing the stormy and destructive sea, and hence the use of the nominative absolute. There is no reference to the softly flowing waters of Siloah, as in Is. vii. 6 (Aben Ezra, Ewald), but it is simply an image drawn from this brook as described in Isaiah, with a possible allusion to the river of Paradise, Ps. xxxvi. 9 (Del.). It is not, however, an image of peace (De Wette), but of the blessings and gracious manifestations of God (Jonah iv. 18; Ezek. xlvii.; Zech. xiv. 8; Rev. xiv. 1); for His "streams" *i. e.* arms, make glad the city of God, fructifying and refreshing it, as they flow around and through it. In Isaiah xlviii. 18; lxvi. 12, the point of comparison is quite different, *viz.*: its fulness and wide extension. There is no need of supplementing the text by a word="his grace," (Ols.). Nor is the combination of the two lines of the verse into one—"a river, the stream of which—is the holy one of the dwellings of the Most High," (Hitzig), and the reference to verse 5 as the closing sentence, warranted by Is. xxxiii. 21. For here God is compared to a river which surrounds and defends the city. This figure, so simple and plain as used by the prophet, would here render the sense unclear and confused, especially in the following verse, where God is said to "dwell in the midst" of the city, not only being its security, but producing that security. Both the "blessing" mentioned in verse 4 and the "deliverances" in verse 5, proceed from Him, not morning by morning (Hitz. De Wette), but as the day breaks after an anxious night, (Hengst. Del.). The expression is: of course, figurative, but we must not reduce its meaning to a simple "soon," (Rosen. Gesen.) nor to the morning of deliverance in contrast with the night of misery, but rather suppose an allusion to a definite historical fact, as Exodus xiv. 27; Is. xvii. 14; xxxvii. 36.—The "melting of the earth" verse 6, not "trembling" (De Wette, Hupf.), nor "growing dumb" (Tholuck) denotes the dissolving effect of divine judgments, Ps. lxxv. 5; Amos ix. 5, (Heng.), which are elsewhere said to produce terror and consternation, Ps. lxxvi. 9; Exod. xv. 14.—In 2 Sam. ii. 10; vii. 10; xii. 16; Ps. lxviii. 34; Jer. xii. 8, thunder is used as a symbol of Divine judgment. There is no need of understanding verse 10 as an authoritative command given in a voice of thunder (Hitzig). In verse 7 many codices (32 Kenn. 46 De Ross.) have Elohim instead of Jehovah, a reading followed by the Syriac and Chaldean version, and many Rabbinical expositors. But it is possible that this various reading may have come from Ps. lxvi. 5. Instead of "devastations" or "desolations" in verse 9 (Chald. Jerome, Rab. Calvin, Geier, etc.), the Sept. Syr. J. H. Mich., Ewald, and Hitz., render the word "astonishing and terrific things," a sense which its etymology allows.

[PEROWNE: ver. 6. The absence of any copula in the verse adds much to the force of the description. The preterites are not hypothetical as Delitzsch explains. Each act of the drama is, so to speak, before the eyes of the Poet.—ALEXANDER: *He has uttered His voice, the earth will melt.* As in many other instances, the Psalmist takes his stand between the inception and the consummation of the event which he describes. Hence the transition from the past tense to the future.—Verse 8. *Come see, etc.* The first word properly means *go*, but it is constantly used in summoning and inviting others. Ver. 9. *Silencing wars, etc.*—The participle followed by the future, shows that the process is not finished, but is still going on.—J. F.]

DOCTRINAL AND ETHICAL.

1. The Church of God can confidently appeal to Him for help, and rest assured that He who is supreme over all things, has not only promised, but will also grant her, His protection. She will enjoy peace in the midst of the storms of war, and the tumults of the world, as she also will when the world itself shall come to ruin. For the world is in a constant state of unrest and excitement, and will be until its final change. This is owing partly to its natural qualities and its external form, and partly to the historic life of its nations. But the Church is God's habitation in this world. Not only is the sanctuary of God in the midst of her, but the living, almighty, gracious God Himself. Hence her feeling of perfect rest and blessed contentment.

If Christ protects His Church,
Then hell itself may rage.

2. So long as the Church is in the world, it must be, in its temporal aspect and earthly form, always in contact with the world's movements. There is for it no external rest and security, but it is in constant danger of attacks and tribulations. But so long as its watchword is Immanuel, *i. e.*, God with us, it will have internal peace, for God is within it, and external invincibility, for God is its defence. Even here, God gives, from time to time, seasons of rest and refreshment, for He breaks the weapons of the enemies, and sends desolation among them.

3. As God quickens the Church in which He dwells, by the outpouring of His gracious and manifold gifts, and as this stream from the sanctuary cannot be cut off, because of the relation already mentioned, it is the special duty and care of the Church to draw from this stream fresh courage and vigor, so that with perpetual joy, she may confess by word and deed, what God has revealed to her in His word, and how He has manifested Himself to her by His works in the present day, as well as in ages past. "That our faith may rest firmly in God, we must consider these two things jointly, *viz.*: the *infinite power* by which He prepared to subjugate the whole world, and His *paternal love* revealed in His word." (Calvin).

HOMILETICAL AND PRACTICAL.

God with us! the watchword of the pious. 1. Who has given it? 2. What is meant by it? 3. Who may use it?—Among all thrones, there is only one that is firm; among all kingdoms, only one is changeless; among all nations, only one has a King without an equal.—Is the Lord of Hosts your friend? then are you sure of victory over all your foes.—We need fear no struggle, when God is our refuge and strength.—Dwelling in the city of God implies going to the house of God, hearing His word, and observing His works.—He who would not fall when the foundations of the earth are shaken, must cling firmly to God. Thus will he be saved and enabled to praise the Most High.—God shows here on earth that He is above all things; and He also testifies that He dwells not only in heaven, but also in the midst of His people.—While God dwells among us, we can want nothing.—The proper flight is to the divine refuge.—The security of God's kingdom, surrounded by streams that disturb the world.

STARKE: As we seek God, so shall we also find Him.—If we steadily trust in Him as our Strength, we shall certainly find in our experience that He is so in fact.—God does not protect His Church by keeping danger at a distance from her, but by averting its destructive results.—Faith becomes especially victorious, when, according to all human appearance, there is no room for hope.—If God is your friend, you can stand firm in every trouble.—Faith apprehends God, both as the Lord of Hosts, and as a gracious Helper, abundant in mercy.—It is just as easy for God to destroy a mighty army, as to defend a little company of believers.—Oh! how blessed the time when God shall make wars to cease to the ends of the earth.—OSIANDER: The city of God shall never perish, even though all creatures should make war against it.—ARNDT: Kingdoms are overturned on account of the sins of their people, but Christ has maintained His word and kingdom.—If God is our protector, what can man, with all his power, do against us?—THOLUCK: Let the people rage as fiercely as they please, when the voice of Jacob's God is heard, they must grow dumb.—RICHTER FAMILY BIBLE: The kingdom of darkness has no power of its own over nature. It could not even drown swine without Christ's permission.—VAIHINGER: He who has the God who protected Israel as his shield, need not be afraid of greater dangers even than those which Israel experienced.—DIEDRICH: God's kingdom remains, because He is true to His word of promise, and defends those who believe it against all their enemies.—God is our eternal refuge.—TAUBE: The perfect repose and holy security of the Church of God. 1. Her faith's comfort. 2. Her faith's foundation. 3. Her faith's victory.—Each fresh perception of God, derived from the experience of His ways, imparts new blessings, and establishes the heart more firmly in the faith.—SCHAUBACH: (10th Sunday after Trinity). The Christian Church as typified by the city of God on earth.—ROSE: Come and see the mighty works of the Lord, His wonderful counsels, and the unchangeable faithfulness of His covenant.

HENRY: *God is our refuge and strength;* we have found Him so, He has engaged to be so, and He ever will be so. Are we pursued? God is our refuge to whom we may flee, and in whom we may be safe, and think ourselves so; secure upon good ground, Prov. xvii. 10. Are we oppressed by troubles? Have we work to do, and enemies to grapple with? God is our Strength, to bear us up under our burdens, to fit us for all our services and sufferings; who will by His grace put strength into us, and on whom we may stay ourselves. Are we in distress? He is a Help, to do all that for us which we need; a present Help, a Help found, so the word is, one whom we have found to be so; a Help on which we may write *Probatum est*, or, a *Help at hand*, one that we shall never have to seek for, but that is always near. Or, a *Help sufficient;* a Help accommodated to

every case and exigence; whatever it is, He is a very present Help; we cannot desire a better Help, nor shall ever find the like in any creature.—Here is (1) Joy to the Church, even in the most melancholy and sorrowful times. Ver. 4. *There is a river*, the streams whereof shall make it glad, even then when the waters of the sea roar and threaten it. NOTE.—The spiritual comforts which are conveyed to the saints by soft and silent whispers, and which come not with observation, are sufficient to balance the most loud and noisy threatenings of an angry and malicious world. (2.) Establishment to the Church: though heaven and earth are shaken, yet *God is in the midst of her, she shall not be moved*, ver. 5. (1.) Not destroyed; nor removed as the earth may be. (2,) Not disturbed, not much moved with fears of the issue. (3.) Deliverance to the Church, though her dangers be great; *God shall help her*, and who then can hurt her? He shall help her under her troubles, that she shall not sink; nay, that the more she is afflicted, the more she shall multiply. God shall help her out of her troubles, and that right early—very speedily, and very seasonably.—SCOTT: If our faith were as strong as our security is good, we need fear no combination of enemies, no revolutions in kingdoms, and no convulsions in nature, but in the most tremendous dangers might triumph in the fullest assurance of security and victory—Happy they who are enrolled citizens of the holy city of our God, in which He dwells as a Father, Defender, and Comforter of His people.—J. F.]

PSALM XLVII.

To the chief Musician, A Psalm for the sons of Korah.

O clap your hands, all ye people;
Shout unto God with the voice of triumph.
2 For the LORD most high *is* terrible;
He is a great King over all the earth.
3 He shall subdue the people under us,
And the nations under our feet.
4 He shall choose our inheritance for us,
The excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout,
The LORD with the sound of a trumpet.
6 Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
7 For God *is* the King of all the earth:
Sing ye praises with understanding.
8 God reigneth over the heathen:
God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together,
Even the people of the God of Abraham:
For the shields of the earth *belong* unto God:
He is greatly exalted.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION. With the glad notes of a solemn triumphal song, this Psalm celebrates a victory over foreign nations, gained by the immediate interposition of God. The possession of the promised land was thus secured, and an occasion was given to call upon all people to do homage to God, who, by this display of His power, has proved Himself to be King over all the earth. They, no less than the Israelites, are urged to praise this God, before whose majesty all the princes of the people, even the people of the God of Abraham bow in submission. The Psalm evidently had its origin in an historical event, and it embodies the Messianic idea of the extension of the Theocracy over all nations. It is not a simple expansion of the closing idea of the preceding Psalm, that God is exalted over all people, *i. e.* is Governor of the world. (Hupfeld). Nor is it a prediction of the universal reign of the Messiah, (Rabbins); nor of the Ascension of Christ (the Older critics). This latter view may have been derived from the typical entrance of the Ark (Claus, Stier) mentioned in 2 Sam. vi. and, as most expositors suppose, celebrated in Ps. xxiv. It is rather to be considered as a call to do homage to the God-king, by the people associated with Israel

(Rosen). The special reference, however, is not to the subjugation and circumcision of the Idumæans, under John Hyrcanus, (Ols.); nor to the entrance into the Second Temple after the return from Babylon (Ewald); nor to the smiting of the Philistines by Hezekiah, 2 Kings xviii. 8, (Hitzig); but to the victory of Jehosaphat (2 Chron. xx), over the combined Moabites, Ammonites, Edomites, and Arabians. (Ven., Heng., Del.).

Vers. 2–5. **O clap your hands, all ye people.**—Clapping of hands, though sometimes an expression of malicious pleasure (Nah. iii. 19), is usually a sign of approval and joy. (Ps. xcviii. 8: Is. iv. 12), like the loud shouts (*teruiah*) of festive occasions, especially those on which homage was formally rendered Num. xxiii. 21; 2 Kings xi. 12; 1 Sam. x. 24.—In ver. 2 Eljôn may be understood as an attribute of Jehovah as in Ps. lxxviii. 56, but it suits the context better here to take it as a predicate. By the "excellency (or the pride) of Jacob" ver. 4 is meant, not the temple as in Ezek. xxiv. 21; nor the sin of pride as in Amos vi. 8: viii. 7: nor the future excellency of Israel as in Nah. ii. 3; but the Holy land, "the glorious land" of Dan. viii. 9, which God had chosen as a possession or inheritance (Num. iii. 8; xv. 4; Is. lviii. 14), for the people whom he loved (here called Jacob) Mal. i. 2. This sovereign choice by Almighty God (Ex. xix. 15: Deut. xxxii. 8), as an undoubted fact, and proof of His love is often referred to in the Psalms (*e. g.*, xxxiii. 12; lxv. 5; cxxxv. 3). Hence most modern expositors, like the older versions, understand the imperfects in vers. 3 and 4, as stating historic facts, a view which accords with ver. 8, and the triumphant tone of the song. The statement, however, has not a historic form, but is rather a praising generalization. The contents of ver. 4 come after those of ver. 3, probably, because the possession of the land having been in peril, was secured by God's interposition. The older commentators (also Claus, Stier) take the imperfects in a future or optative sense, and explain ver. 3 as, a Messianic prophecy of the future glory of God's people, expressed also in ver. 4, in the form of a wish, or as a promise that God would choose the heathen as an inheritance of this people. But as the form of expression is different in Ps. ii. 8, and the "choosing" in this connection is objectionable, Hupfeld proposes to read יַרְחִב instead of יִבְחַר *i. e.* may He enlarge for us our inheritance with the subjugated people of Canaan.

[PEROWNE: Vers. 3, 4. There is considerable difficulty in satisfactorily explaining these verses. They seem, at first sight, to refer to the past—to the destruction of the Canaanites and the establishment of Israel in the promised inheritance. So the LXX, Jerome, Vulg., Calvin. Luther makes the first verb *future*. Our Version renders both as *future*. Hupfeld translates both as *optatives*, and in the case of the first verb this seems required by the form (but see Is. l. 9).—According to this view "the inheritance" cannot refer to the Holy Land immediately, but to the nations who are to be gathered into it.—There is, however, a difficulty still, even with this explanation. The word "choose" is not the word we should expect. It seems awkward to say "May he *choose*," *etc.*, instead of "May he *make* the nations our inheritance." Hence Hupfeld proposes to read (see above), but there is no support for such a conjecture either in Mss., or Versions. I am inclined therefore with Ewald, Heng., Bunsen to take both verbs as *presents* (which the previous context seems to require) either as referring to a recent act of God, or to a continued act.—J. F.]

Vers. 5–9. **God is gone up with a shout.** The display of God's power on earth in special judgments and deliverances are described as a "descending from His throne:" so when his designs have been accomplished, He is said to "return" to it (Gen. xvii. 22; Jud. xiii. 20; Pss. vii. 8; lxviii. 19). This throne "high and lifted up," (Is. vi. 1), is a symbol of His universal government (Is. lxvi. 1; Ps. ciii. 19), and as it is God's throne, it properly takes the predicate "holy," like the temple in Pss. v. 8; xi. 4. This ascension, or "going up" is attended by the joyful voices of the delivered people, and the music of trumpets and cornets (Amos ii. 2; Ps. xcviii. 6; 1 Chron. xv. 28.) The celebration of this victory begun (2 Chron. xx. 26), in the valley of Berachah (valley of Praise) shall continue without ceasing. It is designed to awaken in the Church a spiritual frame of mind by means of instructive and devotional songs (Maskil is erroneously taken as an adverb by Sept., Vulg., and some critics), and to produce the same effect on those Gentiles who having been admitted to the blessing of Abraham, have been, with the Israelites, consolidated into the one people of God.—The word "Princes" ver. 9, is to be taken not in a moral but a political sense. These "princes" are also designated as "shields," *i. e.* protectors (Hos. iv. 18; Ps. lxxxiv. 10). Here they are assembled to do homage in the name of their people,—not however as conquered princes, not simply to take part in the triumphant festivities (De Wette, Ols.), nor simply to ratify the election of a king as in 2 Sam. vi. 1, 2, (Rosen.), but to make their joint submission to the government of God, and to confess their fellowship with His people. Neither here nor in ver. 2, is there any reference to the heads of the Jewish tribes as the "shields" of the land (Cler., Gesen). There is no need of inserting עִם before עַם *i. e.* with the people, (Hitz., Ols.); nor of the reading עִם=with the God of Abraham (Older Versions except Chald., Syr., Kimchi, Flamin, Ewald). We may not translate "to the people" (Calv., and others), whether we supply ל or אֶל, (Geier, Rosen.), or take it as an accusative (Heng.). The safest way and most accordant with gramatical rules, is to regard it as in apposition (Symm., Jer., J. H. Mich., Stier, De Wette, Hupf.).

DOCTRINAL AND ETHICAL.

1. All people are called upon humbly to adore and joyfully to praise God. God is the governor of the whole world, and of all its dominions, His omnipotent acts prove that He rules in all lands, that with a mighty hand and in a righteous way, punishes and protects, casts down and

lifts up. As God's chosen people are the special recipients of the blessings of His government, they are bound first of all to raise the sound of triumph, and to invite and instruct other nations to join in their songs of praise, and to serve the Lord.

2. Each blessing and revelation of God given to His Church is an occasion for a hymn of praise, and a grateful confession of His glory. Never can she, never dare she forget or conceal the fact that His love is the ground of her election, and the cause of her salvation. But she is especially urged to give thanks with heart, hand and voice, when God not only gives her victory over her enemies, but also protects and confirms her in the promised inheritance. For thereby God makes an actual revelation of His majesty, and shows that while graciously condescending to His people, He still governs the world, on His heavenly throne.

3. There is a distinction to be made between God's general government of the world, and that special one—the theocracy—which He established on earth, in and through the seed of Abraham. Even in the imperfect and typical form which it assumes in Old Testament history this is described as His descending to the earth, and His ascending to heaven. This theocracy, insignificant as was its origin in Israel has a world-embracing destination. It shall gather into itself all nations, who, as one people of God shall serve and adore one and the same heavenly King; and their princes shall accomplish those purposes which God has ordained for them, *viz.*, to be the leaders of their people to salvation, and their protectors in the service of God.

HOMILETICAL AND PRACTICAL.

How should the Church express her gratitude for the triumphant ascension of the Lord?—Not until the Lord has effected the design of His coming down to the earth, will He ascend again to His heavenly throne.—Although God is the Lord of the whole world, yet in condescension to human wants, He allows His kingdom on earth to begin in the form of servitude. Though small and feeble in its beginning, the kingdom of God will victoriously spread itself over the whole world.—The God of Abraham has His throne in heaven; yet He visits His people from thence, and rules the whole world. The praises of God should be not only loud and cheerful, but rendered in such a way also as to instruct and edify, —Oh! that all men would join in the praise of God,—that all princes would bind themselves to the service of God; and that all people would come together as the people of God.—Nations should not forget that God has ordained rulers over them; but rulers should remember that they have a Lord in heaven, and a duty to perform on earth, and that they can discharge the latter properly, only by serving the former.—The people of God may well render grateful praise to their heavenly king, for His love is the ground of their election, and His protection the pledge of their security.—LUTHER: A prophecy concerning Christ, that He should ascend on high, and become a king of the whole world, not by means of the sword, but only through gladsome songs, and the sound of trumpets, *i. e.*, the joyful preaching of the Gospel.

STARKE: Though only a small part of mankind adores Jesus as the King of grace, He is nevertheless Lord of the universe, and will be hereafter fully revealed as such.—The kingdom of this world has its pleasures, as well as the kingdom of Christ, but those of the latter are by far the noblest and most precious, since they come from God, and shall endure throughout eternity.—The inheritance which God gives to His faithful ones is the glorious blessing of Jacob, or all the promises of the kingdom of grace and glory.—There is no greater purpose to which man can apply his reason and wisdom, than to constant meditation, how he may live in honor before his Divine Lord.—Wherever we may be we are still under the supreme rule of God.—The Gospel does not abolish the order of nobility that bears shields and helmets, but those belonging to it should be all the more intent to become and remain faithful subjects of the kingdom of Christ.—Great lords claim to be such, "by the grace of God;" for this reason, they should humble themselves under His mighty hand, should love and honor Him and His word, and should be as nursing fathers to His Church. Is. xlix. 23.—OSIANDER: By meditation upon the glory of the Lord, we should indeed humbly and obediently submit to Him, and under all circumstances seek His aid.—SELNECKER: A thanksgiving for Christ's kingdom, and its eternal spiritual blessings.—FRANKE: The shadows of the Old Testament point to the realities of the New.—RENSCHEL: O! King of the world, grant that all the nations of the earth may be converted unto Thee, that we may render thanks to Thy name.—FRISCH: The designation of princes as "shields of the earth," should remind rulers as well as subjects of their respective duties.—RICHTER: (Family Bible). All nations shall finally surround Israel, as an ornament.—THOLUCK: The earth belongs unto the Lord, though its inhabitants have hitherto neglected to do Him homage.—GUENTHER: God's dominion over the whole world is presented as the ground of joy; the occasion that calls it out is the victory of God's people over the heathen; and the result of this victory and grateful joy, is the increased certainty of their election.—DIEDRICH: The object that awakens our deepest and eternal joy is at once the Supreme Majesty, and a consuming fire to all His obstinate foes.—TAUBE: A call upon all people for a song of joy to Israel's God, who by His victory and ascension on high has proved Himself to be King over all the earth, and over the heathen.

[HENRY: Here is a needful rule. Ver. 7. *Sing ye praises with understanding.* 1. Intelligently; as those that do yourselves understand why and for what reasons you praise God, and what is the meaning of the service. This is the Gospel rule (1 Cor. xiv. 15). *To sing with the spirit and the understanding also.* It is only with the heart that we make melody unto the Lord Eph. v. 19. It is not an acceptable service, if it be not a reasonable service. 2. Instructively; as those that desire to make others understand God's glorious perfections, and to teach them to praise Him.—SCOTT: The universal and absolute

sovereignty of our holy God would be most terrible to every sinner, were it not administered by His incarnate Son from a mercy-seat; but now, it is terrible to the obstinate workers of iniquity alone.—If we are the chosen people of God, and His love and grace have made us more excellent than our unbelieving neighbors, we may be sure He has chosen for us a more honorable and excellent inheritance than all the kingdoms of the world, and that He will prepare our souls for that inheritance, by every dispensation here on earth.—J. F.]

PSALM XLVIII.

A Song and Psalm for the sons of Korah.

Great *is* the LORD, and greatly to be praised
In the city of our God, *in* the mountain of his holiness.
2 Beautiful for situation, the joy of the whole earth,
Is mount Zion, *on* the sides of the north,
The city of the great King.

3 God is known
In her palaces for a refuge.
4 For, lo, the kings were assembled,
They passed by together.
5 They saw *it, and* so they marvelled;
They were troubled, *and* hasted away.
6 Fear took hold upon them there,
And pain, as of a woman in travail.
7 Thou breakest the ships of Tarshish
With an east wind.
8 As we have heard, so have we seen
In the city of the LORD of hosts, in the city of our God:
God will establish it for ever. Selah.

9 We have thought of thy lovingkindness, O God,
In the midst of thy temple.
10 According to thy name, O God, so *is* thy praise
Unto the ends of the earth:
Thy right hand is full of righteousness.
11 Let mount Zion rejoice,
Let the daughters of Judah be glad,
Because of thy judgments.

12 Walk about Zion, and go round about her:
Tell the towers thereof!
13 Mark ye well her bulwarks,
Consider her palaces;
That ye may tell *it* to the generation following.
14 For this God *is* our God for ever and ever:
He will be our guide *even* unto death.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The introduction, in which the great God and His glorious city are praised (vers. 1, 2), is followed (vers. 3-8) by a description of the deliverances of the city from threatened danger, effected by Jehovah, who disperses its terrified enemies. Vers. 9, 10 contain the expressions of gratitude for this interposition, while in vers. 11-14 the people are exhorted to guard all parts of the city, so that its safety may be manifest to all, and thus the glory of God be revealed to coming generations, to confirm their faith in His guidance. There are many points of resemblance between these verses and Is. xxii. 29-33, but they do not warrant our supposing the Psalm to have been written by that Prophet. Still less can we imagine that the author belonged to the

party in opposition (*i. e.* to the delivered city), and that the occasion of it was the siege of Jerusalem by the allied forces of Israel and Syria, which was frustrated by Tiglath Pileser, (Credner, G Baur). We are uncertain whether the occasion of it was the siege by Sennacherib, in the time of Hezekiah, (Calvin, De Wette, Hitzig, Ewald, Hupf.), or the victory gained by Jehosaphat over the allied kings named in 2 Chron. xx., (Rosen., Hengst., Del.). The older Christian expositors apply the Psalm to the eternal glory of the spiritual Zion, while the Rabbins take it to be descriptive of Jerusalem in the Messianic times, after the victory over Gog and Magog.

Vers. 2, 3. **Beautiful for situation** (in elevation.) The terms "perfection of beauty," "the joy of the whole earth," are taken as a single cumulative one in Lam. ii. 15, perhaps with reference to this passage, and Ps. l. 2; Is. lx. 15; Ezek. xvi. 14; xxiv. 25. The word נוף was misunderstood by the ancients, and is wrongly rendered by Luther, (after the Chald. and Jerome), "Zweiglein"=little branch. That it has the sense of "elevation" is established by a comparison with the Arabic. That a geographical elevation is not meant is obvious from Ps. lxviii. 17, where the high hills of Bashan are said to envy the hill of Zion on account of its superior loftiness. (Comp. also Is. ii. 2; Ezek. xl. 2; Rev. xxi. 10). So too "the sides of the north," translated by Hitzig "the corner of the north," and by Hengstenberg and Hupfeld "the extreme north," must be understood not in a topographic but a religious sense; as in Is. xiv. 13, where the mountain of God lies on the sides of the north. This mythologic idea in the last named passage comes from the lips of the Chaldean king, and cannot be at once transferred to the Biblical writers. Nor does Ezek. v. 5 accord with it, for here Jerusalem is placed in the midst of the nations and countries round about her. So in Ezek. xxxviii. 6, 15; xxxix. 2 the extreme north is the residence of Gog and Magog. Now Mount Zion is not here compared to the supposed mountain homes of the gods of the Asiatic nations in the far north, nor is it presented as realizing that of which the heathen dreamed, (Hengst., Ewald, Hitzig and others). Both the phrase and the context suggest a definite locality. It cannot, however, be the "north side of the city," (Aben Ezra, Kimchi, Calvin, etc.), since Mount Zion is its most southerly hill; nor can the meaning be "on the north side lies the city," (Luther, Rosen., etc.), for this does not agree with the order of the words. These are in opposition, not with "joy," as if Zion were the joy of the remote north, *i. e.* the most distant nations (Gesen., De Wette), but with "Zion." The temple hill is thus designated as being the northeastern corner, or northern angle (Delitzsch, Schegg,) of Mount Zion, and so giving a reason for the name of the city itself. This explanation is plainer than that of "in the extreme north the city of the Great King," (Hupfeld). Since Zion is thus contrasted with another mountain in the south, on which God appeared, *viz.*, Sinai, to strike out the words that are obscure, as Olshausen proposes, is not admissible.

[Stanley: *Beautiful in elevation.* To the traveller approaching Jerusalem from the west or east, it must have always presented the appearance, beyond any other capital of the then known world—we may add, beyond any important city that has ever existed on the earth—of a mountain city; breathing, as compared with the sultry plains of the Jordan or of the coast, a mountain air; enthroned, as compared with Jericho, or Damascus, Gaza or Tyre, on a mountain fastness.—Perowne: *The sides of the north.* The question is to what particular part of it the words refer. (1.) Now Jerusalem itself did not lie on the north, but on the south side of the elevated table land. But the *Temple* did lie north, *i. e.*, northeast of the city; and as the Temple was, in a peculiar sense, the dwelling-place of God, the Psalmist may have designated this when he spoke of the "sides of the north," the expression being sufficiently accurate for the purpose of poetry. Hence we have the Holy City regarded from three different points of view, *viz.*: "the Mount Zion," (the city of David), "the sides of the north," (Mount Moriah and the Temple), "the city of the Great King," (Jerusalem proper). Compare Matt. v. 35. (2.) If, however, Zion be the peak now leveled on the *north* of the Temple mount, as Furguson and Thrupp suppose, "the Mount Zion (on) the sides of the north" may be the true rendering here. And this, too, might peculiarly be called "beautiful for situation," as it was the highest point of the whole plateau, and that which would most readily strike the eye. (3.) Another reason may be suggested why the north should be especially mentioned, because an enemy approaching like the Assyrians, would obtain their first view of the city on that side.—J. F.]

Vers. 4-8. **They passed by together.**—The enemies, designated by the article as the well-known kings who had assembled according to agreement at a certain place (comp. Josh. xi. 5; Ps. lxxxiii. 4) passed by all at once, over the boundary, Judges xi. 29; 2 Kings viii. 21; Is. viii. 9, (Ancient Versions, Rabbins, Köster, Ewald, Hitzig, Del.). It is grammatically admissible to take עבר in the sense of disappear, (Calvin, Rosen., De Wette, Hengst., Hupf.), but this rendering presents, instead of a fitting picture, immediately the result of an unsuccessful enterprise, the details of which are then given. If the reference be to the attack in the time of Jehosaphat, we must suppose that the allies were encamped about three miles from Jerusalem, in the desert of Tekoah, whence they had a view of the holy city, and where God caused a great terror to fall upon them (1 Sam. xiv. 15). The annihilation in ver. 8 is not alarm (Rosen.), nor flight (De Wette), but the figure expressing it must have been suggested by the remembrance of the foundering of the commercial fleet sent out by Jehosaphat in union with Ahaz, (1 Kings xxii. 49; 2 Chron. xx. 36). But it is by no means necessary to adopt this view, for ships are elsewhere used as symbols of worldly powers. The ships of Tarshish, as the largest and strongest of their class, are figures of mighty powers, Is. xxxiii. 21, 23. The east wind (Job xxvii. 21) illustrates the power of

God in overthrowing His enemies (Jer. xviii. 17), because it so frequently scattered the strongest ships, (Is. xxvii. 8; Ezek. xxvii. 26; Amos iv. 9; Jonah iv. 5). Hence there seems to be no special reason for supposing that there is an allusion to the destruction of an actual hostile fleet (Köster, Hitzig), but only that there is here a well-known illustration of the omnipotence of God. As the sentence is not joined to the preceding one by a particle of comparison, we need not take the verb as a third person feminine= "like as by an east wind which destroys," (Kimchi, Rosen., De Wette). It is better to regard it as a second person masculine, making God the subject of it, (the Ancient Versions, Calvin, Geier. and most others). In this case it would be proper to place here the beginning of a strophe, which, comprising all that has been thus far said, would make, in contents and structure, a good transition to the section in which God is directly addressed.

[PEROWNE: *As we have heard*, ver. 8.—This marvellous deliverance is but a fresh proof, in our own experience, of that wonder-working Love, which in the days of old had so often manifested itself in Israel. The things which our fathers have told us, we have now witnessed with our own eyes, (compare Ps. xliv. 1). And therefore, also, the present is regarded as a pledge of the future.—J. F.]

Vers. 9-14. **We have thought.**—The idea here is that of contemplation, reflecting, and comparing, rather than that of hopeful expectation, (Sept., Syr., Sym., Jerome). The Rabbins are divided on this point. The Temple is named as being the place in which God had revealed His grace (Calvin, Hupfeld), or rather, as the place in which the Church commemorated that grace, by songs of praise (Hengst. Ewald), or by the solemn services which preceded the marching forth to battle, mentioned in 2 Chron. xx. The "daughters of Judah" are not virgins who take part in the festive dance (De Wette, Ols.), but other outlying cities and villages, (Ps. lxix. 36; Josh. xv. 45; Is. xl. 9). The exhortation carefully to consider and look about the city, which has remained inviolate, is not addressed ironically to the enemies (Geier, Sachs., Hitz.), but seriously to the inhabitants. The reading לְחֵילָהּ (on the bulwarks), found in many old editions, ancient versions, and in 18 Codd. of De Rossi, also occurs in Zech. ix. 4. If Mappik be omitted, we must insert a softened suffix, (Ewald, Gram. § 247). There is no proof that פסג has the sense of "to elevate," (Luther, following Jewish tradition); nor is it quite certain that its meaning is "to regard a thing part by part, to consider attentively," (De Wette, Hengst., Ewald, Hitz.). The sense "to walk through," derived from that of "to intersect," (*viz.*: a vineyard in which there is no way), is based on a passage in the Talmud. The demonstrative pronoun is occasionally though rarely placed before the noun, (Ewald, Gram. § 293). It is not necessary, therefore, to translate ver. 14 "that here is God" (Hupf); nor "for *this* is God." (De Wette, Ols., Bött., Ewald, Hitz.). In this case "this" must be taken in the sense of "such," since the allusion was not to God, but to the city (Camp.). The concluding phrase, עַל־מוּת, might be rendered "the point of death" (Ges., Hengst.): or "until death" (Hupfeld, Kimchi, and most others). But the latter expression would be unusual, and is liable to misconception, whilst the former would be more appropriate. For the reference is not to persons, but a community, and the allusion is not to dying, but the deliverance of the city, and the joy caused by it to the whole earth, as well as the renewed trust in the Divine guidance. We should look for something to indicate the duration of that guidance, which forever secured the stability of the people. The rendering, therefore, should not be "beyond death," (Syriac, Mendelssohn, Stier), which would give the idea of personal immortality—*ἀθανασία* (Aquila), but away past death, *i. e.* destruction (Campb.). It cannot be denied, however, that the idea which Hengstenberg finds here, *viz.*: that God delivers from the danger of death (Hab. i. 12; Pss. xlix. 16; lxviii. 21; lxxxv. 7), and saves His people from destruction, would be unusual and obscure. The same may be said of the rendering "in the eternities," (Sept., Chald., Symm., Aben Ezra, J. H. Mich., Ewald). This sense would suit, but it supposes the reading to be עֹלָמוֹת, (found in 1 Cod. Kenn.), which occurs only in later and non-biblical Hebrew. It is, however, not impossible that this form of the word may stand in place of עֹלָמִים. But Luther's version, derived from the Chald., "like the youth," or "like the virgins," or "in youthfulness," is objectionable, partly because it is foreign to the context, and partly because it would require the particle כ or ב to be supplied. The reading עַלְמוּת, found in many ancient Codd. and early editions, must be very old, because most of the earliest versions, in the main, express the same idea. Under these circumstances we may suppose that these words, like those in Ps. ix. are a mark (Hitzig) to indicate the kind of music to be used, here as in Hab. iii. 19 placed exceptionally at the end instead of the beginning of the hymn (Del.); or as indicating the sort of verse (Böttcher). The rythm implies that nothing (Hitzig), rather than that something (Del.) has been omitted.

DOCTRINAL AND ETHICAL.

1. God protects not only His people, but the city in which they dwell. He guards the very house in which they call upon Him. But He means that they should recognise this, should trust His watchfulness and power, should be grateful for His help and goodness to them, and by proclaiming what He has done, induce others, especially their descendants, to exercise a like faith. For God is the same, yesterday, to-day, and forever. This God is our God.

2. The glory of the hill of Zion where God revealed Himself, and the beauty of Jerusalem, as God's city, symbolized the glory of the Church. God's promise of protection to Jerusalem, the display of His power and goodness in regard to her and the whole land, and the solemn commemorative festivals of which she was the theatre, may all be regarded as types. In

the physical elevation, the Psalmist sees an image of the spiritual, and so far only has it any significance to him. Only when Jerusalem is contemplated with the spiritual eye, does she appear so lovely that she ought to be a joy to the whole earth, Ezek. xvi. 14. What the heathen dreamed about a mountain of gods, is only true of the hill of Zion. Its roots are on the earth, but its summit is in heaven (Hengst.).

8. From the beginning, God's works have made known His name and His praise over all the earth, but Zion is the place where His glory has been specially manifested. This is the central point of His historical revelations. And from this spot the triumphal proclamation of His name shall go forth throughout the world; so that not only in the Promised Land but to the ends of the earth, the latest generation shall praise that God who hears prayer, who exercises justice to the joy of His people, who is their guide, helper, and protector.

HOMILETICAL AND PRACTICAL.

Where God's name is known, His help will be experienced and His praise proclaimed.—What does God do for His people, and what gratitude does He receive?—Zion's beauty is a symbol and a type.—The contemplation of God's doings should lead us and others to proclaim His glory, and should strengthen our faith.—What we have heard of God we may ourselves experience, for He remains ever the same.—Protected by God, we can resist all attacks; guided by Him, we can never perish.—How, and by what means does God eternally preserve His city?—Is the joy produced by God's help as great as the fear of His chastisement?—The gradual development of the praises of God from generation to generation.—The protection and eternal maintenance of the city of God though His power, and watchfulness, and grace.

Calvin: There is no nook so hidden that the wisdom, justice, and goodness of God are not displayed in it.— But as He means to make His perfections specially visible to His Church, the Psalmist holds up before our eyes the mirror in which His image is seen.

Starke: We should magnify and praise the Great God by a proper confession of His grace, and reverence for His holy name.—The greatest ornament to any place, and the source of its purest joy, is to have a church and to maintain divine service.—How many earthly palaces are to-day the holy places of the Most High?—How many lords recognize Him as their Supreme Lord?—When the promises of God's word are fulfilled in our experience, then our faith in that word is gloriously confirmed.— The Christian's best thoughts are those arising from the view of God's goodness, for then his heart becomes a holy temple of the Lord.—Why should not believers rejoice over God's judgments?—Are they not all designed to glorify God, to comfort His people, to weaken and destroy His enemies?—Osiander: Though faith is founded on God's word, and not on our experience, yet this faith is strengthened when our experience actually agrees with the promises of that word.—Francke: The predictions of the Old Testament concerning Zion and Jerusalem are fulfilled in you who believe in Him who is established the true King on Mount Zion.—Renschel: God is the shield of His Church.—Frisch: In the Church of God we are safe, not only because He is her protector, but because her members possess the most excellent gifts.—Burk: As Thy name is so is Thy praise.—Vaihinger: The great deliverance should be made known to posterity, as a testimony to the everlasting covenant. —Tholuck: When God's grace mightily interposes in our temporal affairs, our faith will become all the stronger in a blessed eternity.—Guenther; God leads us not into, but through and beyond death.—Diedrich: We are His people only because we accept Him as our protector; whoever looks for another protector, has already separated himself from His people.—Our true courage consists in allowing ourselves truly to be helped by God, and in genuine trust in Him, who alone can do that by which His kingdom on earth is organized and preserved.—Taube: The city of God under the guardianship of her protector! a joy of the whole earth! a terror for her enemies! an everlasting remembrance to His people! Come and see! this is the way—through experience to knowledge.

[Henry: The clearer discoveries are made to us of God and His greatness, the more it is expected we should abound in His praises.—God can dispirit the stoutest of His Church's enemies, and soon put them in pain who live at ease.—God's latter appearances for His people, against His and their enemies, are consonant to His former appearances, and should put us in mind of them.—In the great things that God has done, and is doing, for His Church, it is good to take notice of the fulfilling of the Scriptures, and this would help us the better to understand both the providence itself, and the Scripture that is fulfilled in it.—All the streams of mercy that flow down to us must be run up to the fountain of God's loving-kindness.—1. If God be our God, He is ours forever, not only through all the ages of time, but to eternity; for it is the everlasting blessedness of glorified saints that *God Himself will be with them, and will be their God*.—2. If He be our God, He will be our Guide, our faithful, constant Guide, to show us our way, and to lead us in it; He will be so even unto death, which will be the period of our way, and will bring us to our rest. He will be our Guide *above* death, so some. He will so guide us as to be above the reach of death, so that it shall not be able to do us any real hurt. He will be our Guide *beyond* death, so others. He will conduct us safe to a happiness on the other side of death, to a life in which there shall be no more death. If we take the Lord for our God, He will conduct and convey us safe to death, through death, and beyond death; down to death, and up again to glory.—J. F.]

PSALM XLIX.

To the chief Musician, A Psalm for the sons of Korah.

Hear this, all *ye* people;
Give ear, all *ye* inhabitants of the world:
2 Both low and high,
Rich and poor, together.
3 My mouth shall speak of wisdom;
And the meditation of my heart *shall be* of understanding.
4 I will incline mine ear to a parable:
I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil,
When the iniquity of my heels shall compass me about?
6 They that trust in their wealth,
And boast themselves in the multitude of their riches
7 None *of them* can by any means redeem his brother.
Nor give to God a ransom for him;
8 (For the redemption of their soul *is* precious,
And it ceaseth for ever:)
9 That he should still live for ever,
And not see corruption.
10 For he seeth *that* wise men die,
Likewise the fool and the brutish person perish,
And leave their wealth to others.
11 Their inward thought *is, that* their houses *shall continue* for ever,
And their dwelling-places to all generations;
They call *their* lands after their own names.
12 Nevertheless man *being* in honor abideth not:
He is like the beasts *that* perish.

13 This their way *is* their folly:
Yet their posterity approve their sayings. Selah.
14 Like sheep they are laid in the grave; death shall feed on them;
And the upright shall have dominion over them in the morning;
And their beauty shall consume
In the grave from their dwelling.
15 But God will redeem my soul from the power of the grave:
For he shall receive me. Selah.

16 Be not thou afraid when one is made rich,
When the glory of his house is increased;
17 For when he dieth he shall carry nothing away:
His glory shall not descend after him.
18 Though while he lived he blessed his soul,
(And *men* will praise thee, when thou doest well to thyself,)
19 He shall go to the generation of his fathers;
They shall never see light.
20 Man *that is* in honour, and understandeth not,
Is like the beasts *that* perish.

EXEGETICAL AND CRITICAL.

CONTENTS AND EXPOSITION. The Psalmist in a solemn preface (vers. 1-4), addresses all persons without distinction of residence, race, or position in life. He calls upon them to attend to his voice—which is accompanied by his harp—because he means to teach them an important truth, salutary to all,—a truth, which he him-

self, a disciple of wisdom, has learned by revelation, and has received into his heart. This *Maschal* discusses the problem of temporal happiness, and the prosperity of the ungodly, and is therefore related to Ps. xxvii. and lxxiii. The fundamental idea is, that the pious have no ground to fear under such circumstances in this transitory world, because the rich man cannot with all his gold purchase exemption from death, but by his vanity and folly becomes more and more like mere brutes that perish, while the just man by God's grace is delivered from the power of the grave. This thought is expressed in two strophes, each of which terminates with a verse in almost the same words. In these strophes the relations of the thought and the parts of the verses are so artistically interwoven that in the first strophe the Psalmist testifies to his own fearlessness, and in the middle of the second exhorts others to be equally courageous, while in each of the two places there is a sort of conclusion marked by Selah. His language is terse, pithy, and sometimes rough. The phrases are pointed, now and then bold, and in some places obscure, while the structure of the sentences is peculiar, having here and there a kind of artistic intricacy. There are great difficulties in some passages of the present text, which are nearly unintelligible, owing probably, to mistakes of transcribers. If so, however, they must be very ancient, since the oldest translators were evidently perplexed by them, and propose very senseless explanations.

Vers. 1-4. **Hear this.**—A like solemn call occurs Deut. xxxii. 1; 1 Kings xxii. 28; Mic. i. 2; Job xxxiv. 2. The "world"—Cheled—(see Ps. xvii. 1-4), is not heaven and earth or the world of space, but an existence—a something—which has its course in time. In ver. 3, the gradation of the ideas of wisdom and understanding is expressed in the plural form, as is often done in the Proverbs of Solomon.—"I will open," ver. 4, refers not to the solution but the statement of the problem, since heart and mouth are opened. Ps. cix. 30; Amos viii 5; Prov. xxvi. Such a combination of problem and maxim we also find in Ps. lxxviii. 2; Prov. i. 6.—Playing on the harp harmonizes with the soul's vibrations, and the latter are both expressed and excited by it. 2 Kings iii. 15.

[PEROWNE: *The world*; the term here used is that which indicates its temporary, fleeting character.—ALEXANDER: The word translated *world* means primarily *duration* or continued existence; then more specifically, human *life*, the present state of things; and by a natural transition, the *world* as the place where it is spent.—PEROWNE. *Wisdom,—Understanding.* In the Heb. these words are plural, but apparently not so used with any intensification of meaning.—In the second clause of the verse, I have supplied the copula "is," for notwithstanding Hupfeld's remark to the contrary, I cannot think it a natural construction, to repeat the verb from the first clause: "The meditation of my heart shall speak of understanding."—J. F.].

Ver. 5. **The iniquity of my heels** (**or my supplanters,** or of those who have trodden on me). This explanation of the phrase (Syriac and most others) suggests the meaning of "evil days—days of adversity," *i. e.* not adverse times simply, but those in which bad men abuse their power and wealth (Geier and others). This explanation agrees best with the "fear" mentioned in vers. 5, and 16. The rendering (Sept., Chald., Symm., Jer., Rabb., and others), "guilt or sin of my heels," is not only obscure (for what sin is meant), but ambiguous, for we would naturally think of his own sin, which does not accord with the meaning of the passage. At any rate "heels" cannot be taken for "steps"=missteps. If the "heels" be regarded as the object of the persecution and the waylaying (Calv., Hup., Ortenberg), the image used is unnatural, and many transpositions are necessary to bring out the sense,—when the iniquity upon my heels, *i. e.* on all sides, compass me about.

[ALEXANDER: *The iniquity of my oppressors* (*or supplanters*). The word translated *oppressors* commonly means *heels;* but as this yields no good sense here, it may be taken as a verbal noun, meaning either *traders*, tramplers, oppressors or supplanters, traitors, in a sense akin to which the verbal root is used Gen. xxvii. 36; Hos. xii. 4. In either case, it is clearly a description of his enemies as practising fraud, or violence against him.—PEROWNE: *When iniquity compasseth etc.* Perhaps iniquity is supposed to be lying, like a serpent in his path, ready to fasten on the heel, as the most exposed and vulnerable part.—BARNES: The true idea is, when I am exposed to the crafts, the tricks of those who lie in wait for me; I am liable to be attacked suddenly, or to be taken at unawares; but what have I to fear?—J. F.].

Vers. 7-10. **His brother.** Instead of אָחִיו (his brother) which is generally used when related to *Isch*, we have simply אָח as an accusative before the emphatic negative, which also precedes the infinitive absolute. The stress laid upon the impossibility of redeeming a brother (*i. e.* a fellow-man) from death, instead of himself, becomes the more remarkable, because we might expect his own redemption to be mentioned. This, however can hardly be deduced from the suffix at the close of the following line=*his* redemption (Hengsten.); or redemption for himself (Hitzig), although in the following verse we have the comprehensive plural "their souls." It is not necessary to adopt the reading in some editions אַךְ, (Ewald, Olsh., Böttcher,) and by changing the points in the verb that follows, to make it reflective, =surely no one can redeem himself. Nor can אָח be taken as a nominative, and subject of the sentence. (Luther and others). The true idea here is, not simply the solidarity of all men Godward (Hupfeld), but rather the impossibility of redemption of any one by the mutual assistance, or the united efforts of men; and thus we are prepared for the subsequent declaration that God is the Redeemer.—Most critics take ver. 8, as a parenthesis, but as this construction is harsh, it is better, not to strike it from the text, as a gloss, (Ortenberg), but to make ver. 9, dependent on it (Kimchi, Flamin., Hengsten., Hupfeld), though the connection between them is somewhat loose. (Baur). The translation "because so precious is the ransom price of the soul, that it is want-

ing forevermore" (Ewald, Köster, Maurer), is admissible, (but needless), since the perfect חדל has this sense Ps. xxxvi. 4, "he has desisted, ceased, removed himself."—The idea that ver. 9, is a premise "though he still continue to live forever" (Luther, Geier, Hitz.), and ver. 10, a conclusion from it "he shall see," cannot be reconciled with the strong expression of living forever.—Most interpreters take כִּי (ver. 10), in a causative sense, as explaining why he ceaseth, *i. e.* because he sees that wise men die, (Isaki, Luther, J. H. Michaelis). Others take this verse as an antecedent (although he sees, *etc.*) to ver. 11, (it is still their delusion to dream of an eternal home). But in direct discourse this particle renders the contrast more emphatic. (Flamin. De Wette, and most critics). It would be both violent and unnecessary to strike out the words "for he seeth" (Olshausen). There is nothing to indicate that they are the remains of a mutilated verse. They only stand in the way of the transposition of ver. 9, before ver. 8, and to the exposition "and he (man) ceases (to be) forever."

[Alexander: Ver. 8. *And costly is the ransom of their soul, etc.* This obscure verse admits of several constructions. *Their soul* refers most probably to the rich man and his brother. The soul or life of both requires so much to ransom it, that neither can redeem the other. The verb in the last clause may mean *ceases to live*, perishes, and agrees with either or with each of the subjects previously mentioned. The ransom of their life is so costly, that neither can be saved. Or the verb may agree with *ransom*, as in the Eng. Bible; it is too costly to be paid, and therefore *ceases*, or remains unpaid, forever. The same sense substantially may be obtained by making *cease* mean cease (or fail) to pay, and construing it with one of the preceding nouns. The ransom is so costly that he fails to pay it, or ceases to attempt it forever. Upon any of these various suppositions, the essential idea is that the ransom of their life is too expensive to be paid.—Perowne: *Soul, i. e.* as is evident from the whole scope of the context here, "life." It is much to be regretted that superficial readers of the Psalm so often give a totally false meaning to this and the preceding verse. The passage has been alleged to prove that our Lord, as the Redeemer of man, must be God as well as man. The doctrine is most true, but it is not in the Psalm, nor is there the remotest allusion to it. All that is here taught is, that no wealth can save a man from death, because the life of men is not in their own hands, or in that of their fellows, but only in the hand of God, who cannot be bribed. There is a kind of solemn irony in the idea of the richest man offering all his riches to God, to escape death.—J. F.]

Vers. 11, 12. **Their inward thought,** *etc.* The expression is obscure if the idea be that their hearts are deluded by the belief that their houses and descendants shall continue forever (Jerome, Isaki, Luth., Calv., and others). Still less can the meaning be that the "houses" themselves totally absorb their thoughts, as if the expression was parallel to that in Ps. xlv. 9, "all her garments are myrrh" (Hupfeld), for this could not be reconciled with the word "forever." But as the heart is within us, and as the two phrases "the heart" and "the inward thought"—קרב—are synonymous (Ps. lxiv. 7, 1 Kings iii. 28; Ex. xxxvi. 2), and as the word rendered "inward thought," denotes both the organ and the seat of thought (Ps. v. 10, lxii. 5), it may here express not the product of mental activity, *i. e.* the delusion, but the essential activity of the organ as such by which their inward thought is filled. This activity here may be, not the thought, but the wish, (Hengsten., Del., Hitzig). —Nearly all the older versions give an entirely different sense, for they read קִבְר instead of קִרְב.—The meaning "their graves are their houses forever," or ironically, and better still "their graves are their perpetual houses" (Ewald, Ols., Riehm), may be commended, since the grave is proverbially called "the perpetual house" Prov. xii. 5. [This is an error. There is no such expression in the place named. The reference must be to Eccles. xii. 5, "the long home (or house)."—J. F.]. But the conjectural reading on which this exposition is based, is not sustained by a single MSS. Nor does the closing sentence read "they who were highly praised everywhere" (Ewald); nor "their names are celebrated in their lands," (Rosen., De Wette, Hitzig), but "they proclaim their names throughout the lands" *i. e.* they call them after their names. (The Old Trans., Rabbins, Sachs, Böttcher, Hupfeld, Kurtz, Del.). For אדמה signifies the cultivated earth, arable land, and the subject must not be needlessly changed, while the formula "to proclaim or call the name" may be employed in various relations.—In ver. 12, יָלִין should not be changed to יָבִין as in ver. 20, (Sept., Syr., Cappel, Ewald), nor should it be substituted for the latter word in ver. 20, (Ols.). Parallel verses are not always perfectly assonant; and here the change in a single consonant causes an ingenious play of words, (*ohne Bestand, ohne Verstand*),—without continuance, without intelligence. The special meaning "to continue for a night" (Aben Ezra, Stier, Hengsten.), may be proper in Ps. xxx. 6, but not here, where לִין is equivalent to "abide" as in Prov. xix. 23.

[Alexander: *Their inward thought, etc.* The plural form at the end of the sentence occurs nowhere else, but corresponds to our word *grounds*, when applied to cultivated lands.—A possible though not a probable construction makes the last two mean *upon earth*, the form of the Hebrew noun being assimilated to that of this particle before it.—J. F.]

Ver. 13. **This their way,** *etc.* There is no reason for transposing vers. 13 and 12 as Hupfeld suggests. We must not translate it "this their sentiment is their hope" (De Wette). "Way" here does not signify moral conduct, but the "way of faring" in the world, and this not in the sense of "faring well," but of "faring ill." Hence we must not render the verse "this their doing is their folly" (Aquil. Symm., Luth., Calv., and others; nor "becomes to them a folly," *i. e.* a foolish security (Chald., Stier) The sense of "folly" has been derived from that of "assurance" (Eccles. vii. 25); but here the

original meaning must be adhered to, which is "a stubborn disposition" (Böttcher), manifesting itself by "boasting" (Hitzig), and turning out to be "folly."—There is no contrast in the following verse, "and, notwithstanding they follow them" (Hengsten.); it is better to take it as simply a continuation of the attributive sentence (Del.)—In the more precise statement, it is not said what will happen to them after death (Ewald); nor to their descendants (Older Comment.); but what may happen to those who imitate them.

[PEROWNE: *This their way.* Both the meaning and construction of this clause are doubtful. It may mean (1) This their way (*i. e.* manner of life, course of conduct) is their folly: or (2) This their prosperous condition is (or becomes) their infatuation (blind confidence); for *kesel* may mean "a stupid security," or "presumptuous confidence," as well as "folly." As regards the construction, it may be as above, or the clause may consist of two independent sentences. "This is their way; they have confidence;" or finally, the latter part of it may be a relative sentence: "This is the way of those who are foolish."—J. F.].

Vers. 14–17. **Like sheep,** *etc.* This comparison indicates, on the one hand their want of will and incapacity to resist, and on the other hand, it suggests the idea that those who during their life-time have fed in rich pastures, are now driven into Sheol, like sheep into their fold at night, and have Death, the king of terrors (Job xviii. 14), as their Shepherd, *i. e.* their keeper and master. (Geier, Isaki). The meaning is not that death gnaws them (Vulg., Luther and others), nor that he devours them as food. Job xviii. 13, (J. H. Michaelis, Geier).—In the promise that "the upright shall have dominion over them in the morning," it is easy to discover a reference to the morning of the resurrection, and the universal reign of the saints in union with Messiah, (Isaki, Kimchi, Geier, Mendelsohn); but this is not presented as a positive dogma, nor as an express prediction (Older Expos.), but as the result of that indefinite presentiment of the future that marked Old Testament times (Stier); —as a parable (ver. 4), exhibiting not the last great day (Delitzsch), but the certain triumph of the righteous over the ungodly. This is, however, expressed in terms not only which are applicable to the last judgment so clearly revealed in the New Testament, but the whole passage has a typical significance. It is, as Ewald says, a glimpse of the Messianic hope.—By "morning," (the word in the original occurs in a sentence connected by a vav consec.), we are to understand not the morning of the resurrection, which shall come to all men after the night of death, but the morning that dawns upon the upright after the destruction of the ungodly. It is the morning of the future illuminated by the light of God's gracious countenance (Kurtz) and not limited in duration, during which they shall live by the power of God, while the wicked are put beneath their feet, and given over to death. The rendering "to tread" (instead of "have dominion") *i. e.* upon their proud graves or corpses, needlessly weakens the statement, which, though figurative, conveys more than the simple contrast between the night of adversity and the morning of deliverance, especially if "morning" be taken to mean that which will "very soon" occur, and the expression be connected with the following verse (Ewald, Hitzig), which would give a better sense, though not in conformity with the accents. According to the present textual structure of the verse, only a tolerable meaning can be got out of it, by a forced and artificial exposition." Literally it would be, "for their form (beauty) is to be devoured by Sheol, out of the dwelling which is theirs," *i. e.*, they shall have no more a dwelling. If this obscure passage be understood to mean that the form of the deceased is devoured by Sheol, thus making an end of its bodily beauty and earthly glory with their former dwelling, (the Older Trans. and Commen., and more recently Claus, Stier, Del.), not only may it be asked why so simple an idea should be expressed in a way so odd and obscure, but the doubt might arise from this single text of Scripture, whether the decomposition of the human body that takes place in the grave, is not transferred to Sheol. This doubt becomes the stronger, since the explanation that there is here a confusion of ideas about the grave, decomposition, and the shadow life in Sheol (De Wette, Hup.) cannot be admitted on the standpoint of these expositors. Strictly speaking the idea would better accord with the sense of the first half of the sentence, that the form of the dead, elsewhere represented as shadowy, will at last be delivered over in Sheol to complete consumption, *i. e.* annihilation (Hupfeld). But with this, the second part of the sentence does not agree, and the admission would hardly be satisfactory, if a strange and illogical construction (Kurz),—the assurance that in Sheol the well known receptacle of the dead, the form of the deceased is consumed—is followed by another statement that in consequence of this consumption the form had no longer a dwelling, while, on the contrary, Sheol holds no longer any occupants. But if we hold that there is here a contrast between the time when they fancied they were building houses to last forever, and that future period when they shall exist without property, without bodies, and therefore in empty space, the first half of the sentence must be understood to refer not to a consumption *by*, but *of* Sheol, *i. e.* its destruction. (Isaki, Hofmann). This passage however, is too weak a ground for such an idea, which is nowhere else found in the Old Testament. Equally pointless are the attempts to explain the passage, by giving to צוּר (Keri), the sense of "help" (Sept., Vulg.); "defiance" (Luther), or "rock." By referring the word in its last named sense to Christ as the "rock" of the righteous, who will destroy the reign of Death by depriving him of his place of abode (De Dieu and others), they endeavor to get out of it a comforting eschatologic idea. If we make a slight change in the points and accents (and on the whole this seems to be the best solution) we get a simple and natural meaning, *viz.* that their form is wasting away, and that Sheol is their abode. (Ewald, Hitzig). For צִיר Is. xlv. 16, or צוּר=צוּרָה Ezek. xliii. 11, means "that which is made," "the structure," and בַּלֹּה denotes the gradual

but sure wasting of the body, Job xiii. 28. Instead of מִזְּבֻל, some Codices omit the Dagesch, and therefore lean to the explanation by the preposition מִן—. There is no allusion in ver. 15, to God's protection against an early death (De Wette, Kurtz); nor to his delivery from some great danger that imperilled life. (Hengs., Hitzig), although it is proper to regard the statement as contrasting the condition of the godly and the ungodly, and as affirming that redemption by man is impossible (ver. 7). The certainty of redemption by God, from the hand or the power of Sheol means deliverance from that dominion of Sheol to which all men are liable. (Calvin, Geier, J. H. Mich., Clauss, Stier, Hoffman). But it is not presented here as a truth of which they were then conscious, but rather as a glimpse and hope obtained by a bold flight of faith. Nor is there any definite indication of the ransom price, nor of the way and manner of this deliverance. Still there is an allusion to the "taking up" of Enoch, Gen. v. 24, and of Elijah, 2 Kings ii. 3, in the use of the word לקח which, generally denotes, not "to take under one's protection," but "to take," *i. e.* "take away" (Aben Ezra, Kimchi), "take along," ver. 18, "take to oneself" (Isaki) Ps. lxxiii. 24; lxxix. 49; Hos. xiii. 14. As this word in the imperf. follows a fut. imperf. it cannot be regarded as a Preterite="for he has taken me." (Luther). It must be taken in an absolute sense in a line which is all the more comprehensive because of its brevity (Böttcher). For these reasons we cannot approve the otherwise possible rendering "if" (Hitzig) or better still "when" (Ewald) "it (*viz.* the hand of Sheol) takes hold on me."

[PEROWNE: Vers. 14-15. We have in this passage the strong hope of eternal life with God, if not the hope of a resurrection. In the very midst of the gloomy picture which he draws of the end of the ungodly, there breaks forth one morning ray of light, the bright anticipation of the final triumph of the good over the evil. This is the inextinguishable hope which animates the Church of the Old Testament, as well as that of the New. Righteousness *shall* eventually, must in its very nature, reign on earth. The wicked shall find their end in Sheol (Ps. ix. 17, 18), and the righteous shall trample on their graves. This, and not more than this, seems to have been the meaning originally of the Psalmist, in the words, "And the righteous shall have dominion over them in the morning." But now that he comes to speak of himself, and his own personal relation to God, he rises into a higher strain. He who knows and loves God has the life of God, and can never perish. That life must survive the shock of death." "God," says the Psalmist, "shall redeem my soul from the hand of Hades, for He shall take me," as He took Enoch, and as He took Elijah to Himself. We are not, of course, to suppose that the Sacred Poet himself expected to be taken up alive to heaven; but those great facts of former ages were God's witnesses to man of his immortality, and of the reality of a life with Him beyond this world. It is a hope based on facts like these which here shines forth. It is a hope, not a revealed certainty. It rests on no distinct promise; it has not assumed the definite form of a doctrine. But it was enough to raise, to cheer, to encourage those who saw ungodliness prospering in the world. The end of the wicked was, after all, a thick darkness which had never been penetrated; the end of the righteous, life with God.—J. F.].

Vers. 18–20. **Though** (or, it may be that) **he blessed his soul**, *etc.* Many interpreters take כִּי in the sense of "because" (Syr., Flamin., Calv., Heng., Hup) as indicating the reason why such a termination must take place, still though the sense of "yea when" or "even though" Is. i. 15, (Del. and others), as granting something (Ewald, Gram. 362), yet we prefer to understand it in a hypothetic sense (as in ver. 16), as presenting a possible case="it may be that," 2 Sam. xvi. 10. (Hitzig)—To "bless his soul" is hardly =to "bless himself in his heart" Deut. xxix. 19 "to take his ease," (Syr., Flamin., and most others), with the positive enjoyments, of eating and drinking, (Hitzig).—In ver. 19, דּוֹר must be understood, not as in the Arabic, in the rare sense of "habitations," *i. e.* Sheol, Is. xxxviii. 12, (De Wette), but in the usual one of "generations," because it is more natural to make "the soul" the subject of this sentence (Aben Ezra, Kimchi, J. H. Mich., Sachs, Olshaus., Hoffman, Kurtz, Ewald, Del.,) than to suppose a direct address to the rich, (Geier, Rosen., De Wette, Hengsten., Hitzig); or to change תָּבוֹא into יָבוֹא (Old Trans., Hupfeld).—To "see the light" is a common expression for "to live" Ps. lviii. 9; Job iii. 16; Eccles. vi. 5, but the "light" is not necessarily that of the sun, (Hupfeld), unless it be the sun of eternal life.—The common saying that men must perish like the beasts, is changed into the more elevated one, that only those who have not a right understanding of life shall perish like the beasts. (Hofmann). There is no reason for giving the conditional clause "if he understand not," a positive sense as in Ps. xciv. 7, "and he regards it not." (Hitzig).

DOCTRINAL AND ETHICAL.

1. It is one of the mysteries of the Divine government, that worldly men, often and for a long time, enjoy so great prosperity that they never think of the end, and are intent only to increase their wealth, careless of God and His will. This mystery may disturb even a gracious soul, may fill it with fear and doubt, and lead it astray, especially when it sees the godly suffer in days of adversity, from the malice of the worldly-minded, to such an extent that they hardly know what to do. In such cases we want an explanation that will satisfy all men; and it is a thought full of comfort that God has furnished such a solution of the mystery, by the mouth of those who have formerly inclined to Him their ear.

2. To the godly—and to them alone—the contents of this revelation are more comforting than the form of it. For death puts an end to the worldly man himself, and to all the things of which he boasts,—an end from which all the

wealth of earth cannot ransom him:—an end full of shame, because he has made himself like the irrational brutes, and he has no other prospect before him than that of going down to Sheol. The godly man shares, indeed, the universal lot of mortals, but in his personal life, he is intimately united to God, and has a treasure far more precious than perishable and deceitful riches. If redemption from the power of Sheol be possible, God only can effect it. And well may the pious man rejoice that it is not merely death that lays hands upon him, but God Himself, who will guide him in such a way that through the night he shall come to the light, and the morning of triumph.

HOMILETICAL AND PRACTICAL.

If we are led by God's word and held by His hand, we need fear neither the world, nor sin, nor death.—God conducts His own people into the light, through the night of suffering, doubt, and death.—Riches without God are not only an uncertain but a deceitful good.—The world's folly, and the wisdom from God.—The false security of the children of this world, and the needless fear of the godly.—The vanity of wealth acquired and enjoyed without God.—Poverty cannot disgrace, and misfortune cannot harm, if we find and hold fast to God.—The vanity of the worldly-minded man in his purposes and life.—He will not listen to God, will learn nothing salutary either in the world or from the world.

STARKE: Many wise sayings have been uttered; Oh, that the many would diligently hear and act according to them!—A Christian needs heavenly wisdom to guide him in seeking his salvation; he needs an illuminated understanding in order that he may flee from all that can injure his soul.—The proper use of music is to further devotion and the honor of God.—How great must be the Lord, who can gather all nations before Him! in whose presence the meanest beggar is of as much account as the richest man on earth!—The fear of man is the first step towards apostacy from the known truth of God; for this reason, a Christian, especially a teacher, should not allow himself to be seduced by it, but should contend against it with faith and prayer.—Ungodly men are called oppressors, because they act in an oppressive way, but hereafter they shall be so dealt with themselves.—The ungodly rich men are foolish in supposing that they are the sole owners of their possessions: no, they are God's, and He can take them away at any moment, even if they are many kingdoms.—Great wealth easily begets pride and forgetfulness of God; hence, those to whom God gives riches should keep their hearts with all diligence.—The longest life on earth is nothing, compared with eternity, yet our future state depends upon our conduct in this life. If we would be eternally happy, we must walk in constant readiness for eternity.—A sinner cannot redeem himself from death, much less from hell, by his earthly possessions, nor by his own power. —How different the judgments of God from those of men! How many bow down before the rich and mighty, praise and pronounce them happy, though their doings are in God's eyes, simply folly and end only in misery!—Those who in the day of grace are accepted by grace, shall never be cast off.—Riches, sensual pleasure, and worldly glory are the devil's dangerous baits. Ah! beware of this poisonous sugar!—The treasures which we cannot take with us when we die are not the true ones; blessed, therefore, is he who gathers spiritual treasures, and aims to become rich in God.—Far better is it to be poor and pious, and retain God's grace forever, than to be rich and ungodly, and bring down upon ourselves God's eternal wrath.—In the day of grace labor diligently to become a child of light, and to walk as such, then you shall, hereafter, see the light of God's countenance forever.—Man's greatest dignity and honor, is to have the Divine image renewed in his soul by the Holy Ghost. But if forgetting his Creator, he gives himself to vain things and his own sensual appetites, he will sink almost below the level of the brute. Saladin ordered a long spear with a white flag attached to it to be carried through his camp, having on it this inscription: "The mighty King Saladin, the conqueror of all Asia and of Egypt, takes with him when he dies none of his possessions but this linen flag for a shroud." The emperor Severus exclaimed upon his death-bed: "*Omnia fui, et nihil mihi prodest.*"—OSIANDER: It is the duty of all men to listen attentively to the word of God, and to follow its precepts; those who despise that word shall perish.—SELNEKKER: All the riches of the world are nothing compared with that genuine treasure which believers possess in their knowledge of a gracious God.—MENZEL: The preacher should ever see one Lord, and two souls. The Lord is in heaven, and has called him to his office. Him he must keep before his eyes, regardless of men who trust in riches which they cannot retain forever. The two souls are described in Ezek. xxxiii.: one is the sinner's, the other is the preacher's. He is responsible for the first, and must suffer for it, if through his fault it be given over to condemnation.—FRANKE: The proclamation of the word of life should also produce life.—RENSCHEL: The service of mammon yields but a poor reward. Be not deceived.—FRISCH: Whatever a child of the world most highly esteems, is nothing but folly.—A man possessed of earthly honors and happiness, if he be not wise in Divine things—as few are in the hour of prosperity—will find his happiness quickly at an end, and his future state very miserable.—THOLUCK: Blessed is he who, when he departs, has no treasures which he is forced to leave to others.—A rich man who wishes to deceive himself, will find many to help him.—The kingdom of God, though for a time not victorious, will conquer forever.—UMBREIT: We can be delivered from the bondage of fear, only by humble, quiet submission to God's will.—The pious man who though scorned by the world, never fears nor trembles, is God's hero.—The more a man's heart cleaves to the perishing things of this life, the less he enjoys them.—You may bargain for and prize all earthly things, but the soul has a priceless value, for it belongs to God.—STIER: Prosperous as the ungodly may be, there is

comfort in the certainty that death makes a sure decision, when the proud children of the world shall perish, while the pious shall be redeemed and accepted by God.—GUENTHER: The worst kind of folly and self-deception is that of men who will not deem themselves to be higher than the brutes, nor truly learn to know themselves, nor work out their salvation with fear and trembling.—DIEDRICH: To live rightly is the highest wisdom, art, and courage.—If God be our daily aim, we need fear nothing from the world.—TAUBE: An appeal to every one concerning the folly of the worldly-minded, who can neither be feared nor called happy by the children of God.—The awful nothing out of which the All in this life is made.

[HENRY: The children of God, though ever so poor, are truly happy in this, above the most prosperous of the children of this world, that they are well guarded against the terrors of death, and the judgment to come.—The way of worldliness is a very foolish way; they that lay up their treasures on earth, and set their affections on things below, act contrary both to right reason, and their own interest.—The love of the world is a disease that runs in the blood; men have it by kind, till the grace of God cures it.—The believing hopes of the soul's redemption from the grave and reception to glory, are the great support and joy of the children of God in a dying hour.—They that are rich in the graces and comforts of the Spirit, have something which, when they die, they shall carry away with them, something which death cannot strip them of. BISHOP HORNE: At the call of Folly, what multitudes are always ready to assemble! But Wisdom, eternal and essential Wisdom crieth without, she lifteth up her voice in the streets, and who is at leisure to attend her heavenly lectures?—SCOTT: What good will it do any man to have his name perpetuated on earth, when he has no name in the registers of heaven?—J. F.]

PSALM L.

A Psalm of Asaph.

The mighty God, *even* the LORD, hath spoken,
And called the earth from the rising of the sun unto the going down thereof.
2 Out of Zion, the perfection of beauty,
God hath shined.
3 Our God shall come, and shall not keep silence:
A fire shall devour before him,
And it shall be very tempestuous round about him.

4 He shall call to the heavens from above,
And to the earth, that he may judge his people.
5 Gather my saints together unto me;
Those that have made a covenant with me by sacrifice.
6 And the heavens shall declare his righteousness:
For God *is* judge himself. Selah.

7 Hear, O my people, and I will speak;
O Israel, and I will testify against thee:
I *am* God, *even* thy God.
8 I will not reprove thee for thy sacrifices
Or thy burnt offerings, *to have been* continually before me.
9 I will take no bullock out of thy house,
Nor he goats out of thy folds:
10 For every beast of the forest *is* mine,
And the cattle upon a thousand hills.
11 I know all the fowls of the mountains:
And the wild beasts of the field *are* mine.
12 If I were hungry, I would not tell thee:
For the world *is* mine, and the fulness thereof.
13 Will I eat the flesh of bulls,
Or drink the blood of goats?

14 Offer unto God thanksgiving;
And pay thy vows unto the Most High:
15 And call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes,
Or *that* thou shouldest take my covenant in thy mouth?
17 Seeing thou hatest instruction,
And castest my words behind thee.
18 When thou sawest a thief, then thou consentedst with him,
And hast been partaker with adulterers.
19 Thou givest thy mouth to evil,
And thy tongue frameth deceit.
20 Thou sittest *and* speakest against thy brother;
Thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence;
Thou thoughtest that I was altogether *such a one* as thyself:
But I will reprove thee, and set *them* in order before thine eyes.
22 Now consider this, ye that forget God,
Lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me:
And to him that ordereth *his* conversation *aright* will I shew the salvation of God.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—Out of Zion a sublime and terrible manifestation of God is made, like that on Mount Sinai, vers. 1-3. Heaven and earth are summoned as witnesses, while He sits in judgment, and pronounces sentence on His covenant people, vers. 4-6. He explains to them the first table of the Law, vers. 7-15; rebukes them for their misconception and abuse of the ordinances of sacrifice, and at the same time encourages them to the true service of Himself, with the promise of His help. He next describes and threatens to punish the hypocrites who have His covenant on their lips, but break it in their lives, vers. 16-20, warning them to take good heed to this Divine reproof, vers. 21, 22, and concludes with a general and prophetic announcement of the fundamental idea of the whole address, ver. 23. This idea, expressed after the manner of the prophets, corresponds with Pss. xv.; xxiv. 3-6; and still more closely with Pss. xl. 7-9; li. 8, 9; lxix. 31. All these passages have for their basis the truth uttered by Samuel to Saul (1 Sam. xv. 22). Of course the later prophets teach the same thing, but there is nothing in the character of this Psalm to oblige us to refer it, not to the times of David, but to those of Josiah (Ewald), or to those of the so-called Deutero-Isaiah (Hitzig). Nor is there any ground for objection to this, in the fact that Asaph (concerning whom see Introduction, § 2), as a Levite, belonged to the tribe whose duty it was to see that the sacrifices were offered in accordance with the rules of Divine service. For this is equally applicable to the prophet Jeremiah, (comp. chap. vi. 22, and Lam. ii. 15), and the opinion is certainly ill-founded, that there is here a general repudiation of the Mosaic sacrifices. In this view of it, many of the ancient expositors referred the whole Psalm to the abolition of the Mosaic law through Christ, while later ones think that there is some indication of hostility to it on the part of the author.

Vers. 1–6. **The mighty God, even the Lord** (El Elohim Jehovah).—These three names of God are, by the accents, in apposition. Hupf. thinks, without reason, that this accumulation of titles is chilling. On the contrary, it awakens and intensifies attention, as in Josh. xxii. 22, where God is described as the Mighty One, the God demanding reverence, who had revealed Himself in His Divine fulness in history. We do not approve the suggestion that the first two words should be combined=*ingens Deus* (Böttcher). or "the strong God" (Aquil., Symm.), or "the God of gods" (Sept., Isaki, Calvin, Ewald, Hupfeld); nor do we like the translation "God is Elohim Jehovah" (Chald.), nor "God, a God is Jehovah" (Hitzig). This last construction is connected with the rendering of the following line: "He speaks, the earth resounds." This is ingenious, but doubtful, on account of the change in the subjects of the two verbs standing in juxtaposition; nor is it at all necessary. For in ver. 4 the same word is not used as a call to the heavens and the earth (Ols., Hitz.), *i. e.* for the assembling of the Israelites given literally in ver. 5, as if heaven and earth were the judicial messengers (Hupfeld), or the instruments and servants of Divine justice (Stier). This does not agree with the well-known idiom of Scripture, and would convey a monstrous idea. On the contrary, it is quite common to call heaven and earth as witnesses, Deut. iv. 26; xxxii. 1; Isa. i. 2; Maccab. ii. 37. This also agrees well with the universal historic significance of the judgment seat before which God orders His people to assemble, and on which He shines forth in terrible majesty, as when He appeared as lawgiver

on Mount Sinai. We would most naturally take the "messengers"—who are not expressly named—to be the angels who so often appeared in visions, and in Matth. xxiv. 31 are described as God's heavenly servants. Accordingly ver. 6 declares, not the execution of the order, or that the heavens proclaimed the approaching judgment of God, *i. e.* announced to the parties that God would sit in judgment on them (Hupfeld); but that among the witnesses those celestial inhabitants publicly proclaimed the justice of the Divine sentence. We must therefore regard ver. 1 as the call of God to the whole earth, its contents being akin to, though not synonymous with, the introductory formula of God's commands to the prophet: "and the word of the Lord came," etc. (Aquil., Symm., Theodot., Hupfeld). God does not yet call upon the earth to act as a witness, (most commentators), for this would be to anticipate the subsequent description, but He demands its attention. For this first address precedes the Theophany—a fact generally overlooked. It is not a superscription, or summary statement of what will afterwards be more fully detailed, but it rehearses the first act of the entire drama.–The accents show that by "the perfection of beauty," we are to understand not God (Aquil., Older Comments., Luther, Böttcher), but Zion, not, however, the city of Jerusalem, but Mount Zion, as the residence of Jehovah. —The comparison of God's appearance to the sunrise occurs also Deut. xxxiii. 2; Pss. lxxx. 1; xciv. 1.—The negative אל in ver. 3 would seem to show that the Imperfect tenses which here take the place of Perfects, are to be understood in an optative sense, the rather as they are again followed by Perfects, (Ols., Hengst., Hupfeld). But as in this connection the wish simply means the consent of the speaker, it would be perhaps better to take the Imperfects as Futures, and the negative Al, as in Pss. xxxiv. 6, xli. 3, as indicating a personal interest in the mind of the speaker. If, however, the sentence is part of a narrative, and this narrative is an account, not of a historic event, but of a prophetic vision, the discourse has no reference to the future, and the certainty that God cannot keep silence may as well be expressed by the Present tense. Maurer's rendering, *neque est quod sileat*, is good. The phrase "not keep silence," can hardly be understood to mean "not tarry;" nor can it be taken in the sense of "thunder," as if in keeping with the "fire and tempest," (Hupfeld and others); but it refers to reproof, or more exactly, to the sinner's next judicial sentence.—The object of the "covenant," mentioned in ver. 5, is not the "sacrifices." It was not entered into for the sake of them (Aben Ezra); they were simply the ground of it, giving it legal validity and religious sanctity, Exod. xxiv. 5; Num. x. 10; Ps. xcii. 4.

[PEROWNE: *The God of gods, Jehovah.*—This is, there can be no doubt, the proper rendering of the words *El Elohim.*—These three names of God occur in the same way in Josh. xxii. 22, where they are twice repeated, and are in like manner separated by the accents. This is the only use of the name Jehovah in the Psalm, which is in accordance with the general Elohistic character of the Second book, but the adjunct "God of gods," is certainly remarkable.—ALEXANDER: The *Almighty, God, Jehovah.* Almighty is not an adjective agreeing with the next word (the *Mighty God*), but a substantive in apposition with it. The three names are put together in a kind of climax, *El, Elohim, Jehovah.* The first represents God as almighty, the second, as the only proper object of worship, and (by its plural form) as perfect, the third, as self-existent and eternal, and at the same time, as the peculiar God of Israel.—PEROWNE: *Will not keep silence.* The optative seems to be required by the form of the negative (אַל=μη), with the second verb. Still, it must be confessed, that the abrupt introduction of a wish here disturbs the flow of the language, and this is not obviated even if, with Hupfeld, we suppose this to be a common formula, in which God is called upon to manifest Himself.—J. F.]

Vers. 7-15. **I am God, even Thy God,**—These words are designed, not simply to excite attention (De Wette), for this has been already aroused, as is indicated by the intensive א: but they declare the rightful title to act as judge (Hupf. Del.) Exod. vi. 2; xx. 2 and lawgiver, Ps. lxxxi. 11.—The Divine reprimand is given, not because the sacrifices enjoined by the law had been omitted. Israel had not neglected to offer them, and God was unmindful neither of them nor of Israel's conduct in presenting them day by day. But in these material sacrifices God felt no interest, because, on the one hand, men could offer to Him nothing which He did not already possess, since all creatures are His; and on the other hand, He had no need of them, as food or as a means of enjoyment. It is not said that Israel had fallen into this error, nor is there any reproof in express terms. But the lawgiver sitting as a judge, first presents and explains to His people standing before His tribunal, the law of sacrificial service, and then leaves the application of it with themselves. This can be the more readily done, because by the change of the negative into the positive form, the exhibition of the law becomes a direct exhortation and promise. Now, out of the many sacrifices prescribed by the law, some specially important ones are named, though not confined to those associated with thanksgiving and certain kinds of vows. No ritualistic sacrifice in itself, even if offered in a proper spirit, with confession of sin (Kimchi), is what God requires. But, in terms derived, no doubt, from the sacrificial liturgy, as in Ps. li. 19, Hos. xiv. 3, (Arnoldi in Justin's Flowers of Ancient Hebrew Poetry, 183), He insists upon an offering of praise and thanksgiving, instead of the symbol, the sincere payment of vows, and a trustful call upon Himself, as a condition of such a hearing of prayer, as should supply new causes of praise to God, (compare Ps. lxix. 31). "*Pay thy vows,*" ver. 14, means fulfill all the commandments of God, according to thy promise on entering into the covenant, Exod xix. 8. This is not to be limited to the moral law, or the Ten Commandments, Exod. xx. (Baur, De Wette), for this supposes a distinction never made in the Old Testament. Nor are the "vows" thank-offerings (Lev. vii.

16; Prov. vii. 14), in a spiritual sense, *i. e.* songs of thanksgiving (Hupfeld), for this would needlessly limit what is demanded. For *Todah* means not simply "praise" (Geier, J. H. Mich.), but "praise and thanksgiving." Nor can this be taken only in an individualizing sense, as a form of inward heart devotion, in contrast with merely outward worship (Hengst.), without the rendering "offer praises to God, and thus pay, *i. e.* thou shalt pay thy vows, and then calling upon me," etc. (Hengst.);—a rendering which requires the unwarranted insertion of the words "thus" and "then," and the violent change of the Imperfect into a Future.—The prophetic character of this Psalm, and the Divine utterance in it, indicate a progress in revelation. This is seen also in such passages as Isa. i. 11; Hos. vi. 6; Mich. vi. 6; Prov. xxi. 3, anticipating, as they do to some extent, New Testament views, but the same thing is discoverable even in the Pentateuch, in Deuteronomy, partly in promise, partly fulfilled. The legal definitions are treated as normal expressions of the Divine will in regard to the whole moral and religious conduct of mankind; and thus they are divested not only of their merely ceremonial character, but even of their externality.

[Barnes: *To have been continually before me*, E. V. (ver. 8). The words "to have been" are inserted by the translators, and weaken the sense. The simple idea is that their offerings *were* continually before Him, *i. e.* they were constantly made. He had no charge in this respect to bring against them. The insertion of the words "to have been," would seem to imply that though they had neglected the external rite, it was a matter of no consequence; whereas the simple meaning is that they were not chargeable with this neglect. It was on other grounds altogether that a charge was brought against them. —J. F.]

Ver. 16. **But to the wicked**, etc. The address turns from the first to the second table of the law, here, as in Exod. xxiv. 7; xxxiv. 28, designated as the "covenant;" and the sins against the sixth, seventh, and eighth commandments, *i. e.* sins against one's neighbor are specially mentioned. It does not follow from this nor other like descriptions, *e. g.* Isa. i. 15; lxvi. 8, that the erring members of God's people, those who were content with a merely external worship of Him, are always in Scripture identical with the "wicked," and that they are here addressed as those alluded to in ver. 7 and the following verse (Hengst.). This is correct only in so far as ver. 7 addresses the whole people and not a part of them, and as to this people those belong who are specially censured as "forgetting God," ver. 22. There is no previous threat of punishment, but only an exposition of the law of sacrifice, ending with an exhortation and a promise. To this the contrast refers, and not to different classes or grades of sinners (most commentators). On this account ver 22 must be connected, not with the concluding sentence, but with ver. 21.

Vers. 16–20. **What hast thou to do to declare**, etc.—This is not an inquiry indicating surprise or disapproval, for the reason of an aimless action, "what can it profit thee?" (De Wette). It is an express reprimand of an insolent one, "How darest thou?" The construction ל with the infinitive is changed into that of the infinitive verb.—The translation of ver. 18: "thou goest with him," (Chald., Sept., Vulgate, Luther), grows out of the derivation from the word רוץ. But in this case the vowels must be placed thus: וַתָּרָץ. The word in our present text וַתִּרֶץ must come from רָצָה as in Job xxxiv. 9, with עִם, *i. e.* to have pleasure in the society of some one.—"Thine own mother's son" describes the nearest blood relationship, and contains an allusion to the polygamous relations then common. Ordinarily אח designates a "brother" in a wider sense. The "blow" given to him is not a physical one (Hitzig), nor something given to him, or laid in his way by which he may receive a blow, like σκανδαλον (Sept.), or offendiculum (Vulgate, Gesen., Maurer), but one with the tongue, but not necessarily in the sense of calumny (Rab., Ewald, Hengst.), though נתן is often equivalent to "give away."—The "keeping silence," ver. 21, is a proof of Divine forbearance designed to lead men to repentance (Rom. ii. 4), though often misinterpreted by them. There is no question asked here—"should I keep silence?" (Hitzig), nor in the following line, where the *oratio obliqua* is indicated by the infinitive construct.—To translate the concluding verse, "And this (more accurately "these") is the way" (Sept., Syr., Luther), gives the general meaning, but it is based on the erroneous reading שָׁם, instead of the one handed down by the Talmud שָׂם, which, according to Isa. xliii. 19, compares with xlix. 11; Ezek. xxi. 25 would lead to the sense of: to make, prepare, or to pave a way (Böttcher). Taking the sentence as an independent one, it would read: "who prepares a way" (Hengst.), or: "who directs the way" (Hupfeld); *qui ordinat viam* (Vulgate, Geier); *qui disposuit viam* (Calvin, Maurer.) But to get this ethical sense, it must be paraphrased: "who regulates his life according to fixed principles," or "who prepares himself to walk in the right way." A simpler meaning perhaps would be: "who prepares the way," *i. e.* "who equips himself for the journey" (Hitzig). This, however, would seem to refer the Psalm to the times of the Exile. The versions: "who has a care of his walk" (De Wette), "who walks carefully" (Ewald), are either elliptical or involve grammatical difficulties. It is perhaps better, therefore, to regard the sentence not as an independent one, but as a continuation of the preceding (Del.).

Ver. 21. **Imagined.**—The Hebrew verb originally means to liken or compare, and another of the same form, to be silent, so that it is peculiarly appropriate in this place, where the mention of God's silence immediately precedes, and the imagining referred to was a false assimilation of the Most High to the sinner himself.

[Alexander: *O consider this, etc.*, ver. 22. The Hebrew particle of entreaty (נָא) is not so well expressed by the *now* of the English Bible, as by the *oh* of the Prayer Book version.—Perowne: *Sacrificeth thanksgiving*, ver. 23. The verb is designedly employed in order to mark

the nature of the *sacrifice* which God will have; slay not victims, bring not animals, but bring thanksgiving as sacrifices. The E. V. with its rendering "*offereth praise*," loses slightly the distinct reference to the Mosaic sacrifices, which are not indeed absolutely suspended—the time had not yet come for this—but are put in their true place. The very great prominence again given to thanksgiving, is worthy of our careful notice. There is no duty so commonly forgotten.—J. F.]

DOCTRINAL AND ETHICAL.

1. We must carefully distinguish those actual judgments of a world-historic significance, to execute which God is often said to come down from heaven, from that sitting in judgment on His covenant people, which is in this Psalm set forth as a prophetical vision, though connected with certain great historic events. For this latter purpose, God appears in supreme majesty; He shines forth from Zion, that He may reveal in His word, neither a new law nor a new exposition of it, but a Divine sanction of the deeper conception of the law. And so by exhibiting the real purport of the law, while reprimanding and exhorting His people, He would have it take a firmer hold on their consciences, and aid them in a new development of life.

2. Before God chastises His people, He makes known to them by His word, how intensely He hates sin, and how carefully He watches over the covenant established by Him under the sanction of sacrificial ordinances. The importance of this word is enhanced by the certainty of God's personal participation in them, and by the assurance that while graciously dwelling in the midst of His people, He is still sublime and terrible in His majesty. At the same time His love is manifest in this: that He makes known to them the judicial earnestness of His royal administration, by symbols, whose design and meaning could not be misunderstood, (Exod. xx. 17; Deut. iv. 24; ix. 3; xxxii. 22; 1 Kings xix. 11; Heb. xii. 29); and that before punishing them, He instructs, warns, exhorts them, mingling both threats and promises with the exposition of His law. As in His first proclamation, so now, He claims the authority of the only true God, the Lord of heaven and earth; the God whom the people of Israel had acknowledged and accepted as their God.

3. The real character of God and His holy will was utterly misconceived, when the sacrifices of the law of Moses were viewed as gifts of man that satisfied a want of the Divine nature, or as performances by which a sinner fulfilled his moral obligations, or could redeem himself from the guilt and punishment of his transgressions. If God had such a want, since He is Lord of all things, He had no need of looking to man for its supply. As the Omnipotent and Omniscient One, He could refresh Himself when and where He pleased. But His nature is spiritual, and therefore subject to no such necessities. What He desired was not the correct observance of legal rites, but a far higher thing, ver. 12, the discharge of those moral and religious duties of which these rites were simply the symbolic expression.

4. God's commands must be expounded in order that they may be learned and understood, but this is only as a means to an end, *viz*: their actual fulfillment. When the law speaks of sins, it does so, not to influence our evil passions, but to make us see the hatefulness of sin, to warn against the dangers that surround us, and to awaken that holy fear which leads to repentance, and guards against abusing God's patience, and goodness, and grace. For the wrath of God is as terrible as His grace is lovely.

5. The first and most natural duty of those who are received into the covenant of grace, is gratitude. The expression of it in word and work, is acceptable to God only when it embraces obedience both to the first and second tables of the law. True gratitude is not bounded by a legal command, or the letter of an appointment, but it passes over into the domain of love. Thus it paves a way for an ever-enlarging experience, and an ever-deepening conception of the salvation of God—a way leading out of the Old Testament into the New.

HOMILETICAL AND PRACTICAL.

One and the same God delivers the law to His people, explains it to His church, and accomplishes it in those whom He graciously pardons. —Grace not only deserves our gratitude, but it works it in us and blesses it.—God's commands must not only be learned and spoken about, but must also be obeyed.—The wrath of God is as terrible as His grace is lovely; and yet in each of them the majesty of the Heavenly King is alike revealed.—Think what God is, consider what God does, observe what God wills. —Gratitude is not only the best offering for grace received, but also the foundation most acceptable to God, of new prayers for needed help.

LUTHER: To call upon God in times of trouble, and to thank Him for His aid, is the truest worship, the most acceptable sacrifice. and the proper way to salvation.

STARKE: God speaks! who would not diligently attend? He who despises His words, despises God Himself, and such an one shall be despised himself.—The fairest ornament of a land or a locality, is the confession of the doctrine of Christ and a godly walk.—As the sweetest wine may become the most acid vinegar, and the most pleasant summer day may end in the severest thunder-storm, so the wanton abuse and contempt of God's grace is followed by the most fearful punishment.—Remember, O man! how many witnesses there are of thy conduct.—Heaven and earth must testify before God that His judgment of the despisers of His grace is perfectly just.—Divine service without faith displeases God more than it honors Him.—Think not that God needs thy service, or that He gets any advantage thereby.—But to thyself, the true service of God is the greatest blessing and benefit.—The Christian's first vow is that made to God in Baptism—to serve and believe in Him; his first and chiefest care should be to see that this vow is not broken.—All those hate discipline who, while they know and perhaps teach others the word of God, are not themselves brought by

it to true repentance, faith, and holiness.—Esteem no sin trifling because punishment does not quickly follow it.—What is loaned for a long time must not be regarded as a gift.—God looks upon the wickedness of men, not because He has pleasure in it, but to afford them time for repentance, and to cut off all excuses for it.—When the period of grace is passed, no hope of salvation is left; and he who has not found the true Saviour, will never find another.—To see Jesus here by faith, and hereafter face to face, is a sufficient reward for those who are now diligent in offering sacrifice to God.—REICHEL: People are reprehensible, not for going to the Holy Supper, but because while going to it they continue to live in all sorts of sins and abominations.—ARNDT: Gratitude includes many virtues, *e. g.* the knowledge of God, for it recognises Him as the source of all good; the fear of God, or the filial fear, which, as a child, receives all benefits from God as a father; humility, or the consciousness that we have nothing in ourselves, but get everything from God.—RICHTER: From Sinai Jehovah spake as a Lawgiver; from Zion, as a Saviour; from His throne He speaks in both characters, to the whole human race.—The more heartily you give thanks, the richer and greater cause for thanksgiving shall you receive.—STIER: God, before whose judgment-seat stand only those holy ones who have entered into covenant with Him by sacrifice, explains to His erring and offending people that true way of sacrifice that leads to salvation.—Those offenders who mean to sin and offer sacrifice at the same time shall certainly be punished.—UMBREIT: Heaven and earth shall be witnesses, while God judges His people.—The new commandment of the pure and true worship of God.—Unbridled iniquity leads men, step by step, from one abomination to another.—GUENTHER: Are we really sincere and honest in rendering our service to God? Is there no concealed hypocrisy of any kind within us? Listen attentively: none at all? TAUBE: The majestic appearance of the Lord when He comes as a judge, and to testify to His people concerning His true worship, and the hypocritical service of the ungodly. Judgment begins at the house of God, but it also makes manifest His faithful ones.—DEICHERT: Our God shall come, and not keep silence. 1. How He comes. 2. What He finds amongst us. 3. What He has to say to us about it.—AHLFELD: How does the Christian enter the new year? 1. With thanks. 2. With confession. 3. With prayer (according to vers. 14-16).—HEUBNER: The proper way of calling upon God. 1. Wherein it consists. 2. What should induce us to do it. 3. How we are prepared to do it.

[BARNES: The general ideas in this Psalm are: (1.) That there is to be a solemn judgment of mankind; (2.) that the issues of that judgment will not be determined by the observance of the external forms of religion; (3.) that God will judge men impartially for their sins, though they observe these forms of religion; and (4.) that no worship of God can be acceptable which does not spring from the heart.—HENRY: (1.) It is not enough for us to offer praise, but we must withal order our conversation aright—thanksgiving is good, but thanksliving is better. (2.) Those that would have their conversation aright, must take care and pains to order it; to dispose it according to rule; to understand their way and to direct it. (3.) Those that take care of their conversation make sure their salvation; them God will make to see His salvation; for it is a salvation ready to be revealed; He will make them to see it and enjoy it, to see it, and to see themselves happy in it forever. NOTE: The right ordering of the conversation is the only way, and it is a sure way to obtain the great salvation.—F.]

PSALM LI.

To the chief Musician, a Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

Have mercy upon me, O God, according to thy lovingkindness:
According unto the multitude of thy tender mercies blot out my transgressions.
2 Wash me thoroughly from mine iniquity,
And cleanse me from my sin.

3 For I acknowledge my transgressions:
And my sin *is* ever before me.
4 Against thee, thee only, have I sinned,
And done *this* evil in thy sight:
That thou mightest be justified when thou speakest,
And be clear when thou judgest.

5 Behold I was shapen in iniquity;
And in sin did my mother conceive me.
6 Behold, thou desirest truth in the inward parts:
And in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
8 Make me to hear joy and gladness;
That the bones *which* thou hast broken may rejoice.
9 Hide thy face from my sins,
And blot out all mine iniquities.
10 Create in me a clean heart, O God;
And renew a right spirit within me.
11 Cast me not away from thy presence;
And take not thy Holy Spirit from me.
12 Restore unto me the joy of thy salvation;
And uphold me *with thy* free Spirit.

13 *Then* will I teach transgressors thy ways;
And sinners shall be converted unto thee.
14 Deliver me from bloodguiltiness, O God, thou God of my salvation:
And my tongue shall sing aloud of thy righteousness.
15 O LORD, open thou my lips;
And my mouth shall shew forth thy praise.
16 For thou desirest not sacrifice; else would I give *it*:
Thou delightest not in burnt offering.
17 The sacrifices of God *are* a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem.
19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering:
Then shall they offer bullocks upon thine altar.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—A *penitential* Psalm of an almost *evangelical* spirit and character, "which has been used by the Church in song and prayer oftener than any other in the Psalter" (Luther). For the *prayer for expiation* through the mercy of God (vers. 1–2) is founded upon the *penitent confession* of his *own grievous* transgression (vers. 3–4) and the *assurance* that he who has been *conceived* and *born in sin* can obtain truth and wisdom *only from God* (vers. 5, 6). On this foundation rises at first a double *prayer* for *forgiveness of sins* (vers. 7–9) and *renewal* through the *Holy Spirit* (vers. 10-12); then follows the *vow of thanksgiving*, partly in the *instruction* of sinners unto *conversion*, partly in the *personal praise* of God (vers. 13–15), because the will of God is not that external sacrifices should be brought, but He desires *spiritual contrition* of heart (vers. 17, 18); finally there is an *intercession* in behalf of the bestowal of grace *upon the entire people*, in order that they may be in the right condition, with true disposition to offer likewise the external *ritual sacrifices at Jerusalem* prescribed in the law (vers. 18, 19). It is very natural to suppose that the last two verses are a later, perhaps liturgical addition (Venema, Rosen., Maurer, Köster, Tholuck [Perowne, *et al.*], yet this is not entirely necessary (vide vers. 18, 19). Still less are we compelled, in order to maintain the authenticity of the composition of this Psalm, to descend to the time of the exile at Babylon (De Wette), and explain it as a prayer of the nation (Paulus, Olsh.), or ascribe it to the author of Is. xl.—lxvi., as a prayer of the prophet, to support him in his calling (Hitzig). The latter reference to the *prophet's calling* is forced by the most violent explanations. The undoubted similarities with Isaiah are not limited to the last chapters, so that it is more natural to suppose a manifold use of this Psalm by the prophet Isaiah (Delitzsch), and emphasize the thoroughgoing reference to 2 Sam. xii. (Hengst.), and indeed in these very expressions and turns of thought, which are not as it were usual phrases (Hupfeld), but relate to that very transgression of David and its consequences, which is mentioned in the title. The fact that this title uses the same word to designate the official coming of Nathan to David, and the sexual coming of David to Bathsheba (2 Sam. xi. 4, comp. Gen. vi. 4; xvi. 2), shows a carelessness of Hebrew style (Delitzsch) rather than a significant antithesis (Stier, Hengst.). At any rate כַּאֲשֶׁר is not to be

regarded as=*such as*, expressing the correspondence of guilt and punishment; but it is to be taken as a particle of time=when, which, connected with the perfect (1 Sam. xii. 8; 2 Sam. xii. 21), receives the meaning=*after that*, and indicates the pluperfect. Compared with Ps. vi. and xxxviii. the feelings expressed here are in a more advanced stage, whilst the situation is the same. Ps. xxxii. *carries out* what is *promised* here in ver. 13.

Str. I. Ver. 1. **According to the greatness of Thy compassion blot out my transgressions.**—The plurality of his transgressions is not to be explained historically but psychologically. He prays that they may be *blotted out* or *wiped* away, either as *letters*, Ex. xxxii. 32; Num. v. 23; comp. Pss. ix. 5; lxix. 28, from the *book of guilt* (J. H. Mich., Rosen., *et al.*), or as clouds from the heavens by a wind, Is. xlii. 22 (Delitzsch). In this connection, however, we are not to think of the figure of filth (Stier), but of the idea of *entire removal*, 2 Kings xxi. 13 (Hupfeld).

Ver. 2. **Wash me thoroughly**, or wash me *much*. הַרְבֵּה is hardly the full form of the imper. hiphil, for which הֶרֶב is the shortened form (Geier, Rosen., De Wette, Stier after Aben Ezra and Kimchi), although, at times, the imperative of the auxiliary verb and the imperative of the principal verb, follow one another without the conjunction ו, comp. 1 Sam. ii. 3 (Gesen. § 139, 3 *b.*); but it is the *infin. absolute* (Kimchi, J. H. Mich. alternately, Hitzig, Hengst., Hupfeld), used as an adverb (Ewald, § 240 *e.*, 280 *c.*, Gesen. § 128, 2), and here placed before the verb with emphasis, as in Ps. cxxxi. 7, before the noun. The *washing* is expressed by a verb which usually refers to cleansing the clothing by means of kneading, and thus designates the iniquity as *filth* deeply soiling him.—**Make me clean from my sin.**—This verb is used at the same time for declarative and actual purification, and represents the sin as a *leprosy*.—It is unnecessary to inquire whether all these expressions refer more to the objective greatness of the guilt, in reference to which the greatness of Divine compassion is emphasized (Calvin, Geier, *et al.*), or to the subjective strength of the feelings (Hupfeld). For if the *consciousness* of his sin is directly mentioned as *constantly before* the Psalmist, whether as a ground of longing and prayer for forgiveness (Calvin, J. H. Mich., Stier, *et al.*), or as a motive for the fulfilment of this petition, because his confession indicates the presence of the condition of forgiveness (Geier, Rosen., Hengst.): he yet likewise afterwards not only mentions *blood-guiltiness*, in ver. 14, but in the immediate course of the thought, ver. 4, designates sin as evil *before the eyes of God* (Is. lxv. 12; lxvi. 4), and ver. 5 brings it in connection with the universal *human sinfulness*, and indeed not as an excuse (Flamin. and Rosen. after some Rabbins), but as a testimony to the depth of ruin and the enormity of transgression.

Str. II. Ver. 3. **For my transgressions I know.**—[Perowne: "There is no need to render with the A. V. 'I acknowledge,' though no doubt the *confession* of sin is implied. That, however, is not here prominent, but rather that discernment of sin and of its true nature which leads to a confession of it."—C. A. B.]

Ver. 4. **Against Thee alone,** *etc.*—This expression does not say that the sin in question is to be regarded as *idolatry*, that is, as sin against the *one only true God* (Paulus), or as a then (in the exile or in the Maccabean time) *unparalleled guilt* (Olsh.). It certainly is not against the *reference* to the transgression of David against Bathsheba and Uriah. It does not mention this *fact*, but emphasizes the *sinfulness* of it, and shows that the speaker, in the sincerity and strength of his *penitence*, which corresponds with the depth of his *knowledge* of his sin, has in mind, not the injuries done to men, but his *relation to God*, which was thereby disturbed, to whom the sin *as such* refers, that is to say, according to its idea and nature, *solely* and *alone*. The word *alone* is not superfluous (Flacius), since it is rather indispensable to express the thought indicated above. Yet we must not limit the emphasis and tone to this word, but at the same time extend it to the word "sinned." For the conception and designation of the nature of sin as opposition to the holy will of God, who not only alone recognizes the *springs* of sinful action in the interior of man (Kimchi), but is the *only supreme lawgiver and judge*, discloses a *frame of mind* (Hupfeld) in which the religious reference to God *alone* is *felt* (Flamin., Rosen., Maurer, De Wette), and therefore likewise urges to the *seeking of purification* and sanctification in God alone (Isaki, *et al.*). But this conception and designation is neither brought about by an *abstraction* from the *appearances* of sin, nor does it spring from a *merely subjective* frame of mind and feeling, but it originates from a knowledge of the *essential relation* of sin, and hence the *objective truth* of the clause is to be maintained.* For since לְמַעַן=ἵνα states not the consequences but always the design or the aim, and moreover the context as well as the character of David excludes the interpretation that the Psalmist confesses, that he has sinned with the design or to the end that the righteousness of God might become manifest; these words must not be referred back to the thoughts contained in the prayer, ver. 1, or in the confession, ver. 3, but must be put in the closest connection with the words: "against Thee alone" and "the evil in Thine eyes." It is not necessary then to insert the words: "this I confess" (Olsh., von Leng.). The Psalmist has by the confession in ver. 4 already renounced excuses and self-justification, and indeed every thought which might include an accusation against God, at the same time, moreover, by putting his act under the head of actions *con-*

* [Perowne: "All sin *as sin*, is and must be against God. All wrong done to our neighbor is wrong done to one created in the image of God; all tempting of our neighbor to evil is taking the part of Satan against God, and so far as in us lies, defeating God's good purpose of grace towards him. All wounding of another, whether in body or soul, is a sin against the goodness of God." Vide 1 Cor. viii. 12; Matt. xxv. 40, 45. Hengstenberg: "How must David have trembled, how must he have been seized with shame and grief, when he referred everything to God, when in Uriah he saw only the image of God, the Holy One, who deeply resented that injury,—the gracious and compassionate One, to whom he owed such infinitely rich benefits, who had lifted him up from the dust of humiliation, had so often delivered him, and had also given him the promise of so glorious a future!"—C. A. B.]

demned by God, by *condemning himself*, he thus fulfills the purpose that the righteousness and purity of God should be presented and recognized in fact. The appearance of doing away with human freedom and of a Divine predestination of evil, which, moreover, Calvin did not find here, originates mostly from the fact that the speaking and judging of God is usually referred directly and immediately to the *condemning oracle of Nathan*, which it is admissible to make use of here only in a general way. Of course the reference is not to a judicial judgment of God *absolving* an accused person, as if the meaning were that no one's right is injured when God Himself is the offended person, and He bestows His grace upon the person who is deficient (Hitzig); still less is it of the speaking and internal judgment of God in the *conscience* of man (De Wette, Hupfeld). The expression is a *general* one, and is thus taken by the Apostle Paul, Rom. iii. 4, and secured from misinterpretation and misuse by a fuller explanation of the facts of the case.* The sense is not essentially altered, although he cites from the Septuagint, which has the noun "in Thy words," instead of the infinitive, and has taken the word זכה in accordance with the usage of the Syriac, in the meaning of "conquer," "overcome," instead of "be pure," and has taken the active "judge" as passive, which then, with respect to this passage of the Psalm, the interpreters with this conception, refer to the offence which the fall of a man like David had given (Calvin). The unusual pointing of בְּדָבְרֶךָ, as the infinitive Kal, appears to have been chosen for the sake of similarity of sound with the parallel בְּשָׁפְטֶךָ.

Str. III. Ver. 5. **Behold, in guilt was I born,** *etc.*—The Psalm does not refer to an adulterous action on the part of his mother, of a sinful condition of birth and generation (Isaki), although the word יחם is generally used of the lust of animals, Gen. xxx. 41; xxxi. 10, it merely refers to *descent from sinful parents* (Job xiv. 4), and *inborn sinfulness*, which with its *guilt* and its *ruin* is transmitted from parents to children, by means of natural *propagation*, so that they are infected with sin from their mother's womb and from their youth, Gen. vi. 5; viii. 21; Ps. lviii. 4.

Ver. 6 **Behold, Thou delightest in truth in the reins,** *etc.*—Since God's good pleasure and desire is directed to a truth present in the reins as the seat of the tenderest feelings (Chald., Jerome, Rabbins, Gesenius, Delitzsch), or, according to another derivation of the word: in the hiding-place, that is to say, in the most secret depths of the heart (Sept., Syriac, Jerome, Aben Ezra, Luther, Calvin, and most interpreters); he must pray that God will make known wisdom in the hidden parts. It does not mean *secret* wisdom, an understanding of the typical sense of the Old Testament ceremonies, or a deeper insight into the guidance of God, and into the secret of the atonement (most of the older interpreters, recently Stier), but according to the accents and the context, the correlative of truth, the *practical wisdom of life*, which God is to make known in the hidden parts, that is to say, internally in the *heart*, Job xxxviii. 36 (Rosen., Hengstenberg, recent interpreters). It is too narrow to regard truth as truthfulness, or sincerity in the knowledge and confession of sin (J. H. Mich., Tholuck, *et al.*); too wide to explain it as the essence of all good (De Wette). It is the sincere nature corresponding with its ideal, whose character and reliability may be trusted, or the righteousness in accordance with the will and requirements of God, the true righteousness in contrast with lies, appearance, hypocrisy, Jos. xxiv. 14; Judges ix. 16; 1 Kings ii. 4; iii. 6; 2 Kings xx. 3; Ps. cxlv. 18 (Calvin, Hengst. *et al.*). The supposition that ב, in בַּטֻּחוֹת, is not the preposition but the initial letter, as Job xii. 6, and that it is therefore to be translated: behold, faith Thou lovest, confidence (Hitzig), is opposed by the fact that the word in question is used in Job in the objective sense, but here is applied in the subjective sense, just as אֱמֶת, which might indeed be translated: "faithfulness," but is here taken by Hitzig as= אֱמוּנָה, and this again explained as=πίστις, in the subjective sense; and all this in the interest of the hypothesis that a prophet speaks here, before whom there is an uncertain future, which he nominally longs for (ver. 10 *b*. 12), but really desires to be turned away (vers. 11, 14), and now has become disquieted and faint-spirited, because things have turned out different from his expectations; yet now as a prophet, on account of his official duty, he has to look into the future, and has not yet lost all hope; hence the sense of the passage is said to be: Thou requirest likewise from me believing confidence, and this will I become partaker of, if Thou revealest to me hidden things.

Str. IV. Ver. 7. **Purify me with hyssop,** *etc.*—The Old Testament stand-point is disclosed in the fact that the *means* of purification are still designated *figuratively* and without a particle of comparison, by that *symbol*, with which the *sprinkling* of the men or things that had become unclean by contact with a corpse, Num. xix. 6 sq.; 18 sq., as well as the sprinkling of the leper, Lev. xiv., was performed, comp. Bähr, Symbolik des mos. Kultus II. 503. This standpoint, however, is broken through by the fact, that there is no mention here of the *priestly* mediation, which was ordained as well for this act of sprinkling as for the *washing* of the clothing and bathing of the body, likewise mentioned here, but rather purification is implored *directly from God*, and the washing desired not for the clothing but for the person. Is. i. 18 makes use of ver. 7 *b*.,

* [Perowne: "The Biblical writers drew no sharp, accurate line between events as the consequence of the Divine order, and events as following from the Divine purpose. To them all was ordained and designed of God. Even sin itself, in all its manifestations, though the whole guilt of it rested with man, did not flow uncontrolled but only in channels hewn for it by God, and to subserve His purposes. Hence, God is said to have hardened Pharaoh's heart, to have put a lying spirit in the mouth of the prophets, to do evil as well as good in the city, and the like. We must not expect therefore that the Hebrew mind, profoundly impressed as it was with the great phenomena of the universe, and beholding in each the immediate finger of God, but altogether averse from philosophical speculation, should have exactly defined for itself the distinction between an action viewed as the *consequence*, and the same action viewed as the *end* of another action. The mind which holds the simple fundamental truth that all is of God, may also hold, almost as a matter of course, that all is *designed* of God."—C. A. B.]

where the *redness* of sin is brought in contrast with the *whiteness* of snow, which is occasioned by the mention of hands stained with blood, Is. i. 15.

Ver. 8. **Joy and gladness.**—These expressions frequently combined are always used of *loud* and *festive* manifestations of joy (Hupfeld). They accordingly designate, not the *effect* of a message of peace within the heart, as by the preaching of *grace* in the *word* of God (Luther, Calvin, Stier), or else a message which gives joy (Hitzig), but the *expression* of joy, which is here *published by the* speaker himself, and thereby brought to a hearing, and actually accomplished by the fact that the declaration of pardon made to David through Nathan, which had taken place historically long before the composition of this Psalm, and therefore cannot be meant here, has penetrated finally, after long struggle and conflict, into the penitent soul, even to the point where its internal appropriation and sealing by the Holy Spirit can be hoped for and implored. —[**Bones.**—Perowne: "These are not merely as Hupfeld says, instead of the heart, but as constituting the strength and frame-work of the body, the crushing of the bones being a very strong figure, denoting the most complete prostration, mental and bodily, see Ps. vi. 2."—C. A. B.]

[Ver. 9. **Hide Thy face.**—This is the angry face, the judicial look of God, vid. Ps. xxi. 9.—C. A. B.]

Vers. 10, 11. **A pure heart create for me, O God, and a steadfast spirit renew within me.**—The pure heart, the *condition* of communion with God (Ps. lxxiii. 1; Matt. v. 8), is designated not only as a heart *cleansed* from sin (Acts xv. 9), but at the same time as a *new* heart, by the fact that it is implored from a *creative* act of God, from which likewise the *renewal* of the spirit (Ezek. iv. 28) to a *steadfast* one takes place, that is to say to a spirit *firmly grounded* in God's grace, and thereby not only fearless and *confident* (Pss. lvii. 7; cxii. 7), but *firm* (Ps. lxxviii. 37). What is *implored* here does not go beyond that which is required in Ps. xxiv. 4; moreover it is *promised* by the prophets as a *gift* of God (Jer. xxiv. 7; Ezek. xi. 19: xxxvi. 26), and includes a *change* of disposition (1 Sam. x. 9), which presupposes and is conditioned on *penitence*, and at the same time a *believing turning unto* the Divine grace, as it is made known in the *prayer*, not to be **cast away** from the presence of God, that is to say, utterly rejected (2 Kings xiii. 23; xvii. 20; xxiv. 20: Jer. vii. 15), not to be deprived of the **Holy Spirit** (Is. lxiii. 11), with which David had been anointed (1 Sam. xvi. 13). The context is opposed to the insertion of "for ever" (Kimchi), not less than the explanation that this is the prayer of one already converted (Calvin).*

Ver. 12. **With a willing spirit uphold me.**—The reference is not to a princely or guiding spirit (Sept., Vulgate, Isaki, *et al.*), or indeed to a mighty spirit (Jerome). The use of the Hebrew word in question for a person noble by birth (Job xxx. 15) or political rank, was rendered possible only after a series of intermediate steps. The fundamental meaning leads to the opposite of being legally necessary or externally forced, that is, to a being driven from within outwards (Ex. xxv. 2), and accordingly to *joyous willingness* (Is. xxxii. 8; Ps. liv. 8). Grammatically this spirit of willingness can only be regarded as the subject nominative, and the following verb as the 3d per. fem. (Rabbins, Luther, Geier, J. H. Mich., *et al.*). But it is more in accordance with the context of the prayer to adopt the explanation which is likewise admissible, that the verb is the 2d masc. with double accusative, as Gen. xxvii. 37 (Sept., Jerome, Hengst., Hupfeld, Delitzsch). This part of the prayer affords a suitable transition to the following vow of true thank-offering, comp. Ps. xxxii. 8.

Str. V. Ver. 13. **I will teach,** *etc.*—The optative form includes at the same time the *petition* that he may do it or be able to do it, presupposes accordingly the *consequences* of his prayer, so that it is unnecessary to supply "then" (De Wette, Hengst., [A. V.]). The **ways** of God are either those in which God Himself walks, particularly His treatment of penitent sinners, which is favored by vers. 14 and 15 (Stier), or those ordained of God, upon which man is to walk, the commandments of God (De Wette, Hupfeld), which is favored by Ps. xxxii. 8 (Hengst.). —[**And sinners shall return unto Thee.**—Alexander: "The Hebrew verb is not a passive (*shall be converted*) but an active form, *shall turn* or *return* to the Lord, perhaps with an allusion to the great apostasy, in which the whole race is involved. See above, in Ps. xxii. 27. To this verse there seems to be particular allusion in our Saviour's words to Peter, Luke xxii. 32."—C. A. B.]

Ver. 14. **Blood-guiltiness,** derived from the *bloody deed, presses as a burden* upon the conscience of David. Both ideas mingle with one another frequently in the Hebrew word which denotes primarily blood poured forth by violence, *e. g.* Pss. ix. 12; cvi. 38. *The prayer for deliverance* seems to lead to the latter signification. Then we have to think of a hostile act directed against the Psalmist, a murder of the prophet which was to be feared (Hitzig) from men of blood (Ps. lix. 2), or of a still further effusion of blood which was expected by the people (Olshausen). But this passive reference of the word is unusual, so that the prayer for deliverance from impending death (Ps. xxxiii. 19) affords no parallel. The deliverance is rather such an one which takes away the Psalmist (Ps.

* [Perowne: "The petition expresses rather the holy fear of the man who has his eyes open to the depth and iniquity of sin, *lest at any moment* he should be left without the succor of that Divine Spirit, who was the only source in him of every good thought, of every earnest desire, of every constant resolution. It is the cry of one who knows, as he never knew before, the weakness of his own nature, and the strength of temptation, and the need of Divine help; and to whom therefore nothing seems so dreadful as that God should withdraw His Spirit."—It is better, however, to fix our mind upon the Holy Spirit which David possessed as the anointed of Jehovah, and whilst not confining our attention to this, yet let it be the central thought. This Holy Spirit had been troubled and wounded by David's great sin, and he was in danger of having the Holy Spirit taken from him, as it had been from Saul, and he himself rejected from the angry presence of Jehovah, and another anointed in his stead. He realizes his official as well as his private sin, and its guilt and evil consequences, and whilst imploring a pure heart and steadfast spirit, he prays that he may remain in the presence and favor of God, and retain and enjoy the Holy Spirit, and the grace with which he had been anointed by Samuel.—C. A. B.]

xxxix. 2) from the blood that he has shed. Since now the act cannot be undone, and can least of all be forgotten by the penitent himself, the expression manifestly refers to the *expiation* and forgiveness of *guilt*, which is referred to generally in this Psalm. The mingling of the idea of *punishment* (even by Hengst. and Hupfeld) can only work confusion, although fear of it, and remembrance of threatenings, as 2 Sam. xii. 9 sq.; Gen. iv. 10; ix. 5 sq., might awaken and sharpen the consciousness of guilt.—The **righteousness** of God is not that tempered by grace and changed into mercy (Calvin, Geier, *et al.*), or that bestowed upon the sinner by grace (J. H. Mich., Stier), but that attribute of God, by virtue of which He gives every one his dues, comp. 1 John i. 9 (Hengstenberg), the general principle of the Divine government (Hupfeld).

Ver. 15. The **opening** of the lips is not merely as a consequence of the forgiveness of sins in contrast with the silence of the anxiety of sin (Calvin, Geier, Hengstenberg, *et al.*), but at the same time as an act of God, which not only opens the mouth of His prophets and consecrates their lips (Is. l. 4 sq.; Ezek. iii. 27; Amos iv. 13), but likewise works thankfulness, and invokes the song of praise, Pss. xlii. 9; xlix. 5; lxxi. 15 (Hupfeld). This is, according to vers. 8 and 12, a rejoicing heart, and seems therefore to presuppose a *glad* heart.

Vers. 16, 17. **A broken heart** is designated as the essential thing in the offering well-pleasing to God, and indeed the זְבָחֵי, that is to say sacrifices, which word in accordance with usage is neither offering in general, or sin offering in particular, but constantly the peace offering brought by those already expiated and justified, the שְׁלָמִים and the thank-offering תּוֹדָה. We must entirely reject the explanation that *penitence has taken the place of the sin-offering*, and indeed in the present case, because such an intentional transgression as that of David against Bathsheba and Uriah, allowed of no legal sin-offering (Rabbins, *et al.*), which cuts the nerve of the entire passage. The inadmissibleness of this interpretation is confirmed by the parallel mention of burnt offering עוֹלָה, by the offering of which the renewed devotion to God and His service was fulfilled. But it is not only said that the glad thankfulness for the deliverance, favor, forgiveness of sins, *comes* from a broken heart as the condition of salvation (Hitzig, Delitzsch), or remains constantly *accompanied* by a pain on account of sin (De Wette), which was at the same time a measure of the thankfulness for the forgiveness of sins (Hengstenberg). The heart itself is the essential thing in all the sacrifices of thanksgiving. To bring this is not the only offering which God demands after the abrogation of the propitiatory sacrifice, because in it the man denies himself, and abandoning any merit of his own, implores his entire salvation from God's grace alone through faith (Calvin); it is the *sign* that *grace has broken the heart*, and that the favored one, in true humility, regards himself unworthy of what God has done to him, Gen. xxxii. 10; Luke v. 8. The statement of Joshua ben Levi, imparted by Delitzsch from the Talmud Sanhedrin 43 *b.*, is related with this: at the time when the temple was standing, he who brought a burnt-offering received the reward of such, and he who brought a meat-offering, the reward of such, but the humble is to the Scriptures as one who brought all the offerings at once. However, the explanatory addition to ver. 17 in Iren. IV. 17 and Clemens Alex. pædag. III. 12, gives the present statement a somewhat different turn: "A savor well-pleasing to God, is a heart which praises Him who has smitten it." Moreover, it is not to be left out of consideration that ver. 17 *b.* leads back, not to the *means* of forgiveness of sins, but rather to the *subjective prerequisite and condition* of it, which the Psalmist, still *imploring forgiveness*, experiences in himself as a personal condition of heart, and to this unites a hope, which in Is. lvii. 15 is sealed by the consolation of the *prophecy*, that God will take up His abode in such hearts as these.

Str. VI. Vers. 18, 19.—**Do good,** *etc.*—The remark made in the previous verse enables us to conceive of the *use* of this verse in the spiritual and New Testament sense. But this does not allow us to *explain* this passage in the typical or Messianic sense of the spiritual edification of the congregation (Flam.), or of the spiritual offerings of Zion built up again of broken and restored hearts (Stier). Ver. 19 speaks of *real* Old Testament offerings, and indeed again of *thank-offerings*, especially consisting of sacrifices of bullocks, which are designated directly as burnt-offerings, and by the word כָּלִיל, not as perfect (Maurer), but, in accordance with usage, *whole burnt-offerings*, that is, as offerings which were to be *entirely* consumed, and here apparently not the whole vegetable offering, Lev. vi. 15, but that identical with the burnt-offering, 1 Sam. vii. 9, of which the offerer did not receive a part as they did of the *shelamim*. These sacrifices, the Psalmist foresees, would be brought upon the altar after that God in His favor had done good to Zion, and built the walls of Jerusalem; and his prayer is that God may do this. There is not a syllable in the text to indicate that God's grace was turned *again* to Zion, which would presuppose an apostasy of the *people*, or of a *rebuilding* of the walls which had been *destroyed*, by which either this concluding strophe or the whole Psalm would be pressed into the time of the *Exile*. The author has spoken only of his *own* guilt; since, however, he has mentioned its connection with universal *human sinfulness*, the transition in the prayer to *intercession* has been sufficiently prepared. If now David is the petitioner, it involves not only an extension of the view in the direction of his *royal* glance in general, but in view of the threatening, 2 Sam. xii. 10, he must fear that evil would come from his sin upon the whole nation (Hengstenberg), and therefore feel himself impelled especially in his prayer for personal pardon, finally for *constant exhibitions* of the Divine favor to Zion and Jerusalem. The *building* of the walls is in contrast with the *tearing down* (Ps. lxxxix. 40), and includes the idea of *duration* and *preservation*, Ps. lxxxix. 8 sq. Thus the statement is explained without difficulty and without its being necessary to regard the building of the walls of Jerusalem round about by Solomon, 1 Kings iii. 1, as the fulfilment of this prayer of David.—There is no *inconsistency* with

ver. 16, as those suppose who regard the closing verses as a later attempt to restore the offerings rejected in ver. 16 (Köster, Maurer, Tholuck), or who suppose that ver. 16 merely says that God has no pleasure in the offerings which might be brought during the exile in the heathen land, since the only admissible place for the bringing of the true and legal offerings was Jerusalem (Is. xxxvi. 7), where then after the restoration of the city they should be brought in the true and proper manner (Paulus, De Wette, Hitzig). All these suppositions are as untenable as they are unnecessary. For it follows from ver. 17, where the offerings well-pleasing to God are described, that the reference in ver. 16 is not to accidental deficiencies, external hindrances, ritual incompleteness, but that the thought is entirely parallel with that expressed in Pss. xl. 6 sq.; l. 8 sq.; and ver. 19 shows, not that moral actions are described symbolically as offerings, but that the thank-offerings, which were to be brought on the altar at Jerusalem after the experience of the favor of God, are not offerings of merely ritual value, but offerings of *righteousness* (Ps. iv. 5), that is to say, such as are brought with the disposition well-pleasing to God, demanded likewise by the law, Deut. xxxiii. 19; comp. Numb. xxvi. 31. Finally it is commonly overlooked that the Psalmist expresses as a prophet of God in vers. 16, 17 a *doctrinal statement*, and in it a *truth of universal* application, while in ver. 19 he proclaims a *fact*, the *historical* occurrence of which may be expected as the *consequence of the hearing* of his intercession.

DOCTRINAL AND ETHICAL.

1. It is very *gracious* in God not to leave the believer, who has fallen into sin, to himself or his sad condition, so likewise not to send the judge, but the *preacher* to his house, and by the proclamation of His word *chastise* him earnestly it is true, yet likewise call him to *repentance* and point out and lead him in the *true way* of gaining *forgiveness of sins* and spiritual *renewal:* and it is a sure *sign of the efficacy* of this grace, when the chastised sinner does not creep behind his *exalted position* in the world, excuse himself with the *universal inborn sinfulness*, comfort himself with his *previous state of grace*, justify himself with his *services* and *offerings* in the worship of God, but *unreservedly confesses* his trespasses, *experiences sorrowfully* his guilt and his ill-desert, seeks expiation and improvement by *faith in the saving grace of God*, and *implores* for both purposes the efficacy of the ordinary *means of grace* and the aid of the *Holy Spirit*.

2. It is true, we must distinguish between *personal* sin and *original sin;* yet we must not overlook or undervalue the close connection between them. But we should not derive from this any excuse to weaken, but rather an *occasion of increasing* our penitence, and the more unconditionally feel ourselves driven to seek our deliverance *in God alone*, as all our sins and those of our race in their deepest ground and according to their innermost nature, are a manifestation of a moral *apostasy from God*, occasioned by unbelief and disobedience. Even on this account the particular *sin* which in its extreme form has terribly and painfully torn asunder human relations, may yet not be experienced by the penitent as a violation of human ordinances, or be designated as a trespass committed against man, but may awaken in him the feeling that he has to do, essentially and properly, *with God alone*. In *God's eyes* sin has always been evil, whilst human eyes have often been blinded to it. But God's *guidances* lead to this, not only that His *judgment* should be actually *exhibited*, but likewise expressly *recognized*. Thus even the sin itself must finally *serve to glorify God*, comp. Exeget. and Crit. II. 4.

3. The human soul is so *darkened and ruined* in consequence of original sin, that the sinner is unable to *know* or to *love the truth* in his soul's experience, not to speak of *gaining it again*, without the *guidance of Divine wisdom*. The sinner is not at all in the position of moderating his misery or changing his condition. He must turn entirely to the *mercy* of God, and abide there in order to gain *expiation* as well as a *change of heart* and *improvement in life*, and he must use *penitently* and *believingly* the *prescribed means of grace*. Only thus does the true and blessed *co-operation* of the Divine and human spirits take place, but this is not *synergism*.

4. It is true, the Old Testament knew of the connection between expiatory offerings and atonement, yet not of the complete and *only sufficient offering* for the the sins of the whole world. Hence the idea moves partly in insufficient *figures* and *comparisons* only approximating the true sense, partly in *types and symbols* straining to express their meaning and exciting the expectation and attention. But the idea of the offering itself is thus in particular turned by a purer interpretation into the *subjective* and the *moral*, which is indeed an *advance* compared with the merely legal and ritual fulfilment of the offering, but yet is only a *transition* from the law to the gospel. For the *breaking* of the heart and spirit is indeed a worthier offering than the *slaying* of animals; but it cannot take their *place*, since it is not a means of atonement, but on the one side a *characteristic* of true penitence, on the other a *condition* of the efficacy of the Divine grace in the penitent person, in order to the purification of the heart as well as to the renewal and strengthening of the spirit. As long as the *objective* and *absolutely* sufficient means of atonement and salvation were missing, it was therefore necessary that there should be *animal offerings, with the required disposition* as the true offerings of righteousness, and that they should be demanded and performed with like *satisfaction*.

5. The *conversion* of the sinner is under all circumstances a *miracle* and *gracious work* of God on the ground of a *moral and religious* process, for which the Lord is entitled to *thanks* from the *individual* and the *congregation*. This thanksgiving will be the more *lively* the stronger the *feeling of delight* which the delivered one has in contrast with the pain of his previous condition; the more *instructive*, the richer the *experience* of the *pardoned one* in both of his situations; and the more *perfect*, the more sincerely we offer *ourselves* in it as the *offering* always and everywhere *well-pleasing to God*, the bringing of which does not cease even in the new covenant, but is then first made entirely possible, Rom. xii.

HOMILETICAL AND PRACTICAL.

Although *sin* may have become great, *grace* is still greater; but it is not easy for the sinner to resign himself entirely and fully.—No man is *placed so high*, that he cannot fall deep into sin; but the *deeply fallen* may be lifted up again by the *mercy of God*, if he *repent*.—God can *chastise* more *severely* with His words than with the rod; but the same word of God has likewise *balsam* for the wounds.—*Men* can bring no *offerings* which *expiate* their *sins*, but such as express their *desire* of atonement with God, and which testify their *thanks* for the redemption that has taken place.—*True penitence* has a hard *beginning*, a bitter *course*, and a glad *end*.—Sin brings scarcely so much *pain*, however great it is, as *conversion to God* creates *joy*, if it is *thorough* and *sincere*.—A *converted* man has not only *joy* in his heart, but likewise pleasure in *praising* God, and in *laboring* for the conversion of *other* sinners.—We *please* God best when we place ourselves at His disposal as a *thank-offering* for His grace.—*Forgiveness* of sins is not *effected* by penitence, but is neither *sought* nor *gained* without *penitence*.—Without forgiveness of sins there is no *pure* heart, without change of heart and renewal there is no *steadfast and willing* spirit.—One may *fall into sin* and yet may not have *fallen away from grace*.—The earlier the *penitence*, the surer the salvation.—There are *many ways into sin*, but only *one way out of sin*.—The *contrast* of what we are by *nature* and *birth*, and what we *become by grace*.—The *misery of sin* is very deep and full of *pain*, but the *well of grace* is deeper still and full of *joy*.

LUTHER: Two things are necessary to true penitence: (1.) that we recognize sin and then likewise grace; (2.) that we know and believe that God desires to be gracious and merciful to all who believe in Christ.—David speaks not only with God, but with his Father God, whose promise he knows, and whose grace and mercy have been bestowed.—If we would speak and teach properly respecting sin, we must consider it and point it out more deeply in its roots, and in the entire ungodly nature that it produces, and not notice only the sins which have been committed.—For from the error that sin is not known nor understood, arises still another error, that grace is neither known nor understood.—If we have received the righteousness and grace of God through faith in Christ, we can do no greater work than speak and preach the truth about Christ Jesus.—If, however, one would confess Christ and His word, a glad spirit is necessary.—CALVIN; We certainly cannot know our sins thoroughly in any other way, than by charging our entire nature with corruption. Yet every individual sin should lead us to this general knowledge, that only ruin rules in all parts of our soul.

STARKE: David has many followers in sin, but sad to say, only few in true penitence, especially among the great.—If a man after God's own heart can fall into great sins, what watchfulness and perseverance in prayer is necessary for those who fall far short of this advantage!—A penitent man seeks earnestly with God as well the grace of forgivene[ss ... im]provement.—God [...] contrite, so He al[...] The restoration of [...] mands no less Omnipot[ence ...] tion.—As the goodness of [...] by its fruits, so likewise jus[...] gence in sanctification.—Let [...] man see to it, that he likewise deli[vers] his neighbor from the rage of Satan b[y] conversation.—The stronger and more experience the forgiveness of sins in the [...] the more fervently we can praise God for [...] grace.—If Jerusalem is to be built, Babel mus[t] perish.

OSIANDER: Where God's grace and mercy are involved, our merit has no place.—In spiritual things we can do nothing of ourselves, unless the Holy Ghost helps us and impels us.—SELNEKKER: No one should be proud of his gifts, which he has received from God, but constantly should stand in fear, and think more of that which he lacks and needs, and how full he is of sins and impurity, than of his own excellence.—FRISCH: The fall of the great saints should make the little saints tremble (according to Augustine's saying: *casus majorum sit tremor minorum*). They stand not as examples of falling, but of the rising up of those who have fallen.—ARNDT: It is a characteristic of true penitence and conversion, that we should properly know the grace of God from the word of God, and that we should not make God's mercy less than our sin, or our sin greater than God's mercy.—Sin and trespass are constantly before the eyes of an evil conscience; it cannot be delivered from them or forget them.—Faith does nothing by compulsion, but voluntarily, out of pure love and thankfulness.—UMBREIT: Righteousness writes down our transgressions, love wipes them out.—David has transgressed greatly against men, but to his God alone has he sinned.—THOLUCK: The beginning and end of all improvement must be in God's power.—GUENTHER: When kings sin, the guilt and punishment of their sins come upon their people likewise; and when kings repent before their people, the blessings of the gracious condition now attained stream out likewise over the whole people.—TAUBE: There are two principal fruits of every thorough conversion, that they now work and live for the salvation of their neighbors and the glory of God.—The way of penitence is at the same time a way of faith and favor.—GEROCK: What are the offerings which please God? (1.) The Lamb of God which taketh away the sin of the world; (2.) an anxious and contrite heart; (3.) the vow of thankful love and new obedience.

[MATT. HENRY: Though God may suffer His people to fall into sin, and to lie a great while in it, yet He will by some means or other recover them to repentance, bring them to Himself, and to their right mind again.—Those that truly repent of their sins will not be ashamed to own their repentance; but, having lost the honor of innocents, will rather covet the honor of penitents.—The great thing to be aimed at in teaching transgressors, is their conversion to God; that is a happy point gained, and happy they that are instrumental to contribute towards it.—

W. ROBERTSON'S SERMONS: In our best estate and in our purest moments, there is a something of the devil in us which, if it could be known, would make men shrink from us. The germs of the worst crimes are in us all.—Personal religion is the same in all ages. The deeps of our humanity remain unruffled by the storms of ages which change the surface.—From his first moments up till then, he saw sin—sin—sin; nothing but sin.—It is not the trembling of a craven spirit, in anticipation of torture, but the agonies of a nobler one in the horror of *being* evil.—BARNES: The only hope of a sinner when crushed with the consciousness of sin is the mercy of God; and the plea for that mercy will be urged in the most earnest and impassioned language that the mind can employ.—The only way to enjoy religion is to do that which is right, the only way to secure the favor of God is to obey His commands; the only way in which we can have comforting evidence that we are His children is by doing that which shall be pleasing to him, 1 John ii. 29; iii. 7, 10. The path of sin is a dark path, and in that path neither hope nor comfort can be found.—SPURGEON: None but a child of God cares for the eye of God, but where there is grace in the soul, it reflects a fearful guilt upon every evil act, when we remember that the God whom we offend was present when the trespass was committed.—God's voice speaking peace is the sweetest music an ear can hear.—Never yet has God spurned a lowly, weeping penitent, and never will He while God is love, and while Jesus is called the man who receiveth sinners.—A saved soul expects to see its prayers answered in a revived Church, and then is assured that God will be greatly glorified.—C. A. B.]

PSALM LII.

To the chief Musician, Maschil, a Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

Why boastest thou thyself in mischief, O mighty man?
The goodness of God *endureth* continually.
2 Thy tongue deviseth mischiefs:
Like a sharp razor, working deceitfully.
3 Thou lovest evil more than good;
And lying rather than to speak righteousness. Selah.
4 Thou lovest all devouring words,
O *thou* deceitful tongue.

5 God shall likewise destroy thee for ever,
He shall take thee away, and pluck thee out of *thy* dwelling-place,
And root thee out of the land of the living. Selah.
6 The righteous also shall see, and fear,
And shall laugh at him:
7 Lo, *this is* the man *that* made not God his strength;
But trusted in the abundance of his riches,
And strengthened himself in his wickedness.

8 But I *am* like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.
9 I will praise thee for ever, because thou hast done *it*:
And I will wait on thy name; for *it is* good
Before thy saints.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—Respecting *maschil*, vid. Introduction.* The *didactic* character of this Psalm, which is brought into prominence by the title, and its devotional aim, are especially noticeable from the fact that with re-

[* This Psalm begins a series of eight Psalms using the Divine name of Elohim, and all *maskils* of David (Ps. lii.–lv). It is one of the eight Psalms which by this title are referred to the time of the persecution by Saul (Pss. vii. lix. lvi. xxxiv. lii. lvii. cxlii. liv). Augustine calls it *Psalmus fugitivus*. Vid. Delitzsch.—C. A. B.]

spect to its form, the *invocation* of God which is peculiar to prayers, lamentations and hymns, is entirely absent, with respect to its contents, the mighty man, who, according to ver. 7, is proud of his riches, is upbraided for his impudence, wickedness, and falseness (vers. 1–4), the *punishment* of God, which will *destroy* him, is proclaimed (ver. 5), the *action of the righteous*, which will be called forth thereby, is contrasted with it (vers. 6, 7), and the *lot and conduct* of the pious Psalmist, corresponding with his *trust* in God's grace, is pronounced. These contents are already summarily expressed in the first statement ver. 1. The whole in tone and style reminds us of the *prophetical castigatory discourses* (Hupfeld), as Is. xxii. 15 sq. (Ewald), Jer. xx. 8 sq.; xxviii. 5 sq. (Hitzig, Maurer). But this resemblance is only of a general character, and not of special reference. The figure of the olive tree (ver. 8) need not be regarded as having been derived from Jer. xi. 16, and the correspondences in language of vers. 1 and 9 with Is. xliv. 23, and xlv. 19, are not strong enough in connection with ver. 8 to refer the composition of the Psalm to the time subsequent to the return from the exile (Hitzig). The violence of the language leads us to the conclusion of an excitability of temper, which would hardly be explicable, if the actions of the person accosted should be described as merely general injuries, and the relation of the poet thereto merely as one of the righteous generally (Hupfeld). But the personal references of the two are not marked with sufficient definiteness to be able to draw any safe conclusion as to historical relations. The reference to the high priest Alkimos, 1 Macc. vii. (Olsh.), is entirely arbitrary. But the reference of particular expressions to the relations of David to Saul (Hengst.), are partly far fetched, partly untenable. Accordingly it is more advisable to abide by the statements of the title, and refer to the informing of Doeg, the overseer of the royal asses (1 Sam. xxii. 9 sq.), in consequence of which eighty-five priests were slaughtered, whilst David retained his courage and expressed it to Abiathar, who escaped to David from that blood-bath, the son of Ahimelech, that priest of Nob who had thoughtlessly given David, as the king's son-in-law, the shew-bread and the sword of Goliath, which was hung up behind the ephod in the sanctuary, and this had excited the suspicion and vengeance of Saul, who now made Doeg, the informer of that act, likewise the executioner of his bloody sentence.

Str. I. Ver. 1. **Hero** [*mighty man*, A. V.].—Since the fundamental meaning of *gibbôr* is *strength*, and the same meaning occurs in the name of God used here, *êl*, it is natural to suppose that there is a mutual reference of these expressions to one another (Venema, *et al.*). But it does not follow from this, either that the reference can only be to Saul (Hengst., Schegg) as a real hero, or that this rather is used in the bad sense=violent man (De Wette, Hupfeld), Ps. cxx. 4. It can only be sarcastic (Delitzsch, *et al.*), since Doeg had not made the blood-bath by the strength of his fist, but by the craft of his tongue. The translation: Recke [applied to the giants of former days.—C. A. B.—] is therefore appropriate.—**All the day long.**—This designation of time (=always, continually) usually supplies the predicate, Pss. xliv. 22; lvi. 5. Here it is absent. Yet it is unnecessary to change the noun חֶסֶד into the corresponding verb (Syr.), or to supply a verb with the meaning: "endure" (most interpreters), or to point it as חַסֵּד, Prov. xxv. 10, and take this form as an adverbial infin.=abusing (Hitzig). The translation: what boastest thou thyself in wickedness, thou mighty one in evil doing? thou deviseth always, *etc.* (Sept., Vulg.), leads to another recension of the text.

Ver. 2. **Working deceit.**—This is not to be regarded as the 2d person of the finite verb עֹשֶׂה (Sept., Vulg., Syr., Flamin., *et al.*)=thou makest deceit, (that he worked as a razor), but the participle, yet not as the adjective of razor, which easily injures the one who uses it, after the analogy of the deceitful bow, Ps. lxxviii. 57; Hos. vii. 16 (Isaaki, Kimchi, Clericus), or as that of the tongue (Calvin), but as that of the man (Jerome, Hupfeld), and indeed, according to the vowel points of עֹשֵׂה, as a vocative (Geier, and most interpreters).

Ver. 3. **Evil before** (*instead of*) **good—falsehood before** (*instead of*) **speaking righteousness.**—מִן excludes its genitive, so that it does not state *degree*, but the *preference* including an actual *negation* (Aben Ezra, Geier, J. H. Mich., most recent interpreters). The accused not only loves evil more than good, but he prefers evil to good, so that he loves it *instead of that* which he should love.

Ver. 4. [**Devouring words.**—Perowne: "Literally, 'words of swallowing up,' which accords exactly with the figures employed in ver. 9, 'their mouth is a yawning gulf,' *etc.*, and so the Sept. well ῥήματα καταποντισμοῦ.—C. A. B.]—**Tongue of deceit.**—This is not an accusative in apposition to "devouring words" (Olshausen, Hupfeld, and most older interpreters), but a vocative (Rosenm. and most recent interpreters), as parallel to the preceding.

Str. II. Ver. 5. **Likewise** introduces the *corresponding* behaviour of another (Gen. xx. 6), especially the proclamation of the *Divine retaliation*, Is. lxvi. 4; Ezek. xvi. 43; Mal. ii. 9.—**Tear down** [A. V., *destroy*,] is used generally of walls, towers, houses, with the subordinate idea that these are made level with the ground, and are not to be rebuilt.—**Seize** [A. V., *take away*] is generally used of the seizing of a coal with the tongs or shovel; so much less then are we to think in the subsequent words of tearing away the tent, that is to say, the tent-pins from the earth (Hupfeld), or of the bringing out from the sacred tent, which the traitor had defiled (Kimchi, Geier, *et al.*), but of the dwelling, yet not as a figure of existence (De Wette), but rather with an allusion to the herdsman's tent of Doeg.—[**Land of the living.**—Alexander: This is a poetical description of life itself, or the present state of existence, under the figure of a country."—C. A. B.]

[Ver. 6. **See—fear—laugh.**—The righteous shall live to see the ruin of the ungodly, and in looking upon their ruin they will fear God, that is, reverence Him, and stand in holy awe in the

presence of His severe judgments, and at the same time *laugh* at the absurd state of the ungodly, in view of their previous great pretensions.*

Ver. 7. **Behold the man,** *etc.* — Perowne: "The words in which the righteous express their triumph, pointing, as it were, to the fallen oppressor, and the lesson to be learnt from his overthrow. His trust was in riches, (comp. Ps. xlix. 6; Prov. x. 15; xviii. 11), and his strength in his evil desire (vid. ver. 2), not in God.—C. A. B.]

Str. III. Ver. 8. **But I am like a green olive tree in the house of God.**—[The pronoun is emphatic, the Psalmist contrasting himself with the fallen Doeg.—C. A. B.] The "olive tree in the house of God," has hardly a *local* meaning, comp. 2 Macc. xiv. 4 (Hitzig), yet is still less a *general* figure of glad prosperity under the protection and in the vicinity of God, but the latter reference is brought about at any rate by the thought of the *central place* of the meeting of God with His people (Ps. xcii. 13; Is. lx. 13; Zech. i. 8), so that something higher is expressed, it is true (Hengstenberg), than the hope of David of returning from his exile to the sanctuary (the older interpreters), yet the latter is not to be excluded (De Wette, Hupfeld), but included in the idea.

Ver. 9. **And will wait on Thy name, because it is good.**—The connection of טוֹב with the following words (even Ewald and Olsh.) is opposed by the fact that not "in the eyes" is used, but נֶגֶד=in the presence of, or before. It is accordingly better to write it with the previous word: וַאֲקַוֶּה. The conjecture of Hitzig to read it as: וַאֲחַוֶּה=I will proclaim, is very appropriate; for praise, thanksgiving, preaching before the congregation are frequently mentioned. But the "wait" of the text is likewise intelligible (comp. Is. xxvi. 8), since the name of God expresses His declaration of Himself and David can represent himself to the congregation (Pss. xxii. 22 sq.; xl. 9 sq.) as an example and model of one who waits upon Him. It is entirely unsuitable, in opposition to the accents, to refer טוֹב to God=because Thou art kind (De Wette): or to the action of the verb=because He is good. As God Himself, Ps. c. 4, or His grace, Ps. cix. 21, so likewise His name is טוֹב, and this is neither to be explained as kind (Hupfeld) nor as great (Maurer).

DOCTRINAL AND ETHICAL.

1. *Confidence* in God's *everlasting grace* allows us to have no anxiety respecting the wickedness and craft of even the mightiest enemies; it includes the *assurance* of the nothingness of their devices and the vanity of their boasting and defiance, not less than their terrible and complete ruin, with the same certainty of knowledge as that of our own continued salvation and increasing prosperity. For the one as well as the other rests upon *faith in the retaliation* of God's holy government; and this grace does not deceive us. God pushes the violent from their authority; but He gives the humble His grace.

2. Every man is glad to *boast* of that in which he finds his *strength*, and upon which he puts his *trust*. The *wicked* therefore boast not merely as it were of their riches, their power, their sagacity, but directly of their *wickedness*. But this pride comes directly before their fall. The *pious*, on the contrary, boast of *God and His grace*. Herein they put their *confidence alone*, and therefore find in God *true strength*. And whilst they *praise* God, they *strengthen* themselves at the same time in *waiting* upon God's revelation of Himself, and by both give the congregation a comforting *example* and a *refreshing* model.

3. The *tongue* is a little member, but it can become a *dangerous* weapon, not only by its *misuse* ruining *other* men, but *plunging those* likewise who use it in wickedness, into sure destruction. For it hands them over to the *Divine judgment*, and there even the lightest words weigh heavily, and the winged word is conjured up. But he who has spoken *untruly*, has not only made a breath and spoken in the air, he has violated the *righteousness* which he should have pursued (Deut. xvi. 20), and transgressed God's *commandment;* therefore the deserved *punishment* hastens to the wicked, sometimes late, but is always sure to come. By this the *righteous* at the same time *fear and rejoice*.

4. As the righteous do not *avenge* themselves, but may and must *proclaim the punishments of God*, so they *rejoice* not over the *misfortunes* of their enemies, 2 Sam. i. 19; Job xxxi. 29; Prov. xxiv. 17. It fills them with the *trembling* of fear and amazement; they rejoice in the *exhibition of the righteousness* of God, in which the glory, truth, and power of the Divine *name* which is invoked, confessed, and praised by the congregation, are again preserved. And if they then *laugh*, it is yet not a laughing in the joy of injuring, in scorn and reproaching, but the bringing into view of the *absurd inconsistency* in which the ungodly have become involved by their *abandonment of God*.

HOMILETICAL AND PRACTICAL.

The *courage* of faith and the *pride* of the ungodly, *a*, in their *origin*, *b*, in their *behaviour*, *c*, in their *consequences*.—The *same hand* which casts down the *wicked*, lifts up the *pious*.—The *use* and *misuse* of the tongue.—See well to it, in what thou dost *boast*, in what thou dost *trust*, whom thou dost *obey*.—How the *judgments* of God excite *fear and joy* in one and the same heart.—The *strength* of wickedness finally is shown to be *entire weakness*.—*Trust* in Divine grace is rewarded by the *exhibition* of it, but he who *leaves* God, is left by His *salvation*.—Think of the *recompense*, not only for what thou *doest*, but for what thou *sayest*.—God will not have His *name* proclaimed in vain; he who uses it *aright*, will experience that it is *good*.—God requires *trust* in order to the manifestations of His grace, and He expects

[* Barnes: "The idea here is not exultation in the *sufferings* of others, or joy that *calamity* has come upon them, or the gratification of selfish and revengeful feelings that an enemy is deservedly punished; it is that of approbation that punishment has come upon those who deserve it, and joy that wickedness is not allowed to triumph. It is not wrong for us to feel a sense of approbation and joy that the laws are maintained, and that justice is done, even though this does involve suffering, for we know that the guilty deserve it, and it is better that they should suffer than that the righteous should suffer through them."—C. A. B.]

thankfulness.—Be not in debt to *your God* for thanksgiving, but act so that the *whole congregation* shall have the blessing of it.—Wouldst thou receive and enjoy the *blessings of the house of God?* then thou must undertake the *obligations* of a *child* and of a *servant* of God.

STARKE: Many have fallen by the sharpness of the sword, but not near so many as by wicked mouths.—A wicked tongue has always at the bottom a false heart.—The goodness of God is a strong support, upon which we can safely rely, no one is deprived of it, unless they wilfully cast it away from them.—SELNEKKER: The pious must have patience, although wicked villains do much mischief.—FRANKE: Most men are so constituted that they of themselves hope and expect the best. But it does not depend upon the hope, which they make in their thoughts, but upon the idea that they have of themselves.—ARNDT: There are two kinds of laughter: one when a wicked, revengeful heart laughs over the misfortunes of its enemies; the other laughing is from the consideration of the wonderful judgments and righteousness of God.—THOLUCK: He who has not his protection in God, seeks protection and shelter in the things of this world.—He who has his roots grounded in God, will likewise bloom in the house of God; and he who does not see it in time, will experience it in eternity.—The name of the Lord is before the pious, although others know nothing of it, as a horn of plenty full of graces and gifts.—GUENTHER: In nothing is the wicked world more inventive than in the justification and extenuation of its sins and evil desires.—TAUBE: The ungodly flourish, it is true, but like the grass.—Faith lives upon the glory of the name of God; therefore the heart's pleasure is in the recollection of His name, Is. xxvi. 8.

[MATT. HENRY: They that glory in their sin glory in their shame, and then it becomes yet more shameful.—The enemies in vain boast in their mischief, while we have God's mercy to boast in.—It contributes very much to the beauty of our profession, and to our fruitfulness in every grace, to be much in praising God, and it is certain we never want matter for praise.—BARNES: Among the "saints" there is a common bond of union—a common interest in all that pertains to each other; and when special mercy is shown to any one of the great brotherhood, it is proper that all should join in the thanksgiving, and render praise to God.—SPURGEON: Wealth and wickedness are dreadful companions; when combined they make a monster.—Eternal mercy is my present confidence. David knew God's mercy to be eternal and perpetual, and in that he trusted. What a rock to build on! What a fortress to fly to!—C. A. B.]

PSALM LIII.

To the chief Musician upon Mahalath, Maschil, A Psalm of David.

The fool hath said in his heart, *There is* no God.
Corrupt are they, and have done abominable iniquity:
There is none that doeth good.

2 God looked down from heaven upon the children of men,
To see if there were *any* that did understand,
That did seek God.

3 Every one of them is gone back; they are altogether become filthy.
There is none that doeth good,
No, not one.

4 Have the workers of iniquity no knowledge?
Who eat up my people *as* they eat bread:
They have not called upon God.

5 There were they in great fear, *where* no fear was:
For God hath scattered the bones of him that encampeth *against* thee:
Thou hast put *them* to shame, because God hath despised them.

6 Oh that the salvation of Israel *were come* out of Zion!
When God bringeth back the captivity of his people,
Jacob shall rejoice, *and* Israel shall be glad.

EXEGETICAL AND CRITICAL.

Its relation to Ps. xiv.—The double addition to the title, which designates this Psalm as an instructive Psalm, to be sung in a sorrowful manner, (*vid.* Introduct.) shows that the compiler recognized this Psalm as having an *independent* value along side of Ps. xiv. At the same time its position among the Elohim-Psalms, and between Pss. lii. and liv., which is analogous to that of Ps. xiv., shows that the differences of the two texts, which are entirely similar in most strophes, were regarded as *designed*. It is manifest that the sevenfold use of the name of God corresponding with the number of the strophes was to have been marked by the fact that here Elohim is constantly used, whilst in Ps. xiv. Elohim is only used three times, and Jehovah four times, and indeed with an accurate discrimination of the characteristic differences of these two names. This is at once partly against the supposition that Ps. liii. is the more ancient, (Clericus, Ewald, Hitzig), partly against the conjecture that David himself revised Ps. xiv. (Hengst. and most of the older interpreters after the Rabbins). The following circumstances favor a remodelling of the Psalm (and not merely another recension of the same text); thus: In ver. 1 *b*, the advance in thought is obscured by the insertion of "and" between the two verbs, but is then restored by placing instead of that noun, which in Ps. xiv. 1 designates human actions and doings in the good sense as well as in the bad, a word which characterizes evil as unwillingness. Furthermore instead of the "whole," Ps. xiv. 3, we have here ver. 3, "every one of them," which is followed directly by סג, which is preferred to סר; and in ver. 4 *a* the word "all," which is so characteristic in Ps. xiv. 4, is missing. In ver. 6 *a*, moreover, the expression designating deliverance has been strengthened by the plural. Finally and chiefly, instead of the two distichs, Ps. xiv. 5, 6, there is here a tristich, which renders the thought expressed there in general terms more definite, by connecting it with a historical event. That a historical event is presupposed, particularly the catastrophe of Sennacherib, is accepted by Hitzig, Baur, *et al.* Hitzig finds the original text here, whilst he regards Ps. xiv. 6 as only a retouching of faded features in the style, which has succeeded badly, whilst Hupfeld recognizes in both texts merely the ruins of an original identity. Delitzsch, however, reminds us that such a dependence upon the very letters of the original, and such an alteration of the original by means of a change of letters is found elsewhere likewise, especially in Jeremiah. He also refers to the relation of 2 Peter to Jude, and conjectures that a later poet composed it somewhere about the time of Jehoshaphat or Hezekiah.

Str. V. Ver. 5. **Where no terror was.**—This does not mean blind alarm or unnecessary fear, but the *sudden and unexpected* breaking in of judgment at a time, when the enemies of the Israelites saw no reason to be terrified, and felt themselves entirely secure, and were without fear or care (Calvin, Venema, Hengst., Delitzsch). Examples of such ruin are: the confederates under Jehoshaphat (2 Chron. xx. 22 sq.), the host of Sennacherib (Is. xxxvii. 36). Parallel cases are: Job xv. 21; 1 Thes. v. 3. Some supply after Aben Ezra "as this one," which would express that it surpassed all others, was unheard of.—**Scattered.**—This is the consequence of the overthrow. It was the greatest disgrace that the bones which had not been gathered and buried, should be scattered (Ps. cxli. 7; Ezek. vi. 5), to become the prey of wild beasts, or manure of the field (Jer. viii. 3; ix. 21; xvi. 4; xxv. 33). The enemy is here designated by the collective in the singular, and as the besieger of the people of Israel, which leads to an *external* enemy. It is otherwise with Ps. xiv. The participle might in itself, connected with Elohim, mean: who surrounds thee protecting, Ps. xxxiv. 7; Zech. ix. 8. But this reference is here prevented partly by the position of the participle, partly by the fact that it is not said then, *whose* bones, *etc.* Another reading is followed by the Sept., Vulg., Syr.: the bones "of those who please men," by which Arab. and Æthiop understand hypocrites. But Aquil., Symm., Jerome, have our text.—Many interpreters, without any reason, refer these words to a *future* judgment.

DOCTRINAL AND ETHICAL.

1. "Those devour the people who derive only their own profit from those over whom they are placed, and do not use their office for the glory of God and their salvation," (Augustine).

2. The prosperity of the ungodly is partly only apparent, partly without duration. They may sometimes gain *external* success, and even for awhile oppress and afflict the people of God. But although it may seem for a time as if God did not trouble Himself for His people, or those who devour them, yet both parties will soon experience the *watchfulness* and the *activity* of God. Even in the days of their prosperity the ungodly cannot escape the curse which God has imposed upon evil doers, Lev. xxvi. 17, 36; Prov. xxviii. 1. God gives them a cowardly heart so that they flee when no one pursues, and are frightened with the noise of falling leaves; whilst the righteous are courageous as a lion.—His hand, moreover, overtakes the secure, so that "terror is in their ears, and the destroyer comes upon them whilst at peace," Job xv. 21; 1 Thess. v. 3, and the overthrow is the more complete, the more *unexpectedly* it comes, and the more definitely it has the character of a *Divine judgment.*

3. Such *experiences* should *warn* and urge to *humiliation* under the mighty hand of God. God breaks the *rod* which He uses to chastise; and when He receives His chastened people into favor again, and raises them up from their fall, they should not forget that the victory was given them over their enemies, because *God rejected them.*

HOMILETICAL AND PRACTICAL.

Ungodly people are proud, presumptuous and defiant, but they are neither so *wise* as they think, nor so *brave* as they regard themselves, nor so *strong* as they make themselves to be.—He who boasts that he fears neither God nor

man, will soon enough be found out to be not only a *fool* and a *transgressor*, but likewise a *liar*. —In *misfortune* think not that God has forgotten thee, and in *prosperity* think not that thou hast accomplished it without God.—Your *failures* attribute to your *guilt*, your *victories* to God's favor.—Forget not what thou *owest to God* in bad as well as in good times.

STARKE: It is not enough to say with the mouth that there is a God, but we must show by our conversation that we are really convinced of it in our hearts.—God is not an idle observer of the world, but what He sees, and He sees all, He records in His book.—The ungodly are like the weather-cocks on the towers, very changeable; now they are altogether courageous, soon altogether despondent.

[MATT. HENRY: 1). The fact of sin; 2) the fault of sin; 3) the fountain of sin; 4) the folly of sin; 5) the filthiness of sin; 6) the fruit of sin; 7) the fear and shame that attend sin; 8) the faith of the saints, and their hope and power touching the cure of this great evil.—C. A. B.]

PSALM LIV.

To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?

Save me, O God, by thy name,
And judge me by thy strength.
2 Hear my prayer, O God;
Give ear to the words of my mouth.
3 For strangers are risen up against me,
And oppressors seek after my soul:
They have not set God before them. Selah.

4 Behold, God *is* mine helper:
The Lord *is* with them that uphold my soul.
5 He shall reward evil unto mine enemies:
Cut them off in thy truth.
6 I will freely sacrifice unto thee:
I will praise thy name, O LORD; for *it is* good.
7 For he hath delivered me out of all trouble:
And mine eye hath seen *his desire* upon mine enemies.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—This Psalm, which was to be accompanied by stringed instruments, and was designed for devotional consideration (vid. Introduct., § 8 and § 12), is plain and simple in form and contents. It expresses at first a *prayer* to God for deliverance in a just cause from dreaded ungodly enemies (vers. 1–3). It then expresses, in a lively manner, *confidence* in the divine help and the punishment of his enemies (vers. 4, 5); finally it concludes with the *vow of thanksgiving* for such acts of God in confirmation of His name (vers. 6, 7). That the title agrees in part literally with 1 Sam. xx. 19 and 26, is no sound reason for rejecting its authenticity (Paulus, De Wette), or of preferring the title of the Syriac referring to the war with Absalom (Rudinger). We may suppose a common source in the Annals (Delitzsch). No more is the reference of enemies (ver. 3) to *foreigners* against the title (*vid.* ver. 3), nor is there any occasion for the conjecture that the people themselves are here introduced as speaking.

Str. I., ver. 1.—**By Thy name** does not mean for Thy name's sake (J. H. Mich.), but designates that which in the divine nature has been made known by His revelation of Himself, and therefore here, ver. 6, as in Ps. lii. 9, it is called טוֹב, good. This refers to the *qualifications* of a person or thing, or that something is entirely as it should be, and thus in accordance with its idea and aim. The *name* is here still less synonymous with *power* (Hengst.) or *goodness* (Delitzsch), as it is in close connection with Elohim in ver. 1 and with Jehovah in ver. 6, and is the subject of the clause of deliverance, ver. 7. Comp. Is. xxx. 27.

Ver. 3. **Strangers.**—If this expression is regarded as=foreigners, barbarians, then it is

inconsistent with the title, since the inhabitants of Ziph, a town situated in the mountain wilderness of Judah, a few miles south-east of Hebron, were of the same race as David. The fundamental meaning of זָרִים=*alieni* is used frequently by Isaiah and Ezekiel for foreign enemies; that is to say, those belonging to another nation; but it has usually the secondary meaning of wicked, violent, cruel in disposition, and men of this class, Is. i. 7 (Hupfeld), and it can thus gain the *general idea* of enemies of this kind, especially when parallel with עָרִיצִים, as here and Is. xxv. 5; xxix. 5; Ezek. vii. 21; xxxi. 12 (Calvin, Geier, *et al.*). It is unnecessary to prefer the more convenient reading זֵדִים, that is to say, the proud (Luther, Muscul., Venema); for it is only found in the Chald. paraphrase and a few MSS. perhaps changed in accordance with Ps. lxxxvi. 14. The explanation that those who were by origin and divine law friendly are compared on account of their behaviour, not as it were with barbarians, but are called at once strangers, is favored by the comparison with Ps. cxx. 5 (Hengst.), where the Psalmist, afflicted by his countrymen, complains that he dwells in Mesech and Kedar among heathen nations. The idea of stranger includes, Jer. ii. 21, that of degeneration, changed into a foreign nature, (Hupfeld); hence the explanation of many (in Calvin) *alieni=degeneres filii Abrahami.**

Str. II., ver. 4. **Among the supporters of my soul.**—This does not mean that God is one among many others who support his soul; the so-called *beth essentiæ* states the class, the only representative of which is God, Ps. cxviii. 7; Judges xi. 35.

Ver. 5. **Evil shall return to my oppressors.**—Since יָשׁוּב is construed with לְ instead of with עַל, many editions and interpreters [so A. V.] prefer with the ancient translation and numerous MSS. the *Keri* יָשִׁיב=he will requite, comp. Ps. xciv. 23.—**In Thy truth.**—The prep. בְּ does not state that the truth of God (others: His faithfulness) is the instrumental means of their destruction, but the active cause of it (Delitzsch).

Ver. 6. **In willingness will I sacrifice unto Thee.**—The reference here is not to free-will offerings, Ex. xxxv. 29; Lev. vii. 16, etc. (Calvin, J. H. Mich., Rosenm., Hengst., [Alexander]), in contrast with those offered in the fulfilment of vows; but it is said, that they are to be brought voluntarily, that is to say, with glad heart and willing mind, Deut. xxiii. 24; Hos. xiv. 5 (the ancient versions, Kimchi and most interpreters). Decisive for this interpretation is the circumstance that זבח is construed here not with an accusative, but with בְּ, just as Numb. xv. 3, where the same expression is used as a *motive* of thank-offering (Hupfeld). The offerings in question are not spiritual (many of the older interpreters) in contrast to the ritual sacrifices (Ps. l. 14), but the latter as external representatives of the former.

Ver. 7. **It hath delivered me, &c.**—[This is the translation of Moll, referring to the name of God as the subject, although he does not explain his reasons here. So also Delitzsch, *et al.*, in accordance with the biblical usage of the name of God for God in accordance with Lev. xxiv. 11; Is. xxx. 27. This is better than the ordinary translation making God Himself the subject of the clause.—C. A. B.] The preterites indicate that the Psalmist feels himself in his spirit and faith transported to the circumstances from which and for which thanksgiving is to come. —[**On my enemies my eye has looked.**—Wordsworth: "The words '*his desire*' are not in the original, and would be better omitted. What David says is, that his eyes look calmly on his enemies: he views them without alarm; for he feels that the shield of God's power and love is cast over him to protect him. The consummation of this idea is seen in the serene movement of Christ, passing through the midst of His enemies and looking calmly upon them, while they were taking up stones to cast at Him (John viii. 59. Comp. Luke iv. 30, and see the rendering in Sept., Vulg., Syriac, Æthiopic). Christ also lit up the gleams in the dying martyr's face (Acts vi. 15; vii. 54-59).—C. A. B.]

DOCTRINAL AND ETHICAL.

1. A man may be *forsaken* by all *earthly* means of help, and have unfaithful friends and dreaded enemies; yet he is *by no means lost.* "The example of David may and will teach us, that even in the greatest danger we should not seek any unlawful means, or despair, but call upon God's name and commit all our affairs to Him as the supreme Judge" (Berlenb. Bibel). But *faith, patience*, and a *good conscience* are requisite for this.

2. The *name of God* is not a mere *word*, least of all a word in the mouth of men and possessed of human power, but an *essential* and *efficient* revelation of God Himself by which we not only learn to *know* God, so that we can *speak properly* to Him and about Him, but by which we still more gain *true consolation, real power* and *actual salvation* from God, and wherein we possess a valuable *means of communion* with God.

3. Faith *sees the invisible* God, and bases itself upon the *truth* of God. Therefore it gives *assurance of salvation* in the wicked world and works *joy* in suffering and *hope* where there is no hope; for it fixes the attention upon the *name* and the *word* of God, whereby the deliverance of the pious, as well as the ruin of the ungodly, is *pledged.* By this means also the heart and eye are *purified*, so that without being glad in the injury of others, or without a revengeful feeling, or any other sinful excitement, *we delight* ourselves in the tokens of divine righteousness, and can see our pleasure in the fact that God will not be mocked.

HOMILETICAL AND PRACTICAL.

God's power not only helps our weakness; it likewise breaks the *power* of all our enemies.—When *forsaken*, we should not only *trust* God,

* [Perowne suggests that "the word 'strangers' may mean only enemies, the idea of a foreigner, one of another country, passing over readily into the idea of an enemy, just as in Latin *hostes* meant originally nothing more than *hospes*."—C. A. B.]

but likewise *call upon* Him.—God does not allow those out of His sight who *put Him away from their eyes;* but He does not close His ears to those who *pray* to Him.—To be *forsaken* is not to be *lost.*—Among all conceivable helpers, God is the *only true* support of our soul; therefore we may *implore=receive* from heaven what the earth refuses to us.—He who has not only *expected* the help of God, but has *implored* it, will likewise be *willing* to *render thanks*, and will be *unwearied in praising* the name of God.—God's *actions* correspond with His *name;* how is it with our *faith* and *behaviour?*—What thou hast *promised, keep;* but see to it that thou doest the one as well as the other with *willing* heart.—*Faith* sees what no *eye* can see; therefore it gives us comfort, courage and gladness.—He who calls upon the *name* of God must likewise trust in the *truth* of God and rejoice in the *acts* of God.

STARKE: The unfaithfulness of men should teach us to give more heed to the faithfulness of God.—To put God's omnipresence away from our eyes, is the origin of all carnal security, unrighteousness and a perversity of nature.—The great ones of the earth have great power; but if they do not use it to protect the right, there is a greater and mightier one than they, who will not always look upon injustice.—God remains indebted to no one; every one will sooner or later receive the recompense for what he has done.—Either sin must be destroyed in man by the word of truth, or the man himself who neglects this will be destroyed on account of the truth of the divine threatenings.—FRISCH: What we cannot accomplish against our enemies by earthly power, God's word and truth will perform.—J. ARNDT: God's faithfulness and truth are sure, and must finally cause themselves to be seen.—RIEGER: As David's heart believed, his eyes finally saw.—THOLUCK: The Lord Himself will be the helper of those who are forsaken by all others.—GUENTHER: We should not rise up from prayer until God has answered our petitions.—DIEDRICH: If we abide in God's word, the worse our enemies are, the greater the preservation from God.—TAUBE: David's deliverance and the ruin of his enemies were both the words of God and a comfortable revelation of the name of God.

[MATT. HENRY: Never let a good man expect to be safe and easy till he comes to heaven.—What bonds of nature or friendship or gratitude or covenant will hold those that have broken through the fear of God?—There is truth in God's threatenings as well as in His promises, and sinners that repent not will find it so to their cost.—BARNES: We can be thankful for the mercies which we enjoy without having any malignant delight in those woes of others through which our blessings may have come upon us.—SPURGEON: A child may well complain to his father when strangers come in to molest him.—Saul, that persecuting tyrant, had stamped his image on many more.—Kings generally coin their own likeness.—What matter the number or violence of our foes when He uplifts the shield of His omnipotence to guard us, and the sword of His power to aid us?—It is of great use to our souls to be much in praise; we are never so holy or so happy as when our adoration of God abounds.—C. A. B.]

PSALM LV.

To the chief Musician on Neginoth, Maschil, A Psalm of David.

Give ear to my prayer, O God;
And hide not thyself from my supplication.
2 Attend unto me, and hear me:
I mourn in my complaint, and make a noise;
3 Because of the voice of the enemy, because of the oppression of the wicked:
For they cast iniquity upon me,
And in wrath they hate me.
4 My heart is sore pained within me:
And the terrors of death are fallen upon me.
5 Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.

6 And I said, O that I had wings like a dove!
For then would I fly away, and be at rest.

7 Lo, *then* would I wander far off,
And remain in the wilderness. Selah.
8 I would hasten my escape
From the windy storm *and* tempest.

9 Destroy, O LORD, *and* divide their tongues:
For I have seen violence and strife in the city.
10 Day and night they go about it upon the walls thereof:
Mischief also and sorrow *are* in the midst of it.
11 Wickedness *is* in the midst thereof:
Deceit and guile depart not from her streets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it*:
Neither *was it* he that hated me *that* did magnify *himself* against me;
Then I would have hid myself from him:
13 But *it was* thou, a man mine equal,
My guide, and mine acquaintance.
14 We took sweet counsel together,
And walked unto the house of God in company.
15 Let death seize upon them, *and* let them go down quick into hell:
For wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God;
And the LORD shall save me.
17 Evening, and morning, and at noon, will I pray, and cry aloud:
And he shall hear my voice.
18 He hath delivered my soul in peace from the battle *that was* against me:
For there were many with me.
19 God shall hear, and afflict them,
Even he that abideth of old. Selah.
Because they have no changes,
Therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him:
He hath broken his covenant.
21 *The words* of his mouth were smoother than butter,
But war *was* in his heart:
His words were softer than oil,
Yet *were* they drawn swords.

22 Cast thy burden upon the LORD,
And he shall sustain thee:
He shall never suffer the righteous to be moved.
23 But thou, O God, shalt bring them down into the pit of destruction:
Bloody and deceitful men shall not live out half their days;
But I will trust in thee.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—The language of the Psalm is pictorial and powerful, its turns of thought bold, its expressions striking and peculiar, the meanings of the words in part obscure and disputed, the individual clauses abrupt, the transition in topics and thoughts is sudden and rapid; all this is in accordance with the excited feelings and the change in the experiences of a man who takes refuge in *prayer* to God, but in such great anxiety (vers. 1–5) that he wishes that he had *wings* to fly into the wilderness for safety (vers. 6–8), *away from the city*, which is full of violence, strife, and cunning (vers. 9–11), where a *previously trusted* friend has taken sides with his enemies (vers. 12-14), whose *sudden and complete* ruin the Psalmist desires, on account of their wickedness (ver. 15). Whilst he continually *calls upon God*, and in the assurance of being heard, gains *confidence in his deliverance* from the many enemies which fight against him, they do not turn away from their wickedness to God (vers. 16-19), but associate with flattering, hypocritical, and unfaithful men (vers.

20, 21). With reference to all these afflictions and pains the Psalmist keeps before his own soul the *exhortation* to persevering devotion to Jehovah, in the assurance of His *assistance* of the righteous, and His *punishment* of the evil doers (ver. 23). He concludes with a strong expression of his *personal* trust in God. All is so pithy, lively and individual that there is no reason to go back from the *historical* references to a *typical* reference to Jesus, the Jews and Judas (Stier, after older interpreters), or to let them pass out of view in the *devotional* interpretation of the Psalm as a model prayer of a pious man in affliction through the ungodly, particularly through unfaithful friends (Luther, Geier, J. H. Mich., Hengstenberg). The historical references, however, lead neither to the Maccabean times, with reference to the high-priest Alkimos (Olsh.), nor to the prophet Jeremiah and the anarchical period of the invasion of the Scythians, in which the prophet was at variance with the authorities (Hitzig), nor to a prince in the period of the internal commotion during the last century before the destruction of Jerusalem (Ewald). None of these references have any such evidence that we should abandon the *Davidic* composition. In retaining this reference to David, however, we are not to think of Doeg, Ps. lii., or the Ziphites, Ps. liv., or of David's being shut up in Keilah in the time of Saul (1 Sam. xxiii.), but of Ahithophel's unfaithfulness and the rebellion of Absalom (Chald., the Rabbins, and most interpreters), and indeed not after the outbreak of the rebellion, but shortly before it. Its composition accordingly was shortly after. Psalm xli. (Delitzsch).

CHANGES OF READING.—The supposition that in many passages single verses have been taken out of their original connection (Hupfeld), mistakes the character of the impassioned discourse; and the proposals to change many words are sometimes ingenious, but unnecessary, since the present readings may likewise be explained, and the change is immaterial to the sense.

Str. I. [Ver. 2. **I reel to and fro in my complaint and must groan.**—The reference here is to the movement of the soul, the restless reeling to and fro of thoughts and cares (Hupf.). Perowne: "אָרִיד, from a verb, רִיד (the Kal, not Hiphil, from רוּד), which occurs in three other passages, Gen. xxvii. 40; Jer. ii. 31; Hos. xii. 1. The meaning assigned to it by the older versions and the Rabbins is different in different places. Here the lxx. have ἐλυπήθην, Chald. אֶתְרַעֵם, *murmuro.* Later commentators follow Schultens and Schröder in referring it to the Arab root= *vagari, discurrere.* Properly, it signifies to wander restlessly, especially as homeless, without fixed abode, *etc.* This is probably the meaning in Gen. xxvii. 40, 'when thou wanderest,' *i. e.*, becomest a free nomad people (not as in the A. V., 'when thou shalt have the dominion'). Here it is used of the restless tossing to and fro of the mind, filled with cares and anxieties. The optative or the cohortative expresses the *internal necessity*, as in Ps. lxxxviii. 15. Comp. Böttcher, *Lehrb.* 965, 5; Ewald, § 228 *a.* —C. A. B.]

Ver. 3. **The burden of the wicked.**—The parallelism does not compel us to read: צַעֲקַת= cry (Olshausen, Hupfeld), since the reading: עָקַת, has been proved in Hebrew through the Hiphil in Amos ii. 13, and a derivative, Ps. lxvi. 11; and neither of these passages give the meaning of oppression, need (most interpreters), but that of *burden*, which is suitable here, so that we need not think of the Aramaic word which is used by the Chald. for צרה, Jer. xvi. 19; xix. 9, and which is added, Jer. xiii. 21, so as to get the meaning of pressure (Hitzig) or anxiety (Delitzsch).—[**They roll mischief upon me.**—The idea is that their mischief was rolled down upon the Psalmist as from a wall or tower, the weight of which, its burden caused him to reel and groan.

Ver. 4. **My heart writhes within me.**—The trouble is not merely an external one, it affects his bowels, his vitals, his inmost soul.—**Terrors of death.**=those which *threaten death* (Hupfeld).

Ver. 5. **Horror hath overwhelmed me.**—Barnes: "That is, it had come upon him so as to cover or envelop him entirely. The shades of horror and despair spread all around and above him, and all things were filled with gloom. The word rendered *horror* occurs only in three other places: Ezek. vii. 18, rendered (as here) horror; Job xxi. 6, rendered *trembling;* and Is. xxi. 4, rendered *fearfulness.*"—C. A. B.]

Str. II. [Ver. 6. **Wings like the dove.**—Hupfeld: "This is a figure of rapid flight, as elsewhere the clouds, Is. lx. 8, and eagle's wings, Ex. xix. 4; Deut. xxviii. 49; 2 Sam. i. 23; Rev. xii. 14. A still stronger figure of far distant flight are the wings of the morning, Ps. cxxxix. 9."—**Fly away and abide.**—So Hupfeld, Delitzsch, Moll, *et al.* This is more literal and more in accordance with the parallelism than the translation: "*be at rest*" of the A. V. and many ancient and modern interpreters.

Ver. 7. **Flee far away, lodge in the wilderness.**—This is the usual refuge place of the persecuted and the oppressed, whither David had often fled and wandered and lodged, comp. Jer. ix. 2.—C. A. B.]

Ver. 8. **A place of refuge from the violent winds, from the tempest.**—The proposal to read סופה (Hupfeld), instead of סֹעָה, would give an easy expression. but an unendurable tautology, since the following word, סַעַר, means precisely the same, namely, storm. In order to avoid this tautology, they then suppose a *gloss* (Clericus, Hupfeld), which is yet more objectionable than to take the last expression in the sense of an *apposition*, whereby the *unusual* word of the text would be more closely defined, whose meaning as "rushing, that is to say, violent" wind (Chald., and most ancient interpreters), may be gained through the Arabic (most recent interpreters after A. Schultens). רוּחַ סֹעָה is then a figure of the angry breath of enemies, Judges viii. 3; Is. xxv. 4 (Hitzig), of the rude actions of those who surrounded David which were directed to his ruin (Delitzsch), against which the severely-visited king could oppose no

weapons, from which he would flee away to a peaceful place of refuge, as the shy dove, unfitted for the battle, with its wings, which are noiseless and hold out for a long time, 2 Sam. i. 23; Is. lx. 8; Ps. cxxxix. 9. For this sense it makes no difference whether we take the verb as Kal after Ps. lxxi. 12=I would hasten my escape (parallel with ver. 7, I would flee far away), or whether we take it as Hiphil, after Is. v. 19; lx. 12=I would hastily provide a place of refuge for myself. In both interpretations it is again possible to regard the מִן as *comparative*=quicker than the wind (many interpreters after Vatab. and Drusius, likewise Hengstenberg and Hupfeld); but this is not advisable, because the *haste* of the flight has been already otherwise expressed.

[*Str.* III. Ver. 9.* **Destroy, Lord, divide their tongues.** — Alexander: "The first word properly means *swallow up*. See above, Ps. xxi. 9. The object to be supplied is not *their tongue*, but *themselves*. *Divide their tongue*, *i. e.*, confound their speech, or make it unintelligible, and as a necessary consequence, confound their counsels. There is obvious reference to the confusion of tongues at Babel (Gen. xi. 7-9), as a great historical example of the way in which God is accustomed and determined to defeat the purposes of wicked men and execute His own."

Ver. 10. **They go about it upon the walls thereof.**—Perowne: "Most probably 'the wicked,' mentioned ver. 3, who are the subject, and hardly 'violence and strife' (ver. 9) personified, as the ancient versions render, and as the Rabbinical commentators generally suppose. The figure may perhaps be borrowed from sentinels keeping their watch upon the walls; others think from besiegers watching the walls in order to find some weak point. In the former case we must render '*upon*, in the latter, '*round about*' the walls. But neither figure need be pressed. The *walls* in this clause of the verse are parallel to the *interior* of the city in the next clause, so that the whole city may be represented in *all its parts* to be full of wickedness."

Ver. 11. **Depart not from her** (*public*) **places.**—These were the large open squares or open spaces at the gates of the oriental cities, where were the markets, the courts of justice, and general places of public concourse. The Hebrew word corresponds with the Greek *agora*, the Latin *forum*, and is only imperfectly represented by the market-places and public squares of modern times.—C. A. B.]

[*Str.* IV. Ver. 12. **For not an enemy is it,** *etc.*—Perowne: "*For* gives a special reason for the prayer in ver. 9, his eye falling upon one in particular among the crowd of enemies and evil doers. This is a sufficient explanation of the use of the particle, which is often employed rather with reference to something in the *mind* of the speaker, than in direct logical sequence."—**I should bear it.**—Hupfeld: "I should know how to bear it as an evil unavoidable among men, to which one finally submits; whilst such an experience from friends is to be endured with the utmost difficulty."—**I could hide myself from him,** *i. e.*, as David did from Saul when he used his power against him, but this he could not do from a secret, treacherous foe.

Ver. 13. **But thou,—a man of like estimation with myself.**—Literally, according to my estimation, *i. e.*, the estimation or worth which I put upon him, the suffix being regarded as the subject of the action. But this is not suitable here. It is better therefore to regard the suffix as objective=in accordance with the estimation in which I am held=of like estimation with me. —**My companion and my intimate friend.** —אַלּוּף is here not guide, as Gen. xxxvi. 15 (the Rabbins and the older interpreters, likewise A. V.), but companion, associate, one joined in intimate communion, Prov. ii. 17; xvi. 28 *et al.* מְיֻדָּע is the Pual part. of ידע, and means one well-known—one with whom one is familiar as an acquaintance and intimate as a friend.

Ver. 14. **We made sweet together our intimacy.**—The Hebrew word סוֹד is the same as that used in Ps. xxv. 14, of intimate communion with God. By the mutual enjoyment of this intimacy they made it sweet for one another. This clause refers to private intimacy, the next to association in public, at the great festivals when in the throngs of the temple they went side by side.—C. A. B.]

Ver. 15. **Desolations upon them, let them go down to the world below alive.** —יְשִׁימוֹת is confirmed by the local name, Ezek. xxv. 9 (Clericus, Gesenius, Hengstenberg, Hupfeld)=*desolationes*, and it is unnecessary to read: יַשִּׁיא מָוֶת, instead of it, although most MSS. by a division into two words point to this reading, which is followed by the ancient versions and Rabbins, and is approved by most interpreters. For the explanation is very different and uncertain. It is explained after the derivation: death brings upon them forgetfulness (Aben Ezra), or: *mors debitum exigat* s. *exactorem agat* (Kimchi, Piscator, J. D. Mich.), or: death comes upon them (Septuagint, Syriac), or surprises them (Luther), falls upon them (Sym., Calvin, Geier, Roseam., *et al.*), ensnares them (Delitzsch), bounces upon them (Böttcher). Still less necessary is it to change the first word into יְשִׁים=let death be torpid on their account* (Hitzig). For although the going down to Sheol alive is to take place, and this is not used=in full powers of life, Prov. i. 12 (Hupfeld), of sudden and unexpected death in general (Calvin), but with a living body with reference to the ruin of the band of Korah, Num. xvi. 30 sq., there is no inconsistency here with the preceding statement, whatever sense is given to it. The allusion is moreover to be accepted the more since there is likewise a reference to ancient times in ver. 9, in פַּלַּג, Gen. x. 25, which explains the choice of the word בַּלַּע (comp. Is. xix. 3), and reminds us of destruction by division and confusion of tongue

* [Perowne: "The tone of sadness and melancholy now gives way to one of hot and passionate indignation. He would have escaped if he could from that city of sinners, who vexed his righteous soul from day to day with their ungodly deeds, but as he could not do this, he would gladly see God's judgments executed upon them."—C. A. B.]

* [That is, let them be years in dying, let them go down alive into hell, as those buried alive.—C. A. B.]

=language (בָּלַל, Gen. xi.); so likewise in ver. 19, where God is called "the one sitting from primeval times," with expressions which are used of the *judicial* sitting of God upon His throne, Deut. xxxiii. 27; Ps. ix. 4, 7; lxxiv. 12; Hab. i. 12. Yet it does not follow from this that the "desolations," ver. 15, allude to the ruin of Sodom and Gomorrah (Hengstenberg).—**For wickedness is in their dwelling, within them.**—There is no reason to make בְּקִרְבָּם here the same as בְּקִרְבָּהּ, vers. 10 and 11, with the view that we are to think here likewise of the interior of the *city*, to regard it in connection with the preceding words, which do not mean= in their assembly (Aquila, Symm., Jerome), but =in their dwelling (Septuagint, Chald.), as a hendiadys=in the midst of their dwelling (Geier, Rosenm., *et al.*), or to explain it=in their midst, that is to say, among them (J. H. Mich.), which would render it really superfluous, and therefore it might be omitted (Luther). Moreover it is hardly a gloss (Hupfeld), but rather an explanatory apposition designating the breast of the enemy, as the true dwelling or more accurately the storehouse, the barn (Haggai ii. 19) of their wickedness. Yet it is easiest to regard it as a climax, since we cannot see why such a combination of dwelling and heart should be unsuitable, as Olshausen and Hupfeld contend.

Str. V. [Ver. 17. **Evening and morning and at noon.**—The three principal parts of the day, usually observed as the special times of prayer among the Orientals. Or it may perhaps be a poetical expression for the whole day, = at all times, without ceasing.—**Complain and groan.**—The same words as in ver. 2.

Ver. 18. **From the war against me.**—Some take קְרָב as an infinitive, and translate: that they may not draw nigh me (the ancient versions, Luther, Hitzig, Delitzsch, *et al.*) This gives a good sense. But it is better to take it as the substantive=war. Some again translate the לִי as the dative of reference (Perowne, Alexander, *et al.*), but it is better to consider it as the prep. against and translate with Hupfeld, Moll, *et al.:* war against me.—**For with many are they against me.**—The translation of the A. V. "*with me*" is literal, but conveys a wrong meaning. The Heb. preposition like the English with, has a double use, mutual action may be co-operative or antagonistic. Thus we say: fight *with* = against, to be angry *with* = against. The meaning here as determined by the context is clearly *against*.—C. A. B.]

Ver. 19. **God will hear and answer them —and indeed He that sitteth on the throne of old, Selah!—those who have no change and who fear not God.**—It is unnecessary to suppose that a short clause has fallen off before וְיַעֲנֵם somewhat as "the cry of the righteous," to which the answer of God might refer (Olsh.); or to read יַעֲנֵנִי = He will answer *me* (Hupfeld). For the supposition of a play upon words for the sake of the explanation "He will humble them" (the ancient versions, Kimchi, Geier, *et al.*) is indeed scarcely tenable so far as the language is concerned, yet the idea of an answer in a real sense by judgments (Venema, Hengst.), or with allusion to the same in irony (Calv., Stier, De Wette) is indeed admissible, especially if the "hearing" is referred not to the complaining prayer of the Psalmist, but to the raging of the enemies (Hengstenberg, Delitzsch). Yet if hearing and answering are taken in the usual sense of prayer and its answer (for they certainly are in mutual relation to one another), then we are not forced to understand the close of the verse of the ungodly who continue in wickedness, but to change יָרְאוּ into יִלְאוּ (Hitzig) in order to be able to understand the clause as of the pious "with whom there is no evil and who do not weary God," Is. vii. 13; Jer. xv. 6. It is objectionable and unnecessary to explain away the first half of this clause after the Arabic, as "with whom there is no respect for oaths" (Ewald), although the reference to the ungodly is to be retained. The word חֲלִיפוֹת means not exactly change of mind (Chald.), but it may be referred to this (Delitzsch) or rather, since the word does not occur elsewhere in the moral sense, but designates a change of condition (Job xiv. 14) and is used elsewhere of changing the clothing, of guards and laborers, it may refer to the fact that they have received no dismission from their posts upon the city walls (Hengst.), or better, in general of a change of their conduct and behaviour in every respect, to which likewise the plural refers. To think of ragged people, who have no clothing to change, and are ungodly from barbarousness (Cleric.) is as far from the context as the explanation that those who experience no change of fortune easily become proud, and have no fear of God (Aben Ezra, Calvin, J. D. Mich.) So likewise the following clause does not allow us to think of the unchangeableness of God, for which לָמוֹ is changed into לוֹ (Kimchi, Venema). The סֶלָה here is neither strange (Hupf.) nor to be changed into סִלָּה = *auferet eos* (Venema), more properly *abstulit, rejecit*, Lam. i. 15 (Hupf.), comp. Ps. lxviii. 32.

Str. VI. [Ver. 20. The individual traitor again becomes prominent as the profaner of the solemn covenant of intimate friendship.—C. A. B.]

Ver. 21. **Smooth are the words of butter of his mouth.**—מַחְמָאֹת is a denominative of חֶמְאָה (for its formation comp. Hupfeld) = made or consisting of butter or cream (Hitzig, Delitz.) The things of butter of the mouth are not the lips (Ewald), but the words, and we have a very usual metaphor (Hupf.) instead of a comparison. In order to gain a comparison here in strong parallelism with the following clause of the verse = smooth as butter (Chald., Symm., Jerome, Luther, Calvin) the first syllable has sometimes been changed into מִ after 2 *codd. de Rossi* (De Wette, Maurer, Olsh.), or the usual reading has been explained in this sense as a comparative (Aben Ezra, Kimchi, Gesenius). But this gives rise to difficulties of construction which call for further alterations of the text, or inadmissible and forced explanations.*

* [The metaphor of the butter that issues from the mouth is to be compared with the honey that drops from the strange woman's lips, Prov. v. 3. The comparison of the words with

Str. VII. Ver. 22. **That which is laid upon thee.**—The interpretation of יְהָבְךָ as a perfect and an elliptical clause = what He has given thee, that is to say, imparted to thee (Hupfeld), hence: thy gift (Calvin), or thy lot (Kimchi, J. H. Mich.); or as an imperfect=and He will endow thee (Hitzig), is not so good as the interpretation of it as an accusative of the object (Delitzsch). But yet its derivation from יהב=give, impart, must be maintained (Böttcher), which explains the Chald. translation of מְנָת, Pss. xi. 6; xvi. 5, by a word from this root and the use of it in the Talmud for a burden. To accept this latter meaning here, (Jerome, Aben Ezra, Isaki, Ewald) is an unnecessary limitation of the idea. It is the same with the translation: care, trouble (Sept., Syr., Luther, *et al.*) which besides seem to regard יְהָב as = יָאַב, Ps. cxix. 181, whose radical meaning is: desire. 1 Pet. v. 7 does not enable us to decide; still less the following verb, which not only means *sustentare*, to support with nourishment (Hengst.), but properly *tenere, sustinere*, and hence likewise "maintain," Ps. cxii. 5 (Hupf., Delitzsch), and it agrees well with the "to be moved" which is directly mentioned.

Ver. 23. **Depth of the pit.**—This is not to be translated: well or pit, or depth of destruction (most interpreters after the ancient versions [so A. V.]), but: pit of the grave (Hitzig), or since the reference is to Sheol (Cleric.) and not to the grave, better: hole of sinking (Delitzsch) Ezek. xxxvi. 8; Prov. viii. 81, or depth of the grave. The connection of synonyms serves to strengthen the idea. The meaning "well" is derived from the idea that it is *dug out*.

DOCTRINAL AND ETHICAL.

1. There are *times of trouble*, when terrible and harassing appearances may put even a believer in great uneasiness of heart, anxiety, and excitement, so that he knows not how to advise or help himself, and would rather *flee away;* but at last his soul is quieted and comforted by taking *refuge with God in prayer*, and whilst he sinks back in faith into the *assurance of the love and righteousness* of God he regains *courage* for further warfare, *patience* to persevere in sufferings, *hope* in the delivering and judging interposition of God, and *confidence* in the hearing of his prayer.

2. Among the phenomena of evil times, "under the pressure of which even a David" is somewhat dejected, and thinks not as usual of springing over the walls (*Berl. Bib.*), belong particularly on the one side the *rapid increase* and the *bold advance* of ungodliness and unrighteousness in all classes of society, on the other side, the no less *relentless* than *inconsiderate rupture* of the bands of previous communion whereby love is changed into hate, friendship into hostility, trust into treachery and hypocrisy.

3. *Prayer* has so great importance for the sanctification of the life and strengthening in the communion with God on the one hand, and the danger is so great on the other hand of being distracted by the pressure of the world and the pliability of human nature, that we can hardly dispense with a daily *exercise* of prayer in connection with a fixed *order* of prayer. And although the three periods of prayer, evening, morning, and noon, did not appear as *legally* prescribed until later times (Dan. vi. 11; Acts x. 9), yet they have been connected with the characteristic changes of the day from the most ancient times.

HOMILETICAL AND PRACTICAL.

So long as a man can *pray*, though *anxious*, he does not *despair*.—The *wickedness* of men may prepare much *injury* for us, but God's *righteousness* does not endure the *victory* of evil.—When *new* enemies join *old* foes, and *former friends* are found among them, then we should *search* carefully for the *causes* of this hostility.—It is often *worse* in the world than we *imagined* in quiet times, but God can *do* infinitely *more* than all that we ask and understand.—We cannot *escape* that which our life brings with it in the world, but we may in the *severest conflict* gain the *victory* over the worst enemies *through the assistance of God*.—He who does not *stand* on God's side cannot *hope* in God.—We should not rely upon the *world*, our *friends*, *ourselves*, but solely upon *the faithful God alone*.—We must *oppose God's* righteousness, faithfulness, and truth, against the wickedness, unfaithfulness, and hypocrisy of *men*.—*Strength of faith* does not disclose itself as *insensibility* to suffering, but as the *power* to be *comforted* with God, to *hope* in God, *overcome* through God.

STARKE: God lets us feel our weakness, when we fall into great fear and extreme anxiety, in order that we may see what we are without Him and what He is to us.—As long as the builders of Babel are united, they would take heaven by storm; but as soon as God divides their tongues all their prospects fail. Thus easily can God put His enemies to shame.—How cautious a Christian should be in the selection of friends.—The best friendship and union of spirits is when we are of one mind and heart before God.—Would you overcome by faith, then your heart must not depend upon any creature, but upon God alone, whose power is shown the most in weakness.

OSIANDER: Those who persecute the pious transgress the commandments of God in many ways, and become involved, generally, in horrid sins and blasphemies.—FRANKE: It is vain to talk of Christ and His sufferings if you remain far away from His mind and cross.—The true saving knowledge of sin is gained only by considering rightly the sufferings and death of Christ.—ARNDT: God cannot hide Himself from our prayers, prayer finds Him out and presses through the clouds to Him. God's fatherly heart does not admit of His hearing us crying and imploring and not turning to us.—THOLUCK: When smitten by a friend we not only gain an enemy, but likewise lose a friend.—David cannot grasp the answer with his hands, but can with his faith.—TAUBE: The *persevering* prayer of faith finally gains the victorious assurance of a hearing.

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oil is in Prov. v. 3 of her mouth. Comp. Sol. Song. iv. 11, where milk is united with honey. The strong contrast of war in the heart and drawn swords here, may be compared with the bitterness of wormwood and the sharp two-edged sword, Prov. v. 4.—C. A. B.]

[MATT. HENRY: If we in our prayers sincerely lay open ourselves, our case, our hearts to God, we have reason to hope that He will not hide Himself, His favors, His comforts from us.—Gracious souls wish to retire from the hurry and bustle of this world, where they may sweetly enjoy God and themselves; and if there be any true peace on this side of heaven, it is they that enjoy it in those retirements.—BARNES: How often do we wish that we could get beyond the reach of enemies; of sorrows; of afflictions! How often do we sigh to be in a place where we might be assured that we should be safe from *all* annoyances; from all trouble! There *is* such a place, but not on earth.

SPURGEON: If our enemies proudly boast over us we nerve our souls for resistance, but when those who pretend to love us leer at us with contempt, whither shall we go?—If any bonds ought to be held inviolable, religious connections should be.—There is justice in the universe, love itself demands it; pity to rebels against God, as such, is no virtue.—We pray for them as creatures, we abhor them as enemies of God.—We need in these days far more to guard against the disguised iniquity which sympathises with evil, and counts punishment to be cruelty, than against the harshness of a former age.—It is the bell of the heart that rings loudest in heaven.—A father's heart reads a child's heart.—The crisis of life is usually the secret place of wrestling.—He who is without trouble is often without God.—C. A. B.]

PSALM LVI.

To the chief Musician upon Jonath-elem-rechokim, Michtam of David, when the Philistines took him in Gath.

1 Be merciful unto me, O God: for man would swallow me up;
He fighting daily oppresseth me.
2 Mine enemies would daily swallow *me* up:
For *they be* many that fight against me, O thou Most High.
3 What time I am afraid,
I will trust in thee.
4 In God I will praise his word,
In God I have put my trust; I will not fear
What flesh can do unto me.

5 Every day they wrest my words:
All their thoughts *are* against me for evil.
6 They gather themselves together, they hide themselves, they mark my steps,
When they wait for my soul.
7 Shall they escape by iniquity?
In *thine* anger cast down the people, O God.

8 Thou tellest my wanderings:
Put thou my tears into thy bottle:
Are they not in thy book?
9 When I cry *unto thee*, then shall mine enemies turn back:
This I know; for God *is* for me.
10 In God will I praise *his* word:
In the LORD will I praise *his* word.
11 In God have I put my trust: I will not be afraid
What man can do unto me.

12 Thy vows *are* upon me, O God:
I will render praises unto thee.
13 For thou hast delivered my soul from death:
Wilt not *thou deliver* my feet from falling,
That I may walk before God in the light of the living?

EXEGETICAL AND CRITICAL.

Its Contents and Composition.—The title (comp. Introduct., § 12 and § 8) leads to the time of the persecution by Saul, and indeed not to the time of the second abode of David with the Philistine king Achish, 1 Sam. xxix. (Ruding., Rosenm.), but the earlier one, 1 Sam. xxi. 10 sq., which is referred to definitely in Ps. xxxiv. This Psalm, which is simple and interwoven with recurring if not entirely similar verses, bears many features of resemblance with the Psalms of this period. Among these features the chief one is his turning from the judgment of his own enemies to the judgment of the nations in general. From the mention of the latter there is not the least evidence of its composition in the time of the exile (De Wette). Moreover the nations (ver. 7) are not the many particular ones which make up the heathen nation with which the author is said to remain in the time after the exile (Hitzig). For the analysis of the plural *ammim* into its units cannot change the idea "people."—There is prevalent in this Psalm a tone of *confidence* in God's help, which breaks forth in the refrain (ver. 4, somewhat enlarged, vers. 10, 11), each time after a short *description* of the oppression of the poet who is in flight, and of the character and behaviour of his enemies (vers. 1, 2, and 5, 6). This in both cases is prepared, first, by a short (ver. 3) then a more extended (vers. 8, 9) *attestation of faith* in God's assistance, which is again each time preceded by a weaker (ver. 1) then a stronger (ver. 7) expression of the *certainty* of the ruin of his enemies, who were mortals, by the judgment of the Almighty. The whole concludes with a *vow of thanksgiving* (ver. 12) for the *deliverance of his life*, which is considered as *not doubtful* (ver. 13), as it began with a *prayer* for the *help of grace*.

Str. I. Ver. 1. **For mortal man snorts against me.**—On account of the following expressions, *enôsh* is to be taken as a collective, as Ps. lxvi. 12; yet we are not to find in the word the subordinate meaning of evil (De Wette), but that of weak, fallible, in contrast to *Elohim*, Pss. ix. 19; x. 18. [The Rabbins and older interpreters, so A. V., translated שָׁאַף by *absorbere*, *devorare*, swallow up; but it is more properly either pant after as animals greedy of their prey, or snort against as animals enraged.—C. A. B.]

Ver. 2. **For many are they that fight against me in pride.**—מָרוֹם is not a vocative =Most High (Aquil., Chald., Jerome, Isaki, Calvin, [A. V.] *et al.*), as Ps. xcii. 8, instead of the high God, Micah vi. 6; but it is an accusative as an adverb, and the height is taken figuratively as pride (Symmach., Luther, Rudinger, Geier, *et al.*).

Ver. 3. **On the day that I have fear, I—in Thee will I trust.**—There is no sufficient reason to read, instead of אִירָא, אֶקְרָא as ver. 9=when I call (Hupf.); still less are we to insert a negative=On the day will I not fear (Syr., Arab.); but it may very well be conceived that fear and trust should be in the same heart at the same time (Calvin. Geier, *et al.*). Therefore it is not advisable to accept a subjunctive (Hitzig, Olsh.), because he would say: when I would fear, or should have occasion to fear, yet would not express the fear itself.*

Ver. 4. **Through God will I praise His word.**—This clause might be translated: "Of God am I proud, His word" (most recent interpreters), the verb being regarded as intransitive and the preposition repeated. Yet the accents lead to the transitive interpretation: in (through, with) God praise I His word (Hupfeld, Delitzsch, and almost all ancient versions and interpreters with the Rabbins). According to the context, this "word" is hardly to be explained of "His works," His providences and guidances (older interpreters with Flamin.), although דבר sometimes=*res*, and it is easiest to take it thus in ver. 5; still less is there occasion to change דְּבָרוֹ into דְּבָרַי, to which the translation τοὺς λογούς μου. (Sept.) might lead, and then be interpreted: my affairs, or: "God will I praise" are my words, Ps. xxii. 1 (Olsh.); or to correct דָּבָר (by adding ו as copula to the following clause.)=Of God I boast in matters, that is to say, in the affairs in question (Hitzig). It is true that *dabar* is used in ver. 10 without a suffix and without an article. This, however, may designate the word directly as the divine, as Ps. ii. 12, בַּר, the son (Delitzsch). There is special reference here to the divine word of promise (Calvin, Geier), yet not directly as addressed personally to David (Hengst.), or indeed to his royal dignity (most interpreters). This word of God will the Psalmist praise when he by God's grace has experienced its fulfilment, accordingly when he is a man saved in God.—[**I trust in God, I do not fear; what can flesh do unto me?**—This is the beautiful and touching refrain of the Psalm which loses its force by a false punctuation in the *A. V.* Ver. 11 is precisely the same as these clauses, with the single exception of the substitution of אָדָם for בָּשָׂר.—C. A. B.]

Str. II., ver. 5. **All day long they vex my affairs.**—It is better to refer דבר here to the affairs of the poet, among which his words might be included, because the verb does not mean: make abominable (Sept.), curse (Vulg.), wrest=slander (Flamin., Ruding., Rosenm., [A. V.] *et al.*), but vex.

Ver. 6. **They who watch my heels just as they have waited for my soul.**—The perfect in the last clause does not allow of the supposition that the *reason* of the pursuit (most interpreters)=because, or when they hope to take my life, is stated and is incorrectly rendered by the participle (Symmach., Jerome). It expresses by a *comparison* of the former with the present proceedings (Hupfeld, Delitzsch),

[* Calvin: "It seems, indeed, as if *fear* and *hope* were feelings too contrary the one to the other to dwell in the same heart; but experience shows that Hope there in fact really reigns where some portion of the heart is possessed by Fear. For when the mind is calm and tranquil, Hope is not exercised, yea rather is, as it were, hushed to sleep; but then, and not till then does she put forth all her strength, when the mind has been cast down by cares and she lifts it up, when it has been saddened and disturbed and she calms it, when it has been smitten with fear and she sustains and props it."—C. A. B.]

that they have always acted as the same malignant men. The translation "just as I have hoped for my life" (Sept.) is incorrect.

Ver. 7. **With iniquity—deliverance to them? In anger cast down nations, O God.**—It is questionable and unnecessary to read פַּלֵּס (Hupf., Olsh.), instead of פַּלֶּט, Ps. xxxii. 7, or to regard them as the same (Ewald). For the former word is usually with the accusative of the object in the meaning: to weigh something, hence the interpretation: for iniquity recompense them (Hupf.), is violent. But the interpretation: weigh to them iniquity still, is unnecessary. For the text may be explained as it is. It is true it does not say: on account of iniquity deliver from them (Symm.), pour them out (Chald.), lay hold of them (Geier); or: in no wise, that is to say, vain, fruitless be their flight (Mend.), but: with=in spite of iniquity is deliverance to them. This interpretation of it as a *question* (Kimchi, *et al.*, Hitzig, Delitzsch) is to be preferred to that of regarding it as an expression of a *delusion* of the transgressor (Bucer, Calvin, *et al.*, Hengst.); for the latter thought is included in the former, but is not so easily misunderstood.

Str. III., ver. 8. **Thou hast counted my wanderings, my tears are put in Thy bottle—(*are they*) not in Thy calculation?**—נֹדִי is not "my complaint (Hupfeld), or my internal disquiet" (Ewald), but my "fleeing, wandering about," the days of which (Chald.), or places of which (Isaki, Kimchi), or rather which as *often* repeated (Ruding. counts 14 *exilia* of David), not only the fugitive closely observed, but God, who counts all the steps of men, so likewise the tears which are put in His נֹאד*=bottle of skin, for careful preservation in the memory, perhaps with an allusion to wine squeezed out (Geier), or parallel with the bag mentioned elsewhere, Job xiv. 17; 1 Sam. xxv. 29; comp. Is. viii. 16 (Olsh., Hupfeld). It seems that the conformity of sound has here occasioned the choice of words (Aben Ezra, Geier, *et al.*), which the ancient versions either did not understand and therefore changed בְנֹאדֶךָ into בְנֶגְדֶּךָ, or they have had this latter reading before them; for they translate *in conspectu tuo*, and likewise give this verse an entirely different and, in other respects, unintelligible sense. Schegg, with respect to the Vulgate, brings out the sense: My life I hold before Thee; Thou settest my tears before thy face as in Thy decree. It is questionable whether we are to retain the proper and usual meaning: *calculation*, or refer to the *writing* in a book (Syr., Vat. and many recent interpreters [A. V.]), particularly in the book of God, Ex. xxxii. 32; Ps. cxxxix. 16, the book of the living, Ps. lxix. 28, the book of remembrance, Mal. iii. 16. According to the present accents "put" is an imperative. But a simple transfer of the accent to the last syllable gives the more appropriate passive, Num. xxiv. 21; 1 Sam. ix. 24; 2 Sam. xiii. 32 (Ewald, Hupfeld, Delitzsch, Hitzig). The form of the question here and in ver. 13 *b* does not express any doubt or uncertainty, but actually gives a strong assurance of certainty and enlivens the discourse.*

[* This is the skin bottle used in the East for keeping wine, milk, water, etc. It takes the place of our barrel or cask, as well as our bottle. They are generally made of goat skins or kid, comp. Smith's Dict. of the Bible, art. Bottle.—C. A. B.]

Ver. 9. **This I know, that God is for me.**—This might be rendered likewise: that God is to me=that I have God, or that He is my God (Sept., Jerome, Hengst.); but the translation: for me (Chald., and most interpreters) is recommended by Ps. cxxiv. 1, 2, here as in Ps. cxviii. 6 sq.

[Vers. 10, 11.—We have here the same refrain as in ver. 9, with the slight change of the repetition of the first clause with emphasis, with the use of Jehovah for Elohim and the substitution of man for flesh in the last clause.—C. A. B.]

Str. IV., ver. 12. **Thy vows (*are*) upon me.**—This does not refer to an *obligation* as of a duty yet to be undertaken (De Wette, Hitzig), but to an obligation already incurred in fulfilling the thank-offerings vowed to God.

Ver. 13. **To walk before the face of God in the light of life.**—This does not mean the pious walk of life (the older interpreters), but the Divine protection, as Ps. lxii. 8 (De Wette, Hengst., *et al.*). The light of life (comp. John viii. 12), or the living (Pss. xxvii. 13; cxvi. 9) means the light and its realm in contrast to the realm of death, and is not to be limited to the sunlight of this world (Hupfeld).

DOCTRINAL AND ETHICAL.

1. The distresses which befall a servant of God from *men* may be easily *borne* and surely *overcome* if only *faith* is not shaken. For men, how *many* so ever they may be that gather together, devise *crafty* plans, hesitate not at *cruel deeds*, they can accomplish nothing against the man who has taken *refuge with God*, puts his *confidence* in God's *power and grace*, and calmly and firmly relies upon God's *word*. God will deliver him, but destroy them. For their name is *frailty* and *flesh;* they cannot *accomplish* what they propose, cannot *avert* what they have drawn upon them. But God *keeps* His word and carries out what He has *promised;* therefore His *promises* are to believers the *pledge* of their salvation.

2. Many boast of their understanding; some indeed of their wickedness (Ps. lii. 1), and rely upon their courage and their power, their riches and their position, the world and their friends. Thus they *forget* God and His word, and come in *conflict* with those who confess God and His word. Thus the latter have many *fears*, cares and trials in the world. Yet since they live not only in the world, but at the same time *in God*, their *faith overcomes* fear and the world (1 John v. 4), and they strike up, even in their sorrows, *songs of rejoicing*, with which they *praise God* and boast of His word, which, as the pledge of their

[* Perowne: "He knows that each day of his wandering, each nook in which he found shelter, each step that he had taken, every artifice by which he has baffled his foes,—all have been numbered by his Heavenly Keeper. Yea, no tear that he has shed, when his eye has been raised to heaven in prayer, has fallen to the ground. God he prays to gather them all in His bottle, and trusts that He will note them in His book."—C. A. B.]

salvation, is likewise the *foundation* of their confidence and the *source* of their comfort.

8. The believer *knows* that God not only *sees* him and his distresses, but likewise *cares* for the *minutiæ* of his life and welfare, that He thus counts his steps and days, collects his tears, writes down his actions and his omissions. He *knows* likewise that this divine *sympathy* is not merely beholding or pitying, but shows itself and attests itself by actual *assistance*, so that it may be seen that *God is with him*. And thus knowledge is not merely recognition, but a *conviction full of life*. It expresses itself as such in the day of trouble as *prayer* for God's grace, as *confession* of God and His word, as *vows of thanksgiving* for the help pre-supposed as certain, and is *strengthened and enlivened* by every divine exhibition of grace to the hope of a walk in the *light of life*.

HOMILETICAL AND PRACTICAL.

If God is *for us*, who can be *against us?*—It is better to fall into the hands of *God* than of *men*. —He who *depends* on God will not *fall;* and He who *trusts* in the *word* of God will have wherewith to *boast*.—Wouldst thou walk in the *light of life*, then rely upon *God* and His *word*.—God with us! This is the *watchword* of the pious.—*Fear* not, only *believe!* You must either experience the *grace* or the *wrath* of God; what you *wish* will be given you.—The higher the ungodly are lifted, the deeper will be their fall; for God is a righteous *Rewarder*.—How *hope* and *fear* may be together in the same heart.—The *courage* of faith is a very different thing from the *defiance* of pride.

STARKE: The ways of God often appear to the reason to be entirely against their purpose; but yet they are holy and good as the issue shows.—God's grace is a mighty protection and a powerful mitigation of every cross.—Hope is the golden treasure and the noblest art against all fear. —God's infallible word and a believing trust therein are inseparably united together.—A countenance moistened with tears is much more beautiful and noble before God than a neck covered with pearls and ears with the most precious jewels.—Since the goodness of God is active, our thanksgiving must likewise be active.

RIEGER: Fear is evil only when it destroys the word of God for us.—VAIHINGER: The mercy of God is the well of salvation from which David draws in all his troubles.—THOLUCK: David thinks of songs of praise whilst he still sings lamentations, of vows of thanksgiving whilst yet praying.—GUENTHER: Every advance in sanctification is an additional confirmation that God is with us.

[MATT. HENRY: As we must not trust to an arm of flesh when it is engaged for us, so we must not be afraid of an arm of flesh when it is stretched out against us.—God has a bottle and a book for His people's tears, both those for their sins and those for their afflictions.—God will comfort His people according to the time wherein He has afflicted them, and give to them to reap in joy who sowed in tears. What was sown a tear will come up a pearl.—When we give credit to a man's bill, we honor him that drew it. So when we do and suffer for God in a dependence upon His promise, not staggering at it, we give glory to God, we praise His word, and so give praise to Him.—BARNES: *Fear* is one of those things designed to make us feel that we *need* a God and to lead us to Him when we realize that we have no power to save ourselves from impending dangers.—It is a good maxim with which to go into a world of danger; a good maxim to go to sea with; a good maxim in a storm; a good maxim in danger on the land; a good maxim when we are sick; a good maxim when we think of death and the judgment,—"*What time I am afraid, I will trust in Thee.*"—SPURGEON: It is a blessed fear which drives us to trust.—God inclines us to pray; we cry in anguish of heart; He hears, He acts; the enemy is turned back! What irresistible artillery is this which wins the battle as soon as its report is heard.—C. A. B.]

PSALM LVII.

To the chief Musician, Al-taschit, Michtam of David, when he fled from Saul in the cave.

Be merciful unto me, O God, be merciful unto me:
For my soul trusteth in thee:
Yea, in the shadow of thy wings will I make my refuge,
Until *these* calamities be overpast.

2 I will cry unto God most high;
Unto God that performeth *all things* for me.

3 He shall send from heaven, and save me,
From the reproach of him that would swallow me up. Selah.
God shall send forth his mercy and his truth.

4 My soul *is* among lions:
And I lie *even among* them that are set on fire,
Even the sons of men, whose teeth *are* spears and arrows,
And their tongue a sharp sword.
5 Be thou exalted, O God, above the heavens;
Let thy glory *be* above all the earth.

6 They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me,
Into the midst whereof they are fallen *themselves.* Selah.

7 My heart is fixed, O God, my heart is fixed:
I will sing and give praise.
8 Awake up, my glory; awake psaltery and harp:
I *myself* will awake early.

9 I will praise thee, O LORD, among the people:
I will sing unto thee among the nations.
10 For thy mercy *is* great unto the heavens,
And thy truth unto the clouds.
11 Be thou exalted, O God, above the heavens:
Let thy glory *be* above all the earth.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—For the title comp. Introduction, § 12 and § 8.* The repetition of the same verse, vers. 5 and 10, divides the Psalm into two halves. In the first half the *hope of faith*, in the near and sure *help of God*, out of great *peril of life* occasioned by violent men, which hope is based on *experience*, declares itself in the *prayer for new* exhibitions of Divine *grace*, whereby the *truth* and the trustworthiness of God may be actually proved. In the last half of the Psalm, after a short description of the *snares* which turned out to the *ruin of the enemies* themselves, the *certainty of victory* expresses itself in an *exhortation* of his own soul to *praise God* in the whole world on account of God's *revelation* of *Himself* in His glory. The resemblances with other Davidic Psalms are numerous; with Ps. vii., not only in the comparison of enemies with lions, which likewise occurs in Ps. x., xxii., lviii., but at the same time in the designation of the soul as glory in the figure of the pit; with Ps. xxii., in the reference to the proclamation of the acts of God among all nations; with Ps. xxxvi., in the hiding under the wings of God and the comparison of grace and truth with the height of heaven; with Ps. lvi., in the opening words and the similar expressions for persecutor; with Ps. lii., in the poetical word for fulness of ruin, and at the same time with Pss. lv., lix. and lxiv., in the figure of the sword of the tongue, which in Ps. cxx. is compared with arrows as here the teeth. Respecting its relation to Ps. cvii., see the explanations there. The emphatic repetition of the same word in vers. 1, 3, 7, 8, is peculiar to this Psalm. We cannot decide whether the cave mentioned in the title is the one mentioned in 1 Sam. xxii. as the cave of Adullam, or that situated by the sheepcotes upon the Alpine heights of Engedi. These caves are numerous in the limestone and chalk mountains, and are often of great extent and are still the hiding-places of fugitives (Robinson's Bib. Researches, vol. I. p. 500).

Str. I. Ver. 1. **Has sought refuge with Thee.**—The perfect, which is important for the sense, in distinction from the imperfect of the same word in the next line, is overlooked by many interpreters [so A. V.], although expressed by the more ancient ones (Chald., Jerome, Flamin., Calvin), and expressly made prominent by Venema.—[**In the shadow of Thy wings.**—Perowne: "This exceedingly striking image may have been suggested by Deuteronomy xxxii. 11, see above on Ps. xvii. 8. Still more tender is the N. T. figure, Matt. xxiii. 37."* Delitzsch: "The shading of God's wings is the protection of His soft, sweet love and the shadow of His wings is the refreshing, trusting comfort connected with this protection. In this shadow

* [This Psalm begins a series of three Psalms, lvii., lviii., lix., all of which have Al-taschith in their titles.—C. A. B.]

* [Perowne: "Perhaps there is nothing more remarkable in the Psalms, than this ever-recurring expression of a tender personal affection on the part of the sacred poets to God. There is no parallel to this in the whole range of heathen literature. Monsters to be feared and propitiated were the deities of Paganism, but what heathen ever loved his god? The apotheosis of man's lusts could only produce a worship of servility and fear."—C. A. B.]

the poet takes his refuge again as before, until תַּוּוֹת, that is to say, the ruinous danger which threatens him passes by, *prœteriverit* (comp. Isa. xxvi. 20, and for the *enallage numeri* x. 10, Gesenius, § 147 *a*.) Not as if he would not then need the Divine protection any more, but now he feels himself especially needy, and therefore his first aim is the brave, victorious endurance of the sufferings which hover over him."—C. A. B.]

Str. II. Ver. 2. **Who accomplisheth concerning me.**—It is better to supply: His purposes, than: His mercy (Kimchi), or: His promises (Calvin), or indeed: my wishes (Flamin.), or: my undertakings (Rosenm., De Wette). For since the object is not mentioned, we must not supply an actual limitation of it, but only a comprehensive general term. There is no reason for the translation: who makes an end of my sorrow (Luther), or to regard גֹּמֵר as the same with the related root, גֹּמֵל=who is my benefactor (Septuagint, Ewald, Hitzig, Hupfeld, [Perowne]). Ps. cxxxviii. 8 affords a parallel which explains this clause.

Ver. 3. **He will send from heaven.**—This likewise does not need to have any specific object supplied, neither: His arm (Deut. xxxiii. 27), nor: His hand (Ps. xviii. 16; cxliv. 7), nor: His help (Ps. xx. 2); nor from the following clause: His grace and truth. The singer is satisfied at the beginning with the *fact that:* if this is sure, he has good ways with the *what* (Hengstenberg). The additional words: "from heaven," give the idea of a wonderful, extraordinary deliverance (Calvin).—**He reproacheth who snorts at me.**—To regard this clause as a simple continuation and therefore a statement of an action of God=He gives my persecutor to shame (the ancient versions, Kimchi, Flaminius, Ewald), is as well against the parallel passage, Pss. xlii. 10; xliv. 16; lv. 12, 21; lvi. 5; lix. 7, as against the context, which leads, by the change of word and the close description, ver. 4, to a reproach *proceeding from the enemies.* That the object of the reproach cannot be here as sometimes elsewhere, *God* (Cocc., De Wette), is shown by the grammatical construction, which does not allow of the acceptance of a *relative clause.* The accents indeed point to a clause dependent upon the preceding one; but this can only be a *hypothesis,* so that we have to supply a particle (Aben Ezra, Geier, and most interpreters). Since, however, in this case the imperfect would be expected, we must, in order to explain with grammatical accuracy, regard the clause as a *parenthesis,* explaining the situation, with a selah, as Ps. lv. 20. Köster would remove it to the close of the verse. To connect it with the following clause, thus making it a hypothetical antecedent: supposing that he reproached (Delitzsch), requires not only that the accents should be altered, but brings about a too close connection with the consequent which would then be, and this is not expressed. The supposition that these words are in the wrong place (Olsh., De Wette), is especially objectionable from the fact that no other suitable place for the clause can be shown. And the alteration of the reading in order to get the sense: "from the first of those who snort against me" (Hitzig), is mere conjecture. The translation: from the reproach of him that would swallow me up (Luther, [A. V.]), is against the form of the word and the meaning of the passage.

Str. III. Ver. 4. **I will lie down among the lickerish.**—The reference here is not to flames (Ewald) but to lions, which then are designated as (greedy) lickerish, yet, not as devouring (Hupfeld, or as breathing out flames (Chald., Rabbins, and most interpreters). But we must not overlook the fact that שָׁכַב does not express the idea of *prostrate, jacere* (most interpreters) but *cubare,* and that this verb is here in the optative or cohortative. Accordingly it expresses not a complaint of his dangerous situation, but the *resolution* of trust in God, with which he will *lie down to sleep* in the midst of dangerous circumstances. But it is not said that he will lie down to sleep among the lions of the wilderness, and that hostile men are worse than these beasts of prey, Sir. xxv. 15 (Delitzsch), but the enemies are called directly lions. Their name of "lickerish," which expresses their greed of murder, forms the transition to the direct designation of the enemies as sons of men, whose teeth and tongue are then directly mentioned as the instruments of their attack and pursuit. If there was any reference to flames, this certainly might, according to a figure used in most language, be called as well licking as flattering, but without such occasion we must abide by the usual fundamental meaning of the word, and there is no more reason to think of fiery look and revenge (Delitzsch), than to pass over from the figure of lions to a new comparison by the translation: "I lie upon fire-brands" (Hengstenberg), or, omitting the accents, connect the lying with the first member of the verse, "with my soul I lie in the midst of the lions," and then add in apposition: fire-breathing children of men (Hitz., similarly, Aquila, Symm., Jerome), or begin a new clause=men are flames (Luther).—[**Whose teeth are spears and arrows,** *etc.*—The enemies are lions, greedy of their prey, but the teeth of these men-lions are spears and arrows, and the tongues of these men-lions are a sharp sword. As the lion uses his teeth and tongue, these children of men use their spears, arrows, and swords to destroy their prey, having the same greedy, lickerish natures as the wild beasts.—C. A. B.]

Ver. 5. **Exalt Thyself above the heavens,** *etc.*—This prayer cannot be here synonymous with the appeal for interference: lift up Thyself, properly: stand up, as Is. xxi. 14; xxxiii. 10, but must either mean: be exalted=praised (Ps. xviii. 46) by the inhabitants of heaven and earth (Hengstenberg), or: show Thyself in Thy sublimity (Aben Ezra, Kimchi, and most interpreters), Ps. xlvi. 10.*

Str. IV. Ver. 6. **Have bent down my soul.**—This expression is striking, at the same time incorrect and against the parallelism; yet the change of the reading in order to get the sense: "his soul," that is to say, himself "is seized upon" (Hitzig), is mere conjecture. [The Anglican Prayer Book has: *He pressed down my*

* [The same refrain is found in ver. 11, at the close of the Psalm.—C. A. B.]

soul. This is approved by Alexander, with the idea that he was caught, held down by a trap or snare. Perowne, whilst admitting that the word occurs everywhere else in a transitive meaning, assumes an indefinite subject: "one hath bowed down my soul"="my soul is bowed down" [so the A. V.]. But it is better with Moll to regard the enemies as the subject in parallelism with the preceding and following clauses.—C. A. B.]

Str. V. Ver. 7. **My heart is confident.**—The translation: my heart is ready (Septuagint, Chald., Calvin, Luther), though possible in itself, does not agree with the repetition so well as the literal: steadfast (Hitzig, *et al.*), in the sense which is likewise usual: confident, fearless (Symm., Hupfeld, Delitzsch).

Ver. 8. [**My glory**=my soul, comp. Pss. vii. 5; xvi. 9; xxx. 12.—C. A. B.]—**I will awake the dawn.**—The intransitive interpretation of the verb, Ps. xxxv. 23, which is here parallel with the *Kal*, is highly objectionable, the interpretation of שַׁחַר, as an accusative of time, unheard of, accordingly the translation: I will awake at the time of the dawn (the ancient versions, most Rabbins and interpreters), must be given up. The true interpretation, followed by all recent exegetes, occurs moreover already by itself. The legend of the Talmud is very interesting (according to Delitzsch): "A cither hung over David's bed, and when midnight came, the north wind blew upon the strings, so that it sounded of itself; he arose at once and occupied himself with the law until the pillars of the dawn arose." Isaki remarks upon this: the other kings are awakened by the dawn, but I, said David, will awaken the dawn.

[*Str.* VI. Ver. 9. Delitzsch: "His song of praise is not to sound in a narrow space where it can scarcely be heard; he will appear as an evangelist of his deliverance and his deliverer, among the nations of the world; his calling extends beyond Israel, the experiences of his person are for the benefit of humanity. We see here the self-consciousness of an all-comprehensive mission, which has accompanied David from the beginning to the end of his royal course (Ps. xviii. 49). That which is said, ver. 10, is the motive and at the same time the theme of the preaching among the nations: God's grace and truth towering up to heaven, Ps. xxxvi. 5. That they reach even to the heavens, is only an earthly idea of the infinity of them both (comp. Eph. iii. 18). In ver. 11, which differs from ver. 5 only by one letter [article before שָׁמַיִם], the Psalm returns to prayer. Heaven and earth have a comparative history, and the blessed, glorious end of this is the sunrise of the Divine glory over both, which is here implored."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. A fugitive is not so safe and hidden in the gloom of the *mountain cave* as in the shadow of *God's wings.* He who flees thither gains a courageous spirit and a *steadfast*, confident heart, so that he can *lie down to sleep* with calmness amidst numerous and mighty enemies, greedy for his life, and can commit himself and his cause to the *Almighty* in heartfelt *prayer*, resign his soul and rely upon Him for deliverance. If he is able to appeal to previous *experiences* of Divine help, his *trust in God* gains a firm foundation, and his prayer for *grace* a great confidence and a joyous flight. For the pressure of wickedness *passes by;* whilst grace and truth, which God sends, *remain* with the pious, and with every new *sending* from above, there follows, together with the confirmation of a Divine *promise*, a strengthening of the *faith*, and the designs of the wicked will be frustrated, and their attacks as well as their reproaches, slanders, and threats, remain fruitless, whilst God *accomplishes His purposes.*

2. *Grace* and *truth* come *down* from heaven and reach again *up* to heaven. These are as immeasurable, inexhaustible, invincible as the latter, but they unite *both worlds* together, and manifest in both the *glory of God.* Therefore the *acts* of God towards His anointed receive through them a *universal historical* character and a significance as well as to the *praise* of God. The servant of God will not only *late and early* praise God, awake cither and harp and anticipate the dawn, so that he is not called by it, but the dawn by him; he will likewise encourage and lead the *nations* throughout the earth by his praise of God that they may praise Him likewise. He has a *missionary calling*, and he knows it.

HOMILETICAL AND PRACTICAL.

Let him who *flees* from enemies see to it *where* he remains and whither he turns.—We may *hide* from men but not from God; and we cannot hide with men, but with God and in God.—Among the good *gifts* that come *down* from above, *grace and truth* are as *valuable* as they are indispensable for us; they unite heaven and earth.—If we *pray* to God for what we *want*, He will *give* us what we *need.*—Wickedness must not only *pass* by the pious without injuring them, it likewise ruins its own *servants* and *instruments.*—The arrows of wickedness rebound harmless from the armor of *faith.*—Much depends upon how we close the *evening* and greet the *morning.*—It would be a bad sign if you had only *complaints* and no *prayer* and no *thanksgiving.*—Grace and truth reach as *far* as their origin is *high*, and should be *praised* accordingly.—The *glory* of the Lord should be praised *early and late, near and far, in heaven and on earth*, and yet there would be no *recompense* for what God has done *for us* by *sending* His grace and truth.

STARKE: The higher and stronger our enemies are, the more does faith depend on God, who alone is exalted above all the majesty and power of the creature.—Where all human help fails, there God's help begins in earnest.—Better that sleep should be broken off than prayer.—What we love we speak of more than once.—OSIANDER: God cannot and will not forsake those who trust in Him with all their hearts.—SELNEKKER: God protects His own children in a wonderful manner, and gives their enemies into their hands when they rage the most.—FRANKE: When it is clearly manifested to the heart of

man that God is the Most High, he fears nothing, not even the devil and his hosts of hell, but is *confident* and unterrified.—RENSCHEL: The cross is a storm; it passes by; in the meanwhile we sit under the shadow of His wings.—THOLUCK: O how sleepy man remains when the praise of God for undeserved bounties is in question.—GUENTHER: The delivered must yet inquire: why and wherefore has God spread His wings over you? What would He *with you, of you, for you?*—TAUBE: David's first cry of need is not a call for help, but for grace.—Make not that narrow which God's love has made wide, wide as the heavens.

[MATT. HENRY: To God as the God of grace will I fly, and his promise shall be my refuge, and a sure passport it will be through all these dangers.—We need no more to make us happy, but to have the benefit of the mercy and truth of God.—When God is coming towards us with His favors, we must go forth to meet Him with our praises.—BARNES: The welfare of the universe depends on God; and that God should be true, and just, and good, and worthy of confidence and love,—that He should reign,—that His law should be obeyed,—that His plans should be accomplished,—is of more importance to this universe than anything that merely pertains to us; than the success of any of our own plans; than our health, our prosperity, or our life.—SPURGEON: Urgent need suggests the repetition of the cry, for thus intense urgency of desire is expressed. If "he gives twice who gives quickly," so he who would receive quickly must ask twice.—Blessed be God, our calamities are matters of time, but our safety is a matter of eternity.—God's attributes, like angels on the wing, are ever ready to come to the rescue of His chosen.—C. A. B.]

PSALM LVIII.

To the chief Musician, Al-taschith, Michtam of David.

Do ye indeed speak righteousness, O congregation?
Do ye judge uprightly, O ye sons of men?
2 Yea, in heart ye work wickedness;
Ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb:
They go astray as soon as they be born, speaking lies.
4 Their poison is like the poison of a serpent:
They are like the deaf adder *that* stoppeth her ear;
5 Which will not hearken to the voice of charmers,
Charming never so wisely.

6 Break their teeth, O God, in their mouth:
Break out the great teeth of the young lions, O LORD.
7 Let them melt away as waters *which* run continually:
When he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.
8 As a snail *which* melteth, let *every one of them* pass away:
Like the untimely birth of a woman, *that* they may not see the sun.
9 Before your pots can feel the thorns,
He shall take them away as with a whirlwind, both living, and in *his* wrath.

10 The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the wicked.
11 So that a man shall say, Verily *there is* a reward for the righteous:
Verily he is a God that judgeth in the earth.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—The position of this Psalm is due not only to expressions in the title, but to the figure of the lion and the mention of teeth. There is no reason to put its composition in a late period, and seek the unjust judges among the heathen (Ewald, Hitzig). The prophets afford sufficient analogies to this complaint respecting domestic administrations of justice (Hupfeld), as it here gushes forth from the indignant soul of the Psalmist in a threatening language which is almost obscure owing to bold and mingled figures of speech. It is like a torrent which plunges over every hindrance, foaming and raging. A comparison with other Psalms of David, *e. g.*, Pss. lxiv. and cxl. shows that such language, especially in the expectation of Divine judgment, is not strange in the mouth of David. We may certainly credit this original poet with a richness of figures and changes in their use, as well as in the turns of language and of thought, in accordance with particular circumstances and feeling. Yet we lack sufficient evidence to show whether the composition occurred in the time of Saul, who was at the same time David's judge and persecutor, who endeavored to hide the persecution under the appearance of a righteous judgment (Hengst.); or in the time of Absalom, who made the administration of justice a means of stealing from David the hearts of the people, whilst he pretended to be impartial (Knapp, Delitzsch). The *reproachful* question, which is *ironical* in form (ver. 1), and its *cutting* answer (ver. 2), are followed by the description of the *entire corruption* of the accused (vers. 3-5), and then follows the proclamation of their *ruin* by Divine judgment which has been implored (vers. 6-9); and finally the statements of its *effects* (vers. 10, 11).

Str. I. Ver. 1. **Do ye truly in silence speak righteousness?**—The word אֵלֶם occurs only here and in the title of Ps. lvi., and is obscure and doubtful in both places. At any rate it is artificial and without sufficient warrant, to gain the sense of *pactum*, that is to say, *publico jure sancitum* by derivation from a word = bind (Maurer), or a vocative with the meaning *congregatio* to designate the companions of Saul (Kimchi, Calvin [A. V.], *et al.*). The radical meaning is, "to grow dumb or speechless," and the juxtaposition of two nouns is not without examples, Ps. xlv. 4. But which is the most appropriate meaning? The question "Do ye in truth or truly" leads to the doubt whether the addressed are earnest in doing that which is alleged of them and presupposed or is to be required of them, or whether they do it only apparently or not at all; and the parallel clause shows that the question is with reference to the righteous administration of justice and equitable judgment. The form of this parallel clause, however, prevents the question from being regarded as one of astonishment: do you really decree dumb justice? but seems to lead to the question of *doubt:* do you really speak righteousness (previously) dumb, that is to say: recognize and express in the judicial sentence (the older interpreters, with Geier, J H. Mich., De Wette, Stier). But this is against the position of the word, and already an explanation of the too difficult oxymoron; "do you really speak;" that is to say, give utterance to, or express in words, dumbness of justice? The parallel clause ver. 4 *b*, likewise leads to the thought that those addressed are dumb, when they should speak, as they are deaf when they should hear. We might therefore be tempted to translate: are you really dumbness, that is to say, entirely dumb? The language would permit this; but what then could be made of the subsequent words? The translations; that you would not speak what is just (Luther, Hengst.), or: Do you speak righteousness? (Geier) are not only harsh but at the same time against grammar and the parallel clause. The same is true of the interpretation: Is righteousness really silent? Then speak it! (Rosenm.) Therefore we are to take it as a question of *irony* rather than one of direct *reproach:* Do you truly in silence speak righteousness? (Chald., Hupf.) This *oxymoron* is at least endurable, and the interpretation agrees with the expected thoughts and the irony of weighing out (ver. 2 *b*), better than the *direct* question which the language admits: Is the righteousness which you should speak, truly, dumb? (Isaki). If the vowel points are to be altered it is better to make it אֻלָּם = ye people (Hitzig) parallel with the vocative "sons of men," than אֵלֶם, for which rare word אמנם was originally placed upon the margin as a gloss, then came into the text, and is now again to be removed from it in order to get the sense: do you truly speak justice? (Gesenius); or אֵלִם in the sense of a defective orthography of אֵלִים, as Ex. xv. 11, or אֵילִם, Numb. vii. 77; xxiii. 29, which then is a designation of the judges addressed, but cannot mean: strong (Tholuck with reference to Joab and his brother) but only: gods (since Houbigant many interpreters besides J. D. Mich., likewise Ewald, Olsh., Delitzsch). It is then admissible to take the sons of men of the following clause as an accusative, and as intentionally used here as Elohim is then used in the final clause as plural. The irony would then be still further strengthened by *scornful* allusion to the folly and vanity of self-exaltation. But there are very serious objections to regard this word as designating the unjust false judges as gods, for it is without any *preparation* in the Psalm, and still more would be in a very unusual form of the word.

[Ver. 2. **Ye weigh out.**—Perowne: This is said sarcastically Ye pretend indeed to hold the balance of justice, and nicely to weigh out to each his just award, but violence is the weight with which ye adjust the scales."—C. A. B.]

Str. II. [Ver. 3. **From birth.**—Delitzsch: The Scriptures in such passages testify to the fact of experience, that there are men in whom evil has from childhood a truly devilish and selfish character, incapable of loving, for although original sin and guilt are common to all men, yet the former class has them in the most manifold mixture and forms, as indeed the transmission

of sin and the influence of the power of evil and the power of grace, ever working at the same time upon the propagation of the human race, demand; this dualism of human nature is taught especially by the gospel of John."—C. A. B.]

Ver. 4. **Poison have they like the poison of a serpent.**—This is literally the poison which they have; for the *stat. const.* demands that אֲשֶׁר should be supplied. Among the serpents the adder is mentioned as the best known of the dangerous ones (Deut. xxxii. 33) of which it is said in the Orient (*vid.* the passages in De Wette, Com.) it is dumb, when it will not obey the charmer. The intentional character of this dumbness is mentioned as a stopping up of the ear.*

Str. III. [Ver. 6. Perowne: "There is an abrupt change in the image employed. As these men are incorrigible in their wickedness, as they cannot be tamed, the Psalmist prays God to destroy their power for mischief; but instead of continuing the figure of the serpent-charmer, who robs the serpent of his poison, he suddenly represents them as young lions, whose teeth he would see broken that they may no longer devour," comp. Ps. iii. 7.—C. A. B.]

Ver. 7. **Let him** (*namely the enemy*) **fix his arrows,**—(*let them be*) **as though cut off.**—It is best not to regard God as the subject, because He has been immediately before directly addressed, and the explanations "until the enemies have become weak," (Sept.), or *donec conterantur* (Jerome), *ut succidantur et pereant* (Isaki), and the like, afford grammatical objections, which disappear when it is referred to the enemies regarded in their unity, whose arrows are designated as without effect, as though they had their points cut off (most interpreters since Kimchi). The treading or bending the bow is transferred to the arrows, as Ps. lxiv. 3.†

Ver. 8. **As a snail which in melting passeth away.**—The meaning "snail," which has its Hebrew name from its apparent melting away in slime, is rendered certain (Chald., Isaki, Kimchi) as against the interpretation wax (most of the older interpreters, Ewald), or torrent (Aben Ezra, Köster).*—**Miscarriage of a woman**—אֵשֶׁת is here confirmed as a *stat. absol.* = woman by Deut. xxi. 11; 1 Sam. xxviii. 7 [although this is usually the *stat. const.*], as against the interpretation: mole (Chald.), or: fire (Sept.), namely: falls down, so that it is not necessary, by a change of reading, to get the sense of "the hopeless one."

Ver. 10. **Before your pots feel the thorn whether fresh or burning.—He whirls it away.**—The idea here is of the sudden and unexpected destruction of all their plans and all their arrangements for their fulfilment. It is represented in a figure, derived from a frequent occurrence in connection with caravans in the desert. The only striking thing is the sudden address to the wicked, who are spoken of from ver. 3 on, only in the third person. Since, however, they have been already directly addressed (vers. 1, 2), there is no objection to it here. Still less is there any weight to be laid upon the fact that חָרוֹן is used elsewhere of the fire of God's wrath (Cleric). For since it properly means "burning," and the words with וֹן were originally accusatives with nun, or adverbs which denote circumstance or condition (Hupfeld), we may have some objection to understand it of cooking meat, or *meat already cooked* (Hengstenb. after Berl. Bibel and Delitzsch) or of *dry* wood (Symm., Ewald), but not to understand it of the אטד = black, or buck thorn (*rhamnus*), already *on fire*, which flames up quickly and high in the fire, and gives indeed suitable coals for cooking, yet is easily put out by the wind (Œdmann, Vermischte Samml. iv. 99 sq.). On this account, therefore, we understand by the previously mentioned חַי that is to say, living, not *raw flesh* (Calvin, *et al.*), but *fresh* thorns, still green (Geier and most interpreters). If the interpretation of the double כְּמוֹ in the sense of *sive-sive* should be doubted we might translate: when he is still lively, that is to say, fresh (Chald., Isaki, Kimchi), it will whirl him away as burning wrath. It is however not advisable to give to the word סִירוֹת the meaning "thorns," instead of "pots" (the ancient versions, Aben Ezra, Isaki, Luther, and many interpreters). For the inaccuracy of the ancient versions: "before your thorns have grown or ripened into the thorn bush" may be avoided it is true, and the words thus interpreted: "before your thorns were observed, a thorn bush was

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* [Lane. Mod. Egyptians, chap. xx. "The charmer professes to discover, without ocular perception, (but perhaps he does so by a peculiar smell), whether there be any serpents in a house; and if there be, to attract them to him; as the fowler, by the fascination of his voice, allures the bird into his nest. . . . He assumes an air of mystery, strikes the walls with a short palm stick, whistles, makes a clucking noise with his tongue, and spits upon the ground, and generally says, 'I adjure you by God, if ye be above, or if ye be below, that ye come forth: I adjure you by the Great Name if ye be obedient, come forth; and if ye be disobedient die! die! die!'—The serpent is generally dislodged by his stick, from a fissure in the wall, or drops from the ceiling of the room." Thomson, in the Land and the Book, p. 155, says, that "there are some serpents which the charmer cannot subdue; and instances are related in which they have fallen victims to their daring attempts to conquer these deaf and obstinate cockatrices." Tristram, Nat. History of the Bible, p. 272, refers this clause of the Psalm to the fact that "there are some species of serpent not amenable to the charmer's art, or that there are individuals of the ordinary cobra which defy all his attempts to soothe them.—C. A. B.]

† [It is better to translate here fix or fit as the Hebrew דָּרַךְ means to tread or trample, in the wine press, the threshing-floor, or the bow in spanning it with the foot, and the treading thus passed over naturally into fixing the arrows by treading the bow, which the A. V. paraphrases by "*bendeth his bow to shoot his arrows*," whilst Perowne translates directly *shoot* and Alexander *bend* his arrows.—C. A. B.]

* [This metaphor is thus explained by Tristram, Nat. History of the Bible. p. 295 sq. "The snails of all species in the Holy Land are in the habit, not of hybernating in winter, as they do in our colder climate, but of shutting themselves into their shells and remaining dormant during the dry season. Few snails can remain long in an active state without moisture. In order to prevent the evaporation of the moisture of the body, all those molluscs which have a thin or semi-transparent shell, secrete themselves in dry weather under stones like the shellless snails or slugs, or else among moss, and under leaves, and many species also in the earth. . . . But notwithstanding the care they take to secrete themselves, the heat often dries them up, either by a long continued drought, or by the sun's ray's penetrating to their holes. Thus we find in the Holy Land myriads of snail-shells in fissures, still adhering by the calcareous exudation round their orifice to the surface of the rock, but the animal of which is utterly shrivelled and wasted, 'melted away,' according to the expression of the Psalmist."—C. A. B.]

there (Aben Ezra, J. H. Mich., Knapp, Köster), or: before your thorns observe it, whether fresh or dry He will whirl away the thorn bush (Ewald). But although the singular סִיר has a double meaning, yet only the masculine plural form has the meaning of thorns (Eccl. vii. 6), the feminine however: pots, with the exception of Amos iv. 2, where, however, the idea of thorn prickle has passed over into that of fish hooks. It is entirely inadmissible to refer the word "alive," in the second clause, directly to *men*, who would then be characterized as thorns, and of whom, with an allusion to the ruin of the band of Korah, it would be said: as living, as in the midst of life, He will devour them in wrath (Schegg, after the Sept. and Vulgate). However, it might mean, on the other hand: as often as he revives, so often the burning (Hitzig).*

Str. IV. [Ver. 10. **He shall bathe his feet in the blood of the wicked.**—Alexander: "To bathe his feet (or rather his steps) in the blood of others is to walk where their blood is flowing, to tread the battle-field where they have fallen, to gain a sanguinary triumph over them, or rather it is to partake in the triumph of another."†—C. A. B.]

Ver. 11. **Yes, there is a Divinity judging upon earth.**—Elohim is construed with the plural as Gen. xx. 13; Jos. xxiv. 19; 2 Sam. vii. 23 (unchanged in 1 Chron. xvii. 21). Yet this is not in accordance with heathen usage (Ewald) or in the mouth of the heathen, who then would be named with אֵלִים (Olsh., Baur) or with a still more direct reference to ver. 1 *a*, if *elim* is taken as the proper reading there, in order to characterize the just Hebrew judge who makes the name gods which has been dishonored by unjust judges, a true designation (J. D. Mich.), or as rendering prominent the true judging God (Hupf.) or the real God elevated above all earthly magnates, Ecc. v. 7 (Delitzsch), in contrast to the false and unjust gods of the earth. There is not the slightest trace of these references and contrasts in the entire Psalm. But the pure *grammatical* construction (Hitzig) and the sense and context afford the general meaning of Divinity.

DOCTRINAL AND ETHICAL.

1. It is very bad when those persons and magistrates who are appointed to *administer justice*, instead of pronouncing judgment, *are silent* and are dumb to the prayers of their subordinates, and the earnest entreaties of their friends not less than to the demands of the law and the voice of duty, honor, and conscience. They then not only *misuse* the *scales of justice* entrusted to them, in an irresponsible manner to the injury of their fellow-men; but they are likewise *hypocrites and liars*, since they violate justice at the very time that they pretend to exercise it, and in this manifest their serpent-like nature.

2. In such conduct there is manifest partly the *inherited* sinful nature (Gen. viii. 21; Ps. li. 6; Job xiv. 4; Is. xlviii. 8), partly there is presented in them their own *hardening of themselves*, with which they stop the way of the grace as well as the word of God, increase their readiness to sin as well as their scorn of the means of grace, and hasten the approach of a terrible, unavoidable, and sudden ruin. "What makes human ruin so fearful, is the fact, that it rests upon original sin, and is rooted in the innermost depths of the heart. . . . The contrast is not between those men who are corrupt from the womb, and those who are not, but of those in whom the ruin which is common to all has developed itself without hindrance, and those in whom the development has been checked and interrupted" (Hengst.). Respecting the Doctrine of Original sin in the Old Testament, comp. Kleinert in the Stud. and Krit., 1860, Heft. 1.

3. The righteous need not despair. They will no more lose the *fruit* of God-fearing conduct than of their patient endurance of suffering, Is. iii. 10 sq. But no less sure is the reward of the wicked by just *recompense*, which even when it is no longer looked upon and enjoyed as *vengeance* in the meaning of the Old Testament, yet remains just as *joyful* and *comforting* to the righteous, because they recognize therein the *government of God*, who reveals Himself from heaven as a *Judge* on earth.

HOMILETICAL AND PRACTICAL.

When we follow our *inborn* nature we *ruin ourselves and others*.—If some sinners harden themselves in sin even to *obduracy*, and fear neither *God* nor *men*, they yet will not escape their *Judge*, and will be ruined, *together with their plans*, before they have made their *preparations*.—The ungodly are ruined by *God's judgment*, it is true, but of their *own guilt*, and on account of their *impenitence*.—He who will not *hear* when God *speaks* to him, will be obliged to *feel* when God judges him.—The righteous may lose their *rights*, but not their *fruit*.—We can sin not only by *speaking*, but likewise by *silence*, and since we *injure* our fellow-men, bring upon ourselves a *severe reckoning*.—If the wicked will not *hearken* to you, you may *testify* against them, that others may be *warned*.—Justice, may be violated, perverted, denied, but *righteousness* cannot perish, for *God Himself* leads it through to victory.—Men may *despise* God's word and *deny* God's existence, yet they cannot do away with God's *word* or prevent God's *rule* upon earth.—God Himself *testifies* to His existence by *delivering* and *judging*.

STARKE: God has given us a ready tongue, that we may use it for His glory and the good of our neighbors.—The leaving off from good is soon followed by the commission of evil.—The wickedness and obduracy of many men are so

* [Perowne: The general sense of this difficult verse seems to be this: As a sudden whirlwind in the desert sweeps away the thorns which have been gathered for cooking, almost as soon as they have been set on fire, and before the caldron has grown hot (comp. Ecc. vii. 6), so shall the wicked, and all their yet incomplete designs, be swept away by the wrath of God."—C. A. B.]

† [Hupfeld regards it as a figure of speech indicating the *quantity of the blood that has been shed.* He compares the corresponding expressions in Ps. lxviii. 23, where the feet are washed in blood; Job xxix. 6, where the feet are washed in mills and brooks of oil; Job xx. 17, where brooks of honey and milk are mentioned. "It here indicates the greatness of the *vengeance;* usually of that taken by the party himself, but here since it is not his own act but that of God, and is merely beheld, it can only be a symbolical expression of the *internal participation* therein, or the satisfied *feeling of revenge.*" He compares Deut. xxxii. 42 sq.; Is. xlvi. 23 sq., *etc.*—C. A. B.]

great, that no prayers, warnings, or threatenings will help them.—The blood-thirsty persecutors will be rewarded with blood; for a man will be punished with that with which he transgresses.—If we knew how many thousand devices of the ungodly the Lord brings to naught, before they were fully conceived, and how many arrows He breaks, before they are shot off, we would be astonished at His wisdom, faithfulness, and Omnipotence.

RENSCHEL: Sins of carelessness and neglect are likewise great sins.—FRISCH: Many who have thirsted for blood have perished in their own blood.—THOLUCK: God does such signs that we may see that, although He has given much power to mortals, yet no one can deprive Him of His sceptre.—TAUBE: Being dumb to the *grace* of God, they are dumb to the *judgment* of God.—The first blessing that a man receives when He has committed his cause to God in prayer, is that he gains another view of the cause in the light of God.

[MATT. HENRY: Let none wonder that these wicked men dare do such things, for wickedness is bred in the bone with them; they brought it into the world with them, they have in their natures a strong inclination to it, they learned it from their wicked parents, and have been trained up in it by a bad education.—BARNES: Men everywhere approve of the just administration of law, even though it consigns the transgressor to prison or to death; and it is a matter of gratification to all who love law and order when a righteous government is maintained; when wickedness is checked; when justice is administered in a community.—SPURGEON: It is not in your music, but in the sinner's ear that the cause of failure lies, and it is only the power of God that can remove it.—Every unregenerate man is an abortion. He misses the true form of God-made manhood; he corrupts in the darkness of sin; he never sees or shall see the light of God in purity, in heaven.—Two things will come out clearly after all—there is a God, and there is a reward for the righteous.—C. A. B.]

PSALM LIX.

To the chief Musician, Al-taschith, Michtam of David; when Saul sent, and they watched the house to kill him.

1 Deliver me from mine enemies, O my God:
Defend me from them that rise up against me.
2 Deliver me from the workers of iniquity,
And save me from bloody men.
3 For, lo, they lie in wait for my soul:
The mighty are gathered against me;
Not *for* my transgressions, nor *for* my sin, O LORD.
4 They run and prepare themselves without *my* fault:
Awake to help me, and behold.
5 Thou therefore, O LORD God of hosts, the God of Israel,
Awake to visit all the heathen:
Be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog,
And go round about the city.
7 Behold they belch out with their mouth:
Swords *are* in their lips:
For who, *say they*, doth hear?
8 But thou, O LORD, shalt laugh at them;
Thou shalt have all the heathen in derision.
9 *Because of* his strength will I wait upon thee:
For God *is* my defence.

10 The God of my mercy shall prevent me:
God shall let me see *my desire* upon mine enemies.

11 Slay them not, lest my people forget:
Scatter them by thy power; and bring them down,
O Lord our shield.
12 *For* the sin of their mouth *and* the words of their lips,
Let them even be taken in their pride:
And for cursing and lying *which* they speak.
13 Consume *them* in wrath, consume *them*, that they *may* not *be:*
And let them know that God ruleth in Jacob
Unto the ends of the earth. Selah.

14 And at evening let them return; *and* let them make a noise like a dog,
And go round about the city.
15 Let them wander up and down for meat,
And grudge if they be not satisfied.
16 But I will sing of thy power:
Yea, I will sing aloud of thy mercy in the morning:
For thou hast been my defence
And refuge in the day of my trouble.
17 Unto thee, O my strength, will I sing:
For God *is* my defence, *and* the God of my mercy.

EXEGETICAL AND CRITICAL.

Its Contents and Composition.—The Psalm is artistically arranged, in two parts consisting of two strophes each. In each part the same expressions and thoughts are rhythmically entwined with one another, and repeated with but slight differences. The Title in its first half has the same elements as those of the preceding Psalms. The other portion of the Title refers to the period of the pursuit of Saul, an episode of which is described in 1 Sam. xix. 11 sq. For the contents and form of this Psalm do not lead us to limit that dangerous situation in Gibeah to the one night before the flight which was rendered possible by Michal. It is particularly the recurring verses, vers. 6 and 14, which describe repeated hostile waylaying, which began with the evening. Over against them the singer puts in vers. 5 and 8 the activity of Jehovah, and vers. 9 and 17 his personal relation and behaviour towards God in the assurance of victory in faith, with words which evidently refer to one another, and yet are not entirely of the same tenor. At the same time the form of expressions excludes the supposition of a change of place. It is more appropriate therefore to think of this Psalm as an evening song, originating from the experience of those dangerous times at Gibeah, (Delitzsch), than to refer it to the wearisome and dangerous flight of David after his deliverance by Michal, and to find the occasion for the Psalm in this circumstance, and put its composition in the time after this danger was overcome (Hengst.). The universal historical conception of the Divine judgment over *all* the heathen (vers. 5, 8; comp. ver. 13) shows that it is not necessary to think of foreign enemies; rather this view is decidedly against their description as hungry men (vers. 11, 15), roaming about the city in which the threatened man was then situated with them, (vers. 6, 14), using slanders as weapons (vers. 7, 12). Hupfeld concedes this, and likewise that the enemies appear throughout as personal, and that we have therefore no more to think of a lamentation of the people in the time of the exile, when the poet was in the same city with the heathen (De Wette), than of a siege, whether of Jerusalem by the neighboring nations confederate with the Chaldeans, under the last king of Judah (Ewald), or of some fortress in the time of the Maccabees (Hitzig), or of an attempt by the Samaritans to disturb the rebuilding of the holy city begun under Nehemiah (Köster, Maurer).—The course of thought is in general the following: The *prayer* of the Psalmist for deliverance from bloodthirsty enemies (vers. 1, 2) is founded upon the mention of their *waylayings* and his *innocence* (vers. 3, 4), and then takes the form of a prayer for the *Divine punishment* in a *universal historical* character (ver. 5). This characteristic again appears in the expressions of the *assurance of victory*, which follow the description of the *disgraceful conduct* of the enemies (vers. 6, 7). This assurance lies in the position and actions of God as well as of His threatened servant, (vers. 8, 9). This characteristic becomes still more definite in the prayer which results from this confidence in the *gracious* operations of God, which prayer is that a *moral* effect may be produced upon *his people* through their perception of the Divine judgment upon lying enemies (vers. 10-13), whose disgraceful conduct is *again* brought forward (vers. 14, 15), which is then connected with the very *different behaviour* of the poet, who is assured of his deliverance by the grace of God, and testifies his thankfulness for it.

Str. I. [Ver. 4. **Run and set themselves.**—Perowne: "The words are military terms: for the first, see Ps. xviii. 29, (according to one interpretation), Job xv. 26; xvi. 14; the other denotes the marshaling in order, the array of troops, with a view to the execution of a determined plan. Or as Hengst. explains, a metaphor borrowed from an attacking host, which, getting a firm footing on the walls of a beleaguered city, is ready to rush in over them, or through them, as already broken, into the city."—**Awake, to**

meet me, and see.—Delitzsch: David is beset by such a band of assassins, as one besieged, sighs for relief, and calls upon Jehovah, who, as if asleep, seems as if He would abandon him. He calls upon Him with that bold appeal, to awake to meet him, that is to say, to push on to him with His help as an army of relief, and convince Himself in person of the extreme danger in which His protege was involved."—C. A. B.]

Ver. 5. **And Thou, Jehovah, Elohim, Sabaoth, God of Israel.**—Instead of Jehovah, Sabaoth, God of Israel (2 Sam. vii. 27), Elohim is inserted here in addition, which cannot be connected with the Jehovah which precedes even here, as Gen. ii. 5 sq.; Ex. ix. 30; Jonah iv. 6, and as we then would have to supply Elohe =God of hosts. But still less as Jehovah= God, that is to say, God Jehovah, are we to translate here: God Sabaoth (Luther), as if Sabaoth had already become a proper name (Gesenius, Olshausen), as after the Sept., the New Testament and the Church; but Elohim is used here as Pss. lxxx. 7, 14; lxxxiv. 8, in the same connection as Jehovah Sabaoth, Pss. xxiv. 10; lxxxiv. 3, and instead of this because Jehovah had already been mentioned, and Elohim in this Psalm is treated as a proper name. Thus there is no improper use of the term (Hupfeld), but a characteristic heaping up of names of God, the use of which in the Holy Scriptures is no more to be regarded as usual formulas and a drawling use of titles, than we are to suppose a poetical figure in connection with the judgment of the world.—**To visit all the heathen.**—Since גוים is not to be changed into גאים=proud (Paul.), or to be referred to the final judgment (Kimchi, Rosenm.), so no more is the expression which is taken out of all limitations by the "all," to be referred to those heathen among whom the threatened Psalmist is said to have been (De Wette, Ewald, Olshausen, Hitzig), or to be explained improperly of those Israelites which resembled them in disposition (Isaki, Ruding., Venema, *et al.*), but as these enemies are described directly as *faithless* with respect to iniquity, it is to be understood as comprehensive of all enemies of the kingdom of God, domestic and foreign (Chald., Aben Ezra, Geier, J. H. Mich., Delitzsch).*

Str. II. [Ver. 6. **They return at evening, howl like the dog and go about the city.**—This is the refrain of the Psalm (vide ver. 14). He compares his enemies to those half-wild dogs which are the scavengers of the cities of the East. They prowl about the streets at night, hunting for offal, and hesitate not to prey upon the dead and even the feeble and helpless, comp. Psalm xxii. 16; 1 Kings xiv. 11; 2 Kings ix. 36.*

Ver. 7. **They pour out,** *etc.*—Alexander: "The first verb is expressive of a constant flow or gush. See above on Ps. xix. 2. What it is that they thus pour out, although not expressed, may be readily gathered from the context, namely, slanders and reproaches. The *swords in their lips*, are significant of sharp and cutting speeches, see Ps. lv. 21, and comp. Ps. lii. 3."—C. A. B.]—**Who hears it?**—This question may either be regarded as the complaint of the singer (Rosenm., Hengstenberg, [Alexander]), or the fancy of the wicked (Syriac, Chald., Symm., Jerome, Isaki, *et al.*).

[Ver. 8. **But Thou, Jehovah, dost laugh at them.**—Whilst they think to fall upon their victim unexpectedly, there being no one to know of their purposes and to warn the singer of them—yet Jehovah knows—Jehovah sees them prowling in the night, and Jehovah laughs at their folly, and holds *all the heathen in derision* who revolt and plot against His anointed, comp. Ps. ii. 4.—C. A. B.]

Ver. 9. **My strength, Thee will I regard.**—Instead of the here unmeaning עזו, we are to read with the ancient versions and some *codd.*: עזי, as a vocative. For the manifold attempts to explain the suffix of the third person have all been grammatical and syntactical vexations. Yet it is unnecessary to make any further changes in the reading in order to make this verse entirely like ver. 17 (Venema, Olshausen, Baur, *et al.*).

Str. III. Ver. 10. **My God will come to meet me with His grace.**—This reading is attested by the ancient versions, and Augustine uses it in proof of his doctrine of prevenient grace. It cannot be pushed aside in favor of the reading preferred by most interpreters after the Chald. and the Rabbins (which gives the sense: God of my grace=my God of grace, that is to say: my gracious God), although that reading is undoubted in ver. 17.†

[Ver. 11. **Make them wander,** that is, lead them astray, so that they will fail of their object. This verb is used of Cain, Gen. iv. 12, and of Israel in the wilderness, Num. xxxii. 13; vide ver. 15, where their disappointment is expressed. Thus they would afford a better evidence that Jehovah was his protector than if they should die a sudden death.—**Our shield.**—Comp. Pss. iii. 3; xviii. 2; xxviii. 6.

Ver. 12. **The word of their lips** (*is*) **the sin of their mouth** (Hupfeld, Delitzsch, Moll, *et al.*), that is to say, every word they speak is a sin. Ewald, in order to avoid this tautology, makes the clauses parallel, thus: the sin of their mouth, the word of their lips—O let them be

* [Perowne: "The nations, to an Israelite, would be the embodiment of all that opposed itself to God; and in appealing to God to punish them, he would, in fact, be appealing to Him to punish all evil wherever manifested. The special judgment would follow from the universal, and be an instance of it. Even for the vindication of his personal innocence, we find our Psalmist (vii. 6-8) calling upon God to assemble all nations to His judgment-seat. Such expressions seem to us exaggerated, partly because of the comparative coldness of the western mind, and partly because it is very difficult for us to conceive of the feelings of the true Israelite, to whom the whole outer heathen world was a world lying under the heavy wrath of God, and to whom the greater part of Israel itself seemed corrupt and apostate."—C. A. B.]

* [Wordsworth: This description of the malicious vigilance of Saul's messengers, thirsting for David's blood (see 1 Sam. xix. 11, 15, 20, 21), is very applicable to the conduct of the enemies of Christ, who are compared in the Paschal Psalm to *dogs* thirsting for blood (see xxii. 16, 20), especially on the eve of His crucifixion. Then they went about the city of Jerusalem, like the howling and prowling dogs of the evening. In some Eastern cities. The Jews compared the Gentiles to *dogs* (see Matt. xv. 27); but they themselves were dogs, in their blood-thirsty cruelty and foul uncleanness, comp. Phil. iii. 2."—C. A. B.]

† [The A. V. *prevent* is used here in the antiquated sense of going before, anticipating.—C. A. B.]

taken, *etc.* But the above rendering is more appropriate.

Ver. 13. **Consume them.**—Perowne: "This does not contradict the previous imprecation. He would have his enemies destroyed at last, but only *after* they had been, by a protracted, miserable existence, a warning to men of God's righteous severity."—**Unto the ends of the earth.** —Perowne: "This may mean that God, sitting in Jacob, having there His throne, exercises thence a universal dominion. But, according to the accent, these words should rather be connected with the words: 'that men may know.' So Calvin: 'David indicates a singular kind of punishment, one the fame of which would reach even the most distant nations.' And so Hengstenberg, who refers to David's words to Goliath, 1 Sam. xvii. 46: 'And all the earth shall know that there is a God in Israel.'"—C. A. B.]

Str. IV. Ver. 15. **They wander about in order to devour, if they are not satisfied, they pass the night.**—It is possible, by a slight change of the vowel points, to translate: if they are not satisfied they growl (Septuagint, Vulgate, Jerome, Luther, Geier, *et al.*). The present reading=they pass the night, is manifestly not to be explained of continued wandering about in search of food during the night (Isaki, Rosenm.), but of a night without the fruits of the day's labor (Hupfeld), full of disquiet and pain from unsatisfied hunger, in contrast to the promise given to the pious, Prov. xix. 23 (Calvin, J. H. Mich., Hengstenberg, *et al.*), or to a remaining at the place and watching greedily for their food. It is true אם לא may be a particle of affirmation=truly (Ewald, Hitzig, Köster, Maurer); but the further explanation: they will satisfy themselves and remain (dead in the place) (Ewald), or: they will fight long enough and rest (Hitzig), is objectionable.

[Ver. 16. **In the morning.**—This is in evident contrast to the evening, in ver. 14. The enemies remain like hungry dogs unsatisfied in the streets, the Psalmist is delivered from their hands and praises God, his shield and defence, in the morning.—C. A. B.]

Ver. 17. **To thee will I harp.**—Here there is a play upon words, אֲזַמֵּרָה with אֶשְׁמְרָה, ver. 9. To God is to be directed both things that the Psalmist has vowed, his playing upon the harp and his waiting (Ps. cxxx. 6), or better: his attention (2 Sam. xi. 16) regarding, 1 Sam. xxvi. 75.

DOCTRINAL AND ETHICAL.

1. God *exalts* His refugees in the midst of their enemies to such a position and condition of spirit, that they can lie down to sleep quietly by night in the feeling of security under Divine *protection*, whilst their adversaries, like a pack of hungry dogs, howl about without attaining their ends. But as this security does not *arise* from a proud satisfaction with themselves, but, whilst they protest their own *innocence* against the *slanders* of wicked opponents, originates only from *faith in God's grace*, it does not produce any idle expectation and self-indulgence, but a comforted and joyous *giving over* of themselves to God in constant *observance* of His providence and renewed *thankfulness* for His help.

2. Although God, in accordance with His nature and actions, needs not to be *summoned* or *aroused*, in order to behold what transpires on earth, and to interfere for the deliverance of the pious and the punishment of the ungodly, to make an end of the no less shameful than dangerous conduct of the faithless, yet this is a strong support to the oppressed and *persecuted*, as well as a natural expression of their *needs*, and an involuntary testimony of their *faith* in the *righteous* government of the *Almighty*, and the condescending *goodness* of the faithful *God of the covenant*.

3. The closer the history of a *man's life* is entwined in the history of the *kingdom of God*, the stronger is the impression made upon him, that his troubles as well as his deliverance have a *universal* significance transcending any personal references. In accordance with this on the one side is the pressure for a *corresponding* declaration of the *judicial* activity of God, that it may be experienced in the whole earth that the God of Israel is the only true God (1 Sam. xvii. 46); on the other side, the expression of *satisfaction* in the execution of the Divine judgments even to the extent of the annihilation of the enemies, which in the Old Testament not unfrequently advances to a personal desire of revenge.

HOMILETICAL AND PRACTICAL.

It is well for those who not only look at their *need*, but at the same time behold and trust in the true *helper in need*.—All the mighty ones of earth cannot *cast you down*, if God the Almighty will remain your *strength* and *exalt* you.—If thou canst oppose thine *innocence* to the *wickedness* of thine enemies, thou mayst confidently rely upon God's *strength* against their *superiority* over you. —God *sees* very well how it fares with you, and knows likewise what He will *do*; but He would likewise be *prayed* to for His assistance.—When the *enemies' word* has wounded your heart like swords, let *God's word* be your balsam.—You may trust the *power* of the Almighty Lord of Hosts, the *willingness* of the faithful and gracious God of Israel to *deliver* and to *judge*.—The *punishments* of God are not only for the *ruin* of the faithless, but likewise for the *warning* of believers.

Calvin: It is the peculiar function of God not only to tame the few, but to draw the whole world to punishment for their shameful deeds.

Starke: When the ungodly suppose that they have the righteous already in their hands, God knows how to open a way of deliverance.—There is a visitation of grace and a visitation of wrath; he who would escape the latter, must humble himself in order to be capable of the former.—Were it not for the almighty protection of God, Satan and the world would long since have devoured the Church.

Frisch: There are two kinds of innocence, one before God, the other before men.—Tholuck: Although heaven is high, yet God's ear reaches down to the earth.—God will come a thousand miles with His grace to meet him who takes but a single step towards God.—Taube: Power and

grace are the two pillars of our help. The power of God without His grace is fearful, as the judgment over the enemies testifies; His grace without power would afford no comfort or help to the miserable.

[MATT. HENRY: Let not those expect to find mercy who never showed mercy, for such are wicked transgressors.—When we think God's judgments come slowly upon sinners, we must conclude that God has wise and holy ends in the gradual proceedings of His wrath.—As we must direct our prayers to God, so to Him we must direct our praises and must look up, making melody to the Lord.—BARNES: Whatever may have been the means of our rescue, it is to be traced to the interposition of God.—SPURGEON: To a brave man the danger causes little distress of mind, compared with the injustice to which he is subjected.—It is the mark of thoughtful prayer, that the titles which are in it applied to God are appropriate, and are, as it were, congruous to the matter, and fitted to add force to the argument.—How wrong is that state of mind which hates to hear of the punishment of the wicked!—How frequently have we met with preventing mercy—the supply prepared before the need occurred—the refuge built before the danger arose. Far ahead into the future the foreseeing grace of heaven has projected itself, and forestalled every difficulty.—Sweet is the music of experience, but it is all for God; there is not even a stray note for man, for self, or for human helpers.—C. A. B.]

PSALM LX.

To the chief Musician upon Shushan-eduth, Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O God, thou hast cast us off, thou hast scattered us,
Thou hast been displeased; O turn thyself to us again.
2 Thou hast made the earth to tremble; thou hast broken it:
Heal the breaches thereof; for it shaketh.
3 Thou hast showed thy people hard things:
Thou hast made us to drink the wine of astonishment.
4 Thou hast given a banner to them that fear thee,
That it may be displayed because of the truth. Selah.
5 That thy beloved may be delivered;
Save *with* thy right hand, and hear me.

6 God hath spoken in his holiness;
I will rejoice, I will divide Shechem,
And mete out the valley of Succoth.
7 Gilead *is* mine, and Manasseh *is* mine;
Ephraim also *is* the strength of mine head;
Judah *is* my lawgiver;
8 Moab *is* my washpot;
Over Edom will I cast out my shoe:
Philistia, triumph thou because of me.

9 Who will bring me *into* the strong city?
Who will lead me into Edom?
10 *Wilt* not thou, O God, *which* hadst cast us off?
And *thou*, O God, *which* didst not go out with our armies?
11 Give us help from trouble:
For vain *is* the help of man.
12 Through God we shall do valiantly:
For he *it is that* shall tread down our enemies.

EXEGETICAL AND CRITICAL.

Its Contents and Composition.—For the first part of the Title comp. Intro., § 12, No. 13, § 8, No. 4. The second part refers us to the time of the wars of David with the Ammonites and their Aramaic confederates, repeated and carried on with variable success. Among these was the war with the king of Zoba, who, according to 2 Sam. x. 16, extended his rule across the Euphrates, but seems to have had his capital between the Orontes and the Euphrates northeast of Damascus. When now here the Aram of both streams, that is to say, Mesopotamia, is mentioned together with Aram Zoba and Edom, whilst 2 Sam. viii., besides these last two, mentions Damascus, there is no actual contradiction but differences in relation which may be used with great justice in favor as well as against the authenticity of the title and its derivation from an older and more complete historical source, especially as here the overthrow of Edom in the vale of Salt which is destitute of vegetation, and is about ten miles wide at the southern extremity of the dead sea (Robin. Bib. Researches, II., 109). is referred back to Joab, David's general, whilst 2 Sam. viii. refers to David himself, and 1 Chron. xviii. 12 to Abishai, the brother of Joab, 2 Sam. x. 10. Instead of the number 12,000 slain mentioned here, these two passages have 18,000.* The composition of the Psalm has been placed more correctly in the time before the battle in the valley of salt (Delitzsch), than afterwards (Hengst.), because it is necessary to suppose that the Edomites had fallen upon the land, laying it waste from the south when David had marched against his powerful enemies in the North and victoriously forced them back, but sent off his general Joab against the Edomites. To this laying waste the land, the lamentation which begins the Psalm refers (vers. 1–3). There is then a reference to Divine incitement (ver. 4) which introduces the *prayer* for Divine help (ver. 5), which passes over into the appropriation of a *Divine oracle* promising victory (vers. 6–8). Upon this is based the *renewed* petition, intensified by its *inconsistency* with the present situation (vers. 9, 10) into pressing supplication for *Divine assistance* (vers. 11, 12). Ps. xliv. of the sons of Korah, in which ver. 9 corresponds with ver. 10 of this Psalm, would then have been composed subsequently to this Psalm of David. The latter part of our Psalm from ver. 5 is repeated in not so good a form in Ps. cviii. This relation is not favorable to the many hypotheses differing exceedingly from one another, which refer this Psalm to events of the Maccabean times (Rudinger, Hesse, Olsh., Hitzig), or to the times after the exile (Ewald, Köster, Maurer). Even the supposition that the promise in the oracle of God expresses the idea of the restoration of the unity of the empire which is usual in the prophets, which presupposes the division and the experience of its sad consequence (Hupfeld), cannot be established by the contents or the expressions of this oracle. As for the expression "to teach," there is nothing to decide whether it designates the Psalm as designed for the instruction of posterity (most interpreters), or whether it refers particularly to the design of bringing the unmanageable tribes to recognize the Divine choice of David by teaching them that his government was pleasing to God (Calvin), or whether it states directly its purpose of being committed to memory by the people on account of its national significance as Deut. xxxi. 19 (Hengst.), or whether it is to be explained by 2 Sam. i. 18, and accordingly is to be regarded as a song of military exercise, which was to be sung in connection with shooting with the bow (Delitzsch).

Str. I., Ver. 1. **Hast broken us.**—This Hebrew word is used by David, 2 Sam. v. 20, as a suitable term for the overthrow of the Philistines in the sense of breaking through, as frequently elsewhere, *e. g.* Pss. lxxx. 12; lxxxix. 40, of breaking through a wall and figuratively, *e. g.* Ps. cvi. 29; Ex. xix. 22, of the crushing blows of God. We are not then obliged to think here of the tearing asunder of the tribes of Israel, as Judges xxi. 15.—**Give us restoration again.**—[Thus Moll, who finds the object in the verb תְּשׁוֹבֵב, denoting to give restoration or refreshment. Hupfeld would supply the object from the preceding verb, 'appease *Thine* anger towards us.' He refers to the phrase השׁיבאף let go, and appease anger, and to Is. xii. 1. With לָנוּ, the *dat. comm.*, it is thus equivalent to: be gracious to us again, turn to us Thy grace again. Others find the object understood in favor: restore to us (Thy favor or salvation). Perowne, following Ewald, translates: restore us again, comp. Is. lviii. 12.—C. A. B.]

Ver. 2. The figures of this verse are derived from the earthquake shaking the whole land and making rents in it as breaches in a tottering building (Is. xxx. 13, &c.).

Ver. 3. **Wine to intoxication.**—This is literally wine, which is intoxication. It is the gift of God from the cup of wrath (Is. li. 17 sq.), from the hand of God (Ps. lxxv. 9). It is a figure, not of the total passionateness, folly and infatuation of the brotherly hatred raging in their bowels which has plunged the people into ruin as a punishment (Hupf.), but of the condition at once of internal confusion of spirit (Geier, *et al.*) and of helpless bodily weakness (Hengst.), Is. xix. 14; Job xii. 25, of the senseless condition in which man is unable to advise or help himself, and is in danger of falling (Hitzig), and indeed under the point of view of a Divine punishment.

Ver. 4. **To be lifted up because of truth.**—This verse makes the transition from lamentation to prayer, even if the last member of the verse should be translated: flee before the bow (the ancient versions, Ewald, Hitzig, Hupfeld). This likewise allows the reference to a Divine benefit, rendering the deliverance of the people possible. It is more appropriate to derive the reflexive התנוסס (not to speak of the doubtful passage, Zech. ix. 16), here, on account of its connection with נֵס from the same root. נָסַס=

[* Mich. justly remarks: "David as king, Joab as commander-in-chief, Abishai as sent by his brother on this particular expedition, defeated the enemy." The discrepancy in numbers may have arisen from a mistake of the copyist, or rather is due to the fact, that there is here a reference to a single engagement, whilst the history perhaps states the losses of the campaign.—C. A. B.]

to lift up (Num. xxi. 8) rather than from נוּס= to flee, especially as קשֹׁט in the meaning: truth is established by Prov. xxii. 21 (Chald.). On the other hand, the supposition that we are here to read קֶשֶׁת=bow, or that instead of this word, there is here an incorrect Aramaic spelling, is somewhat arbitrary. The interpretation that מִפְּנֵי=with respect to, with regard to (Baur), to designate the occasion and the motive=because of, is established by passages like Deut. xxviii. 20; Neh. v. 15 (Delitzsch). In this state of the case, the "*truth*" is not the true religion or the righteousness of the cause (De Wette), for which God has given the signal to arise in war (Hitzig, Köster, Maurer), but the truth and trustworthiness of the *banner* which is according to the context, the *promise* which God has spoken in His holiness.

Str. II., ver. 6 *sq.* **Has spoken in His holiness**.—This is not in His sanctuary, or: swearing by His holiness, Ps. lxxxix. 36; Amos iv. 2. It is most appropriate to understand this promise, which refers to the duration of the possession of the promised land and the supremacy over neighboring nations, not of a special oracle given through the Urim and Thummim of the high-priest, or the answer just sought (J. D. Mich., Köster), nor to limit it to the promise given to David, 2 Sam. vii. 9 *sq.*, and as a figurative reproduction of the same (Delitzsch), but to regard it as a free summary of the ancient (Hengst.) prophecies, especially those contained in the Pentateuch (Hengst.). For the contents and form of the following words are opposed to the supposition of a *direct* address of God. The subject of the following predicates can only be either personified Israel (De Wette, *et al.*) or their king. If we more naturally think of the latter, there is no reason at all for the supposition, that God speaks in His character as ruler and in poetic anthropomorphic forms (Köster, Olsh., Hupfeld, Hitzig). For if David has appropriated these promises to himself as king and at the same time speaks as the author of this Psalm in the first person, all objections are removed such as arise from the absence of a conjunction which would indicate a consequence of the divine oracle.—At first ancient or renowned places (Olsh.) are mentioned, which appear significantly in the history of Jacob (Hengst.), **Shechem** on the west of the Jordan (Jos. xiii. 27), the valley of **Succoth** on the east of the Jordan (Gen. xxxiii. 17; Judges viii. 4), not far from the Jabbok in the tribe of Gad, which latter, together with the tribe of Reuben, comprehended the here mentioned **Gilead** and **Manasseh** (ver. 7). Then the two chief tribes **Ephraim** and **Judah** are mentioned together with closer designation as the **helmet** and the **sceptre** (Gen. xlix. 10; Num. xxi. 28).

Finally three hostile, renowned and dangerous neighboring nations come into consideration (ver. 8). **Moab** is said not, as it were, to follow the king as a servant with the wash-basin, but as to be used by him as such, in order to wash his face white, that is, to gain for himself glory and renown by victory over him. **Edom** is designated as entirely humbled and disgraced by the figure of a shameful contact with the shoe. **Philistia** is described as conquered by the mention, not as it were of a shout of joy in homage (De Wette, Hengst., Hitzig), but either of the cry of murder, Is. xv. 4 (Delitzsch), of wailing outcry (Ewald), or of the cry of the warrior upon the battle-field and of vengeance. For the previous, for the most part false, interpretations of the symbol of the wash-basin and shoe, see the Excursus of J. G. Wetzstein in Delitzsch Comm.

Str. III., ver. 9. **Strong city**.—This is distinguished by the parallel member of the verse as the capital of the Idumeans (2 Kings xiv. 7), namely סֶלַע that is to say, rock, thus the renowned Petra, comp. Gen. xxxvi. 42; Jer. xlix. 16; Obad. 3; Ps. cviii. 10.

Ver. 10. **Hast not Thou, O God, cast us off? and marchedst not out, O God, in our armies?**—This is not an *answer* to the preceding question: Art Thou not the one who (most interpreters), but must be regarded as a *lamentation* on account of the absence of the relative and the parallels in ver. 1 and Ps. xliv. 10, which then is presupposed and constitutes the foundation of the following prayer (Hupfeld, Delitzsch).

[Ver. 11. **Afford us deliverance from the adversary**.—The prayer follows the lamentation seeking help in God. Israel implores deliverance from above, and receives it. Delitzsch: "Israel conquers in God, and God, who is in Israel, will deservedly trample Edom under foot through Israel."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. There are sad times to the *congregation of God* in the world, in which they are obliged to experience hard, yes terrible things, since they not only are *surrounded* on all sides by *enemies*, which are greedy to spy out their nakedness and select for falling upon them the hour in which they feel themselves *shattered*, tired and weakened by *previous struggles*, but they likewise must confess that in all this they yet only *receive* and *experience* what God *gives* and *does*.

2. But if it really happens that the congregation *bows* under the hand of God when He *humiliates* and *chastises* them, it then gains again directly on the one side the *comforting remembrance* of God's grace previously shown to them in many times and in many ways, whereby it has been placed in a peculiar relation to Him, and has gained a special position in the world, on the other side the *refreshing confidence* of new manifestations of grace in order that they may assert this position and carry out the tasks imposed upon them.

3. This remembrance, as well as this confidence, grows up in the heart only from *faith in the truth* of that which God in His *holiness* has spoken, and the congregation directs itself to the proclamation of the Divine promises in its sufferings, and rises again from its defeats. It learns to look to the *right hand* of God and the banner lifted up and sustained by it, and it *fights* for the *cause* in which it suffers, with the *glad courage* of the certainty of victory through that *assistance* of God which renders all human

help of no avail and all human hostility without danger to those who *fear God* and are likewise the *beloved* of God, and have been lifted above the present misfortunes by the fact that they have been driven by them to greater depths of *faith* and *prayer*.

HOMILETICAL AND PRACTICAL.

Wars are for nations what *earthquakes* are for their lands; God sometimes visits men with both, and then likewise strikes the congregation with hard blows and shakes them; but *He* heals again the breaches and rents which arise thereby.—He who *fears* God is *loved* by God; he who *trusts* God will be *helped* by God.—It is not necessary that God should march out with *armies* in order that He may *conquer the whole world*.—*Earthly success* is fleeting, *human help* vain, *trust in God* alone is right.—God may *strike* hard and painfully even by human *hands*; but He *heals* again with His hand those among them who humble themselves.—There is but one *banner* upon which *victory is always* perched; what follows from this with reference to our *actions?*—He who relies upon the *truth* of God's *word* and upon the *power* of God's *hand* will not lose hope.—The beaten not only find *refuge with God*, but likewise the *healing* of their wounds, *power* for new conflicts, and *assistance* for final victory.—In God the *fallen rise up*, and in God the *weak* become *strong; yet faith* in the *truth* of His word is requisite. *Whither* are you driven by your every misfortune? to *God* and His *word?* to *penitence*, to *faith*, to *prayer?* or whither else?

Calvin: When God lifts us on high by His bounties, He must yet always be sought in prayer modestly and humbly that He may carry on His work.

Starke: Men do not truly understand the good things which God bestows upon them until they are deprived of them.—The vile drink of security is followed by the intoxicating cup of wrath and the punishments of God with all certainty; therefore flee from the former if you would not taste the latter.—God gives the victory and divides the lands to whom He will.—That is a fine campaign when God gives commands and He is the general.—The best advice in all our affairs is to lay them plainly before God and crave His assistance without prescribing to Him the kind and manner of help.

Renschel: God chastises us on account of our sins, that we may not be condemned with the world.—Guenther: Lord, preserve us from Thy fiery wrath in war! But if it must flame up, give us warriors which can pray and Thy banner to those who fear Thee.—Diedrich: If only we are the true confessors, we must obtain the victory, although it may be through many humiliations.

[Matt. Henry: Whatever our trouble is, and whoever are the instruments of it, we must own the hand of God, His righteous hand, in it.—Our calamities serve as foils to our joys.—A lively faith in the promise will assure us, not only that the God of peace shall shortly tread Satan under our feet, but that it is our Father's good pleasure to give us the kingdom.—Wordsworth: Christ has given to His soldiers a banner—the banner of the Cross; and at their baptism they are pledged to fight valiantly under it against sin, the world, and the devil.—Perowne: When men *will* drink presumptuously of the cup of their wickedness, God forces it, as it were, into their hands, till they have drained the very dregs as the cup of His wrath.—Spurgeon: The bravest men are usually entrusted with the banner, and it is certain that those who fear God most have less fear of man than any others.—To publish the gospel is a sacred duty; to be ashamed of it a deadly sin.—Faith divides the spoil; she is sure of what God has promised, and enters at once into possession.—From God all power proceeds, and all we do well is done by Divine operation; but still we, as soldiers of the great King, are to fight, and to fight valiantly too.—C. A. B.]

PSALM LXI.

To the chief Musician upon Neginah, A Psalm of David.

Hear my cry, O God;
Attend unto my prayer.
2 From the end of the earth will I cry unto thee, when my heart is overwhelmed:
Lead me to the rock *that* is higher than I.
3 For thou hast been a shelter for me,
And a strong tower from the enemy.

4 I will abide in thy tabernacle for ever:
I will trust in the covert of thy wings. Selah.
5 For thou, O God, hast heard my vows:
Thou hast given *me* the heritage of those that fear thy name.

6 Thou wilt prolong the king's life:
And his years as many generations.
7 He shall abide before God for ever:
O prepare mercy and truth, *which* may preserve him.
8 So will I sing praise unto thy name for ever,
That I may daily perform my vows.

EXEGETICAL AND CRITICAL.

Its Contents and Composition.—The Psalmist calls from afar for deliverance to God (vers. 1, 2), who has previously afforded it to him (ver. 3), and he prays for shelter and protection in God's tent (ver. 4), on the ground of previous special tokens of grace (ver. 5). Upon this is based the prayer for special blessings for the king (vers. 6, 7), for which the Psalmist will offer without cessation the thanksgiving he has vowed (ver. 8). Although the king is referred to in the third person, this does not necessarily show that he and the Psalmist are two different persons. The objection that such a petition in the mouth of the speaker would be immodest, amounts to nothing, when we consider that the contents of the prayer refer to the *eternal royal position* before God's face and the worthy *fulfilment* of this position as well as enduring *establishment* in it by Divine *blessing*. The king thus praying gives his petition naturally and involuntarily a more *objective* form, and if we hold fast to its composition by David, and accordingly refer ver. 5 to the special promise, 2 Sam. vii., it has likewise a *prophetic* character. It is unnecessary, therefore, to put this verse into the mouth of a chorus (Paulus), which ver. 2 would not allow, or to understand this of the dynasty of David (Hengstenberg), or the rule of the Messiah (many of the older interpreters after the Chald.), which would be against the wording and context. It thus resembles Psalm xxi. Since now the expression: to be a guest in the tent of God, is entirely in David's style (Ps. xv.), and the "end of the earth" can be satisfactorily explained, there is no reason to give up the statement of the title, and think of a prophet under King Josiah and his successors at the time of the exile at Babylon (Ewald), or of a priest in a Jewish colony living among the heathen in the time of the Seleucidæ (Hitzig), or a poet living in a distant land, perhaps in banishment (Hupfeld), or indeed of King Cyrus (Böttcher).

Str. I. Ver. 2. **From the end of the earth.**—This is an expression for the greatest distance from the dwelling of God, as the place of protection, help and salvation, not indeed mathematically, but in accordance with the feelings, but yet on a geographical foundation in accordance with the ideas of the Israelites, not in contrast to heaven and its centre=out from the earth (Luther), or out of the uttermost depths of the earth (Clauss), but in contrast to Zion as the middle of the earth (Ps. lxxiv. 12; Ezek. v. 5), and in connection with the usage of the language, in accordance with which the land to the east of the Jordan did not belong to the land of Canaan in the strictest sense (Num. xxxii. 29 sq.), and a foreign land included generally the idea of banishment from the face of God (Ps. xlii). We have therefore properly to think of the abode of David in the district of Gilead at the time of his flight before Absalom, and the translation: from the end of the land (Geier, *et al.*), is to be rejected.—**In the covering of my heart.**—[This word is used of covering with a garment, of clothing the valleys with corn, Ps. lxv. 14, *etc.* Thus by a natural metaphor of clothing the mind or soul, covering it over, enveloping it, clouding it with care, anxiety, trouble, Ps. cii. 1; Is. lvii. 16.—**Upon a rock, too high for me.**—A rock which was inaccessible to him by his own power, and hence still more inaccessible to his enemies. The high rock is a usual figure of security, comp. Ps. xxvii. 5.

Ver. 3. **A strong tower before the face of the enemy.**—Comp. Judges ix. 51; Prov. xviii. 10. This is parallel with the high rock, both of which afford a sure refuge before the enemy. They are alike inaccessible to him.—C. A. B.]

[*Str.* II. Ver. 4. **Let me be a guest.**—Compare Pss. xv. 1; xxvii. 4.—**In Thy tent.**—Perowne: "The expression is figurative, no doubt, but would hardly have been employed after the Temple was built, and hence it is almost certain that the Psalm belongs to the time of David."—**Forever**—Hupfeld: "The plural עוֹלָמִים is not used with reference to the double eternity of this and the future life, as the Rabbins, but instead of the singular עוֹלָם, usually עוֹלָם וָעֶד." The reference is entirely *personal*.—**Let me find refuge in the shelter of Thy wings.**—Comp. Pss. xvii. 8, lvii. 1. Perowne thinks the reference here is evidently to the outstretched wings of the cherubim, but it is better to think of the more simple figure of the hen, or eagle, as in the other passages.

Ver. 5. **The possession of those that fear Thy name.**—Perowne: "Primarily this would be the land of Canaan, and then it would include all blessings, temporal and spiritual, which were in fact implied and comprised in the possession of the land.—C. A. B.]

[*Str.* III. Vers. 6, 7. **Add days to the days of the king!** (*May*) **his years** (*be*) **as generation and generation. May he sit** (*enthroned*) **before God's face, appoint grace and truth that they may guard him.**—The king David here prays that he as the anointed of Jehovah may have a long life, seeing one generation after another, that he may sit on his throne enjoying the sunshine of God's countenance, and that God's grace and truth may be the appointed guards to stand at the side of his throne, to protect him from his enemies and rebellious subjects. David, realizing that he is the anointed of the Lord, does not always distinguish between himself and the Messianic dynasty, so

that the latter thought fills up as it were the background of his consciousness. The translation of the A. V., Perowne, Alexander, *et al.* of the verbs as futures of confident expectation, is not so good, The translation given above is essentially that of Hupfeld and Moll.—C. A. B.]

DOCTRINAL AND ETHICAL.

1. It is worse to be separated from the *house of God* than it is to be far from home. When the pious experience both painfully, they long above all in hope of *return* to the former. But where ever we may be on earth, we can call *upon God* and implore in *prayer*, with the *assurance of faith*, the consolation of the Divine promises and the assistance of Divine help in order to a deliverance unattainable by our own power.

2. The *faith* of an afflicted man finds great *strength* in looking at previous exhibitions of Divine help in words and deeds, and arises on this foundation not unfrequently to the boldest hopes of faith, especially to the desire for a *communion* with God, which reaches from time into *eternity*, and to the prayer for the *blessings* necessary thereto. For the *possession* of the promised land secured to those who *fear God* and allotted to them, forms the foundation, the sweet pledge, the symbolical type of the inheritance involved in it.

HOMILETICAL AND PRACTICAL.

Fresh *hopes* spring forth from *experiences of grace*, and when prayer is *heard anew*, *new vows* are entwined with the thanksgivings to which we have been accustomed of old.—A *long* life is a blessing only when *grace* and *truth* are its guardians.—*Communion* with God is best strengthened by prefering to be a *guest in the house* of God.—Our *welfare* is best provided for when we are provided with the *good things* of the house of God.—God sees us and hears us everywhere, but He prefers to see us in His *house* and in His *ways*.—Children of God need to pray likewise for *temporal* welfare and earthly good things, but their special desire is for *communion* with their God.—*Communion* with God is spiritually attained through *grace* and *faith* in the heart; it presents itself as *intercourse* with God in *prayer* and the *service of God;* it is accomplished as an *eternal sitting on a throne* before God's face with submission to God's grace and truth.—He who would gain *abiding* blessings, must not only flee to God's *protection*, but must keep himself at the *house* of God and allow himself to be led in his calling by God's *grace and truth*.—It is likewise the *king's honor* and surest *gain* to show himself to be a *servant of God*.

STARKE: God is to us all things and will be all by faith.—God is more inclined to hear our prayers than we are to send them up to Him.—The reward which the God-fearing are to receive, is not based on their own merits, but God's gracious promises.

FRISCH: To lift up holy hands is everywhere good and nowhere fruitless.—FRANKE: So long as we have an earthly mind, we have a heart unfaithful to God.—ARNDT: We are so much indebted to God that we should pay something daily.—THOLUCK: The inheritance of those who fear God is His rich grace.—TAUBE: Truly it is equally far from earth to heaven in all places, and God is everywhere near those who call upon Him.

[MATT. HENRY: That which separates us from our other comforts, should drive us so much nearer to God, the fountain of all comfort.—Weeping must quicken praying, and not deaden it.—We need not desire to be better secured than under the protection of God's mercy and truth.—SPURGEON: Tribulation brings us to God, and brings God to us. Faith's greatest triumphs are achieved in her heaviest trials.—How infinitely higher than we are is the salvation of God We are low and grovelling, but it towers like some tall cliff far above us.—Experience is the nurse of faith. From the past we gather arguments for present confidence.—He who communes with God is always at home.—There should be a parallel between our supplications and our thanksgivings. We ought not to leap in prayer, and limp in praise.—C. A. B.]

PSALM LXII.

To the chief Musician, to Jeduthun, A Psalm of David.

Truly my soul waiteth upon God:
From him *cometh* my salvation.
2 He only *is* my rock and my salvation;
He is my defence; I shall not be greatly moved.

3 How long will ye imagine mischief against a man?
Ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency: they delight in lies:
They bless with their mouth, but they curse inwardly. Selah.
5 My soul, wait thou only upon God;
For my expectation *is* from him.
6 He only *is* my rock and my salvation:
He is my defence; I shall not be moved.

7 In God *is* my salvation and my glory:
The rock of my strength, *and* my refuge, *is* in God.
8 Trust in him at all times; ye people,
Pour out your heart before him:
God *is* a refuge for us. Selah.
9 Surely men of low degree *are* vanity, *and* men of high degree *are a* lie:
To be laid in the balance, they *are* altogether *lighter* than vanity.
10 Trust not in oppression, and become not vain in robbery:
If riches increase, set not your heart *upon them*.

11 God hath spoken once; twice have I heard this;
That power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy:
For thou renderest to every man according to his work.

EXEGETICAL AND CRITICAL.

Its Contents and Composition.—For the Title comp. Introd. § 12, No. 8. There are no historical statements or decisive references to known events in the life of David; yet the relationships with Ps. xxxix. on the one side, and with Ps. iv. on the other, point to the time of his persecution by Absalom. This relationship with Ps. xxxix. makes it advisable to translate the characteristic אַךְ which is repeated [vers. 1, 2, 4, 5, 6, 9] not by: yea, surely (Flamin., Geier, *et al.*) but by: only (Kimchi, *et al.*) In the former sense the subjective side of the assertion is emphasized, in the latter more the objective side. In both cases it bears the emphasis of reliability, whilst the Hebrew word embraces both sides, and the individual passages demand now more this, then more that reference in the narrower sense; but in order to allow the designed repetition of the same word to be clearly manifest in the translation, it is better to retain the translation given above [only] the more as this is appropriate throughout. For the assertion, that *only* with God is the soul entirely quieted (ver. 1), because God *only* is the rock (ver. 2), upon which, when the singer is established, he can designate as vain (ver. 3), the attacks of those, who *only* desire to cast him down from his high place (ver. 4);—this assertion is at once the foundation for the exhortation of his soul, to turn to God *alone* in confident submission (ver. 5), because God *only* is the reliable helper (ver. 6). This repetition forms not only the transition to the renewal of the appropriate personal confession (ver. 7), but likewise to the exhortation of the people to constant trust in God (ver. 8), because men are *only* breath one and all (ver. 9), the trust in temporal possessions, whether goods or powers, is vain (ver. 10), but God has spoken the word, which has been frequently heard, and is valid once for all, that the power is His, (ver. 11). Therefore the petitioner, moved by the assurance of the government of God, which recompenses justly, turns to the grace of God which is equally essential with His power (ver. 12).*

[*Str.* I Ver. 1. **My soul (is) silence to God.**—Some regard דּוּמִיָּה as an adjective (Gesenius, Stier, *et al.*), but most interpreters, as a substantive either as an accus. abs. (Hupfeld) = in silence, in quiet resignation to God, or better as a simple predicate (Delitzsch, Riehm, Perowne, *et al.*) "It is," says Calvin, "that settled submission, when the faithful rest in the promises of God, give place to His word, obey His rule, and keep down every murmur of passion in their hearts."

Ver. 2. **My salvation,** *etc.*—Delitzsch: "His salvation comes from God, yes, God Himself is His salvation, so that, God being his, he possesses already salvation, and by this stands immovably firm." For the figures which are here heaped up, comp. Pss. ix. 9; xviii. 2.—**I shall not be greatly shaken.**—Delitzsch: "What the poet means by רַבָּה is clear from Ps. xxxvii. 24. He shall not totter greatly, much, especially, that is, not so as to fall or to remain upon the ground."—C. A. B.]

Str. II. Ver. 3. **Rush against a man.**—This word, which occurs only here, is not to be changed into another similar word (Nah. ii. 5; Jer. xlvi.) = to rave, storm (Hupf.) or (Ps. cii. 8) = rage. Nor does it mean: to fall upon (Sept.) pursue (Aquil., Jerome) exhaust one's-self in vain (Symm.), devise ruin (Rabbin [A.V.

* [It is better with Hupfeld, *et al.* to regard this Psalm as composed of three strophes with four verses each. The two first thus have a refrain at the beginning embracing a pair of verses, instead of at the close, as Moll, and besides they conclude with a Selah. The third strophe would then begin with the characteristic אַךְ and with contents in contrasted parallelism with the two other strophes. Hupfeld translates אַךְ each time by *ja*, but Moll's translation, *only* is preferable.—C. A. B.]

imagine mischief]) slander (most recent interpreters), but in accordance with an expression still current in Syria (Delitzsch): to rush upon one with outcry and lifted fist, in order to browbeat.—**All of you break** (him) **down, as a wall inclined, a fence overthrown?**—The interpretation of this clause in accordance with the Tiberian reading [followed by the Western Jews]: may ye all be ruined (or likewise = murdered) (Chald., Rabbin, Geier, [similarly A. V.]) is less in accordance with the context than the Babylonian reading, which with the ancient versions and most interpreters, is followed by us in our translation above.*

[Ver. 5. **Only to God, be silent, my soul.** —Perowne: "The first strophe opens with the expression of his resignation; this, with the exhortation to resignation. But this is no contradiction. The life of man's spirit cannot always preserve the same even tenor. The heart of man is like the sea; however calm and smooth it may seem, a light air will ruffle its surface. The resignation, the trust in God, the peace, the rest which have come after long struggle and much prayer, may too easily be broken. And hence when these have been attained, we need to exhort ourselves to them in renewed measure."—C. A. B.]

Str. III. [Ver. 7. **Upon God** (*resteth*) **my salvation,** *etc.*—Comp. Ps. vii. 10. All depends upon Him, and is founded on Him.—C. A B.]

Ver. 8. **Trust in Him at all times, O people.**—Since *ăm* = people, is used in the text, and not *ămmi* = my people, we are not to think of the people of Israel (Chald., Aben Ezra, Calvin), or of men in general (Hupfeld) = dear people (Luther), but of that portion of the people that remained with David, of the retinue which was in his service, Judges iii. 18; 1 Kings xix. 21; 2 Kings iv. 42 (Delitzsch).

Ver. 9. **Only a breath are men of low degree,** *etc.*—Respecting the contrast between בְּנֵי־אָדָם and בְּנֵי־אִישׁ *vid.* Pss. iv. 2; xlix. 2. [There seems to be no other way of rendering this distinction than that of the A. V. The German language distinguishes very nicely between *Menschensöhne* and *Mannessöhne*.—C. A. B.] —**Men of high degree a lie, ascending upon balances—they** (*are*) **of breath altogether.**—Since the infinitive with ל as the ablative of the gerund, does not precede the principal clause, but always follows (Ewald, § 280 *d*), the first half of the clause is not to be attached to the second half (most interpreters), but to the preceding clause (Delitzsch) so that the sense is, that the supposed weight of the men of high degree is shown by trial to be a lie. In the second half of this clause it is better to regard the מִן as partitive, than comparative (comp. Is. xl. 17; xli. 24; xliv. 11).

Str. IV. Vers. 11, 12. It is not said here that God's revelation has taken place once, twice, that is to say, often, and has been heard by the Psalmist just as often (De Wette, Hupf.), or that God has spoken a word, which consists of the two things heard by the Psalmist and expressed in the following clauses, that *with God is power,* and *with Him also is grace* (Grotius, Delitzsch, Hitzig). The expressions do not agree with the first supposition; against the latter are the change of construction in ver. 12, and the mention of the retributive justice of God in the closing clause, which would have been a third member of the word of revelation. It is rather stated as the subject of the word of revelation once spoken; that God is *almighty.* Even on this account the Psalmist addresses Him directly as *adonai,* and expresses in an independent clause (Hengst.), yet not in the sense of an explanatory supplement (De Wette, Hupfeld), but moved by his circumstances and feelings, his *truthful confession* of the *grace of the Almighty,* which is based upon his *experience* of the Providence of God *recompensing* the actions, that is to say the conduct and behaviour of men. The expression is in form entirely in general terms, but in contents it applies to the pious *in concreto.* This passage is used in this sense by the Apostle Paul, Rom. ii. 6, after the Sept. It does not follow from this that we are to explain ver. 11 *a,* thus: it is twice that I heard (Ewald), Job xl. 5; 2 Kings vi. 10. The hearing of the one or once spoken word of revelation has been repeated.

* [Hupfeld prefers the usual sense of רצח, and translates murder, and regards the metaphors as very much mixed, but it seems better with Ewald, Delitzsch, Moll, Perowne, *et al.*, to translate in accordance with the original meaning: *to break down.*—C. A. B.]

DOCTRINAL AND ETHICAL.

1. There is a *silence* which is not that of fright, of pain, of despair, of defiance, but as that of the soul in *prayer,* and of the heart *trusting God,* means simply the silence of *lamentation,* yet in accordance with its nature is the *quiet of resignation* and the *depth of peace* in a soul directed towards God, relying upon God and quieted in God. Such a condition of soul, however, arises only from an unconditional, entire, and *exclusive submission* to God; and this is not only the single act of *yielding* to God, but the uninterrupted *giving of oneself* in order to be in entire *safety* in God. In order to such an experience in life amid manifold temptations, there is necessary on the one side the *help of prayer,* in order to be more deeply rooted in God, and constantly renewed in submission to Him, on the other side, the comforting, refreshing, warning *promises,* in order to keep our own souls awake. "For if we put God out of view, and do not turn to prayer, the sea is not so tempestuous in the storm as the human heart and soul," (Joh. Arndt). He however who truly not only expects and implores his salvation and help *from God,* but finds and has them *with God and in God,* feels that he has been delivered as upon a rock, and is lifted up as well above the feeling of his own weakness and frailty, as above fear of the assaults of numerous, powerful, and lying enemies.

2. The man who has *resigned* himself to God, relies upon God for the deliverance of his life as well as the defence of his honor and the protection of his position. This condition of soul is especially strengthened by emphatically *holding before* it the portion that it has in God and the constant appropriation of what God says of Him-

self, and bestows upon them. This strengthens the *personal* faith, and encourages *others* to do likewise. The diligent consideration and right use of the *word of revelation* is of especial importance and influence in this respect; for it testifies that the God whose grace has been so often experienced by the pious in His providence, which *recompenses* every man justly, is the *Almighty*, upon whom, as the only true *Lord*, we should rely alone, and may rely truly, whilst all human devices, powers, undertakings, are as windy, that is to say, powerless and perishable as the riches which have been acquired thereby, and indeed to some extent with deceit and violence.

HOMILETICAL AND PRACTICAL.

God *alone* gives *true* peace to the soul that trusts in Him, but He gives it *really*.—*Resignation* to God is not without the giving up of oneself, but it makes no real loss, but effects true and abiding gain.—*Prayer* is not opposed to the *quiet* of a heart *resigned* to God.—He who *resigns* himself trustingly to God, will be *accepted* by God; and he who *accepts* what God speaks, does, and sends, is established in his *resignation* to God.—When we feel ourselves to be *weak*, and our enemies treat us as if we were shaking, God the Almighty remains our *strength*, as long as we trust in His *grace*.—God can screen *believers* against their enemies with as many *shields* as He has names.—*Only God* is reliable in *all* respects, the world in *no* respect.—He who would rely upon the *grace of the* Almighty, must not forget, that the *Lord recompenses* justly.—When men are *weighed* by God, many are found *too light*.—*Hear often* what God has *spoken once*, but judge yourselves by it, and not by *other* men to whom you *preach* it.

STARKE: Trust in God never deceives; for even if we are forsaken by the entire world, God remains faithful.—Craft and power are the weapons of the ungodly; if the one is not enough, they seize the other, and not unfrequently make their attacks with both at once.—Riches are to many snares by which they are plunged into ruin.

OSIANDER: The pious have many assaults, but they are not ruined.—FRANKE: What God speaks once we should frequently repeat, and always carry it about in our hearts.—FRISCH: An honest prayer is nothing but a pouring out of the heart before God.—THOLUCK: This is the course of the world, the richer God's gifts, the more do men trust in the gifts instead of the rich Giver.—DIEDRICH: God is enough; but He alone.—GUENTHER: To be silent to God—a precious jewel and a fruit of the Spirit.—DEICHERT: What it means to follow our Saviour with the cross. 1). He was still as a lamb, be ye likewise; 2) His enemies have not overcome Him, take shelter under His wings; 3) He trusted God, who helped him out, therefore put all your confidence in Him.

[MATT. HENRY: The good we do we should stir up ourselves to continue doing, and to do yet more and more, as those that have through grace experienced the comfort and benefit of it.—The more faith is acted, the more active it is. It is a smiling world that is most likely to draw the heart away from God, on whom only it should be set.—BARNES: All these combined,—power, mercy, equity—constitute a reason why men should confide in God.—If these things *do* exist in God, unlimited confidence may be placed in Him as having all needful *power* to save; as being so *merciful* that sinful men may trust in Him; and as being so *just* and *equal* in His dealings that all may feel that it is right to repose confidence in a Being by whom all the interests of the universe will be secured.—PEROWNE: Power without Love is brutality, and Love without Power is weakness. Power is the strong foundation of Love, and Love is the beauty and the crown of Power.—SPURGEON: No eloquence in the world is half so full of meaning as the patient silence of a child of God. It is an eminent work of grace to bring down the will and subdue the affections to such a degree, that the whole mind lies before the Lord like the sea beneath the wind, ready to be moved by every breath of His mouth.—We cannot too often hear the toll of that great bell *only*; let it ring the death knell of all carnal reliances, and lead us to cast ourselves on the bare arm of God.—Our meditative soul should hear the echo of God's voice again and again. What He speaks once in revelation, we should be always hearing. Creation and Providence are evermore echoing the voice of God.—C. A. B.]

PSALM LXIII.

A Psalm of David, when he was in the wilderness of Judah.

O God, thou *art* my God; early will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee
In a dry and thirsty land, where no water is;
2 To see thy power and thy glory,
So *as* I have seen thee in the sanctuary.

3 Because thy lovingkindness *is* better than life,
My lips shall praise thee.
4 Thus will I bless thee while I live:
I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* marrow and fatness;
And my mouth shall praise *thee* with joyful lips:
6 When I remember thee upon my bed,
And meditate on thee in the *night* watches.
7 Because thou hast been my help,
Therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee:
Thy right hand upholdeth me.

9 But those *that* seek my soul, to destroy *it*,
Shall go into the lower parts of the earth.
10 They shall fall by the sword:
They shall be a portion for foxes.
11 But the king shall rejoice in God;
Every one that sweareth by him shall glory:
But the mouth of them that speak lies shall be stopped.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—The speaker longs vehemently after Elohim=Jehovah as his God (*El*); and designates this longing as the thirst of one who is parched and languishing, because he was in this bodily condition when he sojourned in the dry, barren land (ver. 1). The mention of jackals (ver. 10) is against a figurative interpretation of this expression (Hitzig), derived from the fact that God is the element of life, as it were the nourishing sap of men (Hupfeld)=as in the barren land (Syriac, *et al.*). The description of the fate of the enemies of the Psalmist (ver. 10) is much more natural, if a designation of place is found in ver. 1 (Septuagint, Chald., Hengstenberg, Ewald, Delitzsch); and the mention of the king (ver. 11), is not at all in such a way that we are compelled to think of a different person from the speaker (De Wette). On the contrary, the verbs, which it is better to regard as futures than optatives, lead to the assurance of the joy of victory in the overthrow of lying and boasting enemies, who pursue the Psalmist in his flight to the wilderness, but will themselves perish in this undertaking. In this connection it is much easier to think of the royal dignity of the Psalmist, who vindicates this against his enemies and as a sign of his Divine calling, in order to strengthen his faith, than to think that the king not mentioned otherwise is to rejoice in the deliverance of the Psalmist from the hands of his enemies. This being the case, we cannot think of any other royal poet but David, especially as this Psalm not only has points of resemblance with Ps. lxi. and other Davidic Psalms, but the characteristic expression of the thirsting of David and his followers is used, 2 Sam. xvi. 2, 14; xvii. 29 (Hengstenberg, Delitzsch), when he halted in the steppes of the wilderness one or two days (2 Sam. xv. 23, 28; xvii. 16) in his flight from Absalom, before he crossed the Jordan. As well the mention of the sanctuary (ver. 2) as the prominence given to the royal dignity (ver. 11), makes it necessary to think of this period and not of the sojourn of David in the wilderness of Judah in the time of Saul (most of the older interpreters). The Psalmist thirsting in the wilderness wishes to be again near to God (ver. 1), as he was previously near Him in the sanctuary (ver. 2), and this longing is based upon the grace of God, which surpasses the dearest and most precious of all things, life (ver. 3), for which the singer will praise God continually (ver. 4). His soul lives and is nourished by this, his mouth is filled with it (ver. 5), as his hours of rest and the night watches are filled with meditation upon God (ver. 6). For God has become to him a constant help, so that he can shout for joy in the experience of Divine protection (ver. 7), and feels himself, in the attachment of his soul, drawn towards God, whom he thanks for his preservation (ver. 8). His enemies will suffer a terrible ruin (vers. 9, 10). He, the king, on the other hand, will rejoice in God, that is to say, as one who has been delivered by God and drawn to Him; and every one who swears by God, that is, honors God as God (Deut. vi. 13; Is. xix. 18; xlv. 23; lxv. 16; Amos viii. 14), will glory, because the mouth of those who speak lies is stopped (ver. 11).—In the ancient Church, the morning service was opened with the singing of this Psalm (*const. apost.* II. 59; VIII. 37), partly on account of ver. 6, partly on account of the translation of ver. 1: early I seek Thee.*

* [Perowne: "This is unquestionably one of the most beautiful and touching Psalms in the whole Psalter. Donne says of it: 'As the whole Book of Psalms is *oleum effusum* (as the spouse speaks of the name of Christ), an ointment poured out upon all sorts of sores, a cerecloth that supplies all bruises, a balm that searches all wounds; so are there some certain Psalms that are imperial Psalms, that command over all affections, and spread themselves over all occasions—catholic, universal Psalms, that apply to all necessities.'—And again he observes: 'the spirit and soul of the whole Book of Psalms is contracted into this Psalm,' Serm. lxvi."—C. A. B.]

Str. I. Ver. 1. **I seek Thee** (*earnestly*).—The older interpreters translated this: I seek Thee early, since they referred the verb שִׁחֵר to the noun שַׁחַר (dawn), although it properly means only a "solicitous seeking."*—**My flesh languisheth.**—The Septuagint and Symm. have read incorrectly כָּמָה=as often, instead of כָּמַהּ, which Symm. renders by ἱμείρεται. [*My flesh*, in connection with *my soul*, indicates the whole man in his two principal parts, body and soul, as Pss. xvi. 9; xxxi. 10; xliv. 25, *etc.*—C. A. B.]

Ver. 2. **Thus have I looked at Thee in the sanctuary, to see Thy power and Thy glory.**—The change of the perfect (ver. 2) and the imperfect (ver. 4) shows that the Psalmist will continue to do, what he has previously done; and the repeated "thus," renders prominent the similarity of his feelings prevailing under both circumstances, namely, the longing after God, which he now has in the barren land, as he once had it in the sanctuary. The supposition of a reference back to the beginning of the Psalm= so as to my God (Ewald), has little in its favor. The following interpretations are to be entirely rejected, especially on account of their not regarding the perfect: then (when my longing is quieted) I will behold (Chald., De Wette), or there, that is to say, in such a land (Luther, Geier), or: thence, that is, in consequence of which (Calvin, Rosenm., Hengstenberg) I behold Thee in the sanctuary, so that I see Thy glory, which then is understood of spiritual beholding, as if the beholder, though far off in the body, had been snatched away by his longing into the sanctuary. There is no necessity to transpose the halves of each verse from ver. 2 to ver. 8 (Hupfeld). [The A. V. transposes the parts of ver. 2 without reason.—C. A. B.]

[Ver. 3. **For Thy grace is better than life.**—The A. V. regards the כִּי as giving the reason of the praise in the second clause, and translates: *because*. This is possible, yet not so good as the interpretation that it gives the reason of the longing of ver. 1 (Hupfeld, Delitzsch, Moll, Perowne, *et al.*). Hengstenberg refers it to the previous verse.†

Ver. 4. Comp. Ps. xxviii. 2, for the *lifting up* of the *hands in prayer*.—C. A. B.]

Str. II. [Ver. 5. **As with marrow and fatness.**—Perowne: "An image borrowed from a rich and splendid banquet, comp. Pss. xxii. 26, 29; xxiii. 5, 6. Hupfeld, following J. H. Mich., thinks that the reference is immediately to the sacrificial meal, which accompanied the thank-offering, here used as an image of thanksgiving (comp. Pss. l. 13; liv. 6, *etc.*), and that the comparison is between his delight in rendering thanksgiving to God, and the enjoyment of the fat of the sacrifices. But the simpler explanation is the more probable, comp. Deut. xxxii. 14; Is. xxv. 6; Jer. xxxi. 14."—C. A. B.]

Ver. 6. The mention of **night-watches**, of which there were three; at the beginning, in the middle, and at the end of the night (Ex. xiv. 24; Judges vii. 19; Lam. ii. 19), shows that the remembrance of God with the Psalmist was not a transient occurrence, but called forth repeated earnest meditation during the whole night, Ps. cxxxix. 17 sq.

[Ver. 7. **For Thou hast been a help to me, and in the shadow of Thy wings will I shout for joy.**—Perowne: "David in the present distress, finding support in the past, and from that sure ground looking forward with confidence and joy to the future."—For the figure in the last clause, comp. Pss. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4.

Ver. 8. **My soul cleaveth to Thee, Thy right hand upholds me**—God holds fast to the righteous with His right hand and holds him up, whilst the righteous hangs on to God or cleaves to Him. This is a beautiful representation of the mutual affection and reciprocal relation of God and His servant.—C. A. B.]

Str. III. Ver. 9. **But they, to** (*their own*) **destruction shall they seek my soul, shall go into the abysses of the earth.**—Some, after the Septuagint and Vulgate, take לְשׁוֹאָה= in vain (*in vanum*), as if they had before them לַשָּׁוְא. But it does not state the purpose of the enemy (most interpreters), but the consequence of their hostile pursuit, which was for the ruin of others, yet brought ruin upon themselves. The parallel clause is particularly in favor of this. The abysses of the earth, or the depths of the interior of the earth (Ps. cxxxix. 15; Is. xliv. 28), mean here as Eph. iv. 9, not the clefts and caves, but the world below (Böttcher, *et al.*).

Ver. 10. **They shall be given up to the edge of the sword.**—This is literally: they shall pour him (that is, the enemy as a collective noun) into the hands of the sword. This would not only be unusual and obscure in English, but in the present connection would cause misunderstandings; hence transposition is necessary.* The verb is the Hiphil of נָגַר, and not from גָּרַר. The same construction is found, Jer. xviii. 21; Ezek. xxxv. 5.—[**A portion for jackals.**—The idea is that, slain by the sword and left upon the field, their bodies would be the prey of jackals. Jackals are the scavengers of the East, and even enter the towns and quarrel with the dogs in the streets for carrion.†—C. A. B.]

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* [Delitzsch admits this, yet contends that "since ver. 6 looks back upon the night, this expression was chosen with reference to the break of the morning, as Is. xxvi. 9. שַׁחֵר is side by side with אִוָּה בַלַּיְלָה" and thus he prefers the translation: I seek Thee early.—C. A. B.]

† [Delitzsch: "This longing after God, which is now the more violent in the wilderness afar off from the sanctuary, fills him and impels him, for God's grace is better than life, better than natural life (see Ps. xvii. 14), which as likewise a good thing, and the condition of all earthly blessings is a very good thing; yet God's grace is a higher good, the highest good and the true life. His lips are to praise this God of grace, a morning song is due Him, for that which truly blesses, and that which he now, as previously, solely and alone longs for, is the grace of this God, whose infinite worth is measured only by the greatness of His power and glory."—C. A. B.]

* [It is better, with Perowne, Alexander, *et al.*, to translate the *power* of the sword, the hand being expressive of power. Hupfeld and Delitzsch prefer the rendering: hands of the sword.—C. A. B.]

† [Tristram Nat. Hist. of the Bible, p. 110: "*Shu'al*, always in the Bible translated 'fox' is undoubtedly a comprehensive term, from which our own word jackal is ultimately derived, and which comprehends the jackal as well as the fox. In several instances, as in the expression, Ps. lxiii. 10, the jackal is indicated. It is the jackal rather than the fox which preys on dead bodies, and which assembles in troops on the battle-fields to feast on the slain.—The natives of the

Ver. 11. **Every one that sweareth by Him.** It is likewise correct, as far as the language is concerned, to explain: that sweareth by the king, that is, confess themselves as his subjects, and show themselves to be such (Theodoret, Ewald, Hengstenberg); but actually this is objectionable from the fact that heathen nations might very well swear by the life of the king (Gen. lxii. 15), but an Israelite could not do this.

DOCTRINAL AND ETHICAL.

1. In the greatest abandonment, in the desolate wilderness, in peril of body and life, the pious hold fast their *communion with God* in faith, and long constantly for a more complete *realization* of it. For God is the highest *good* of the pious, and as *their* God is not only more precious than *life*, but is likewise the *source* of all refreshment and the *ground* of every deliverance and help. Hence God, as the abiding object of their longing, as well as the essence of salvation, is the constant subject of their *meditation* and *praise*, in which they find the strongest *nourishment* and the sweetest enjoyment for their souls

2. The *remembrance* of the blessings which the pious have received in the *sanctuary* of the Lord, and the longing there experienced and gratified, for ever deeper insight into the power and glory of God, not unfrequently, in times when they are far from the sanctuary, without their own fault, and in distress of body and of soul, is violently awakened by the burning *longing* for consolation, assistance and deliverance from God. Since, however, it is connected with the *recollection* of previous benefits and assistances from God, it draws the soul into the sphere of *comforting thoughts* and *blessed experiences*, and excites it even during the time of suffering to *pleasure in prayer* and *joy in thanksgiving*, from which again grows *resignation* to God, *confidence* in deliverance from the hands of the enemies who pursue the pious to their own destruction, and the *enlargement* of the view, so that it embraces all who confess God.

HOMILETICAL AND PRACTICAL.

We can call upon God in the *wilderness* as well as in *God's house*, yet we have no reason to undervalue the latter or give it up.—He who cannot enter the house of God, may yet *thankfully* remember the *blessings* which he has there received, as well as the *benefits* which God has bestowed upon him besides.—Why is the *grace* of God more precious than *life?*—To *praise* God is no *burden*, but a *pleasure* to the pious.—With the pious *sorrow* as well as joy should serve to *express* the *dependence* of their souls on God, and at the same time to render this more spiritual and deeper. The *longing* after God in its grounds, its expressions, and consequences.—To *reflect* upon God's glory, benefits and guidances is a salutary occupation, and at the same time a sweet enjoyment.—What fills the heart passes over the mouth, yet for some to everlasting *confusion*.—Together with Psalm cv., the daily morning prayer of the ancient Church.

AUGUSTINE: *Si non traheris, ora, ut traharis.*

STARKE: True thankfulness has its ground in the heart, but expresses itself by words and works.—A believing soul finds its greatest pleasure in the consideration of the word of God, hence it has likewise a constant longing after it.—Where a carnal mind prevails in a man over the fear of God, the carnal will be the last before sleep, and the first after awaking.—He who loves lies is hateful to God and men, and ruins himself thereby.

FRANKE: What is it, that man has to seek more than this, that the Lord may be his God, who begins the ten commandments thus: I am the Lord, thy God.—FRISCH: Better lose a thousand lives, than once willingly dispense with the grace of God.—ARNDT: To live without God's grace is death, to be eternally without God's grace is eternal death.—THOLUCK: The *power* of prayer depends on knowing God as *our* God.—GUENTHER: O that we might learn three things from David: The art of doing without a thing without pain, the preparation and use of the still hours, the blessed joy in communion with God in spite of flight, hunger, thirst, a wilderness, anxiety, and need.

[MATT. HENRY: Gracious souls look down upon the world with a holy disdain, and look up to God with a holy desire.—A closet may be turned into a little sanctuary.—BARNES: Nothing can be more proper than that our last thoughts, as we sink into quiet slumber, should be of God;—of His being, His character, His mercy, His loving-kindness; of the dealings of His providence, and the manifestation of His grace towards us during the day; and nothing is better fitted to compose the mind to rest, and to induce quiet and gentle slumber, than the calmness of soul which arises from the idea of an Infinite God, and from confidence in Him.—WORDSWORTH: Every devout soul which has loved to see God in His house, will be refreshed by visions of God in the wilderness of solitude, sorrow, sickness, and death.—SPURGEON: A weary place and a weary heart make the presence of God the more desirable; if there be nothing below and nothing within to cheer, it is a thousand mercies that we may look up and find all we need.—Life is dear, but God's love is dearer. To dwell with God is better than life at its best.—When God gives us the marrow of His love, we must present to Him the marrow of our hearts.—We see best in the dark if we there see God best.—Night is congenial, in its silence and darkness, to a soul which would forget the world, and rise into a higher sphere.—C. A. B.]

East discriminate very little between the two animals, or rather look upon the fox as a small and inferior species of jackal. Indeed, their appearance to a cursory observer is very similar, the jackal having its fur of a paler color or yellowish rather than reddish in hue."—C. A. B.]

PSALM LXIV.

To the chief Musician, A Psalm of David.

Hear my voice, O God, in my prayer:
Preserve my life from fear of the enemy.
2 Hide me from the secret counsel of the wicked;
From the insurrection of the workers of iniquity:
3 Who whet their tongue like a sword,
And bend *their bows to shoot* their arrows, *even* bitter words:
4 That they may shoot in secret at the perfect:
Suddenly do they shoot at him, and fear not.

5 They encourage themselves *in* an evil matter:
They commune of laying snares privily;
They say, Who shall see them?
6 They search out iniquities;
They accomplish a diligent search:
Both the inward *thought* of every one *of them*, and the heart, *is* deep.

7 But God shall shoot at them
With an arrow: suddenly shall they be wounded.
8 So they shall make their own tongue to fall upon themselves:
All that see them shall flee away.
9 And all men shall fear,
And shall declare the work of God;
For they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him;
And all the upright in heart shall glory.

EXEGETICAL AND CRITICAL.

ITS CONTENTS.—Owing to the absence of all historical references, we cannot state any *particular* time in the life of David for its composition. The Psalms which have corresponding figures and features belong to very different periods. The *situation* of the Psalmist is one which frequently recurs in the life of David. In lamentation to God he implores protection against a throng of wicked men who threaten his life, (vers. 1, 2), who seek to destroy him, especially by ill report and other secret devices (vers. 8, 6). On this account the judgment of God will overtake them (vers. 7, 8), the knowledge of which will serve as a warning to all men (ver. 9), but will strengthen the faith of the righteous, rejoicing them and encouraging them.

[*Str.* I. Ver. 1. **In my lamentation.**—Delitzsch: "The *infin. nom.* שִׂיחַ means lamentation, complaint, not in sounds of pain, but in words of pain." See Ps. lv. 2.

Ver. 2. **From the secret league of the wicked—from the tumultuous throng of evil doers.**—Delitzsch: "סוֹד is the club or clique, רִגְשָׁה the noisy crowd." Perowne translates סוֹד as *conspiracy;* this is the sense, but it is better to employ the more general meaning of the word referring to *secret* converse in the intimacy of friendship on the one hand, and of devising, planning, plotting on the other. See Ps. xxv. 14.

Vers. 8, 4. The figures of these verses are favorite ones with David. For the comparison of the tongue to a sharp sword, see Pss. lii. 2; lvii. 4; lix. 7; for that of bitter words to fixed arrows, Ps. lviii. 7. As the robber lurks in his haunts (Ps. x. 8) or the hunter shoots from the thicket at the bird (Ps. xi. 2) so they lurk and watch for their opportunity to shoot forth their bitter words. Unseen of men they fear not God and His retributive justice (Ps. lv. 19).—C. A. B.]

Str. II. Ver. 5. **They strengthen for themselves an evil thing.**—Perowne: "They take every means to secure their object, follow it up resolutely." It is better to understand this of their plan or purpose than of the bitter words which they have spoken.—**They calculate how to lay snares privily.**—They carefully go over each part of the plan, that they make it successful in all its parts. And all this is in secret. None but the conspirators are aware of these snares.—**They say, who shall look at them?**—The question is interpreted very differently.

Some refer the pronoun "them" to the snares laid with so much care and craft that they can confidently ask who shall discover them; but the *analogy* of ver. 4 *c* and Pss. x. 11, 13; lix. 8; xciv. 7, favors the idea that they think that God does not observe or care for their actions. Some interpreters then regard the question as *indirect* (Ewald, Delitzsch, Maurer, Olsh., Perowne, *et al.*), the pronoun "them" referring to the evil doers themselves. But it is better to refer the pronoun to the "snares" as the object of God's observation. They think that God does not care for them, does not observe them, will not attend to them, or interfere with them.—C. A. B.]

Ver. 6. **They have completed the contrived plan.**—With the *lect. rec.* תַּמְנוּ which can only be 1. plur. perf., we must in direct discourse think either of the pious: we are finished, it is all over with us, that is to say: we are lost without God's help (J. H. Mich.), or of the ungodly: we have it ready (Geier, Rosenmüller, De Wette), we are ready (Ewald, Köster, Hitzig), with the contrived plan, or likewise: the plan is contrived! (De Wette), a thought out plan! (Hengst.), thoughts well thought out! (Hitzig). There is nothing, however, to indicate a direct discourse like this, and it would disturb the context. We must therefore either correct by תַּמּוּ the 3. *plur. perf.* (Aben Ezra, Kimchi), or טָמְנוּ (Isaki, Luther) with many MSS. editions, and interpreters. The latter suits the sense very well = they have hidden, but has not sufficient critical evidence.—[**Deep.**—The heart, the inner man is deep as "the source of this plan," as the "invisible work-shop of the evil" which is now prepared. It is like an "abyss of dark mystery and brooding wickedness," (Hupfeld)].

Str. III. Vers. 7, 8. **Yet God will shoot them; an arrow—suddenly—these are their wounds. They are overthrown, over themselves—their tongue.**—In ver. 8 *a* the present text suffers from insuperable difficulties, which with forced interpretations hardly afford a tolerable sense, leaving now this and now that form unnoticed. It is the easiest to regard the whole manner of expression as broken in both verses, and to render the plural of the verb for the sake of clearness not by "they," but by an indefinite subject (*man stürtzt sie*) and for the same reason to change the sing. suffix "him," which designates the enemy collectively, into "they," in accordance with the sense. Thus the thought is expressed that their fall is occasioned by powers, left undetermined yet subject to God, whilst at the same time their tongue, the instrument for injuring other men, brings on the judgment to their own ruin. Somewhat thus Ewald, Hengst., Delitzsch.—[**All that look upon them shake the head.**—Perowne: "For this meaning of the verb comp. Jer. xviii. 16; xlviii. 27; for the gesture, as one of malicious triumph in looking upon suffering, *etc.* See Ps. xxii. 7." So Hupfeld and Delitzsch. But Ewald and Hitzig translate *flee away*, as A. V.—C. A. B.]

Ver. 9. **And all men shall fear.**—Many codd. and editions read instead of וַיִּירְאוּ (*shall fear*) וַיִּרְאוּ (and shall see it).—[**And understand His work.**—The וְ is incorrectly rendered "for" in the A. V. The clauses are all parallel, following one upon the other. "They no longer foolishly ascribe it to mere chance or human agency," (Alexander).

Ver. 10. **Refuge seek in Him.**—This is the usual expression for seeking shelter and protection in God. See Ps. lxiii. 7.—C. A. B.]

DOCTRINAL AND ETHICAL.

1. The wicked are not helped by their craft, power, and wickedness. They may for a time do the pious much harm, cause them great pain, extort lamentation and sighing. But when they have entirely completed their plans among themselves, and flatter themselves that they are near their end, the *judgment of God* overtakes them and destroys them *by means of their own* plans. For the Searcher of hearts, since He looks into the *depths* of the heart, knows what is contrived within the man (Jer. xvii. 9 sq.), and the Holy one of Israel brings the *plans of the wicked* to naught.

2. God causes His righteous government among men to become *known*, and thus makes His *judgments* to become *blessings*, in that He makes them to be perceived to the *terror* of the wicked, to the *warning* of all men, to the *joy* of all the upright, who are comforted in their afflictions, especially by the experience that God's judgment over the wicked is the *deliverance* of the pious. This preserves them from despair in their lamentation, and strengthens them amidst dangers in their faith in God's assistance, and encourages them to implore it, so that they may glory in their gracious condition in God.

HOMILETICAL AND PRACTICAL.

The nearer the wicked seem to be to their *ends*, the nearer are they to their *ruin*.—The pious have often occasions to *lament*, yet never reason for despair, but always cause for *prayer*, *praise*, and *reflection*.—Many a *depth* of the heart is an *abyss* of wickedness.—God *delivers* the pious whilst He *judges* the wicked.—What God *does* should be *observed* and *declared*.—To bring the *slandered* to honor, to defeat the *plans* of the wicked, to destroy the *ungodly* by their own weapons—this is a matter of Divine righteousness.—The ungodly trust in the *secrecy* of their plans, the pious in the *omniscient* and *just* God.—Judgments are *long* in coming, but they break forth *suddenly* and *decisively*.

STARKE: To pray for a gracious hearing is always the beginning of an acceptable prayer.—Let us take more heed to our tongues, our own weal or woe depend upon whether we use it aright or misuse it.—Childlike trust in God, and spiritual joy in God are connected closely together; for both are the results of a justifying faith.

FRANKE: The fig leaves must be removed that we may know our shame and nakedness before God's face.—FRISCH: God's arrows have a different effect from those which men shoot.—THOLUCK: If we rejoice when God's hand beats the unrighteous to the ground, we have to take good care lest we mingle unholy fire with the holy.—

TAUBE: The ruin of the innocent would be altogether unavoidable if the only searcher of hearts did not look upon them and interfere.—God's hand judges the ungodly sometimes by their own hand.—DIEDRICH: All the battles of spirits are with words; even the wicked fight mostly with their words.

[MATT. HENRY: It is bad to do an ill thing, but worse to encourage ourselves and one another in it; that is doing the devil's work for him.—Half the pains that many take to damn their souls would serve to save them.—BARNES: Judgment, punishment, wrath, are adapted and designed to make a deep impression on mankind. On this principle the final punishment of the wicked will make a deep and salutary impression on the universe *forever*.—SPURGEON: It is a good thing to conquer malicious foes, but a better thing still to be screened from all conflict with them, by being hidden from the strife.—The righteous need not learn the arts of self-defence or of attack, their avengement is in better hands than their own.—C. A. B.]

PSALM LXV.

To the chief Musician, A Psalm and Song of David.

Praise waiteth for thee, O God, in Zion:
And unto thee shall the vow be performed.
2 O thou that hearest prayer,
Unto thee shall all flesh come.
3 Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.
4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts:
We shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation;
Who art the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:
6 Which by his strength setteth fast the mountains;
Being girded with power:
7 Which stilleth the noise of the seas, the noise of their waves,
And the tumult of the people.
8 They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it:
Thou greatly enrichest it
With the river of God *which* is full of water:
Thou preparest them corn, when thou hast so provided for it.
10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof:
Thou makest it soft with showers:
Thou blessest the springing thereof.

11 Thou crownest the year with thy goodness;
And thy paths drop fatness.
12 They drop *upon* the pastures of the wilderness:
And the little hills rejoice on every side.
13 The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

EXEGETICAL AND CRITICAL.

Its Contents and Composition.—The Psalm begins with the solemn declaration, that thanksgiving is due in Zion to the God who heareth prayer, and that all flesh draweth near Him in prayer (vers. 1, 2), that it is true misdeeds had gained power over the congregation, which is now engaged in prayer, but God covered them, (ver. 3), so that they now taste the salvation of those who can draw near to God in His temple, (ver. 4), the God of strength, who rules in nature and in history, exciting fear and confidence (vers. 5-8), and who now again has blessed the land with fructifying rains (vers. 9, 10) and has adorned it with the signs of a good year, so that all may shout for joy (vers. 11-13). The reference to the *blessings of the harvest* is so manifest that the Psalm may be regarded as a prayer of *thanksgiving* for them, whether with reference to the approaching harvest (Hengst.) or one just finished (Hitzig). But there is no evidence of a previous scarcity such as that famine caused by the blood-guiltness of Saul, 1 Sam. xxi. (Venema, J. D. Mich.), or a great drought (Aben Ezra, Ewald, and most interpreters), in which sense a Greek scholiast has read צָיוֹן = a dry land, instead of Zion (ver. 1). No more does the mention of the palace of God (ver 4), refer to a period subsequent to David; nor does the confession of grievous misdeeds on the part of the entire congregation (ver. 3) refer to the guilt of the nation which brought on the Exile (De Wette). There is likewise no occasion to explain the fearful exhibitions of the righteousness of God (ver. 5), which are directly parallel with His mighty deeds, of the overthrow of the Assyrians (Ewald), or to put these words, which are manifestly introductory, as a thanksgiving for the victory which had been granted them, alongside of the thanksgiving for the blessing of the field, and thus to think of the spring of the third year after the overthrow of the Assyrians, Isa. xxxvii. 30 (Delitzsch). After the return from the exile this Psalm certainly afforded many useful adaptations to the worship of the congregation, as these might be found in it for the spiritual explanation of the blessings of harvest. There is very little to justify the idea that this Psalm is a prophecy during the exile of the conversion of the heathens after the return of the people to Jerusalem (Flamin.) or thanksgiving of the Church of Christ for the outpouring of the Holy Spirit, and the blessings flowing therefrom (most of the older interpreters). The title found in the Arabic translation, *de transmigratione populi*, and that remark attached to some MSS. of the Sept. and Vulg: "Song of Jeremiah and Ezekiel for the people of the Diaspora as they were about to return home," have not the value of historical statements.

Str. I. Ver. 1. **To Thee is silence** (*resignation*) **praise.**—The word דֻּמִיָּה does not mean the solemn silence at the holy places (Grotius), or the silence of the mouth=in silence (Luther after the Rabbins), or in the sense that silence is the best praise (Chald., Isaki, Stier), but the silence of unrest in the heart=resignation, as Ps. lxii. 1, yet not as the consequence of praise (Hengst., who previously translated silence praise), but either as an expression of pious duty parallel with the praise (and the actual fulfilment of the vow) (Geier, Rosenm., De Wette, Hupf., Hengst), or more in accordance with the accents as the tribute due, which is brought as praise to the God enthroned in Zion (Delitzsch). A similar sense is given by the translation: silent resignation praises Thee (Hitzig), without making it necessary to change the reading of the noun "praise" into the corresponding verb, which would certainly, however, be preferable to the change of *dumijjah=silentium* into *domijjah =similis*, par., since the explanation of *tibi par est laus* by *tibi convenit laus* (Sept., Vulg.) is contrary to usage. If the word is regarded as an adverb, the sense would not be: constantly, incessantly (Venema, Muntinghe), but: in resignation.

Ver. 2. **The coming of all flesh to God** does not refer to the conversion of the heathen, Is. xlv. 24 (Aben Ezra and the older interpreters), but to the coming of all needy creatures partly in prayer and partly in thanksgiving.

[Ver. 3. **Cases of iniquity have overcome me.**—There is a reference here to the variety of iniquities rather than their unity. Hupfeld: "They have overpowered me as with a superior *hostile power*. (Comp. Ps. xl. 12: 'they have overtaken me,' parallel, 'surrounded me'). They are usually compared to a *burden* (Ps. xxxviii. 5: 'they are too heavy for me,' parallel, 'they have gone over my head,' Gen. iv. 13: 'too great to be borne'). This is the usual figure even in legal language (comp. Ps. vii. 16). Both figures are with the sense that man cannot answer or make good (atone for), without succumbing and perishing, thus he needs forgiveness (comp. Ps. cxxx. 3; cxliii. 2)."

Ver. 4. Delitzsch: "**How good it is for those** whom God chooses and brings near, that is, removes into His presence that they may dwell in His courts, that is, may have their true home and be at home where He is enthroned and reveals Himself (see Ps. xv. 1). This advantage is afforded to the congregation gathered about Zion in the midst of the nations, which, in the happy consciousness of this preference given it out of God's free grace, encourages itself to enjoy in full draughts (שָׂבַע with בְּ as Ps. ciii. 5) the abundance of the gracious good things (טוּב) of the house of God, the holiness, ἅγιον, of His temple, that is, His holy temple (קֹדֶשׁ, as Ps. xlvi. 4, comp. Is. lvii. 15), for, for all that God's grace offers us, we can offer no better thanks than by hungering and thirsting after it and satisfying the poor soul therewith."—C. A. B.]

Str. II. Ver. 5. **Terrible things**, or things exciting fear are frequently mentioned, (Deut. x. 21; 2 Sam. vii. 23; Is. lxiv. 2; Pss. cvi. 22 *sq.*; cxlv. 4 *sq.*), together with the *mighty deeds* and *miracles* of God in the leading of His people out of Egypt; it thus includes the idea of the sublime and wonderful, Ps. cxxxix. 14. This reference is more suitable here than that of fearful, since the answer here manifestly means the

actual answer to prayer.—[**The confidence of all the ends of the earth and of the sea afar off.**—Perowne: "The word is properly an adj., and may, as Hupf. takes it, belong to the noun 'ends,' the construction being 'the distant ends of the earth and sea.' He refers to Ps. lxiv. 7; Is. lxvi. 19, as compared with v. 26; viii. 9; xxxiv. 17.—But according to the accent the construction is 'sea of the distant ones,' *i. e.* the dwellers on distant coasts and islands."

Ver. 6. **Girded with power.**—This refers to God, who, girded with power as a master-workman, places the mountains in their firm foundations.

Ver. 7. **Stilleth the roar of seas,** &c. Perowne: "The *sea* and *nations* are mentioned together, the one being so often used as an image of the other. See Ps. xlvi."

Ver. 8. **Signs** or *miracles*, the mighty deeds of God, cause the nations to fear and tremble.—C. A. B.] The **outgoings of the morning and evening** do not mean the rising of the morning and evening stars which cause men to rejoice (Kimchi, *et al.*), or the creatures which come forth at such times of the morning and evening (Luther, Geier, J. H. Mich., *et al.*), but the east and west as poetical parallels of the ends of the earth (Hupf.)

Str. III. Ver. 9. [**Thou hast visited the land and made it overflow.**—Barnes: "God seems to come down that He may attend to the wants of the earth; survey the condition of things; arrange for the welfare of the world He has made, and supply the wants of those whom He has created to dwell upon it."—Hupfeld: "תְּשֹׁקְקֶהָ here as Hiphil, Joel ii. 24; iv. 13, make overflow, that is, moisten, *rigare* (with rain, com. ver. 10 תְּמֹגְגֶנָּה in a similar form) as already the ancient versions (apparently interchanging it with שָׁקָה). Aben Ezra, Kimchi, [margin of A. V.] interpret it in accordance with the meaning which is found in תְּשׁוּקָה and שָׁקַק, make desire (namely, rain, owing to the previous lack of rain). But this does not suit the context."—C. A. B.]—**God's brook is full of water.**—God's brook is not a brook or stream in the Holy Land (the Fathers), or a figure of Divine blessings in general (Geier, J. H. Mich., *et al.*), but the rain (Chald.) or the clouds (J. D. Mich.) in contrast to earthly waters (Calvin, *et al.*).—**Thou preparest their grain, for so dost Thou prepare it** (*i. e. the land*).—We must notice the alliteration of כֵּן=so, that is, right so (Delitzsch), with הָכִין=adjust, prepare. [Perowne: "The repetition of the verb *prepare* seems designed to mark that all is God's doing. He prepares the earth and so prepares the corn. The present tenses are employed here to express that this God does not in one year only, but every year."

Ver. 10. **Drenching its furrows, pressing down its clods, Thou makest it dissolve by copious showers, Thou blessest its increase.**—רַוֵּה and נַחֵת are, according to the existing punctuation, imperatives. Few interpreters (Hitzig, Alexander, *et al.*) render in this way, for it does not suit the context and the general tone of the Psalm. Hupfeld would alter the punctuation and read רִוָּה, נִחֵת, 3 pers. pret. Thus there would be a most unusual transition from the 2d person to the 3d. It is better, with most interpreters, to take them as infinitive absolutes, denoting the manner in which this preparation of the earth took place, and then render them as participles depending on the verb of the previous verse (Ewald, De Wette, Delitzsch, Moll, *et al.*). Perowne considers that they stand instead of the finite verb.—C. A. B.]

Str. IV. Ver. 11. [**Thou hast crowned the year of Thy goodness.**—This is the rendering of all of the older interpreters and most recent ones. Comp. Is. lxi. 2, "the year of grace," as the year of Divine goodness and favor which was crowned with fruitful harvests. Others (Hupfeld, Böttcher, Perowne, A. V.] prefer to render: *with* Thy goodness. The former interpretation is favored by the construction and gives an excellent sense, and is to be preferred (Delitzsch, Moll, Alexander, *et al.*)—C. A. B.]—**Thy tracks drop fatness.**—The tracks or wagon ruts are perhaps mentioned with reference to the clouds on which God rides as on a chariot (the older interps. after the Rabbins), hardly, however, in allusion to the wagons of thunder in storms (J. D. Mich., Olsh.), but they have rather here the meaning of tracks in general, or footsteps=fruitfulness follows in his footsteps (Geier, *et al.*).

[Ver. 12. **The pastures of the steppes drip, and the hills gird themselves with rejoicing.**—Delitzsch: "The tracks of the chariots (Deut. xxxiii. 26) drip with luxuriant fruitfulness, even the pastures of the uncultivated, rainless and unfruitful pasture land, Job xxxviii. 26 *sq.* The hills are personified in the favorite manner of Isaiah (xliv. 23; xlix. 13) and the Psalms of this character (Pss. xcvi. 11 *sq;* xcviii. 7 *sq;* comp. lxxxix. 12). Their appearance with the freshness of plant-life is compared with a garment of rejoicing, girding the hills which previously appeared naked and sad, and the grain with a shawl in which the valleys wrapped themselves all over."—C. A. B.]

[Ver. 13. **The meadows are clothed with flocks.**—Some translate instead of meadows or pasturage, rams (J. D. Mich.) or lambs (Hengst.) as Ps. xxxvii. 20, after the ancient versions, which the language does not require, and it would give a singular expression to a plain thought.—**They shout for joy, yea, they sing.**—We can hardly regard men and beasts, the inhabitants of the creation (Hengst.), as the subject of the Psalm and singing in this clause, but must either take the above-mentioned meadows and valleys (Calvin, *et al.*), the inanimate creation in general in accordance with poetical usage (Hupfeld), or resolve the third person plural into the general and comprehensive "they" ("*man*," Luther, Ewald, Delitzsch), which is more correct than to put at once "the people" (Hitzig), and thus limit it.

DOCTRINAL AND ETHICAL.

1. God has revealed Himself in *history* and *nature* in such a character that we cannot do better than *resign* ourselves to Him as well as give thanks, and thus pay our vows in fact.

2. In the historical life of the people God obligates them to give such thanks as this by *atoning* for their sins, by providing them in His house with the enjoyment of His presence and satisfaction in the *good things* of His house which correspond with their needs, and by giving them protection, assistance and victory in their relations with other nations.

3. With respect to the relations of nature, this happens by a government of the world created by Him in such a manner that all *needy* creatures turn to Him in trust, and His own people, who are *well cared for*, praise Him with the more thankfulness as the praise of the *Creator and Preserver* sounds in all places and quarters, and every good thing with which God adorns the earth every new *year of goodness* reminds them of the *highest good*, the communion of salvation which God has established and preserves with and among His favored ones.

HOMILETICAL AND PRACTICAL.

If all creatures praise God, *man* must not be backward and least of all those who have received *forgiveness* of sins.—*Submission* to God's advice, God's will and hand, is true *thankfulness* for all the *spiritual* and *bodily* bounties of the Most High.—God fits not only the *earth*, but also *man*, so that they can bring forth the desired *fruits*.—Follow the tracks of God, and you will meet everywhere abundant *blessings*. We can find the *tracks* of God all over the world; but all depends upon our drawing near to *God Himself*.—The year that God has blessed has its *bounties* for which we should praise God; but a still *richer* and more *enduring* favor is in the *sanctuary* dedicated to Him.

LUTHER: Run all over the world—yet Thou art the only one, O God, upon whom man's comfort of heart can stand and remain.

STARKE: Since all men are in manifold weakness and needs, is it not a great thing that we have a Lord with whom we can all take refuge?—The true worship of God is no burden to the believing, but the greatest benefit and refreshment.—No one can escape from God's sight; this must terrify the ungodly; but it strengthens the confidence of the pious.—Every place on earth has received its special favors from the Creator, so that no place has nothing, and no place has all.—The kingdom of nature points everywhere to the riches of the Divine blessing and grace; how full then must the kingdom of grace be.

FRISCH: The world so forgets the benefits it has received; Zion and its children take them to heart much better.—To be a true member of the Church of God, is man's greatest happiness.—FRANKE: It becomes those who are called God's people to show by their words and walk, that they are His people in deed and in truth.—THOLUCK: As often as the spring comes, God reveals Himself to us again as the Almighty who yet uses His power to bestow blessings.—STIER: Praise of the prayer-hearing God; *a*, for forgiveness of sins; *b*, admission to His sanctuary; *c*, satisfaction with its blessings.—UMBREIT: Faith in the hearing of prayer and the help of God is based on the miracles of Omnipotence spread out before the eyes of men.—TAUBE: God's name is majesty; but it is a majesty full of grace and goodness.

[MATT. HENRY: As there are holy groanings which cannot be uttered, so there are holy adorings which cannot be uttered, and yet shall be accepted by Him that searcheth the heart and knoweth what is the mind of the Spirit.—The holy freedom that we are admitted to in God's courts and the nearness of our approach to Him must not at all abate our reverence and godly fear of Him; for He is terrible in His holy places.—Wherever God goes, He leaves the tokens of His mercy behind Him.—BARNES: God, in the advancing seasons, passes along through the earth, and rich abundance springs up wherever He goes.—SPURGEON: He who is once admitted to God's courts shall inhabit them forever. Permanence gives preciousness. Terminated blessings are but half blessings.—Terrible things will turn out to be blessed things after all, when they come in answer to prayer.—How truly rich are those who are enriched with grace!—Nature has no discords. Her airs are melodious. Her chorus is full of harmony. All, all is for the Lord; the world is a hymn to the Eternal. Blessed is he who, hearing, joins in it and makes one singer in the mighty chorus.—C. A. B.]

PSALM LXVI.

To the chief Musician, A Song or Psalm.

Make a joyful noise unto God, all ye lands:
2 Sing forth the honor of his name:
Make his praise glorious.
3 Say unto God, How terrible *art thou in* thy works!
Through the greatness of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee;
They shall sing *to* thy name. Selah.

5 Come and see the works of God:
He is terrible *in his* doing toward the children of men.
6 He turned the sea into dry *land:*
They went through the flood on foot:
There did we rejoice in him.
7 He ruleth by his power for ever;
His eyes behold the nations:
Let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people,
And make the voice of his praise to be heard:
9 Which holdeth our soul in life,
And suffereth not our feet to be moved.
10 For thou, O God, hast proved us:
Thou hast tried us, as silver is tried.
11 Thou broughtest us into the net;
Thou laidst affliction upon our loins.
12 Thou hast caused men to ride over our heads;
We went through fire and through water: but thou broughtest us out into a wealthy *place.*

13 I will go into thy house with burnt offerings;
I will pay thee my vows,
14 Which my lips have uttered,
And my mouth hath spoken, when I was in trouble.
15 I will offer unto thee burnt sacrifices of fatlings,
With the incense of rams:
I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare
What he hath done for my soul.
17 I cried unto him with my mouth,
And he was extolled with my tongue.
18 If I regard iniquity in my heart,
The Lord will not hear *me:*
19 *But* verily God hath heard *me;*
He hath attended to the voice of my prayer.
20 Blessed *be* God,
Which hath not turned away my prayer,
Nor his mercy from me.

EXEGETICAL AND CRITICAL.

Its Contents and Composition.—An *exhortation* to the *nations* of the earth to *praise* God, the Almighty (vers. 1–4), introduces the exhortation to *consider the mighty deeds* of God in the deliverance of His people in *ancient times* (vers. 5–7). This is then followed by the exhortation to praise God for a *deliverance of the people* from *trials recently* endured (vers. 7–12). The Psalm now passes over from the plural to the singular, yet its turns of expression are so individual, *e. g.* vers. 16 and 18, that the supposition that the *nation is personified* is entirely untenable. The Psalmist speaks from his *own soul* and experience, yet as a member of the congregation here mentioned (Calvin, Geier, *et al.*). He expresses his design of bringing the *promised offerings* into the house of God (vers. 13–15), and concludes with an exhortation to the pious to listen to his *narrative,* how he *called upon God,* and God heard him, and this to the praise of God (vers. 16–20). There is no reason whatever to regard this second part as a special song of thanksgiving (Ewald). The similarity of vers. 16 and 5, and that of the structure of the strophes thus apparent, is in favor of the original unity of the Psalm. The person and age of the author remain undetermined in this, as well as the following Psalm, notwithstanding the dedication to the director. If עוֹלָם, ver. 7, meant the world (Chald., *et al.*), we would have evi-

dence in favor of the Maccabean age (Paulus, Olsh., Hitzig), but the word has this meaning only with the Rabbins (Aben Ezra), whilst in the Old Testament this form is always elsewhere an accusative of time with the meaning, forever and ever. It is mere guess-work to think of the time of the dedication of the temple after the exile (Ruding., Rosenm. II., Ewald), or of the exile itself (Rabb., Flam., Rosenm. I.), or of the fall of the Assyrians (Von Leng.), or of the raising of the siege of Jerusalem in connection with Hezekiah's sickness (Venema, Muntinghe, Köster). The title of the Sept. names it a resurrection Psalm, perhaps with reference to ver. 12 (Delitzsch). The Greek Church has retained this name.

Str. I. Ver. 2. **Give glory.**—This is not to be taken as Jos. vii. 19, Is. xlii. 12; Jer. xiii. 16, but as Ps. xxix. 12; Deut. xxxii. 3, in the sense of giving כָּבוֹד. For this word is placed immediately before, in the *objective* sense. Hence it cannot be rendered: give the honor (namely) to His praise (or: His renown), that is, make His praise glorious (most interpreters, [A. V.]). The sense can only be: recognize glory (or majesty) His renown. For this rendering it makes no difference whether the last words are regarded grammatically as the second object, or as in apposition, or as connected with the preceding words by an inserted "as."

Ver. 3. **How terrible,** *etc.*—This is related with the song in heaven, Rev. xv. 3 sq.—[**Thine enemies dissemble to Thee.**—Compare Ps. xviii. 44. They yield unwilling, constrained, feigned homage.

Ver. 4. Alexander: "This anticipation of universal homage to Jehovah is in strict accordance with the whole spirit and design of the Mosaic dispensation."—C. A. B.]

Str. II. Ver. 6. **They passed through the stream.**—The stream is not the Euphrates (Stier, Hengstenberg), but the Jordan. For the reference is to miracles of *ancient times,* and not of the future, in which the miracle of the Jordan is to be repeated on a grander scale. In the latter case it would be as natural to think of the Nile, Zech. x. 11, as the Euphrates, comp. Isa. xi. 15 sq.—[**There we rejoiced in Him.**—This is the rendering of Hupfeld, Delitzsch, Moll, *et al.* As Delitzsch remarks: "the congregation of all times is a solid unit." The Psalmist brings these miracles of the past before his hearers, with such vividness that both speaker and hearers seem to be present and engaged in them as members of the chosen people. There is no reference to a possible repetition of these wonders in the future, as even Alexander, or in the present (Perowne).*

Ver. 7. **For ever.**—As God has wrought His mighty works in the past, so does He govern now, and so will He in all future times. His government is an everlasting government.—**His eyes keep watch upon the nations.**—The affairs of His people are no less closely scrutinized by God now than of yore, when He led them through the Red Sea and the Jordan. He is the ever-watchful spy of Israel, searching the hearts of the nations to frustrate their evil plans.—C. A. B.]—**The rebellious cannot raise** (*their heads*).—This clause begins with אַל, and it cannot be changed for לֹא, or regarded as equivalent to it. Accordingly it does not express a prophecy (Kimchi, Luther, Geier, *et al.*), but a negative conclusion (Septuagint, Isaki, De Wette, Hengstenberg, *et al.*), either as a warning or as an expression of prevention. [The author supplies "heads," as Pss. iii. 3; cx. 7; comp. Ps. lxxv. 5, 6, where "horn" is used.—C. A. B.]

Str. III. [Vers. 9, 10. **Sets our souls in life,** *etc.*—Delitzsch: "God has turned away from His people the danger of death and of falling; He has put their souls in life, that is, in the sphere of life; He has not left their feet to totter until they fall. For God has cast His people as it were into the smelting furnace or pot, in order to remove their dross by sufferings and preserve them—a favorite figure of Isaiah's and Jeremiah's, but likewise of Zech. xiii. 9; Mal. iii. 3."—C. A. B.]

Ver. 11. **Thou hast brought us unto the enclosure.**—מְצוּדָה is not a net (Sept. and most interpreters, [A. V.]), but a strong place or state of being enclosed (Aquila, Symm., Jerome, Isaki, Luther, Geier, *et al.*), with the article as here, a designation of the condition of David in the wilderness, 1 Sam. xxii. 4 sq.; 2 Sam. v. 17; xxiii. 24 (Hupfeld).—[**Hast laid an oppressive burden on our loins.**—Delitzsch: "The loins are mentioned, because in carrying heavy burdens, which have to be lifted by squatting down, the lower region of the spine is particularly employed."—C. A. B.]

Ver. 12. **Hast made men to ride over our head.**—This expression cannot be explained in accordance with Is. li. 23 (make his back a street for travellers), in behalf of the meaning "subdue, subjugate" (Clauss, Stier), as Ps. cxxix. 3, because the head is mentioned here; but in accordance with Deut. xxxii. 13; Is. lviii. 14: drive or advance over the high places of the land, Deut. xxxiii. 29; Mic. i. 3; Amos iv. 13 (Kimchi, *et al.*). It is possible, however, to translate: ride on our heads (Calvin, Geier, and most interpreters); then there would be connected with the idea of subjugation that of hard and shameful treatment. This might be preferred for the reason that the riders are here called אֱנוֹשׁ, and thus the contrast is brought into view between their proud and violent conduct, and their mortal, frail nature, Pss. ix. 19 sq.; x. 18; lvi. 1; Is. li. 12; 2 Chron. xiv. 10 (Delitzsch.)—**We came into fire and water—and Thou hast brought us out into abundance.**—[Delitzsch: "Fire and water, as Is. xliii. 2, are figurative of the changing perils of death in their extreme forms. Israel was near to being consumed and overwhelmed, but God brought him out to the richest abundance, to the exuberance of prosperity."—C. A. B.] Many interpreters have objected to רְוָיָה (abundance, Ps. xxiii. 5), because the contrast to the condition of danger figuratively expressed in the previous line, would lead us to expect an

* [Perowne translates: "*There let us rejoice in Him. There,* pointing as it were to the field in which God had made bare His arm, and where the past history had been repeated in the present, *there,* let us rejoice in Him."—C. A. B.]

expression, somewhat as: wide place (Chald., Symm.), or rest (Arabic, Æthiop.), or refreshment, enlivenment, recovery (Septuagint, Vulg., Syriac, Aquila). Hence the proposal to change the reading into רְוָחָה (Houbig., *et al.*)

Str. IV. [Perowne: "We have now the *personal* acknowledgment of God's mercy, first, in the announcement on the part of the Psalmist of the offerings which he is about to bring, and which he had vowed in his trouble; and then, in the record of God's dealing with his soul, which had called forth his thankfulness."—C. A. B.]

Ver. 14. **To which my lips quickly opened.**—The quick opening, literally tearing open of the lips refers to the involuntariness of the vow pressed out by necessity, not as Job xxxv. 16, and Judges xi. 35, to the hasty vow.

Ver. 15. Alongside of the **lambs** and **bullocks** universally used as animals of sacrifice, rams and goats are here mentioned. The former are mentioned only as the whole burnt-offerings of the high-priest, the prince of the tribe and the people, and as the thank-offering in the shelamim of Aaron, the people, the princes of the tribe, and the Nazarite (Num. vi. 14); the latter are never mentioned as whole burnt-offerings, but only in the shelamim of the princes of the tribes, Numb. vii. Thus apparently the עִם introduces the shelamim brought in connection with the whole burnt-offerings (Delitzsch).

Str. V. Vers. 16, 17. [Delitzsch: "The address goes forth, as in vers. 5 and 2, to the widest circles, to all who fear God, wherever they may be on earth. He would tell them all that God has caused him to experience in order that God might be glorified and they might be benefited."—"He cried to God with his mouth (thus not only quietly within the soul, but loud and violently), and a **hymn was under my tongue**, that is, I was so sure of the hearing of my prayer, that I already had in readiness a song of praise (see Ps. x. 7), which I would strike up when the implored help which was assured to me should come."

Ver. 18. **If I had seen iniquity in my heart, the Lord would not have heard me.**—Perowne: "Probably, if I had been conscious of iniquity in my heart, the assertion being that of freedom from anything like purposed deceit, as in Pss. xvii. 1; xxxii. 2; or the phrase may mean, as the A. V. takes it: 'If I had *regarded* iniquity,' *i. e.*, looked upon it with pleasure and satisfaction. Compare for this use of the verb (with the accusative) Job xxxi. 26; Heb. i. 13; Prov. xxiii. 31. For the general sentiment of the passage, comp. Job xxvii. 8, 9; Is. i. 15; lix. 2, 3; John ix. 31; 1 John iii. 21."—C. A. B.]

Ver. 20. The closing clause is broken up by most interpreters into two clauses, either by a repetition of the verb in another meaning=who has not rejected my prayer and has not taken away His grace from me (Luther, J. H. Mich., De Wette, Stier), or without the repetition (= who has not removed) by the insertion of the words: "from Himself," as a contrast to the closing words: from me (Isaki, Venema, Köster, Hengstenberg, Hitzig), comp. Amos v. 23; Job xxiii. 12. But this is against the sense and the accents. Moreover the prayer is not=that which is asked for (Geier, Hupfeld), but the prayer as the contrast of silence (the ancient versions, Augustine, Delitzsch). The Psalmist rejoices that he can pray at all times, and that the grace of being heard is afforded him.

DOCTRINAL AND ETHICAL

1. God's *name* has a majesty and a *grandeur* which constitutes His *glory*, and is *worthy* of being praised by the whole world. The *enemies* of God do this from *fear*, and therefore they are hypocritical, but those who truly reverence Him thereby testify their *sincere thankfulness*. "The glory of God is unworthily suppressed, if when He stands by us in misfortune, our deliverance is not followed by solemn thanksgiving" (Calvin).

2. That which is not conformed to the gracious *will* of God, must submit to His irresistible *power;* and God *sees* all. O that the rebellious would allow themselves to be *warned* by this, and that those who fear God would be *comforted*. For although they have the severest afflictions and are brought into every imaginable misery, this is only to *try* them, as gold and silver are melted in the furnace for purification (Is. i. 25; xlviii. 10; Zech. xiii. 9; 1 Peter i. 7); and God is not only their *Comforter*, but likewise their *Deliverer*. He leads them in; He will likewise be their Keeper.

3. Every *fresh* experience of deliverance *reminds* us of the previous *mighty works* of God. Among these, those rise pre-eminent which refer to the *organization* and *preservation* of the congregation in the midst of a hostile world. These are worthy above all of being brought near and recommended to the *consideration* of the entire world, and are especially suited to strengthen the *hope of* the believer in God's further *assistance* and to enliven faith in the *hearing of prayer*. Yet we must not forget that prayers must not come from *wicked* or *hypocritical* hearts. For God can deprive men of the *gift of prayer* as well as the *grace of granting* the petition, Is. i. 15; lix. 2, 3; Prov. xv. 29.

HOMILETICAL AND PRACTICAL.

Use and *misuse* of the name of God.—What are we to learn from the *history* of our *forefathers?*—What God does to His people has an *importance* for the entire *world*.—*Patience, faith*, and *prayer* are necessary in order that we may *endure* the *trials of sufferings*.—Not to *be able to pray* is still worse than to have *no answer*.—Prayers of *wicked* hearts are not heard.—The pious will have *deliverance*, but of *grace*.—God *sees* and *hears* all men, but *how* does He look upon them, and *whether* He *grants* their requests, that is the question.

STARKE: Men and angels were created for the praise and glory of God, they should thus always be ready and willing.—When you tell others of the guidances of God respecting your soul, take care lest some hypocrisy or self-love creep in, and that the glory of God be your only aim.

FRANKE: The mystery of the cross is the true means of putting a joyous Psalm into your heart

and mouth.—RENSCHEL: The faith, constancy and patience of the pious are furthered by affliction.—A noble thanksgiving is due to a great benefit.—FRISCH: The most precious and useful narratives are those which a converted heart makes of its own experience of God's bounties. This strengthens us and edifies our fellowmen.—THOLUCK: There are few men whose thanksgivings are so numerous and warm as their prayers.—TAUBE: He who will not recognise himself as dust and ashes before God, God knows how to make him such; the recognition must be expressed that He is the Lord, whether from the heart or in pain.

[MATT. HENRY: Much of religion lies in a reverence for the Divine providence.—God brings His people into trouble, that their comforts afterwards may be the sweeter, and that their affliction may thus yield the peaceable fruit of righteousness, which will make the poorest place in the world a wealthy place.—What we win by prayer, we must wear with praise.—BARNES: Vows made in trouble, in sickness, in bereavement, in times of public calamity, should be faithfully performed when health and prosperity visit us again; but, alas, how often are they forgotten!—SPURGEON: All the saints must go to the proving house; God had one Son without sin, but He never had a son without trial.—Since trial is sanctified to so desirable an end, ought we not to submit to it with abounding resignation?—Nothing hinders prayer like iniquity harbored in the breast.—Facts are blessed things when they reveal both God's heart as loving, and our own heart as sincere.—C. A. B.]

PSALM LXVII.

To the chief Musician on Neginoth, A Psalm or Song.

1 God be merciful unto us, and bless us;
And cause his face to shine upon us; Selah.
2 That thy way may be known upon earth,
Thy saving health among all nations.

3 Let the people praise thee, O God;
Let all the people praise thee.
4 O let the nations be glad and sing for joy:
For thou shalt judge the people righteously,
And govern the nations upon earth. Selah.

5 Let the people praise thee, O God;
Let all the people praise thee.
6 *Then* shall the earth yield her increase;
And God, *even* our own God, shall bless us.
7 God shall bless us;
And all the ends of the earth shall fear him.

EXEGETICAL AND CRITICAL.

ANALYSIS OF CONTENTS.—Since the Hebrew tenses are capable of many references to time, it would be admissible to regard vers. 3, 5 as statements respecting the praise of God by all nations, which *had already occurred* (De Wette), which fact would then admit of various explanations in accordance with its value and reality, as well as with respect to its reasons and its significance. The same remarks apply to the final clause in which the *fear* of God takes the place of His *praise*. We might likewise find in the harvest mentioned by the perfect as finished (ver. 6 *a*), a statement of the *fact* of the blessing (ver. 6 *b*), and the *pledge* of its continuance (ver. 7 *a*). The latter reference is, however, for the Israelites, contained in the fruits of the harvest (Lev. xxvi. 4), and it would be more in accordance with the tone of the prayer to find in these words the expression of a *wish* for the continuance of *universal* blessings, this wish having originated from the recent *appropriation* of the *pledge* resting upon Divine promises. This interpretation is still further recommended by the fact that in the two lines, ver. 6 *b* and 7 *a*, the same tense is used as in ver. 1 *a*, where the optative is certainly meant, since there is there indeed not an *answer* of the people (J. D. Mich., Stier), but an *appropriation*

and free *repetition* of the blessing of the High Priest, Num. vi. 24 sq. When now ver. 2 puts this blessing of Israel in direct relation to the *making known God's ways* and the *salvation* (יְשׁוּעָה) therein to be obtained by *deliverance*, it is much more natural to give the words which follow, a *Messianic* reference in the universal sense, which is contained in the blessing of Abraham (Gen. xii. 3), and to recognize the *missionary character* of this Psalm, which appears likewise in the hymn of Luther: "*Es woll' uns Gott, genädig sein*," than merely to find here a manifestation of the *goodness* of God in general, and a *lyrical* transition from the national to the universal stand point, embracing *mankind* (Hupfeld), in which God, in accordance with the nature of Monotheism, is designated as the object of the praise and reverence likewise of the heathen. In this state of the case, likewise, it is most natural to regard ver. 3 sq. as optative, and only to let the final clause conclude with the future. For thus the clauses, which constantly implore, in believing appropriation, the blessings promised and bestowed, are entwined with those which proclaim and wish for, in accordance with the promises and in the joy of faith, the salvation to be obtained through the blessings in Israel, and praise of God among the heathen. Thus there is formed a chain; the end of which not merely bends back towards the beginning, but has partly an internal *progress*, partly opens an infinite *prospect*. Hence the *spiritual* interpretation of the fruitfulness of the earth, (Luther, Stier, after the older interpreters) seems to be arbitrary. We are to think of a blessed harvest, which we have reason to consider not merely as an occasion for the composition of the Psalm (Köster, Ewald, Hitzig), but at the same time as an occasion for far-reaching thoughts, (Calvin, Hengst.), and as the pledge of more (Venema, J. H. Mich.), if not the type of higher blessings (Stier). The attempts to put the composition in the time of the Maccabees (Olsh., Hitzig), or the restoration of the kingdom after the exile (Ewald), or after the deliverance from the Assyrians under Hezekiah (Venema, and Von Leng.), are entirely without proofs and support.

Str. I. Ver. 1. **Cause His face to shine among us.**—The change of the phrase "upon thee," (Num. vi. 25) into "among us" is connected on the one side with the entire *appropriation* of the blessing of the High Priest, on the other side with the *purpose* directly expressed, which latter is already prepared by the change of Jehovah into Elohim, and appears as the *principal thought* of the Psalm by the transition from the indirect to the *direct* discourse. The expression: *among* or with us, accordingly does not indicate the nearness of the help (Geier), but the accompanying (Hengst.), or better, the guiding presence of God.

[Ver. 2. **Thy way—Thy salvation.**—Alexander: "*Thy way, i. e.*, Thy mode of dealing with Thy people, referring more particularly here to providential favors, the knowledge of which he hopes to see extended to all nations, as a means to the promotion of still higher ends. The pleonastic phrase, *saving health*, retained by the A. V. from an older one, has nothing corresponding to it in the Hebrew, but the single word which always means *salvation*, and is commonly so rendered."—C. A. B.]

[*Str.* II. Ver. 4. **For Thou judgest.**—This is not the judicial condemning and punishing, but as Ps. lxxii. 12 sq.; Isa. xi. 3 sq., the *righteous* government of the *royal* ruler.—[**Thou leadest.**—Perowne: "The verb is the same as in Ps. xxiii. 3, God being the great Shepherd of all nations."—C. A. B.]

[*Str.* III. Ver. 6. **The earth hath yielded her increase.**—Moll, with most interpreters, renders the verb in its natural sense. Some, however, as the A. V., regard it as the prophetic past, and translate as future. Ewald translates it as present. The natural reference is to a recent harvest, on the basis of which the Psalmist prays the final prayer that: "God our God may bless us, and all the ends of the earth may fear Him."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. The congregation of the Lord can have no wish more acceptable to God, than that He should bestow upon them *blessings spiritual and bodily*, in order that their welfare and its manifest cause may make *known to the heathen* the *salvation* which God gives to those who fear Him, and the *ways* upon which He brings this to pass. The congregation thus maintains its true *historical and redemptive position*, and fulfils at the same time its *missionary* calling.

2. The *ground* upon which this hope, which has grown up out of faith in the truth of God's promises is based, that the heathen will attain their destiny, is the *government* of God in the *history of the* world, which is manifest to all nations, and is as *righteous* as it is *gracious*. The *occasion* of a prayer of this kind is given in the bestowal of a blessed *harvest*, partly as a *testimony* of His power and goodness in general, partly as a *seal* of His promises, partly as a *pledge* of additional gracious guidance.

HOMILETICAL AND PRACTICAL.

God's blessing is to be *implored* in faith, *received* with thanksgiving, *used* in accordance with God's will.—The *gifts* of God to His people should benefit the whole *world*.—The *righteous government* and the *gracious guidance* of men are as worthy objects of *praise*, as valuable foundations of *hope*.—The congregation is not only called to *receive* the Divine blessing, but likewise to *spread* it abroad, and should allow itself to be properly *prepared and guided* thereto. The aim, hope, and right of *missionary work*.—The end, basis, and means of *hope in missions*.—The *end*, *way*, and *guardian* of our pilgrimage.—God would not only *reign* as monarch of the world, but men should *know* likewise the ways in which He leads them.—God not only *guides* His people in the *right* ways, but He *quickens* them under the way, Isa. lviii. 11.—God has made known His *ways* (Ps. xxv. 10) to His *people* (Ps. ciii. 7) that they may *walk* therein, and *teach* other nations to do this.—The *land* has given its *increase;* how is it with the *people* in general?—How with the *congregation*? How with *thee*?

STARKE: The pious share their bodily blessings with the ungodly, but these are properly no blessings to the latter; but spiritual blessings belong only to the children of God.—All depends upon properly knowing God, and the way of life pointed out by Him.—In the kingdom of God it is demanded of each and every member, to be fruitful in good works.—God's grace makes no man poor, but may make him rich.

FRANKE: God's grace, blessing, the light of His countenance, are not for temporal blessedness, but for eternal life.—THOLUCK: Longing after the most spiritual of all blessings that the salvation from God should arise in Israel and its light shine over all the heathen on earth.—GUENTHER: These are the true prophets and teachers, upon whose countenance the glance of the Divine light still remains.—TAUBE: Prophetic glance at the erection of the kingdom of God among all nations.

[MATT. HENRY: We need desire no more to make us happy than to have God's face shine upon us, to have God love us, and let us know that He loves us.—We shall have never the less of God's mercy, and blessing, and favor, for others coming in to share with us.—It is good to cast in our lot with these that are the blessed of the Lord.—BARNES: The happiness of man depends on a knowledge of the principles on which God bestows His favors; for all men are, in all things, dependent on Him. Individuals and nations, as they follow the counsels of God, are safe and happy; and in no other way.—SPURGEON: Our love must make long marches, and our prayers must have a wide sweep; we must embrace the whole world in our intercessions.—We never know God aright till we know Him to be ours, and the more we love Him the more do we long to be fully assured that He is ours.—C. A. B.]

PSALM LXVIII.

To the chief Musician, A Psalm or Song of David.

Let God arise, let his enemies be scattered:
Let them also that hate him flee before him.
2 As smoke is driven away, *so* drive *them* away:
As wax melteth before the fire,
So let the wicked perish at the presence of God,
3 But let the righteous be glad; let them rejoice before God:
Yea, let them exceedingly rejoice.
4 Sing unto God, sing praises to his name:
Extol him that rideth upon the heavens
By his name JAH, and rejoice before him.
5 A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
6 God setteth the solitary in families:
He bringeth out those which are bound with chains:
But the rebellious dwell in a dry *land*.

7 O God, when thou wentest forth before thy people,
When thou didst march through the wilderness; Selah:
8 The earth shook,
The heavens also dropped at the presence of God:
Even Sinai itself *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain,
Whereby thou didst confirm thine inheritance, when it was weary.
10 Thy congregation hath dwelt therein:
Thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word:
Great *was* the company of those that published *it*.

12 Kings of armies did flee apace:
And she that tarried at home divided the spoil.
13 Though ye have lain among the pots,
Yet shall ye be as the wings of a dove covered with silver,
And her feathers with yellow gold.
14 When the Almighty scattered kings in it,
It was *white* as snow in Salmon.

15 The hill of God *is as* the hill of Bashan;
A high hill *as* the hill of Bashan.
16 Why leap ye, ye high hills?
This is the hill *which* God desireth to dwell in;
Yea, the LORD will dwell *in it* for ever.
17 The chariots of God *are* twenty thousand, *even* thousands of angels:
The Lord *is* among them, *as in* Sinai, in the holy *place*.
18 Thou hast ascended on high, thou hast led captivity captive;
Thou hast received gifts for men;
Yea, *for* the rebellious also, that the LORD God might dwell *among them*.

19 Blessed *be* the Lord, *who* daily
Loadeth us *with benefits, even* the God of our salvation. Selah.
20 *He that is* our God *is* the God of salvation;
And unto GOD the Lord *belong* the issues from death.

21 But God shall wound the head of his enemies,
And the hairy scalp of such a one as goeth on still in his trespasses.
22 The Lord said, I will bring again from Bashan,
I will bring *my people* again from the depths of the sea:
23 That thy foot may be dipped in the blood of *thine* enemies,
And the tongue of thy dogs in the same.

24 They have seen thy goings, O God;
Even the goings of my God, my King, in the sanctuary.
25 The singers went before, the players on instruments *followed* after;
Among *them were* the damsels playing with timbrels.
26 Bless ye God in the congregations,
Even the Lord, from the fountain of Israel.
27 There *is* little Benjamin *with* their ruler,
The princes of Judah *and* their council,
The princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength:
Strengthen, O God, that which thou hast wrought for us.
29 Because of thy temple at Jerusalem
Shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people,
Till every one submit himself with pieces of silver:
Scatter thou the people *that* delight in war.
31 Princes shall come out of Egypt;
Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth;
O sing praises unto the Lord; Selah:
33 To him that rideth upon the heavens of heavens, *which were* of old;
Lo, he doth send out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God:
His excellency *is* over Israel,
And his strength *is* in the clouds.
35 O God, *thou art* terrible out of thy holy places:
The God of Israel *is* he that giveth strength and power unto *his* people.
Blessed *be* God.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—This Psalm, if not the most difficult (J. D. Mich.), is yet the most disputed (Hupfeld), on account of many obscure allusions, rare expressions, and doubtful readings. It is a Titan (Hitzig), the most glowing, the boldest and the most powerful hymn of the whole collection (Hupfeld), a Psalm in the style of Deborah, advancing to the highest pinnacle of hymnic invention and representation (Delitzsch). It is reckoned by some to the later (Gesenius, Ewald, Hupfeld), by others to the latest (Ruding., Reuss, Olsh.), by others still to the most ancient monuments of Hebrew poetry (De Wette, Böttcher, Hengst., Hitzig, Delitzsch), because the highest originality in figures and words is mingled frequently in this lyrical work of art, with unmistakable repetitions of the favorite words of previous writings. These, in many particulars, still need a satisfactory explanation. Yet the Psalm is so transparent in its chief features, so sublime and edifying that it deserves and admits of another application than as a "monument of exegetical extremity and skill," (Ed. Reuss, 1851). The fundamental thought is as clear as the arrangement and rhythmical organization, namely: The celebration of an *entrance of God into His sanctuary on Zion* after a victory, and *His rule over the world extending itself from thence*. The opening strophe with the very first words (ver. 1) awakens the most precious remembrances of Israel by the watch-word of Num. x. 3-5, and by changing it into the form of a wish refers to circumstances in Israel in which the repetition of those previous events is necessary, and is directly implored (ver. 2) in order to the ruin of the wicked (ver. 3), as well as the joy of the righteous, it transports us into the midst of a victorious march led by God through steppes, in reference to which the righteous are exhorted to praise God with festive joy (ver. 4) as the Father and Helper of the forsaken (ver. 5), who provides a home for the solitary and the prisoner, whilst the rebellious remain in the land which is scorched by the heat of the sun (ver. 6). Then follows a glance at the providential care of God over His people in the Arabian desert after the exodus from Egypt and the revelation on Sinai (vers. 7-10), with a repetition of the words of Deborah, Judges v. 4 *sq.*, which go back to Deut. xxxiii. 2; comp. Ex. xix. 15 *sq.*, as Hab. iii. depends upon this Psalm. This forms the transition to the hope expressed in vers. 11-14, of a new victory over hostile kings. For the Divine names, Adonai and Shaddai, after the use of Elohim eleven times, the words ver. 13, and the absence of preterites are in favor of the supposition that the reference here is no longer to previous events, but expected ones, although in allusion to the fact that previous events are to be repeated, namely, the decision by God's oracle and the celebration of the victory by festival choirs of women. By this victory it is established that Zion has been chosen by Jehovah for the abiding habitation of historical revelation (vers. 15, 16), notwithstanding its littleness in comparison with other mountains. It is comparable with Sinai in holiness, and likewise protected, as well as honored by the presence of God, surrounded by His angelic hosts (vers. 17, 18). Israel now likewise feels that he is supported and delivered by this God and Lord (vers. 19, 20), and can safely reckon upon the ruin of his enemies (vers. 21-23.) God's festal march of victory will be seen (vers. 24, 25); all the tribes of the people will praise Him (vers. 26, 27); the consequences of this act of judgment and deliverance will be felt throughout the whole earth, whilst the great monarchies will submit themselves and mighty kings with their people will turn to God in homage (vers. 28-31), and they are summoned to do this because He thunders down from the highest heavens of old upon the rebellious (vers. 32, 33), but to His people, over whom His glory rules from His sanctuary, He gives power from on high. Hence all the world should acknowledge God's power, and Israel should praise Him (vers. 34, 35).

It follows from this survey with sufficient clearness, that this Psalm is not a *direct prophecy of Christ*, as to His advent, His saving doctrine, His triumphant ascension to heaven, His all-embracing sovereignty and Divine glory (J. H. Mich., after the fathers and most of the older theologians, especially in connection with the citation of ver. 18 in Eph. iv. 8). Moreover it does not admit of a merely *spiritual* application (Flamin., Calvin) and *typical* interpretation (Stier), but it has a *Messianic* meaning, yet not through the prophetic idea of the reunion of the divided kingdoms and the restoration of the monarchy (Hupf.), but through the proclamation of the *spreading of the Divine kingdom among the heathen by means of the victorious deeds of the God of historical revelation, who is enthroned upon Zion as in heaven.* If this fundamental thought is not recognized, the Psalm falls asunder into two parts, and there is left on the one side, merely the sanctuary of God (J. D. Mich.), or His holy majesty (Clauss), or His march of victory (Herder), on the other side the general feelings, remembrances and hopes of the people (Reuss.). These are then the subject and form the contents of a festival hymn, which can be put in almost any time that we may desire, if we either look away altogether from definite historical events as an occasion for its composition, and merely recognize the lyrical shaping of a general idea, or if we likewise entirely reject the composition by David, as stated in the title. Accordingly it has been actually placed in the times of the Mac-

cabees (Olshausen), especially with reference to the consecration of the Temple, 1 Macc. v. (Rudinger), in the time of the rule of the Ptolemies or the Seleucidæ (Reuss), in the period of the exile or shortly afterwards (Ewald, Köster, Hupfeld), in the time of the struggle of Josiah with the Egyptian king Necho (Thenius), of Hezekiah with the Assyrians (Kimchi, Böttcher), of the confederate kings Jehoshaphat and Joram with Moab and Edom, 2 Kings iii. (Hitzig), in the time of Solomon (De Wette). There are points of contact, but always at the same time serious objections to these references. The reasons adduced against the time of David and his composition of the Psalm however are very weak. The mention of the Temple may be explained as in Ps. v. 7, and the combination of Æthiopia which was never at war with Israel, with Egypt the beast of the reed, shows clearly that the reference here is not to a *victory* over Egypt and Cush, but that these are the representatives of the heathen monarchies in general (Hengsten.). Since now Assyria is not mentioned here as one of these powers; since, furthermore, Zebulon and Naphtali are mentioned along side of Judah and Benjamin, and indeed with reference to a *joint* celebration of victory in *Jerusalem*, finally, since Jehovah marches with them in the *ark of the covenant;* we are led back to times *previous* to and not subsequent to the division of the Davidic empire or indeed the exile, and certainly back of Solomon, for his government was throughout peaceful. In this state of affairs, however, it is unnecessary to remain satisfied with the time of David in general (Calvin). We may think of the removal of the ark to Mount Zion, 2 Sam. vi. (most of the older interpreters, finally, Stier, von Hofmann), or of the triumphal return after the happy issue of a war, and indeed in the last case, not so much of the war with the Syrians and Edomites, 2 Sam. viii. or x. (Cler., Rosenm.), as with the Ammonites and Syrians, 2 Sam. xi. (Flam., Thol., Hengsten., Reinke, *et al.*). It is best however not to think of the going forth of the ark at the beginning of the war (Venema, *et al.*), or of the celebration of victory at its close, but in accordance with the tone and course of thought, of the expression of the certainty of victory which is in part prophetic, in the course of this perilous war, which extended into the second year (Delitzsch), on which occasion the ark of the covenant was carried forth with the army, 2 Sam. xi. 11.

Str. I. Ver. 1. **Let God arise.**—Elohim is used here instead of Jehovah (Numb. x. 35). We are to take the verb as the imperfect instead of the imperative, yet not as a future (most interpreters), or as a hypothetical present (Vatabl., De Wette, Hengstenberg, Hitzig). For in the one case we would have a promise, in the other, a clause of general application. But we have nothing to do with either of these, but with an expression of prayer in the repetition of those words with which Moses, in marching through the wilderness, after each halt, called upon the ark of the covenant to arise and go forward, not as if the ark was called God Himself (the Rabbins), but because the pillar of cloud and fire, the sign of the Divine presence, rested upon it.

[Ver. 2. It may be that the figures of this verse, **smoke** and **war**, were suggested by the pillar of cloud and fire, as Hupfeld and Herder contend. At all events, they are frequent in the Scriptures, especially in connection with Theophanies, comp. Psalms xxxvii. 20; xcvii. 5; Hos. xiii. 3; Mic. i. 4.—C. A. B.]

Ver. 4. **Cast up a highway for Him* who driveth along through the steppes, Jah is His name.**—The name *Jah*, shortened from Jehovah, is first found in Ex. xv. 2, and is probably derived from this passage, as likewise Ps. cxviii. 14; Is. xii. 2. But that the entire formula, of casting up (namely a highway, Isa. lvii. 14; lxii. 10) through the pathless wilderness, has been derived from Is. xl. 3 (Hupfeld), is a supposition as ungrounded as the assertion (Hitzig) that the previously-mentioned words from Numb. x. have originated from this Psalm. The reverse is true in both cases. The plural ערבות is certainly not to be derived from ערב= evening, and to be referred to the region of the evening (Septuagint, Vulgate, *et al.*), or that of sunset=gloom of misery and night of misfortune, over which the Lord advances and leads His people to the sunrise (Schegg), or to be regarded in the sense of clouds=heaven (Chald., Rabbins), from whence the Lord is to come. It is the plural from ערבה=sandy desert, which is found not only between Babylon and Canaan, or in Arabia, but likewise on the Jordan.

Ver. 6. **God, who maketh the solitary to dwell at home.**—These are not the childless (Ps. cxiii. 9) who are promised a numerous posterity, but the forsaken, who are to have a home given to them, Is. lviii. 7.—[**Leadeth forth prisoners into prosperity.**—כּוֹשָׁרוֹת is found only here. It is interpreted by most of the ancient versions, the Rabbins, A. V., *et al.*, as= chains, as if it were related to קשׁר. But Symm. renders: *εἰς ἀπόλυσιν*, and the Syriac: "into abundance." Hupfeld regards it as equivalent to the more usual כִּשְׁרוֹן, Ecc. ii. 21, from כשׁר, a *later* Hebrew and Aramaic form for ישׁר, and thus properly=the *true* condition, *prosperity.*—**Only the rebellious.**—This is stronger and better than the "but" of A. V. The rebellious are those who refuse the guidance of the God of grace. These are obliged to remain in the dry and parched land, in the wilderness, and "do not come into the land which is fructified by the waters of grace, and shine in fresh green and rich fruits" (Delitzsch).—C. A. B.]

Str. II. Ver. 8.—**Yon Sinai before the face of Elohim, the God of Israel.**—Sinai is not mentioned as the *primitive throne* of God, but as the scene of His majesty, as well as the giving of the law and its terrors, and as the starting-place of His march towards Canaan, in contrast with the second throne on Zion (Hupfeld after Geier, *et al.*). The זֶה is not to be connected with Elohim (Luther, Calvin), but with Sinai, and the expression is derived from Judges v. 5. From that song of Deborah is likewise de-

[* Perowne: "The figure is borrowed from the custom of Eastern monarchs, who sent heralds and pioneers before them to make all the necessary preparations—to remove obstructions, *etc.*, along the route which they intended to follow. Great military roads were mostly the work of the Romans, and were almost unknown before the Persian and Grecian periods."—C. A. B.]

rived the expression: "the heavens dropped," namely, the rain.

Str. III. Ver. 9. **Richly with rain didst Thou sprinkle Thine inheritance.**—The reference here is hardly to storms to fructify the land (J. D. Mich., Böttcher), or those giving victory (Herder), but either to the manna as the bread of heaven (Jos. vi.; Pss. lxxviii. 24; cv. 40), expressly called rain from heaven, Ex. xvi. 4; Ps. lxxviii. 23 (Venema, Schnurrer, De Wette, Stier, Reuss, Hupfeld), or figurative, not of the outpouring of the Holy Spirit (the older interpreters), but of the bestowal of gifts (Rosenm., Hengstenberg, Delitzsch), which come down from heaven as the rain of willingness, that is, freely, richly (Job xxxvii. 6; Ps. cx. 3), upon the land of Jehovah (Hos. ix. 3), which is likewise called the inheritance of God in 2 Macc. ii. 4 (Hitzig, Delitzsch). That we are to think first not of the people (Hupfeld) but of the land (Calvin), follows from ver. 10, where it is said that **in it** (not among them) God's **living creatures** found their dwelling-place (ישׁב). This expression shows at the same time that we are not to think of God's creatures in general (Geier, J. D. Mich., *et al.*), or of the quails of the wilderness parallel with the manna (Schnurrer, Hupfeld), but of the *congregation*, whether we find it designated thereby as the complex of a flock of living creatures, 1 Sam. xviii. 18 (Rabbins, Calvin, *et al.*), after the Arabic=people (Hitzig), or as the little creature=herd of God, Micah vii. 14; Ps. lxxix. 19 (Luther, *et al.*, Delitzsch), or go back to the root חי and accept the meaning: tent-circle, circular encampment (2 Sam. xxiii. 11, 13).

Str. IV. Ver. 11. **The Lord gives the word** (*of authority*).—The word means here hardly merely news, namely, of the victory, but with this reference rather, song, hymn of triumph (Calvin, Hupfeld). Since however the female chorus of victory is mentioned directly in connection with the division of booty, and it is better to regard אֹמֶר as a Divine word, either of promise (Ps. lxxvii. 8) or of powerful effect (Hab. iii. 9), and it is designated in ver. 33, as in Is. xxx. 30, as the sound of thunder, and Zech. ix. 14, as the blast of a trumpet, we have here to think not of the watch-word in war (Herder, *et al.*), but rather of the word of power (Delitzsch, in part Reuss, G. Baur), which not only commands the war and promises the victory, but brings, effects and gives the victory. There is no reference here to the preaching of the gospel (older interpreters).

Ver. 12. The **kings of hosts** are in ironical contrast (Böttcher) with Jehovah Sabaoth. The correct translation: **flee**, was originally derived from the Rabbins. Previously the word was derived from ידד=love, unite oneself, rather than from נדד.—**She that abideth at home**, is not the congregation of Israel (Rabbins), but the mistress of the house, "the woman in the tent," Judges v. 24.

Ver. 13. **Would you lie between the hurdles? The wings of the dove are overlaid with silver,** *etc.*—The translation: although you now lie between sooty pots, you will become white and shining as the wings of the dove (Rabbins, Calvin, [A. V.], *et al.*), is certainly false. We are not only to strike out the "although now," which is inserted in the text, but likewise to put instead of sooty pots either: boundaries (Chald., Jerome), or: hurdles (Kimchi). If the former should be adopted, however, the sense could not be: if you lie between the boundaries, that is to say, on the field in order of battle, you will shine (in the splendor of arms) as the wings of the dove (Luther, Geier). For the dove is a figure of peace or of rapid flight. The two chief explanations are then in this direction, whether we retain the meaning: boundaries (Rosenm., Böttcher, Stier, Hengstenberg), or put in place of this: hurdles, Gen. xlix. 14; Judges v. 16 (Hupfeld, Hitzig, Delitzsch). The reference is certainly to the rest of the peaceful land and the shepherd's life, which is likewise recognized in the untenable interpretation: women drinking (J. D. Mich.). If now the dove is regarded as the figure of peace or of domestic life, and at the same time we recognize the fact that the emphasis is upon its shining play of colors, we may take the clause either as scornful, and as a reproachful question, whether they resign themselves to the idle and easy rest, and gaze at the play of colors of the flying dove (J. D. Mich., Herder, Köster), or we may take it as a promise that after the victory, in peace the wings of the dove, that is to say, the people of Israel (Schnurrer) as the dove of God (Delitzsch), Ps. lxxiv. 19; Hos. vii. 11; xi. 11, or their women (Munting., De Wette, Reuss) will be brilliant in the jewels of the booty which is rich in gold and silver. This, then, in the spiritual interpretation, is referred to the fact that the manifold gifts of the Holy Spirit unfold their splendor in the people (Stier). If now it is objected to this, that it is not the dove or its neck, but its *wings* which afford the point of comparison, and this is the correct view, and we think accordingly of rapid flight, then it is not the members of Israel which are designated by these expressions, nor the gold and silver field-badges of the enemy which are part of the booty (Maurer), but these wings themselves; and the glance is inclined to their glistening richness, because it is to be the booty of the Israelites. Whether now we are to regard this again as a promise and a mere figure of the brilliant lot appointed to the people of Israel in the lap of future peace (Hengstenberg), or as a description of the real booty in order to inflame them with a zeal in pursuit of it, and as a reproachful reproof of those who would remain lying in peaceful pursuits or between their boundary stakes (Böttcher, von Hofmann), depends partly on the general view of the context, and partly whether we take the particle אם, which begins the clause, as a conjunction=if, or as an interrogative particle. We decide for the latter, since such questions of astonishment are used in connection with warlike scenes, 2 Sam. xxiii. 10; 1 Macc. vii. 45 sq.; Judith xv. 4 sq. Moreover the reference back to Gen. xlix. 14; Num. xxxii. 5 sq.; Judges v. 16, is manifest, and the mingling of ideas and figures is avoided (Delitzsch), and there is evident not only a thought clear in itself expressed in a natural and easily under-

stood figure, but at the same time a real advance in the discourse.

Ver. 14. **When the Almighty scattered kings in it, it snowed on Zalmon** (=*dark mountain*).—God is designated as *Shaddai*, which only occurs once more in the Psalms (Ps. xci. 1); and in the prophets only in Joel i. 15; Is. xiii. 6; Ezek. i. 24; in the Pentateuch only in Num. xxiv. 4, 16; then in Ruth i. 20, 21. It is used however, 30 times in Job, whilst the fuller form *el shaddai* is found as characteristic (Ex. vi. 3) for the time of the Patriarchs, Gen. xvii. 1; xxviii. 3; xxxv. 11; xliii. 14; xlviii. 3 (in the Samaritan text likewise xlix. 25), and besides only in Ezek. x. 5. Now this is connected, not so much with the ancient character of the Psalm (G. Baur.), or with the derivation of this verse (Olsh.), as well as the two preceding (Hupfeld, *et al.*), from an ancient song, as with the fact that almost all the names of God are found distributed in appropriate places in the Psalm. In accordance with the context, the Hebrew verb, which properly means: "spread out," is regarded by most interpreters as="scattered," and "in it" is referred to the country, whether Moab or some other one and the kings are regarded as hostile princes and captains. For the interpretation of the latter as princes of Israel and as types of the elect of God (Aben Ezra, Stier) or as regents set up here and there by God, through whom light comes in the darkness (Luther, Rosenm.), corresponds neither with the words nor the thought of the text. It is true we might translate: "have a snowy aspect, be as white as snow, to be pure, shine" (Rödiger in Ges. Thesaur., Hitzig), instead of "snow," but the reference to snow must not be left out of view. The kings here might be compared with a light illuminating the darkness; but their being scattered can be better represented by the figure of the falling of snow; or even the consequence of this by the figure of a snowy appearance. Neither of these figures agree with the disputed meaning of Zalmon: darkness, shade (Chald., Theod., Rabbins, Reuss.), but both are in accordance with the reference to Judges ix. 48, where the mountain Zalmon (Sept., Syr.) south of Shechem, is mentioned, whose name may be connected with Zelem= shadow, on account of its well-known richness in forests, and notwithstanding its comparative unimportance, might be chosen here on account of its name, which to the Hebrew ear was adapted for a play upon words (snow on the dark mountain or black forest). Now we have in the text not כְּ=as on Zalmon, but בְּ=either: on or, in the manner of Zalmon. In connection with the little height and southerly position of this mountain, we cannot think of a snowy mountain or a usual and frequent fall of snow. Thus all the explanations are excluded which find a comparison between the brilliancy of the booty which has fallen from the fugitives (Von Hofmann), or the bleeding bones of the slain (Rivet., De Wette, *et al.*), and the snow of Zalmon, or regard the snow whiteness of the dark mountain as a figure of the encouragement of the previously sorrowing Israel (Calvin, J. H. Mich., Hengst., *et al.*). These explanations gain a supportable sense at the most only when Zalmon is at the same time brought forward as a *place* either of battle or of refuge to the fugitives (Delitzsch), or when there is found in the clause: "then snow fell on Zalmon," a figurative expression of the thought: then the mountain, to celebrate this joyous event, clothed itself in a bright garment of light (Wetzstein in Delitzsch's Com.). But for such a geographical and historical reference of the clause with respect to the foundation of the figure, as the mountains of Hauran, consisting of black rocks with the doubtful name of Asalmanos in Ptolemäos for one of its mountains (Wetzstein), or a high mountain of somewhat the same name among the mountain peaks of Bashan (Böttcher) would be more appropriate than the mountain near Shechem, previously the only one of the name known which yet could not be put for the entire land (Von Leng., Hengst.). If we could put the battle there, it would be much more natural likewise to regard the snowing as simply *historical* than to vex ourselves with doubtful figures which can only be understood by suggestion. With this agrees the interpretation that the fall and ruin of *many* kings has been designated as a snowing of the slain (De Wette), especially of kings in the black mountains (Böttcher, Thol.). In this case, again, the interpretation that the fall of snow in question rendered the flight of the fugitives more difficult, or cut off all places of refuge (De Dieu), would be more natural than the supposition of a scornful citation from an ancient hymn of victory in accordance with which the rough weather on Zalmon situated somewhat in the south would be given as a reason for the disinclination to march forth to the mountain situated in the north (Herder, Hupf.). Since, however, there is no historical statement here, but rather a prophetical declaration, we are rather led to a figurative mode of expression, whose sense, however, is as obscure as its foundation and occasion is unknown. With this result, the translation: "and snowy bright it shines in the dark" (Reuss) must likewise rest satisfied.

Str. V., vers. 15, 16. **A mountain of God is the mountain of Bashan, a mount full of peaks, the mountain of Bashan. Why do ye look with envy, ye many peaked mountains, on the mountain on which God has chosen to dwell?**—The sense is the same whether we regard these and the following words as vocatives as an address to the mountains (Munting., De Wette, Reuss) or as a simple sentence (most interps.). The mountains of Bashan consisting of basalt, now rising up like columns into sharp points, and then conical in truncated peaks, even if we do not reckon in lofty Hermon (Olsh., Hupf., Hitzig), as boldly formed masses of rock of gloomy majesty, make the impression of antiquity and invincibility when compared with the Cis-Jordanic mountains, especially with Zion, which consist of porous limestone and milder forms (Delitzsch). They are thus adapted to a figure of worldly power in contrast with the congregation of God. Besides they were for the most part inhabited by heathen nations hostile to the people of Israel. The reference here is to lurking (Sept., Isaki, Kimchi), and so crafty and hostile (Aquil., Jerome), or envious and jealous looking over at

them (J. H. Mich., and most interps.), not to the leaping of these many-peaked mountains (Chald., Luther), nor coagulated (Sept.), stiff with ice (J. H. Mich.). Yet it is unnecessary to think of the actual hostility of those nations (Böttcher, Ewald, Hengst.) The use of this expression in order to contrast Bashan with Zion is explained not only from the dangers threatening the Theocracy from the north, but is occasioned by the fact, that notwithstanding the previous conquest of Bashan by Moses, these mountains were not selected as the seat of the Theocracy (Herder, De Wette), although they as Sinai were ancient mountains of God, properly a mountain of gods (J. H. Mich., Hupf., Hitzig) Ps. xxxvi. 6, and not a ridge of godlike greatness (Böttcher), one favored by God (Hengst.), a high mighty mountain (De Wette, *et al.*), or one conspicuous as a basaltic mountain above all other creations of God (Delitzsch). From the erroneous opinion that the mountain of God could only mean Zion (finally again Stier), the ancient versions and interpreters have made it the subject of the clause and the mountain of Bashan the predicate and found the sense: the mountain of God is a fruitful mountain; Bashan being taken as the type of fruitfulness. Then they put the *heights* in the place of the many peaks, because they did not understand the vowel points, and explained it symbolically of spiritual elevation. Only since J. D. Mich. and Herder has the true interpretation been known, to which, however, Rivetus (*comm. in pss. proph.* Amst. 1645) pointed in vain.

Ver. 17. **The chariots of God are myriads, thousands and again thousands, the Lord among them—(*it is*) a Sinai in sanctity.**—Over against the warlike powers of the kings of hosts (ver. 12), the infinitely superior power of God is designated with expressions which are derived from the characteristics of warlike power, Ps. xx. 7; Hab. iii. 8, 15, and are therefore symbols not only of sovereign power (Hengst.), but at the same time of triumphant victory (Schnurrer). They remind us, on the one side, of the fiery horses and chariots that carried up Elijah and surrounded Elisha to protect him (2 Kings ii. 11; vi. 17), and on the other of the holy myriads (Deut. xxxiii. 2) surrounding God on Sinai, and therefore bringing before the soul the innumerable angels of God (Dan. vii. 10; Matt. xxvi. 53). And thus they lead in this passage not to the ascension of Christ (most of the older interps.), but yet symbolize more than Divine providence and help (Calvin), namely, the all-conquering *presence* of the God of revelation and holiness on Zion in its analogy with His previous presence on Sinai. In favor of this is likewise the final clause of ver. 17, which is not: on Sinai in the sanctuary (Sept., Vulg., Chald. [A. V.]), but either: Sinai in the sanctuary (most interps. after L. de Dieu), or: a Sinai in holiness (Delitzsch). The latter gives the most suitable sense: that Zion affords a sight as Sinai afforded it when God in His appearance surrounded it with holiness. The former interpreters, however, would give the distorted thought that Sinai now or, as it were, has entered into the sanctuary, and thus Zion has become a second Sinai, in an unclear form. For it is much less natural to suppose that Zion itself has become Sinai by the presence of the *ark with the tables of the law* than to be reminded of the presence of *God in the midst* of innumerable *multitudes of His angels* (Deut. xxxiii. 2), the latter, however, not as Gal. iii. 19; Heb. ii. 2 (Hengst.) as the mediator of the law-giving, but as the company surrounding His throne and as heavenly attendants in general. We have to do here, however, not with these servants and their use, but with a *beholding the glory* of the God who manifests Himself on Zion as on Sinai as the *heavenly king*, and our attention is drawn not to that which *happened*, as it were, in the *sanctuary*, but to that which Zion *is* when compared with Sinai, namely, a *place* of the revelation and manifestation of this God. Thus it is not said that Sinai, with its glory of thunder and lightning (Böttcher), is now in the sanctuary, but that Zion as Sinai brings into view the *majestas tremenda* of Jehovah.

Hence it is preferable to take בַּקֹּדֶשׁ (comp. ver. 24) as Ps. lxxvii. 13; Ex. xv. 11=in the, namely, well known holiness. Under these circumstances, we are not forced to the conjecture, which is very natural, it is true, on account of Deut. xxxiii. 2, to read בָּא מִסִּינַי=He has come from Sinai into the (namely, well-known) sanctuary (Pott, Köster, Maurer, Olsh., Hupf., [Perowne]), instead of בָּם סִינַי. Besides this has against it the fact that God has not entered into the sanctuary in Zion in the midst of His heavenly hosts, but ascended from Sinai to the height of heaven again as after every descent to earth, and that this fact is directly brought forward in ver. 18. It would be much simpler to suppose that a מ has fallen away from before Sinai (Hitzig). But then we would have the untrue thought: the Lord among them, (coming) from Sinai in holiness=in unapproachableness, 1 Sam. vi. 20.—The closing word is consequently a closer definition of the noun Sinai which immediately precedes; but it is not the Lord, but Zion as the place of His revelation, which is a Sinai like this. A false derivation of שִׁנְאָן has occasioned the translation: thousands of happy ones or gladly rejoicing ones (Sept., Vulg.). The literal translation of the clause is thousands of repetition.*

Ver. 18. **Thou hast ascended up on high, Thou hast led captives captive, Thou hast taken gifts of (=*consisting of*) men, and even the rebellious, in order to dwell as Jah Elohim.**—The dwelling of Jehovah on Zion being referred to, it is natural to think of the "height of Zion" (Jer. xxxi. 12; Ezek. xvii. 23; xx. 40) as the aim of the procession (Hitzig), yet not of the return of the ark which has just taken place (De Wette), but of the first entrance of God into Zion (Ewald, Reuss, Olsh.) after the storming of the citadel of Zion, 2 Sam. v. 7 (Delitzsch), without its being necessary to regard the captives particularly as the bondslaves of the sanctuary, the *Nethinim*, Ex. viii. 20; comp. Num. xvii. 6 (Böttcher), as the Gibeonites (Jos. ix. 28). But the "height" without any further additions, and with the article

* [The word is a ἅπ. λεγ., and is rendered by the Targ. and Saadia followed by A. V.: thousands of *angels*.—C. A. B.]

always elsewhere, means the *height of heaven* as the dwelling of God, Pss. vii. 7; xviii. 16; xciii. 4; cii. 19 (Hengst., Hupf.), and ver. 33 likewise here points to this, yet there is no *mingling* of the heavenly and earthly figure and seat of God (Hupf.) here, but the *biblical view* of the ascent of God into heaven after that He had made Himself known on earth in deeds of omnipotence and love and had conducted the cause of His people there, Ps. xlvii. 5 (Hengst.). Likewise the preterite here refers to such a *historical manifestation*, and the following expressions show that it has to do with such deeds of God for His people, by which hostile nations were subjected, their gifts of homage brought and accepted, the testimonies of the victorious dwelling of Jehovah among His people increased and confirmed. The enthronement of God in the heaven, His ascent and descent, His dwelling in His house on Zion and among His people agree very well with one another, and are not only symbols and types, but are actual guidances and real foundations of history, which come to fulfilment and completion in and through Christ. Thus this passage (Eph. iv. 8 sq.) is referred to the victorious march (Col. ii. 15) of the triumphant Redeemer, yet from the stand-point of fulfilment it is applied in such a way that the thought comes out that the conqueror has not taken to himself these gifts, which constitute his spoils, for his own enrichment, but for the benefit of men. For there the reference is to "giving" the gifts, as likewise in the Syriac and Chald., yet here the reference is to "taking." But this difference vanishes when we regard the tribute, which sometimes is designated as gift and present (2 Sam. viii. 2, 6), as *consisting of men* (Ewald). These are here not the slaves of the temple (Böttcher), or proselytes (De Wette), or the apostles and evangelists as the servants of God (J. D. Mich.), but those who voluntarily submit themselves in distinction from those who are directly mentioned as made subjects by compulsion. For it is very natural that the clause: "and the rebellious also," should depend upon the verb (Geier), as the second object subordinate to the first object, "gifts of men." It is true we might put instead of this expression: gifts *among* men (Olshausen), that is to say, on earth (Hengstenberg); but the interpretation: and among the rebellious also (Delitzsch), would demand that we should supply the preposition, which would be difficult, and the interpretation: and the rebellious likewise, namely, give Thee (Hengstenberg), would require together with the supply of the verb, a transposition of form. By our interpretation the clause of design unites naturally with the preceding, its structure demanding not that *Jăh Elohim* should be taken as *subject* (Delitzsch)=in order that he may dwell, that is to say *Jah* Elohim continue to dwell. It would be more natural to regard these as *vocative* (Hengstenberg, Hitzig). But this would make the clause of design too insignificant, or give it a wrong sense, if we should unite it with "ascend," which besides is against the accents. Hence we take the two last words as a *closer definition* not only of the subject addressed in all the preceding verbs, but at the same time of His *dwelling*, as it is brought about by His actions which characterize the *conqueror*. Thus the connection of the two names of God in this very passage is explained. This is not so much the case if the whole line is regarded as an independent clause: and the rebellious likewise are to serve for a dwelling of Jehovah Elohim, or: dwell with Jehovah Elohim (De Wette, Maurer, Hupf.), whether it is taken as active or as passive. At the same time this would give the prophetical idea of a future conversion of the heathen an unusual manner of expression and one which is less suitable to the context. It leads rather to the thought of a *revelation of power* and *glory* made by the God of Israel as the heavenly king and the conqueror of hostile powers, in order that He may dwell on Zion as He is enthroned in heaven, as Jehovah Elohim. There is no reference here to His dwelling in the hearts of men as the third sanctuary (J. D. Mich.)

Str. VI. Ver. 19. **Blessed be the Lord day by day! Are we burdened—He, God, is our help.**—By a change of the disputed accentuation (Bähr after Heidenheim), the designation of time, "day by day," is by many attached to the second member of the verse (Chald., Isaki, Kimchi). Then the sense is simply: He burdeneth Himself for us (Delitzsch), helps us bear it (Ewald), bears us or is burdened with us (Jerome, Hupfeld); for עמס is not used of the heaping up of benefits (Calvin, Rudinger, *et al.*), and since it is here connected with ל, and not as usual with על, and since הָאֵל offers itself as an appropriate subject of the clause, this interpretation is more preferable than the explanation: the God of our help and our salvation daily loadeth us [A. V.], which would lead to an entirely different course of thought. But we may divide the second member into an antecedent and consequent, whilst we connect the designation of time with the first clause; and then the context is in favor of leaving the subject undetermined (L. de Dieu, Hengstenberg, Hitzig). As a matter of course, הָאֵל is not like הוּא אֵל. We have only translated it thus for perspicuity. The definite article renders God prominent as the well-known God of Israel, who alone is the *real* and *true* God.

Ver. 20. **Jehovah the Lord has for death ways of escape.**—The reference here is not to issues in death for the enemies (Symmach., the Rabbins, *et al.*), but ways of deliverance (Calvin), by which we may go forth free (Hitzig) with respect to death (Stier), or at the expense of death (*dat. incomm.*); an expression so comprehensive that it can mean the departure from death to eternal life, as that in contrast with death, from anxiety of death in peril of life. There is an expression of the highest triumph in the rhymes at the end of the verses, 20, 21, 25 (Böttcher).

Str. VII. Ver. 21. **The hairy scalp** is best understood of a head with luxuriant growth of hair, the sign of the bloom of youth and power (Hupfeld, Delitzsch), as the unshorn head with bristly hair (Böttcher) is the figure of desolate, wild nature (Stier), or defiant wildness (Geier). It cannot be decided whether there is meant here

a prominent person who was then particularly hated (Olsh.)

Ver. 22. **Bring back.**—The context shows that this does not promise the bringing back of those who have met with misfortune upon mountains or on the sea (Chald. and the Talmudists), nor the deliverance of those threatened with great dangers (Vat., Stier, *et al.*), nor the leading back of the Israelites scattered in the whole world (Reuss, Olshausen), but the reaching the beaten enemies, whether they have hidden in inaccessible places in the mountain forests of Bashan, or in the abysses of the sea, that is, the salt sea (Is. xvi. 8; 2 Chron. xx. 2), in order that the people may take vengeance upon them, Num. xxi. 34; Deut. iii. 2; Amos ix. 2 (Geier, *et al.*)

Ver. 23. **That thou mayest wash thy foot in blood.**—According to the present reading, *timchaz*, we must translate: in order that thou mayest crush (namely them) with thy foot in blood (Hengstenberg). But this is contrary to the accents. If on the other hand the last words are not regarded as adverbial, but according to the accents as the object of the verb: that thou shakest, that is, violently movest thy foot in blood, then we come in conflict with the meaning of the word, comp. ver. 21 and Ps. cx. 6; Num. xxiv. 8, 17. Hence it is appropriate to change the reading into *tirchaz*, Ps. lviii. 10=that thou mayest bathe (almost all recent interpreters), and this is more acceptable than to change the letters into תֶּחְמַץ (Hitzig), in order to get the sense: that he may become red (Kimchi, Vatab., *et al.*), or become brilliant (Ewald), or dip oneself=become colored (Septuagint, Vulgate, Syr., Flaminius, Calvin, Rudinger [A. V.]).—**The tongue of thy dogs have its part in the enemies.**—Almost all the older interpreters take the closing word, מִנֵּהוּ, as a preposition (= of it), and refer it either to the enemy partly distributively, partly to the one who according to ver. 21 goes about proudly and securely (most interpreters), or to the blood (Calvin, Geier, Gesenius, Hengstenberg.) We must then either supply a verb, *e.g.*, drink, or lick, or obtain. This would be hardly admissible and would be harsh after "of their enemies." It is natural to think of the verb מָנָה (Isaki, comp. Job vii. 3; Jonah ii. 1; Dan. i. 10); but the sense: He gave the tongue of thy dogs its part of the enemies (J. D. Mich.), is inconsistent with the construction. Accordingly we must regard it as a substantive, either one not found elsewhere, yet usual in the Chald., מֵן (Hupfeld and Delitzsch after the proposition of Simon), in connection with which לָשׁוֹן, which occurs elsewhere as a fem., is considered as a masc., as perhaps Ps. xxii. 15; Prov. xxvi. 28, or the well-known word which we get by correcting the form into מְנָת, Ps. lxiii. 10 (Olshausen), with the meaning: portion of food (Ps. xi. 6; xvi. 6), which is more appropriate than מִקְּנֵהוּ (Hitzig), in order to get the idea of *assignatum*=the allotted portion.

Str. VIII. Ver. 24. **They have seen Thy processions, O God, the processions of my God, of my King in holiness.**—The subject is not specifically designated, but concretely thought, and therefore is not to be weakened into an indefinite subject. The perfect does not favor the march against the enemy, as Ps. lxxvii. 18; Hab. iii. 6, but the triumphal procession after the victory, with which the following clauses agree. The supposition of a procession "into the sanctuary" (Hupf., *et al.*), is against the form of the word, that of a procession "in the sanctuary" (De Wette, Hengstenberg), against usage, hence it is better to translate as ver. 17 *b.* [*in holiness*].

Ver. 26. **Ye from the fountain of Israel.**—The fountain of Israel is not Christ as the fountain of salvation (many older interpreters), but the ancestor from whom the people sprang, Is. xlviii. 1; li. 1. The sense is the same whether we regard this verse as the shout of the poet, as Judges v. 9 (Hengstenberg), or as part of the song of the singers and damsels.

Ver. 27. All portions of the people with their princes are to be represented in this festival gathering. Two southern and two northern tribes are mentioned as representatives; and first BENJAMIN, because the first royal conqueror of the heathen sprang from it, and because the sanctuary was in its boundaries (Deut. xxxiii. 12; Jos. xv. 17; xviii. 16); then JUDAH, as the home of David; then follows Zebulon and Napthali, celebrated for their bravery in the song of Deborah (Judges v. 18, comp. iv. 6), which are found in Is. viii. 23, in an entirely different connection. Benjamin is called the LITTLE, not as the youngest son of Jacob (De Wette), but on account of the little extent of its territory and the small number of its inhabitants, 1 Sam. ix. 21. The word רֹדֵם is obscure, it cannot mean: "its prince" (Septuagint, Geier, De Wette), but rather: he who conquers it, that is to say, its *ruler* [A. V.] What then does this mean? Since רדה elsewhere is used only of violent subjugation, the reference to the marshal keeping the procession in order (Clericus, Delitzsch), is just as objectionable as the reference to the rule over the Israelites, whether taken historically (Stier, *et al.*) or prophetically (Hupfeld). Nothing remains then but to go back further than the immediately preceding verses and consider the enemies conquered by the Benjaminites under Saul, 1 Sam. xiv. 47 sq. (Hengstenberg) as the object of the ruling. [Moll thus translates: **There is little Benjamin, their conqueror** (namely, the conqueror of the enemies mentioned previously).—C. A. B.] The word רִגְמָתָם is still more obscure. For those are demonstratively false derivations, by which they seek to get the meaning princes (the ancient versions, Jerome, Flaminius, Cocc., *et al.*), by means of the idea: embroidered clothing, or purple. The word *ragam* means: stone. But the meaning=their stone=their rock=their support or strength (Rosenm., after L. de Dieu), brings a strange thought into the context in a word strange to this thought; and the translation: their stoning, that is, their (the enemies) subduing by the use of sling-stones, or with an allusion to the sling of David (Rivet., Böttcher in his Proben, Hengst., Baihinger), is at least an obscure expression for a remote thought. The explanation: their throwing one upon another=overthrow (Böttcher, in *Æhrenlese*), is scarcely better. By means of the Arabic

(Gesenius, Hitzig, Delitzsch), however, we may get the idea of a thickly pressed throng, a mass of people (Luther, *et al.*), in connection with which we may think of Judah as the most numerous tribe affording the great masses (Stier, Köster), without being obliged to change the reading into רִגְשָׁתָם (Hupfeld), which word besides would afford the idea of a noisy crowd. It is true we miss the copula, "and," or the preposition "with," since the supposition of an apposition is excluded by the sense of the word. Yet the style and circumstances admit of the *asyndet.* juxtaposition of princes and their multitudes of people. This seems much more tolerable than the translation: there is Benjamin, little,—following the princes of Judah with their crowds (Hitzig), which is connected with another explanation and position of רֹדֵם in the clause.

Str. IX. Vers. 28, 29. **Thy God has commanded,** *etc.*—Since the sudden address to Israel is strange, and God is again addressed directly in the following clause, and all the ancient versions have the vocative in the first member, it is natural to change the reading from צִוָּה אֱלֹהֶיךָ into צַוֵּה אֱלֹהִים, that is, O God, command (Dathe, Böttcher, Ewald, Olshausen, Hupfeld), yet it is unnecessary. So likewise we need not think of an address (of the Ephraimite poet) to a king (Jehosaphat) who had come to the help of his people with an army, and with reference to this translate still further: the powerful help of God, as Thou affordedst it to us (Hitzig). This is opposed, not to speak of other objections, by the immediately following undoubted address to God in the words: "**From Thy temple.**" For there is no occasion for attaching these words to the preceding clause, and then translate: "to Jerusalem," and connecting this with the following clause (Hupfeld, [Perowne]). The temple is the place in which the kings will offer their gifts, and this temple is **at Jerusalem**, that is to say, rises up above Jerusalem. The interpretation of מִן as, because of, or on account of Thy temple (Symm., Luther, Geier, Ewald, [A. V.]), gives an incorrect sense, the interpretation: from the temple to Jerusalem (Böttcher), as a statement of the extent of the procession which brings the presents, gives an unnatural local limitation. It is unnecessary, moreover, to connect ver. 29 *a.* closely with 28 *b.* (De Wette), or to undertake a transposition of the members into the pretended original order, vers. 28 *a.* 29 *a.* 28 *b.* 29 *b.* (Olshausen). If we find the transitive interpretation of עוּז=*roborare*, objectionable, notwithstanding Prov. viii. 28; Eccle. vii. 19, and in spite of the example of the Septuagint, Symm., Flaminius, Calvin, *et al.*, and the consent of Delitzsch and Hupfeld, we may translate: show or prove Thyself mighty (most interpreters) in that which (J. H. Mich., Rosenmüller), or: Thou who, Is. xlii. 24 (Köster, De Wette, Olsh.), has wrought or done for us.

Str. X., ver. 30. **Rebuke the beast of the reed,** &c.—This is not the boar (Bochart, Oedmann) or the lion (Isaki), whether as a symbol of Syria (Lowth, Schnurrer) or a figure of strong enemies in general (Böttcher); still less is it the serpent or the dragon as the symbol of Babylon (Gesenius); but either the crocodile, Ps. lxxiv. 13; Ezek. xxix. 3 (De Wette), or since this animal lives in the Nile itself, and not in the reeds, better, the hippopotamus, Job xl. 21 (Hengst., Hitzig, Delitzsch) as the symbol of Egypt (Is. xxx. 6), whose emblem is the reed, Is. xxxvi. 6. The **bulls** (literally, the strong ones) are by their connection with **calves of the peoples** not used as figures of the gods (Hitzig), but of leaders and princes (most interpreters). The proper expression: "peoples," is used epexegetically alongside of the figurative and "calves" (Geier), or has mingled with it into a mixed idea.—**Stamping along with silver pieces.**—This is very obscure. The sing. masc. embraces all the rebuked in one. The participle designates the action as simultaneous with the rebuking. This already affords many strong objections to the usual translation: that they may submit themselves. Besides רפס only means: to stamp, accordingly since the Hithpael is used here, it should be translated: being in a state of stamping, or: letting himself to stamp. The latter does not suit the words: "with uncoined pieces of silver." We abide therefore by the former; for the meaning: stamping upon one's self=casting one's self violently and fiercely to the earth (Delitzsch), condemns itself. And the translations: all trots itself near (Böttcher previously), or: all that bestirs itself (Böttcher finally), lack a sure foundation. The same is true with the explanation: people that bind themselves to servitude for gold (Reuss)=crowd of hirelings. So likewise the explanation: those who there tread under foot (Luther), or who tread one another under foot (Köster) for pieces of silver, that is, for the sake of booty, is untenable; and the reference of the participle (prosternens sibi) to God as the subject of the following clause *dispergit* (Maurer) would give rise to a hard construction. This reference to God may be retained and a suitable sense gained in two parallel members of the verse by changing the מ into ה, the participle into the imperative (Hupf.), and by changing the vowel points, and thus partly making the preterite בִּזַּר, which is taken by many (Sept., Ewald, Böttcher, Reuss, Olsh., Hitzig) as an imperative, into the real imperative בַּזֵּר, partly making the substantive בְּרַצֵּי into the participle בֹּרְצֵי (De Rossi, Olsh., Hupfeld), which is likewise referred to by some who follow the sense (Sept., Symmach., Pott, Clauss). It is then said of God: act towards them stamping (that is, trampling upon them), who desire silver; scatter the people who desire war. These changes are, however, pure conjectures, although, as a whole, since, with the exception of one consonant, they only affect the vowels, they are easier and more in accordance with the context than to change מִתְרַפֵּס into מִתְיַפֵּס, that is, adorn themselves (Hitzig). For although women, perhaps even men, mean to adorn themselves with strings of gold and silver coins, likewise with nose-rings, yet such a decoration with pieces or lumps of silver is not known to be characteristic of the nations referred to, even if we should overlook the impropriety

of this designation for the peoples and princes just characterized as animals.

Ver. 31. **Magnates shall come out of Egypt.**—The חַשְׁמַנִּים from which the Maccabees claimed the name of Asmoneans are apparently the *perillustres*, the illustrious. The usual derivations from the Arabic are untenable (Fleischer in Delitzsch's commentary). The meaning: couriers (Böttcher) is unsafe, and has little propriety; that of elders (Sept., Vulg., Arm.) is without etymological support; that of the Chasmoneans as the inhabitants of the Egyptian province of Ashummim (J. H. Mich.) is without historical basis or occasion; that of fat, that is, rich, strong, distinguished (Hupf.) is possible. In accordance with the sense and context they are the magnates (Chald., Rabbins).—**Cush shall send forth speedily his hands to God.**—Cush, that is Æthiopia, with Egypt as in Is. xlv. 14, is here used as the name of the land with the fem. form, and is connected with הֵרִיץ=make to run; but it is immediately treated as the name of the people by the masc. suffix in יָדָיו, apparently because the "hands" are mentioned. Accordingly it is the less necessary to change the reading into יָדֶיהָ, as *enallage gen.* (Jer. viii. 5; Job xxxix. 3, 16) occur as well as *enallage num.* (Ps. lxii. 4). And since as well the context as the expression "make the hands run" are better suited to the offering of tribute than to the lifting up of the hands in prayer, there is no occasion for changing the reading into תָּרִים (Hitzig), in order to get the latter idea.

[*Str.* XI. Ver. 32. **To Him who drives along in the primeval heaven of heavens.**—Delitzsch: "The Psalmist stands so entirely in the midst of this final glory that floating along in faith above all the kingdoms of the world, he calls upon them to praise the God of Israel. לָרֹכֵב connects itself with the ruling idea of שִׁירוּ. The heaven of heavens, Deut. x. 14, are designated by קֶדֶם as primeval (perhaps as according to their origin reaching out far above the heavens of the earthly world of the 2d and 4th days of creation); God drives along in the primitive heavens of heavens, Deut. xxxiii. 26, since He by means of the cherubim, Ps. xviii. 10 extends his efficiency to all places of this infinite distance and height."—**See He sounds with His voice, the mighty voice.**—Hupf., Delitzsch, *et al.*, regard the mighty voice as in apposition with His voice, and this seems best. Riehm, however, would make the mighty voice the object and translate thus: He makes a mighty voice to sound *with* His voice. This would be more literal, but somewhat tautological. —C. A. B.]

Str. XII. [ver. 34. **Ascribe strength to God.**—Delitzsch: "Give back to Him in acknowledgment and praise the omnipotence which He has and proves. His glory rules over Israel as its defence and confidence. His power, however, embraces all created things, not only the earth, but also the highest regions of the heaven. The kingdom of grace reveals the majesty and glory of His redemptive work (Eph. i. 6), the kingdom of nature His all-prevalent omnipotence."—C. A. B.]

Ver. 35. **Fearful art Thou, God, from Thy holy places.**—Most ancient versions and many codd. have the singular; but the plural is certain and, is not merely used poetically (Hupf.), but either because the one sanctuary embraced a number of holy places, Jer. li. 51; Amos vii. 9 (most interps.), or because the reference here is at the same time to earthly and heavenly sanctuaries (Hitzig).

DOCTRINAL AND ETHICAL.

1. In times which threaten danger to the people of God, nothing better can be done than to call upon the heavenly King imploring *His interference in behalf of His people.* For the rising up of the Almighty is connected with the *destruction of the power of their enemies*, who are unable to resist Him, and with the *rejoicing of the pious in the assurance of victory.* "This is the sum of the matter: although God is quiet for a time whilst the ungodly cruelly and wickedly afflict the church, yet He finally rises up to avenge it, and believers have protection enough in His help, when once He stretches forth His hand against the ungodly" (Calvin). This is the "great theme which is repeated again and again and in constantly new features in the history of the kingdom of God on earth until finally the last judgment takes up into itself all the previous judgments of God and completes them" (Tholuck).

2. God declares by *His names* not only how he would be named and addressed by man, but He likewise reveals in them His *essential nature*, and He confirms the truth of this revelation by *corresponding acts*, by which the rebellious are judged and terrified, whilst the obedient and God-fearing are delivered from their misery and comforted in their necessities. Therefore this name of God is to the pious at the same time the means of thankful *adoration* and invocation, and the occasion of strengthening their faith for the joyous *remembrance* of the comforting and fearful government of God in history, especially in guiding His people through a hostile world.

3. Although God *condescends* from His heavenly throne to His people in their pilgrimage on earth and their wanderings through the wilderness and becomes their leader and protector in *personal nearness*, yet He does not lose His *Divine power and glory.* On the contrary, He partly makes them *known* and partly renders them *effective* in behalf of His congregation. And He has not only done this *once* in *passing by* on Sinai and in connection with the march of the Israelites through the wilderness, the Almighty God would have an *abiding dwelling* among His *people on earth*, Ex. xxv. 8; xxix. 45. For this purpose He maintains the covenant relation entered into with Israel on *Mt. Sinai* and reveals His *Divine glory* which is everlastingly the same, when He as *King of Israel* and His people's protector and benefactor establishes His throne on Mt. *Zion*, which humble hill He, as the God who accepts the poor and exalts the humble in free grace, has selected as His typical and symbolical *dwelling-place*, exalted it above all the lofty

mountains and proud peaks as the *only true mountain of God*, and made it the centre of His *historical revelation to the world* as well as His *all-conquering Divine sovereignty* (comp. Mic. iv. 1-3; Is. ii. 11 sq.), since natural advantages must yield to the *gifts of grace*, as well as worldly power to the *omnipotence* of God, the only sovereign and Lord.

4. As God has drawn personally nigh to His people on Sinai, without giving up His heavenly glory or Divine omnipotence, so He has again ascended to the *heights* of *heaven* without withdrawing His presence of blessing and protection from His people. This latter is, on the one side, only *symbolically* shown in the Old Testament, and on the other side mediated by *forms of worship;* hence another *descent* and *ascension* is indispensable, which is likewise promised, believed in, hoped for, and implored. However, we can trace what is referred to here; namely, that all the ways of God, His coming and going, His descent and ascension, afford to His people, and through them to the world, *acts of deliverance* and *gifts of blessing*. Moreover, with respect to God Himself, they appear as *steps of victory* and as *marches of triumph*, whose spoils He uses as well for the *salvation* of the world as for His own *glory*.

5. The acts of God in Israel thus gain, on the one side, a *universal historical*, and, on the other, a *prophetical* character. In the first respect, it is shown that the God of historical revelation has the real Divine power and deserves all adoration, that is to say, that Jehovah is Elohim, and as such has *His dwelling in heaven and on earth*. In the latter respect, it is shown that every victory of Israel over hostile peoples gained by undoubted help from God is a real *advance* towards the end of *spreading abroad the kingdom of God* over all the world and of the recognition of His glory among all nations.

6. When now God not only drives thundering about in the heavens, whose origin is back of the beginnings of human history, but sends forth from Zion a *terrible judgment* upon the enemies of His people, whereby the mightiest monarchies are destroyed, the most warlike nations scattered, and *voluntary gifts of homage* gained from the most distant lands, whilst elsewhere *compulsory tribute* is removed and the triumphant victor applies the rich booty taken from the conquered to the good of His people, and bestows upon them *victory and peace* after the sorrow of war: then it is becoming for the congregation to *praise* in their *assemblies* this God whose government is alike exalted in *nature* and history, in all their trouble to *testify their faith* in Him who glorifies Himself in His people by His *grace* as well as by His *power*, and to make themselves constantly more and more the *willing* and *appropriate* instruments of spreading about the blessed operations of the Divine victory and triumph.

HOMILETICAL AND PRACTICAL.

The *omnipotence* of God is as destructive and terrible to His *enemies* as helpful and comforting to His *friends*.—The *names* of God correspond with His *acts:* both mutually explain and confirm one another and throw light upon God's being.—In God His people have the mightiest *protector*, the most loving *provider*, the most reliable *guide*.—God not only has His *throne* in heaven, but He *dwells* likewise in the midst of His people; but from *both sanctuaries* He sends forth His *grace and truth* as well as His *power and glory*.—When *God* marches forth *with His people*, it may be at first into the *wilderness;* but the goal, the *promised land*, will surely be reached. —We should not only *pray* God to come to our help, but, on the one side, *prepare the way* for Him, on the other *follow His guidance*.—Whether God has *descended* to the earth or *gone up on high* again, all is for His *glory* and our *good*.—When God triumphs over all His enemies, He uses the *spoils* of victory for the *good* of His people.—God *conquers* all the powers of the world in order to spread abroad *His kingdom among all nations*. —God not only reveals Himself *once*, but at different *times* and in different *places* and in many *ways*, but always and above all as the *same holy* God.—God helps His people in *war*, and leads to *victory*, but His purpose is *peace*.—It matters not how many *friends* we have and what *earthly* means we possess, but that *God is with us*.—He who does not *voluntarily submit* himself to the gracious God will be compelled to submit by the power of the Almighty.—No one can *hinder* God's ways and will. He knows how to *carry out* His will and attain the *end of His ways*.—Sinai and Zion are the *mountains* of God as Israel is the *people* of God, not on account of *natural* advantages, but the divine *election of grace*.—The *fairest places* on earth are where God draws *near* the world for its salvation; the choicest *hours* those in which God communes with His people; the most precious *assemblies* those in which the mighty deeds of God are celebrated.

STARKE: God regards the enemies of the church as His own enemies; therefore if they continue in their wickedness, utter ruin and everlasting trembling await them.—When God espouses the cause of His people, nature must tremble and melt.—The world, without the gospel, would be a hot hell in which the miserable would languish; but by the gospel it becomes a paradise for the pleasant dwelling of believers and the strong refreshment of those who hunger after grace.—The day, the burden, the help and the praise depend one upon another.—Although the gospel is proclaimed by weak men, it has a Divine power.—Spread abroad the glory of Christ's power wherever you can.—ARNDT: No man can hinder it because it is God's work, God's power and strength, God's arrangement and command.—RENSCHEL: It is impossible that the Christian Church should perish; for God is not only a guest in it, but He dwells therein forever as the host.—BAIHINGER: The nations can see God's glory in Israel, His power in the firmament, but they may mistake the preaching.—THOLUCK: Israel is the scene of Divine revelation and the people from whom God's salvation is to come upon all others.—GUENTHER: Zion is the kingdom of God; all others, even the mightiest, are worldly kingdoms and must decay.—DIEDRICH: God is to be praised as the destroyer of the ungodly and the deliverer of His people; He is the God who will glorify Himself in the entire race of man.

[MATT. HENRY: Those who go on still in their trespasses and hate to be reformed God looks upon as His enemies and will treat them accordingly.—Public mercies, which we jointly share in, call for public thanksgivings, which all should join in.—Nor is any attribute of God more dreadful to sinners than His holiness.—BARNES: Nothing more clearly marks the benignity and the wisdom of God than the arrangement by which men, instead of being solitary wanderers on the face of the earth, with nothing to bind them in sympathy, in love, and in interest to each other, are grouped together in families.—PEROWNE: God is both the loving *Father* and the righteous *Judge;* and the several classes of the lonely, the destitute, the oppressed, the captives, are mentioned as so many instances of those who have experienced both His care and His righteousness, in order that from these the conclusion may be drawn in all similar cases.—SPURGEON: When a man has a rebellious heart, he must of necessity find all around him a dry land.—Happy people! though in the wilderness, for all things are ours in possessing the favor and presence of our God.—God's election is a patent of nobility. They are choice men whom God has chosen, and that place is superlatively honored which He honors with His presence. The Church of God, when truly spiritual, wins for her God the homage of the nations.—When we are reconciled to God, His omnipotence is an attribute of which we sing with delight.—C. A. B.]

PSALM LXIX.

To the chief Musician upon Shoshannim, A Psalm of David.

Save me, O God;
For the waters are come in unto *my* soul.
2 I sink in deep mire, where *there is* no standing:
I am come into deep waters, where the floods overflow me.
3 I am weary of my crying: my throat is dried:
Mine eyes fail while I wait for my God.
4 They that hate me without a cause are more than the hairs of mine head:
They that would destroy me, *being* mine enemies wrongfully, are mighty:
Then I restored *that* which I took not away.

5 O God, thou knowest my foolishness;
And my sins are not hid from thee.
6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake:
Let not those that seek thee be confounded for my sake, O God of Israel.
7 Because for thy sake I have borne reproach;
Shame hath covered my face.

8 I am become a stranger unto my brethren,
And an alien unto my mother's children.
9 For the zeal of thine house hath eaten me up;
And the reproaches of them that reproached thee are fallen upon me.

10 When I wept, *and chastened* my soul with fasting,
That was to my reproach.
11 I made sackcloth also my garment;
And I became a proverb to them.
12 They that sit in the gate speak against me;
And I *was* the song of the drunkards.

13 But as for me, my prayer *is* unto thee, O LORD,
In an acceptable time: O God, in the multitude of thy mercy
Hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink:
Let me be delivered from them that hate me, and out of the deep waters.
15 Let not the waterflood overflow me,
Neither let the deep swallow me up,
And let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy loving-kindness *is* good:
Turn unto me according to the multitude of thy tender mercies,
17 And hide not thy face from thy servant;
For I am in trouble: hear me speedily.
18 Draw nigh unto my soul, *and* redeem it:
Deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour
Mine adversaries *are* all before thee.
20 Reproach hath broken my heart; and I am full of heaviness:
And I looked *for some* to take pity, but *there was* none;
And for comforters, but I found none.
21 They gave me also gall for my meat;
And in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them:
And *that which should have been* for *their* welfare *let it become* a trap.
23 Let their eyes be darkened, that they see not;
And make their loins continually to shake.
24 Pour out thine indignation upon them,
And let thy wrathful anger take hold of them.

25 Let their habitation be desolate;
And let none dwell in their tents.
26 For they persecute *him* whom thou hast smitten;
And they talk to the grief of those whom thou hast wounded.
27 Add iniquity unto their iniquity:
And let them not come into thy righteousness.
28 Let them be blotted out of the book of the living,
And not be written with the righteous.

29 But I *am* poor and sorrowful:
Let thy salvation, O God, set me up on high.
30 I will praise the name of God with a song,
And will magnify him with thanksgiving.
31 *This* also shall please the LORD better than an ox.
Or bullock that hath horns and hoofs.

32 The humble shall see *this, and* be glad:
And your heart shall live that seek God.
33 For the LORD heareth the poor,
And despiseth not his prisoners.

34 Let the heaven and earth praise him,
The seas, and everything that moveth therein.
35 For God will save Zion, and will build the cities of Judah:
That they may dwell there, and have it in possession.
36 The seed also of his servants shall inherit it:
And they that love his name shall dwell therein.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND COMPOSITION.—A cry of prayer for help (ver. 1 *a*) is based upon the greatness of the danger of his ruin (vers. 1 *b*, 2), the exhaustive duration of this peril (ver. 3) and the number and power of those who are his enemies without cause (ver. 4). It is true he is not innocent before God (ver. 5), but he may hope that those who trust in God may not be ashamed or brought to shame in him (ver. 6), for he bears

the reproach for God's cause (ver. 7). Even his nearest relatives are estranged from him (ver. 8) for his burning zeal for the house of God has brought him into such a position that the reproaches of the enemies of God fall on him, (ver. 9), even his weeping, fasting and mourning serve to increase the scorn (vers. 10-12). This, however, intensifies his supplication (vers. 13-15) for deliverance from great dangers, whilst God hears the prayer and graciously turns His countenance (vers. 16-18) to the sufferer, whose miserable condition He knows as well as the cruel scorn of the enemies (vers. 19-21). They are given over to the recompensing judgment of God in a double row of imprecations (vers. 22-24 and 25-28), whilst the singer who has been lifted up by Divine help from the depths of his misery and pain, promises his song of thanksgiving, which is more acceptable to God than offerings (vers. 29-31). He finally refers to the truth, which springs forth from these facts, to the refreshment and comfort of all the oppressed pious (vers. 32, 33) and which forms the foundation in part for calling upon the whole world to praise God, in part for the promises to Zion and those who love the word of God (vers. 34-36).—This Psalm is next to Ps. xxii. the most frequently cited in the New Testament. The remark, John xix. 29 sq., respecting the restorative (comp. Matth. xxvii. 34, 48) refers alike to Ps. xxii. 15, and Ps. lxix. 21, their hatred without cause (John xv. 25) refers to Ps. xxxv. 19, and Ps. lxix. 4. Moreover the zeal of Jesus for God's house in expelling the traders from the temple is according to John ii. 17 a fulfilment of Ps. lxix. 9 *a*. His willing and representative bearing of reproach is according to Rom. xv. 3 the fulfilment of Ps. lxix. 9 *b;* the imprecations of Ps. lxix. ver. 25 *a* have, according to Acts i. 20, been fulfilled in the traitor Judas; those of Ps. lxix. 22 sq., according to Rom. xi. 9 sq. in the rejection of Israel for a season. All these citations, however, are of such a character that they do not force us to a *direct Messianic* interpretation of the Psalm (most of the older interpreters). This, moreover, is at once excluded by the admission of folly and guilt (ver. 5). The *typical* interpretation (Clauss., Stier) takes the true position, yet it is too general. It is best to regard the Psalm as *typically prophetic* "in so far as it is a statement of a history of life and sufferings which have been made by God into a prophecy in fact of Jesus the Christ, and in so far as the spirit of prophecy has made this statement itself into a word of prophecy of the future sufferer," (Delitzsch). Accordingly we are justified in putting ver. 26 in the same connection with Is. liii. and Zech. xiii. 7, and to think in connection with ver. 12 of the derision of Jesus by the soldiers, Matth. xxvii. 27 sq. This interpretation holds fast to the historical foundation of the Psalm, and is more in accordance with its peculiar character than if we should suppose that David wrote this Psalm not so much in his own name as in the person of the entire Church, as a mirror, in which the common lot of all the pious should be set before us (Calvin), or in the ideal person of the suffering righteous (Hengst.), the features which occur separately in individual sufferers being brought together in a great representative martyr. Respecting the historical person of the Psalmist we can derive no safe results from the text alone; yet, on account of the reference mentioned above we must direct our view to a *prominent* and *well-known* person. If it is thought necessary to put this Psalm in a later period, it is easier to think of the prophet Jeremiah (Hitzig, Delitzsch is doubtful), than of some prophet at the time of the exile (Ewald) or indeed during the period of the Syrian persecution (Gurlitt in Pott. *syll. Comment.* I. 330 sq.) to which period Olsh. pushes it down. For the mention of the mire and the well may be taken *historically* in accordance with Jer. xxxviii., and then other features may be applied very well. But these expressions may likewise be regarded as *figurative;* the time of the exile (Chald., Theod., Flam., Cleric., Rosenm., De Wette, Maurer, Hupf.) is not plainly and undoubtedly shown by the final clause, ver. 35 sq., or the expression "prisoners," ver. 33 (*vid.* exegesis of the verse); moreover, objections may be made to the supposition of its composition by Jeremiah, which cannot be removed (Keil, Kurtz). If now we inquire with which Psalms the present Psalm is most closely related, it is unquestionably with Ps. xl.; and then with Pss. xxii., xxxi., xxxv., cix.; thus constantly with Psalms of David of the time of his persecution by Saul. This is very much in favor of the statement of the title. In connection with the translation of the ancients "of the roses" with their Messianic interpretation of the Psalm it was natural to suppose that this part of the title originated from this reason, because the Psalm of the white rose treats of the holy innocence of Christ, and that of the red rose of His most precious blood. Moreover there are many red lilies in Palestine, comp. Introduct., § 12, No. 13.

Str. I. [Vers. 1, 2. **The waters are come even to my soul.**— A flood is represented as coming upon the Psalmist, surrounding him unawares, rising up about him, even to his mouth, almost to take away his breath (life—soul) and fill his throat and nostrils. This figure is frequent in the Psalms. Comp. Pss. xviii. 4, 16; xxxii. 6; xlii. 7. He has sunk in the **mire of the depth**, his feet cannot find a firm standing place in this miry bed of the flood, he has come into **depths of water**, the water becomes deeper and deeper about him, the **flood** has overwhelmed him (Shibboleth, Is. xxvii. 12). From this extreme peril he cries out: *Help me, God.*

Ver. 3. The figure changes from the external to the internal peril. He has cried out so long that he is **weary of calling**, his throat is **parched** by excessive exertion of voice (comp. Ps. xxii. 15). His eyes, which have looked so long to God, melting in tears, **have failed**, become exhausted, worn out (comp. Pss. vi. 7; xxxi. 9; xxxviii. 10; cxix. 82, 123).

Ver. 4. **More than the hairs of my head.** —This comparison used here with reference to those who *hate* him is used in Ps. xl. 12, with reference to his iniquities.—C. A. B.]—**Strong are my destroyers, mine enemies without reason.**—Since the idea of this noun is elsewhere of entire extermination, many interpreters have found it objectionable, and have proposed alterations of the reading in order to translate,

numerous instead of strong, and to get a stronger parallelism by not regarding the מ as a letter of the noun, but the preposition מִן, and thus getting the comparative, more numerous than. But then more numerous than what? Than my bones (Syr., Olsh.), than my locks (Venema, Munting., Ewald), than my head, properly: my foliage (Hupf.); thus they guess this and that. We prefer to abide by the text. At first the number of the enemies is mentioned, and then their terribleness (Hitzig).—**What I did not rob I am then to restore.**—This clause shows the groundlessness of their accusations in a different specification from that used in Ps. xxxv. 10, but with a corresponding proverbial form. The "*then*," which is not to be changed into "yet," (Rosenm., Ewald), expresses the temporal and legal consequences (Hupf.) of the proposed robbery.

Str. II. Ver. 5 sq. **Thou knowest about my folly and my faults,** *etc.*—We would expect here, in connection with his appeal to God's omniscience, a protestation of personal innocence. Many interpreters have artificially put this into the words of the text. The words are then either regarded as ironical (Calvin) or hypothetical (Dathe, similarly Aben Ezra), or are limited either with reference to those undertaken in order to the atonement, and not his own sins (the Messianic interpreters), or limited to others than those charged by his enemies (Venema, De Wette). But it is very evident that the reference is without doubt to his own folly and guilt. So likewise it is clear and without doubt from ver. 26 that the speaker regards himself as one stricken by God, and in the class of those who are pierced through by God, that is, painfully smitten by His arrows (Lam. iii. 12 sq.), and internally wounded (Jer. viii. 18; Ps. cix. 22). Accordingly he finds in the necessities that have come upon him, and threaten him with peril of death, not only the abuse of cruel enemies, but at the same time Divine visitation. Since however he resigns himself humbly, penitently, and in faith to God; he may hope in God's favor and help (ver. 13 sq.) the more confidently, as on the one side many of the pious look upon him and his fate as *typical* and instructive, on the other side the enemies show by their conduct that they are least of all *servants of God*. However it does not follow from this, that folly and guilt are here to be taken as ideas which can be *interchanged* with *sufferings* (Hupf.) The state of the case is rather this, that his sufferings awaken and strengthen in the Psalmist the feeling of his sinfulness and punishableness, his feelings of penitence and desire for salvation, involve likewise the corresponding expressions of these feelings, and thus characterize the sufferer as a *pious martyr*, whose very piety makes him the butt of the scoffings, and the assaults of the ungodly.

Str. III. [Ver. 8. **Mothers' children.**—Barnes: "In families where a man had many wives, as was common among the Hebrews, the nearest relationship would be denoted by being of the same *mother* rather than of the same *father*."—C. A. B.]

Ver. 9. The **house of Jehovah** does not mean at once the congregation, but this at the same time with the sanctuary, Num. xii. 7; Hos. viii. 1. The zeal which consumes the Psalmist as burning fire, is not the external fire, the persecutions and injuries that have come upon him on this account, but the internal flame, Jer. xx. 9; xxiii. 9; Ps. cxix. 139.

Str. IV. Ver. 10. **And I wept, in fasting** (*was*) **my soul.**—It is easy to give this verse by a simple correction in accordance with Ps. xxxv. 13, the sense: I humbled my soul by fasting (Sept., Olsh., Hupf., Böttcher). With the present reading it is necessary to accept, in accordance with the accents, two parallel clauses, and to regard the expression "my soul" as identical with "I." Leaving the accents out of view we could hardly translate: I wept in fasting, in my soul (J. D. Mich.), but rather: as regards my soul, or: my soul, as a second object explains the I, expressing the *heartfelt* weeping of deep fasting (Ewald), or: I wept in the fasting of my soul, that is, whilst my soul was in fasting (Chald., Isaki, Hitzig). An accusative of the object is inadmissible in connection with this verb, hence we cannot translate: I made weep, or I wept away my soul.

[Vers. 11, 12. **Sackcloth.**—Delitzsch: "The garment of sorrow as the fasting is an expression of sorrow for the public necessities, not as Ps. xxxv. 13, for private injury. On account of this sorrow, reproach upon reproach comes over him, and scornful words are coined upon him; above all he is satirized in the **gates**, the places of judgment and business, as in the drinking bouts (Lam. iii. 14. Comp. v. 14; Job xxx. 9."—C. A. B.]

[*Str.* V. Ver. 13. **But as for me.**—The pronoun is emphatic contrasting himself with the unrighteous scorner. The next clause is very differently divided. Ewald, followed by Riehm: connects the "**time of good pleasure,**" *etc.*, with the "**answer** me." Hupfeld, Moll, Perowne, *et al.*, connect it with the prayer, Delitzsch making the first clause close with "at the time of good pleasure," Hupf., Moll, and Perowne, putting these words in the second clause.

Vers. 14, 15. As the same figure recurs here from vers. 1 and 2, no further explanation is necessary. —**Let not the well shut its mouth to me.** —He passes over from the figure of the flood to that of a well, the connecting idea being deep water. These wells were dug deep and covered with a large stone (Gen. xxix. 2, 3. *Vid.* Thomson, the Land and the Book, p. 589). The mouth was sometimes sealed up with a stone and mortar, for use in the dry season.—C. A. B.]

[*Str.* VI. Ver. 16. **Thy lovingkindness is good.**—Perowne: "Good, *i. e.*, either *sweet, comforting*, as in Ps. lxiii. 3, or gracious, χρηστός. Comp. Ps. cxix. 21. This appeal to God's tender mercy, remarks Calvin, 'shows how great was the strait of the holy Prophet . . . and of a truth it is a very difficult matter to be sure that God is gracious while He is angry, and near while He is far off.' "—C. A. B.]

Str. VII. [Ver. 19. **Thou knowest.**—He appeals to the knowledge of God as in ver. 5. This is followed by an enumeration of his severe distresses, and this is the basis for the imprecation which follows.

Ver. 20. **Reproach hath broken my heart.**

—Barnes: "The reproaches, the calumnies, the aspersions, the slanders of others have crushed me. I am not able to bear up under them; I fail under the burden. Distress may become so great that life may sink under it, for many die of what is called 'a broken heart.' Undeserved reproaches will be as likely to produce this result in a sensitive heart as any form of suffering, and there are thousands who are crushed to the earth by such reproaches."—**And I waited for sympathy, and there was none.**—Perowne: "This is the only place in the Psalter where the word translated sympathy is found. Properly speaking it is not a noun but a verb in the infin. Hence the periphrasis in the A. V., 'I looked for some to take pity,' or, as in the margin 'to lament with.' The word *sympathy* has nowhere been employed by our translators, but it exactly conveys the force of the Hebrew word, inasmuch as it is used of sympathy in joy as well as in sorrow. See Job xlii. 11; Jer. xv. 5; xvi. 5; xlviii. 17." *—C. A. B.]

Ver. 21. **Gall.**—The word ראש means a poisonous plant (Hos. x. 4), and is parallel with wormwood (Jer. viii. 14; ix. 14; xxiii. 15) with a figurative meaning of the addition and intensification of bitter and severe sufferings. There are no sufficient reasons for thinking particularly of water hemlock (Celsius) darnel (Michael.) colocynth (Œdmann), poppy (Gesenius), we are merely led to a plant with a fruit in the form of a head or umbrella. On this account the word may likewise mean the gall (Sept.) and the more as poison and bitterness appear to be interchanged, Deut. xxxii. 32 sq.; Rev. viii. 11.—**Vinegar** is in this connection not a cooling drink which quenches the thirst, but a synonym of sour wine.†

Str. VIII. Ver. 22. **Their table before them.**—The table standing before them, spread, is to become a net and snare for them. This figurative designation of ruin is in favor of the view that, the meaning is not, the poisoned dish is to poison those who have prepared it (Chald.), but the dish prepared for their own enjoyment is to prove the ruin of those who made it impossible for the Psalmist to enjoy the food necessary to sustain life, by their making it bitter and sour (Calvin), and indeed at the very time when they were prepared to enjoy it, that is unexpectedly. They thus receive a judicial recompense, it is true, but the translation: and for a recompense (Sept. and other ancient versions, according to Rom. xi. 9, and therefore Geier, J. H. Mich., *et al.*) instead of "**and to the careless a snare**" may be obtained by changing the vocalization of the Hebrew word, but is against the parallelism. A reference to the Lord's table (Luther, Melanchthon, Stier), is even with a limitation to devotional use, the less admissible, as there is here not a threatening or warning *proclamation* of the Divine judgment, but an *imprecation* bringing it about with increased excitement finally passing over into direct cursing. This may be conceived in the soil of the Old Covenant and explained in accordance with the canon of the retaliation of the Old Testament: eye for an eye, tooth for a tooth, and finds likewise its connection with David, *e. g.* 1 Sam. xxvi. 19; 2 Sam. iii. 29; but it cannot be justified as a *disposition* and finds no place for a *typical* representation "in the behaviour of the suffering Saviour on the cross who prayed for his enemies.*

[Ver. 23. Perowne: "The *darkening of the eyes* denotes weakness and perplexity, as the enlightening of the eyes (see Ps. xix. 8) denotes renewed vigor and strength. Similarly, the *shaking of the loins* is expressive of terror and dismay and feebleness (Nah. ii. 10; Dan. v. 6.) Or the first may mean the depriving of reason and understanding; the second, the taking away of all strength for action."—C. A. B.]

Str. IX. [Ver. 25. **Their encampment.**—Perowne: "This is properly 'the movable village of nomadic tribes,' who usually pitch their tents in a circle. See Gen. xxv. 16, where *terah* is joined with *chatsar*, the former being the movable and the latter the stationary village, as Tuch (*in loco*) rightly explains. The expression is of course used here figuratively, in accordance with 'tents' in the parallelism."†

Ver. 26. **For him whom Thou hast smitten they persecute, and of the pain of Thy pierced ones do they tell.**—Perowne: "The reason of the imprecation is given because of the unpitying cruelty which delighted in adding to the pain and affliction of one whom God had already brought low,—they tell as if they *counted* one by one every blow that fell upon Him, every cry that He had uttered, only to turn it into mockery (comp. Ps. lix. 12, lxiv. 5)."‡

* [These words fitly express the feelings of the Messiah upon the cross who bore the shame of an ignominious death, the reproaches of violating the law, and the slanders of wicked enemies, who died broken-hearted, with no one to pity, alone in his shame and woe.—C. A. B.]

† [Alexander: "Gall and vinegar are here put together to denote the most unpalatable forms of food and drink. The passion of our Lord was providentially so ordered as to furnish a remarkable coincidence with this verse. The Romans were accustomed to give sour wine with an infusion of myrrh to convicts on the cross for the purpose of deadening the pain. This practice was adhered to in our Saviour's case (Mark xv. 23). Though in itself not cruel, but the contrary, it formed part of the great process of murderous persecution. On the part of the Roman soldiery, it may have been an act of kindness; but considered as an act of the unbelieving Jews, it was giving *gall* and *vinegar* to one already overwhelmed with anguish. And so Matthew, in accordance with his general method, represents it as a verification of this passage (Matt. xxvii. 3). He does not contradict Mark's account before referred to; but merely intimates that the wine and myrrh thus offered were to be regarded as identical with the gall and vinegar of this prediction. And in order to prevent the coincidence from being overlooked, our Lord, before He died, complained of thirst, and vinegar was administered (Matt. xxvii. 48; John xix. 28)."—C. A. B.]

* [Alexander: "The imprecations in this verse and those following it are revolting only when considered as the expression of malignant selfishness. If uttered by God they shock no reader's sensibilities, nor should they when considered as the language of an ideal person, representing the whole class of righteous sufferers, and particularly Him, who though He prayed for His murderers while dying (Luke xxiii. 34), had before applied the words of this very passage to the unbelieving Jews (Matth. xxiii. 38), as Paul did afterwards (Rom. xi. 9, 10). The general doctrine of providential retribution, far from being confined to the Old Test., is distinctly taught in many of our Saviour's parables. See Matth. xxi. 41, xxii. 7, xxiv. 51."—C. A. B.]

† [Wordsworth: "St. Peter applies this prophecy to the traitor Judas (Acts i. 20), who was *instar omnium*, an embodiment and incarnation of those sins which brought misery on the Jews and who was like a personal representative of the Jewish nation in wickedness and punishment."—C. A. B.]

‡ [Wordsworth: "How much light is shed upon these words as applied to Christ, when they are compared with Is. liii. 4; 'Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, *smitten* of God,

Ver. 27. **Add iniquity,** *etc.*—Perowne: "Let it all stand against them in Thy book, one sin after another, as committed, not being blotted out, but only swelling the fearful reckoning. Comp. Jer. xviii. 23. This swelling of the catalogue of guilt is in fact swelling the punishment, but there is no need to render (as French and Skinner do): 'Give them punishment upon punishment.'"—C. A. B.]

Ver. 28. **From the book of the living.**—Usage and the context show that the blotting out from the book of the living not only denotes ruin in general or death (De Wette, Hengst.), but *exclusion from the kingdom and people of God.* For the reference is to the book of God (Ex. xxxii. 32), in which God Himself registers every one (Ps. lxxxvii. 4-6), who is appointed to life (Is. iv. 3), and in this book (Dan. xii. 2), as the citizens of Israel in the genealogical tables, Jer. xxii. 30; Ezek. xiii. 9; comp. Luke x. 20; Phil. iv. 3; Rev. iii. 5; xiii. 8; xvii. 8; xxi. 27.

[*Str.* X. Vers. 29-31. The Psalmist is poor and miserable but he implores God to set him on high, in a place of safety, beyond the reach of his enemies and then he will praise God with songs of thanksgiving, which will be more acceptable to God than formal offerings.—**Better than an ox, a bullock with horns and hoofs.**—Perowne: "The epithets are not merely otiose, as Hupfeld asserts. The first is mentioned in order to mark that the animal was not under three years old, and therefore of the proper age according to the Law; the last as intimating that it belonged to the class of clean four-footed animals, parting the hoof, Lev. xi.; and the meaning is, that the most perfect and valuable of the sacrifices ordained by the law was not to be compared to the sacrifice of a grateful heart. See Pss. l. li."—C. A. B.].

Str. XI. [Ver. 32. **Seekers after God—may your heart live.**—Alexander: "May you be revived and cheered by witnessing this exhibition of God's power and goodness! The wish that it may be so includes a promise that it shall be, as in Ps. xxii. 26, where the form of expression is the same."—C. A. B.]

Ver. 33. **And His prisoners He doth not despise.**—These might very well be bound with the cords of misery (Job xxxvi. 8), or chained in torture and iron in general, Ps. cvii. 10; it is here rather to be regarded as parallel with the expression (ver. 26): Thy smitten ones, Thy pierced ones. There is nothing to show a reference to the exiles. It would be easier to find a reference to these in the closing clause since there are real points of contact with Jer. xxxii.

Str. XII. Ver. 35. **Build the cities of Judah,** *etc.*—This does not expressly state a restoration of Zion and a repeopling of the cities of Judah. The words admit of being understood generally on the basis of the promise contained in the Law, of continuance and growth (Calvin *et al.*) and of our supposing that there is a prophetic glance at the fate of the land and people in individual experience, as Ps. xiv. 7; xxii. 30; li. 19. This is justified not only by the typical prophetical character of this Psalm in general, but by the position of the Psalmist in the redemptive economy so strongly employed in ver. 6. The supposition that the closing words contain a later addition (Venema, Seiler, Dathe, Munting., Rosenm., I. Köster, Tholuck), is therefore as unnecessary as it is arbitrary.

and afflicted;' and Is. li. 6. 'I gave thy back to the *smiters*;' and Zech. xiii. 6: 'I was wounded (*smitten*) in the house of my friends;' and Zech. xiii. 7: *Smite* the shepherd and the sheep shall be scattered.'—In all these passages the same word (*nacah*) is used."—C. A. B.]

DOCTRINAL AND ETHICAL.

1. The necessity of a pious man may be so great on earth that he is about to sink, and the Divine help may be *postponed* so long that the afflicted has cried himself hoarse in prayer and his eyes have become dull and fixed from long and uninterrupted looking in the strain of waiting. In this case the *power of faith* is proved and attested by taking *ground in God,* when the earthly ground slips from under his feet, and then when the waves of trouble beat together over his head, he struggles forth on high with a *cry of prayer.*

2. Fall and exaltation, ruin and redemption, sufferings and how they are received, endured and overcome—all this has to the congregation of God not only the significance of *personal experience,* but at the same time of *Divine guidance* and of *typical history* and is intensified in proportion to the importance of the person with reference to the history of the kingdom of God. The sufferer may apply this to himself to comfort *him* and to strengthen his faith. It serves as an exhortation and instruction to *others* when they perceive it and hear of it. He is heard moreover not because he prays, but because God is *merciful* and His omnipotence is effective in accordance with His *faithfulness to* the covenant on behalf of His suffering servants.

3. There is no inconsistency in the fact that one who has been attacked by men without cause and persecuted though innocent, should yet be reminded by his sufferings, of his guilt before God and awakened to confession of sin, and at the same time that this sinful man should be filled with a true and burning zeal for the house of the Lord and should be persecuted on account of his zeal and made sport of for his godly sorrow, so that he suffers for God's sake and at the same time feels that he is smitten by God as well as by men. With the more fervency he turns to the mercy of God whilst the *period of grace* lasts and trusts in the *truth of salvation.*

4. It is certainly *better* to suffer as an innocent man than as guilty; yet it is a very *severe* cross to which most men cannot accommodate themselves. Even the Psalmist thus gets into such a carnal excitement that whilst he does not contend with God or murmur against Him, but on the contrary relies upon God and calls upon Him, yet in hungry zeal he calls down the power of God to the judgment and ruin of those enemies who ignore it. This belongs to that *folly and guilt,* of which the Psalmist is conscious, and is neither to be extenuated nor recommended. For there is a very great difference between obligatory *proclamation* of the Divine judgment, morally justifiable *assent* to the unavoidable conse-

quences of this judgment and holy *joy* in the victory of righteousness on the one side, and passionate *imprecation*, revengeful *cursing* and an evilly disposed supplication for Divine judgment in order to the temporal ruin and everlasting destruction of certain persons, on the other side. In the latter case man does not give over retribution to the all-wise and holy God, but of his own will and power interferes with the course of the just government of God, yes *really anticipates the final judgment.* For this reason it is at least a *zeal for God without knowledge* even when no revengeful motives come in play and no personal interests are involved, but when the reference is to such men as put themselves in hostility to God and His word, sacraments, house, glory and congregation. Even Jesus has not anticipated for individual cases the condemnatory decisions of the final Judgment, but has merely proclaimed it as future, and indeed with the pain of love and in connection with the purpose of His coming not to destroy the souls of men but to save them. Accordingly He censured His disciples for wishing to call down fire from heaven upon those who refused to receive Him. Luke ix. 53-55. The zeal which consumed him was very different even from Elias, and it is not well to confound the ideas of the Old and New Testament. Moreover it is not the same thing whether the wish for the ruin and the damnation of all those who rise up against God is expressed as a prayer and as the counterpart of the blessing implored for all those who turn to God, as it was used by Luther and the Reformers, or whether imprecations of particular persons are expressed.

5. Even the *ritual offerings* brought in the perfect *legal* manner, have not the same value with God as the offering of *thanks* and the *spreading* abroad of God's *praise* in the proclamation of His holy *name*, comp. Pss. l. li. The latter on the basis of the blessed *experience* of God, acts of deliverance, which are of grace, of truth and of salvation gain constantly fuller recognition and greater compass (Ps. xxii. 24 sq.) in accordance with the tendency of the theocracy to become *universal*, for which cause God will never let *land* or *people* fail.

HOMILETICAL AND PRACTICAL.

When prayer is as earnest as the necessity, then God's *help* will not fail, though it be *delayed*. —He who prays *without ceasing* must not put his trust in his own *worthiness*, but in his *need* and God's *grace*.—In *patient* looking to God, the man's *senses* may pass away if only his *faith* does not give way.—How is it consistent that one should be persecuted as *innocent* and yet punished as a *sinner?* *All* the pious are interested in what concerns *one* of them.—It is *better* to *suffer* for God's cause; than to be *punished* for sins, but it is not *easier*.—Man may act *strangely* to us and our neighbors become our enemies if only *God* remains *our friend*.—To be on *God's side* and to suffer *persecution* are for the most part combined. —*Piety* has nothing to expect from the world but *hate* and *scorn*. —The best answer of the pious to the *scorn* of the ungodly is to *resign* their *persons* to the *mercy* of God and their cause to His *judgment*.—The *hostility of the world* cannot injure us, if it increase our *zeal for God's house* and urge us to deeper personal *humility, patience and trust in God*.—We have reason to examine ourselves earnestly, whether in our *zeal* for God there is more *wrath* against our enemies, than *love* to His person and *care* for the glory of His house.—He who relies in prayer upon the *mercy* and *truth* of God, has the surest foundation for His *salvation* and the best pledges of the *hearing of his prayer*.—As *comforting* as it is for the pious to put themselves in the gracious hands of God, it is as *terrible* for the ungodly to fall into the hands of the living God.—To be deprived of *communion* with God is the most fearful judgment.—To be *accepted* or *rejected* by God, in this consists the decision for *time* and for *eternity:* it is important above all to use this *time of grace*.—To offer thanks is an offering well pleasing to God.

AUGUSTINE: No punishment is more severe than when sin makes up the punishment of sin. —CALVIN: To suffer shame is harder for a noble man than to suffer a hundred deaths.—It is certainly very hard to imagine God as gracious when He is angry and near when He is afar off.

STARKE: The greater the necessity and anxiety of soul into which a Christian has fallen, the more fervently should he call upon God in accordance with the example of his Saviour.—If Christ who deserved so much of the world has been hated by it to the uttermost, then learn to bear the hate and unthankfulness of the world patiently after His example.—Sin is the greatest folly, because man by it has preferred the friendship of Satan to the friendship of God.— A Christian must never leave out of view the glory of God, but rather be ready to endure all kinds of reproach than that any reproach should come upon God.—The favor and friendship of God make up for all things else.—Who has known better how to avoid necessities than Jesus? and see, He prays; follow Him.—Those are not blessings in appearance which are promised to the righteous; but as truly as they fear and love God, they will likewise share in the blessings of salvation purchased by Christ.

ARNDT: Although distress of water is very lamentable, and distress of fire is pitiable and distress of war deplorable and great; yet these only affect the body . . . . . . But there are other waters which would drown the soul, these are waters of hell, such as fear, anxiety, terror, despair, which affect the soul; from this we should recognise the majesty and greatness of the sufferings of Christ which transcend all the sufferings of all men.—THOLUCK: Men who cannot weep over their own sins, how can they understand the tears shed for the sins of others!— It is the curse of sin, that it begets new sins.— TAUBE: Zion, however much she must pass through the assaults of all times, has the promise of endurance because of the constant help of God.

[MATT. HENRY: Though we may be jeered for well doing, we must never be jeered out of it.— We cannot expect too little from men,—miserable comforters are they all,—nor can we expect too much from God, for He is "the Father of Mercy, and the God of all comfort and consolation."—It

is a great comfort for us that humble thankful praises are more pleasing to God than the most costly pompous sacrifices are and ever were.—BARNES: We may feel that we have not wronged our fellow-men; yet even the treatment which we receive from them, however unjust so far as they are concerned, may be regarded as deserved by us at the hand of God, and as proper on His part as an expression of His displeasure for our transgressions against Him, and as a proof that we are sinners.—C. A. B.]

PSALM LXX.

To the chief Musician, A Psalm of David, to bring to remembrance.

Make haste, O God, to deliver me;
Make haste to help me, O LORD.
2 Let them be ashamed and confounded that seek after my soul:
Let them be turned backward, and put to confusion,
That desire my hurt.
3 Let them be turned back for a reward of their shame
That say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee:
And let such as love thy salvation
Say continually, Let God be magnified.
5 But I *am* poor and needy;
Make haste unto me, O God:
Thou *art* my help and my deliverer;
O LORD, make no tarrying.

EXEGETICAL AND CRITICAL.

ITS CONTENTS AND TITLE.—For its relation to Ps. xl. 13 sq., vide the explanations there given. It is evident that we have here a *fragment* of that Psalm, for the reason that the imperative upon which the ל *cum infin.* depends, is lacking and must be supplied; and there is no example to justify us in attaching it to the imperative which closes the verse. The change in the name of God points to a later and intentional separation. Instead of Jehovah, which is used throughout Ps. xl. we have here not only at the beginning but especially striking is the substitution of Elohim in ver. 4 *b.*, whilst here in the closing line Jehovah is used instead of the nominative Adonai, the latter in connection with an easier reading, which has been considered in connection with Ps. xl. The slight changes in ver. 3 point in the same direction, to which we may add that in ver. 2 יַחַד as well as לִסְפּוֹתָהּ are missing, whilst in ver. 4 *b.* a וְ is added, and at the close of ver. 4 יְשׁוּעָתֶךָ is used for תְּשׁוּעָתֶךָ, and at the beginning of ver. 5 *c.* עֶזְרִי for עֶזְרָתִי, the forms in Ps. xl. being fuller.

The contents, which are entirely complete in themselves, admit the Psalm to be a prayer of a persecuted man, and the title contains a statement of its purpose, which fully accords with that of Ps. xxxviii. which states that it is for a *special liturgical* use (comp. Introduction, § 6, No. 8), as well as general use, which is indicated by its being referred to the musical director. The place of this Psalm in the Second Book after Psalm lxix. was occasioned by the relationship between ver. 5 and Psalm lxix. 29, as well as by the changing use of the Divine name. The Psalm might be regarded as Davidic on account of its dependence on Ps. xl. But the changes that have been made are of such a character that it is more than doubtful to refer them to David. The same may be said of the supposition of those who regard Jeremiah as the author of Ps. xl. that he made these alterations (Hitzig). Redding *observ. phil. crit. de psalmis bis editis*, p. 61, gives a collection of ancient opinions. The ingenious attempt to regard this Psalm as an *introduction* to Psalm lxxi., and thus get a pair of Psalms of the advanced age of David (Hengstenberg), lacks sufficient confirmation.*

* [Yet there are many good reasons to be adduced in favor of this view. These are well stated by Hengstenberg and Wordsworth, *e.g.*, (1) The fact that Ps lxxi. has no title in a book where all the Psalms have titles except i., ii., x., xxxii., xliii.; i. and ii. being introductory to the Psalter, and x. and xliii. certainly belonging to the preceding Psalms, and xxxii. in close relation to its predecessor. (2) The fact that Ps. lxx. is taken from Ps. xl., and Ps. lxxi. likewise is made up of a "collection of sentences from various other Psalms (xxii., xxv., xxxi., xxxv., xxxviii., xl.)," and "being formed out of other Psalms, it serves the purpose of showing that David, at the close of his life, 'gathered up and set his seal to' the sayings which he had uttered in the former Psalms" (Wordsworth). (3) The fact that corresponding thoughts and petitions run throughout both Psalms, comp. Ps. lxx. 1, 5 and lxxi. 12; lxx. 2 and lxxi. 13, 24; lxx. 4 and lxxi. 6, 8, 14–16, 24, and especially is lxxi. 24 the believing confidence in the fulfilment of the petition begun in lxx. 1, 2.—C. A. B.]

PSALM LXXI.

In thee, O LORD, do I put my trust:
Let me never be put to confusion.
2 Deliver me in thy righteousness, and cause me to escape:
Incline thine ear unto me, and save me.
3 Be thou my strong habitation, whereunto I may continually resort:
Thou hast given commandment to save me;
For thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
5 For thou *art* my hope,
O LORD GOD: *thou art* my trust from my youth.
6 By thee have I been holden up from the womb:
Thou art he that took me out of my mother's bowels:
My praise *shall be* continually of thee.

7 I am as a wonder unto many;
But thou *art* my strong refuge.
8 Let my mouth be filled *with* thy praise
And with thy honor all the day.

9 Cast me not off in the time of old age;
Forsake me not when my strength faileth.
10 For mine enemies speak against me;
And they that lay wait for my soul take counsel together,
11 Saying, God hath forsaken him:
Persecute and take him; for *there is* none to deliver *him*.

12 O God, be not far from me:
O my God, make haste for my help.
13 Let them be confounded *and* consumed that are adversaries to my soul;
Let them be covered *with* reproach and dishonor that seek my hurt.

14 But I will hope continually,
And will yet praise thee more and more.
15 My mouth shall shew forth thy righteousness
And thy salvation all the day;
For I know not the numbers *thereof*.
16 I will go in the strength of the LORD GOD:
I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth:
And hitherto have I declared thy wondrous works.
18 Now also when I am old and grayheaded, O God, forsake me not;
Until I have shewed thy strength unto *this* generation,
And thy power to every one *that* is to come.

19 Thy righteousness also, O God, *is* very high,
Who hast done great things: O God, who *is* like unto thee!

20 *Thou*, which hast shewed me great and sore troubles,
Shalt quicken me again,
And shalt bring me up again from the depths of the earth.
21 Thou shalt increase my greatness
And comfort me on every side.

22 I will also praise thee with the psaltery, *even* thy truth, O my God:
Unto thee will I sing with the harp, O thou Holy One of Israel.
23 My lips shall greatly rejoice when I sing unto thee:
And my soul, which thou hast redeemed.
24 My tongue also shall talk of thy righteousness all the day long:
For they are confounded, for they are brought unto shame, that seek my hurt.

EXEGETICAL AND CRITICAL.

Its Contents and Composition.—The Psalm is written in a clear and easily-understood language, yet with a somewhat uneven rythmical movement, and a loose structure of the strophes. It repeats whole passages from older Psalms, with slight alterations (the beginning is from Ps. xxxi., the conclusion from Ps. xxxv., the middle from Ps. lxx. 2 sq., and likewise some words and expressions from Ps. xl.). An Israelite, whose name is not mentioned, implores deliverance (vers. 1–3) from the hand of wicked, unscrupulous and violent men (vers. 4 and 10–12). According to ver. 9 he is aged, and according to ver. 21 he seems to occupy an important station in society, and he is able likewise to assert (ver. 5 sq.) that he has been upheld by Jehovah from his youth, and that he now likewise (ver. 7 sq.) in connection with failing strength puts his confidence in Him, and will praise Him still continually; for the enemies who consult respecting his ruin (vers. 10-12) will be put to shame (ver. 13); but he will praise God (vers. 14–16) as hitherto on the ground of Divine instruction (ver. 17), so likewise now and for his posterity (ver. 18), with a song of praise which already now begins (ver. 19), which rises to expressions of the most beautiful hope of faith (vers. 20, 21), and concludes with promises of loud and jubilant thanksgiving (vers. 20-24). The lack of definite historical statements does not justify us any more than the change of the singular into the plural, in supposing that the speaker here is the people under the figure of a man growing old and oppressed by enemies (Rosenmüller, Köster, De Wette, in part Olshausen), or the Church (Luther, Cocc.), or the righteous sufferer (Hengstenberg). A title given by the Sept. ascribes the Psalm to David, the sons of Jonadab and the first captives. This is understood in the sense that the Psalm composed by David was afterwards sung especially by the exiles and by the Rechabites who were praised by the prophet, Jeremiah xxxv. 14 sq., over against the citizens of Jerusalem, because of their obedience to the command of their ancestor Jonadab, to continue in their nomad life. Although this last statement may be referred to tradition, yet it affords only a weak support for the hypothesis of the composition of the Psalm by the prophet Jeremiah (Hitzig, Delitzsch). Yet it cannot be denied that the contents and style afford many reasons in favor of that hypothesis. Many linguistic phenomena point to a later period of composition.*

Str. I. Vers. 1–3. [This strophe is a reminiscence, with slight changes, of the first strophe of Ps. xxxi.—C. A. B.]—**A rock of habitation.**—In the parallel passage, rock of defence is used. But it is unnecessary and inadmissible on this account to change מָעוֹן (comp. Ps. xc. 1; xci. 9) into מָעוֹז, although it is very natural and is supported by many Codd. and the Chald. For it involves likewise an alteration of the words which follow. Moreover the supposition that this verse is a confused ruin of Ps. xxxi. 3 (Hupfeld), or a revival of the faded and defaced original text of the Septuagint (Hitzig), denies the author his peculiarities without any justification. For there are manifestly some such in other passages, showing his *intention*, especially since גּוֹזִי (ver. 6 *b*.) is very appropriately used instead of גֹּחִי (Ps. xxii. 9).

[*Str.* II. Vers. 4–6. This strophe was certainly composed with Ps. xxii. 8–10 in mind, although there is no slavish copying, for there are many touchingly beautiful variations, *e. g.*, "On Thee was I cast from the womb" (Ps. xxii. 10), is here expressed by the correlative idea: **Upon Thee was I sustained** from the womb;† and the thought: "Thou art He that took me out of the womb," (Ps. xxii. 9) passes over into that of: "**Thou art my Preserver**‡ **from my mother's**

* [There are no sufficient reasons against the Davidic composition of this Psalm at the close of his life. It is as natural to suppose that the aged David should repeat himself in familiar phrases of the Psalms of his younger days, as that Jeremiah or any other poet of later times should use the words and phrases of David. Vide remarks on the previous Psalm.—C. A. B.]

† [Perowne: This is an expression wonderfully descriptive of what faith is, and of what God is to those who trust in Him. He is a father who bears them in His arms and carries them in His bosom; they are as children who lean all their weight upon Him, and find their sweetest rest in His supporting hand. This is the very idea of faith, according to its Hebrew signification. When it is said in Gen. xv. 6 that 'Abraham believed God,' it means literally, '*he leaned upon God*' (though the root there is different, it is the same which in the Kal conjugation means to *bear* or *carry a child*, Num. xi. 12, and in Is. xlix. 23 is used of a *nursing father*."—C. A. B.]

‡ [This word, גּוֹזִי, is greatly disputed. Some, after the Chald. and the Rabbins, derive it from גּוּז—to pass over, and causative, to cause to pass through or over, to bring forth, thus like גֹּחִי, of Ps. xxii. 9; Delitzsch gets a similar meaning from the radical meaning of גָּזָה—to cut, divide, and renders: *mein Entbinder* (he who separatest me or

bowels, all being touching variations of the idea of faith and hope in a faithful God of Providence experienced from youth and from birth till the present advanced age, and reaching out into a sure future.—C. A. B.]

Str. III. Ver. 7. **I have become as a sign unto many.**—This may be meant in the bad sense (Kimchi and most interpreters), so that men are to be regarded as looking upon the sufferer on account of his misfortune as one marked by God's justice and made a sign of. But the many resemblances with Ps. xl. make it more probable that it is to be taken in the good sense, that is, a sign of the grace and protection of God (Aben Ezra, *et al.*) Then we need not supply in the second memb r the adversative particle.—[**My strong refuge.**—The construction of מַחֲסִי עֹז is disputed. It is generally regarded that this is an example where poetic usage allows the principal noun to take the suffix, instead of the subordinate noun as usual (vide Ewald, § 291 *b.*), but Moll and Perowne regard the nouns as in apposition, and Moll translates at once: *my refuge, a strong one.*—C. A. B.]

[*Str.* IV. Vers. 9–11. Compare with this Ps. xli. 3–8.—**In the time of old age.**—The faithfulness of God to him in youth and maturity gives him courage to supplicate God in the time of old age and in sickness. The circumstances of Ps. xli. seem to be renewed here, or perhaps they are the same.*—C. A. B.]

[*Str.* V. Vers. 12, 13.—These verses contain familiar expressions of David, comp. Pss. xxii. 11; xxxv. 4, 26; xxxviii. 21, 22; xl. 13, 14.—C. A. B.]

Str. VI. Ver. 15. **For I know no numbers** (*thereof*).—It is clear from Ps. xl. 5 what is meant here, and that it is in relation to the preceding; all day long. It would be in contrast to "my mouth," if the word could only mean: art of writing (Böttcher); or if we could translate with the Vulgate: *quoniam non cognovi literaturam.* The *Psalt. Romanum* reads instead of the last word *negotiationes*, as a translation of the πραγματείας of the Septuagint, which word is used by Polybius as the title of his history. It is unnecessary to derive from the Syriac the meaning of "limits" (Ewald).

[Ver. 16. **I will come with the mighty deeds of the Lord Jehovah.**—Alexander: This phrase might also be translated: *I will enter into the mighty deeds, etc.*, as we speak of entering into the particulars of a subject. But this is rather an English than a Hebrew idiom. The common version: *I will go in the strength of the Lord God*, is at variance with the usage both of the verb and noun, as the former does not mean to *go* absolutely, but either to *enter* or to *come* to a particular place, expressed or understood. The ellipsis here may be supplied from Pss. v. 7 and lxvi. 13, in both which places the same verb denotes the act of coming to God's house for the purpose of solemn praise, and in the second passage cited is followed by the same preposition, *I will come into Thy house with burnt-offerings, i. e.*, I will bring them thither. This sense agrees well with the vow to praise God in the two preceding verses, and with the promise of commemoration in the other clause of the verse. See above on Ps. xx. 7. It also enables us to give the noun its usual sense of God's exploits or mighty deeds, see Ps. cvi. 2, and Deut. iii. 24."—C. A. B.]

[*Str.* VII. Vers. 17, 18. Compare Ps. xxii. 22-31, which has many features of resemblance to this strophe. The motive for his deliverance is in both cases that he may praise God to his brethren and posterity even to the ends of the earth.—**Till I declare Thine arm to** (*the next*) **generation, to all that shall come Thy might.**—The arm of the Lord is the symbol of His executive power and works, comp. Is. lii. 10; liii. 1; Ezek. iv. 7. The generation that has come up in the place of his own generation which is passing away, first comes before his mind, and then his vision deepens and widens, taking in all the coming generations to whom he would publish the mighty deeds of God.—C. A. B.]

Str. VIII. Ver. 19. **And Thy righteousness, O God,** (*reaches*) **even to the height,** that is, the height of heaven, as the highest place of creation, Pss. xxxvi. 5; lvii. 10.—**Thou who hast done great things, O God, who is like unto Thee?**—[The punctuation of the A. V. injures the sense. The middle clause belongs with the last clause, and not with the first, forming only two parallel members of the strophe, as Moll has it. Comp. Ex. xv. 11; Deut. iii. 24; 1 Sam. vii. 22.—C. A. B.]

Ver. 20. [**Thou wilt revive us again.**—Perowne: "The sudden transition to the plural here seems to have given offence to the Masoretes, who consequently change it in the K'ri to the singular. But these fluctuations between singular and plural are not unusual in the Psalms, and there is no reason why, in the recital of God's dealings, the Psalmist should not speak of them with reference to the nation at large, as well as to himself in particular."—C. A. B.]—The **abysses** of the earth are contrasted with the height of heaven. It is unnecessary to think of those which are full of water (Gesenius, Olshausen). It is true תְּהוֹם means the abysmal depths of the sea, but as roaring and threatening ruin, Ps. xxxvi. 6, hence related in idea to the abyss, Luke viii. 31; Rev. ix. 1, 11.

Ver. 21. **Thou wilt increase my greatness, and turn Thyself to comfort me.**—Septuagint has instead of "my greatness," *Thy righteousness.* The Hebrew word in question is elsewhere used of the greatness of *God*, and the

loosest me from the womb). Most interpreters, however, derive it from גזה, in the other sense of recompense, distribute, and translate: my Provider, Protector, Benefactor (Schult., Rosenm., Gesen., Ewald, Hupf., Riehm, Moll, Perowne, *et al.*) The latter interpretation is especially favored by the parallelism; and the prep. has reference rather to time from which than to the place of origin.—C. A. B.]

* [Wordsworth: "David in his old age was tried by great and sore troubles, by debility of body (1 Kings i. 1-4), and by the rebellion of Adonijah, his son usurping his throne and endeavoring to supplant Solomon (1 Kings i. 5-10), and by the treachery of Abiathar and Joab (1 Kings i. 18, 19). But God granted his prayer, and *did not cast him off in his old age*, but raised him up for a time by supernatural power from the bed of sickness, and enabled him to leave his sick chamber and to go forth in the strength of the Lord God, to the public assembly which he had convened, of the nobles and people of Israel, and to present to them his son and successor, Solomon, and to exhibit to them the pattern of the Temple, for which he had made vast preparations. See 1 Chron. xxviii. and xxix."—C. A. B.]

great *deeds* in which this is shown. In the last sense Ps. cxlv. 6; 2 Sam. vii. 21, 23. To accept this sense here and express it in the translation: "Thy greatness" (Hengstenberg), is as inadmissible as it is unnecessary. For this word is sometimes used of the *royal* majesty as the reflection of the Divine (Esther i. 4), and from this could be transferred to exalted persons in general (vi. 3; x. 2). That the poet speaks of the increase of his own greatness=highness, can only be objectionable (Hupfeld) when we regard a subordinate compiler as the author. This passage, however, itself points to a man of *prominent historical* importance, whose highness of office or position in life was *bestowed* upon him *by God.* It is mere arbitrariness to change the reading into a word with the meaning: Thy payment (Hitzig).

Str. IX., ver. 22. The designation of God as the **Holy One of Israel** is found likewise in Ps. lxxviii. 41; lxxxix. 18; then in Isaiah 30 times; then in Hab. i. 12, and in Jer. l. 29; li. 5. The original passage may perhaps be found in Ps. xxii. 3.

[In vers. 23 and 24 the Psalmist promises to praise God with lips and tongue, with soul and voice and musical instruments. All combine in the expression of his holy gratitude.—C. A. B.]

DOCTRINAL AND ETHICAL.

1. So long as we *live on earth*, our *sufferings* have no end; but God's *righteousness*, *power* and *goodness* likewise never cease to declare themselves. Only let our *faith* never cease to *rely alone* on this *strong foundation* of salvation, and let it *drive* us thither with *prayer*, *praise* and *thanksgiving!* For we will then *confess in old age* what we have *learned in youth*, and sing in evil days as well as good: I will not leave God, for God does not leave me.

2. The sufferings which God sends upon us are harder to bear when the *scorn of wicked* enemies is added to the feeling of our vanishing strength and our *weakness.* Yet the *hope of the ungodly* is lost. They *reckon* upon the ruin of the pious; but it is based upon a mere *delusion*, namely, the foolish opinion that the sufferings of the pious are an *evidence* that they are *forsaken by God*, and a sign that they are *given up;* therefore their reckoning is false. The believing *know* this and *act* accordingly.

HOMILETICAL AND PRACTICAL.

Every *new exhibition* of Divine benefits gives the pious *new occasion* for thankful praise of God. —*Faith* helps experience; *experience* works hope; *hope* does not allow us to be ashamed.—Blessed are those who are *accompanied* and *guided* through life by the *experience* of Divine help.—God has not *changed;* hast thou remained *the same?*—In what sense may we wish that our *age* should be as our *youth?*—*Confidence in prayer;* (1) upon what it may *base* itself; (2) whither it is to be *directed;* (3) whence it must flow.—We must not only *begin* with *faith*, but likewise *continue* to the end.—*The pious show* in the *school of suffering* what they have previously *learned* of God.

CALVIN: We must descend even unto death, that God may appear as our Redeemer. For since we are born without feeling and understanding, the first beginnings of our life do not show clearly enough their author. But when God comes to our help in extremities, the restoration itself is a glorious mirror of His grace.

STARKE: Trust in God is not to be regarded as meritorious, but as the means or arrangement whereby we may obtain grace.—A good conscience and a righteous cause make our prayer powerful and glad, so that we can appeal to God's righteousness.—Faith gives the heart wings with which to soar to God in prayer. But if these are to be ready to move, the heart must firmly establish itself on God's promises in His word.—How few are those who in a strict self-examination can boast of their walk in youth as irreproachable!—Faith and prayer are the two strongest crutches which old people can use.—We are great before God through the cross. That is a strange language for the cross-dreading flesh, but agreeable to the spirit. The more the cross, the more the increase of grace. —The heart and the tongue must constantly be together in worshipping God.

RENSCHEL: Christians learn (1) from day to day: (2) their best school-teacher is God Himself; (3) they begin early, namely, from the cradle; (4) they are not perfect very soon, but must study until they are gray; (5) they finally spread abroad likewise what good things they have learned.—ARNDT: Patience is a great spiritual strength and finally conquers, the praise of God, however, is the victory and the power of God against our enemies. Thus Jehoshaphat beat his enemies with a song of praise.—THOLUCK: If we find little to praise, what other reason is there than that we have no eyes for daily wonders?—TAUBE: It is in the very nature of the faithfulness of God that He should not let His work stop, and in His great mercy that He should gladly accept the miserable and helpless. GUENTHER: The earlier the victory is gained, the more beautiful the prospects of a happy old age.

[MATT. HENRY: If we are shy of dealing with God, it is a sign we do not trust Him.—All are not forsaken of God who think so themselves, or whom others think to be so.—The longer we live, the more expert we should grow in praising God and the more we should abound in it.—BARNES: A man can lay up nothing better for the infirmities of old age than the favor of God sought by earnest prayer in the days of his youth and his maturer years.—SPURGEON: Jehovah deserves our confidence; let Him have it all.—Mercy's gates stand wide open, and shall do so, till, at the last, the Master of the house has risen up and shut to the door.—God's bread is always in our mouths; so should His praise be.—Old age robs us of personal beauty, and deprives of strength for active service; but it does not lower us in the love and favor of God. —Nearness to God is our conscious security. A child in the dark is comforted by grasping its father's hand.—How gloriously conspicuous is righteousness in the Divine plan of redemption! It should be the theme of constant discourse.—

A traveller among the high Alps often feels overwhelmed with awe amid their amazing sublimities; much more is this the case when we survey the heights and depths of the mercy and holiness of the Lord.—C. A. B.]

PSALM LXXII.

A Psalm for Solomon.

Give the king thy judgments, O God,
And thy righteousness unto the king's son.
2 He shall judge thy people with righteousness,
And thy poor with judgment.
3 The mountains shall bring peace to the people,
And the little hills, by righteousness.
4 He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure,
Throughout all generations.
6 He shall come down like rain upon the mown grass:
As showers *that* water the earth.
7 In his days shall the righteous flourish;
And abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
9 They that dwell in the wilderness shall bow before him;
And His enemies shall lick the dust.
10 The kings of Tarshish and of the isles shall bring presents:
The kings of Sheba and Seba shall offer gifts.
11 Yea, all kings shall fall down before him:
All nations shall serve him.

12 For he shall deliver the needy when he crieth;
The poor also, and *him* that hath no helper.
13 He shall spare the poor and needy,
And shall save the souls of the needy.
14 He shall redeem their soul from deceit and violence:
And precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba:
Prayer also shall be made for him continually;
And daily shall he be praised.
16 There shall be a handful of corn upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And *they* of the city shall flourish like grass of the earth.
17 His name shall endure for ever:
His name shall be continued as long as the sun:
And *men* shall be blessed in him:
All nations shall call him blessed.

18 Blessed *be* the Lord God, the God of Israel,
Who only doeth wondrous things.
19 And blessed *be* his glorious name for ever:
And let the whole earth be filled *with* his glory.
Amen, and amen.

20 The prayers of David the son of Jesse are ended.

EXEGETICAL AND CRITICAL.

Its Contents and Title.—The Psalm begins with supplication for a *king* who is at the same time a king's *son*, who thus is of a royal race or birth, that his *government* may be *righteous* and a *blessing* to the land (vers. 1–4); then follows the wish that his rule may be of *everlasting duration and bloom* (vers. 5–7); then it is promised that his kingdom shall *embrace the whole world* (vers. 8–11); next the *reason for this universal homage* is disclosed in the character of his government as benevolent, merciful and righteous (vers. 12–14); finally the *duration* of his gracious activity, of the blessings which descend upon his land and the everlasting *praise of his name* is implored in prayer and is predicted (vers. 15–17). The doxology of vers. 18, 19 did not belong originally to the Psalm, but is a liturgical addition (comp. Introd., § 4), with especial reference to the Elohim Psalms of this second book, and it is placed before the historical remark, ver. 20, in order to be read in the church service. The contents of this ver. 20 show that it is *older than the entire collection* of the Psalms. Yet it does not follow from this that David is likewise the author of this Psalm (comp. Introd., § 2 and 8), and that we have to regard the title as: about Solomon (Sept., Vulg., Aben Ezra, *et al.*), or composed *for* Solomon (Kimchi: by David on his death-bed), and designed to be his song (Clauss), as the mirror of his government (Stier). The ל must be interpreted here as usual. The usage of the titles demands this, which excludes the many references which are in themselves possible (Stier), among which the most suitable would be the respectful reference=to Solomon. Then the contents demand so much the more a decided advance beyond the supposition of a poetic congratulation (De Wette) of some king of Israel. We must at least recognize the fact, that the Psalm is a *prayer* whose expressions flow forth from the *ideal* character of the Hebrew monarchy as the kingdom of God (Hupfeld). Then these expressions are not merely poetical, but *prophetical*, and thus have a *Messianic* character, so that the wishes and hopes are not, as it were, "extravagant" (Hupfeld), but take the form of definite *promises*, and that these promises not only have as their contents the universal *extent* and the everlasting *duration* of this *kingdom*, but at the same time the righteous, peaceful and saving government of the theocratic *king* as well as the perpetual *blessing* of all nations by the power of his name. By their *personal* bearing they transcend the reference to the kingdom of Solomon (according to the promise, 2 Sam. viii. developing itself as the kingdom of God throughout history) (Calvin), or the Davidic dynasty (Hofmann), and find in the circumstances of the time of Solomon a historical support and occasion (most recent interpreters), which is overlooked or undervalued by the exclusive Messianic interpretation (Chald. and most of the older interpreters). There is no reason either in the contents or in the language to put the Psalm in the time of king Josiah, or even later (Ewald). The reference to Ptolemy (Olsh.), particularly to Ptolemy Philadelphus, as the benefactor of the Jews (Hitzig) is far-fetched and untenable. The ancient church, on account of the reference of the Psalm to David, Solomon and the Messiah, made it the chief Psalm of Epiphany as the *festum trium regum*.

Str. I., ver. 1. **Thy judgments.**—These are hardly the rights transferred by God as king of Israel to the theocratic king (Delitzsch), the Messianic authority (Geier, *et al.*) to rule; for the exercise of which the righteousness directly mentioned as the corresponding official endowment is then implored, but in accordance with the parallelism, the way of judging (De Wette, Hupf.), the decisions (Hitzig), the latter not in the sense of the commandments and directions given to the king, the norm of his judging and sentences (Olsh.), but as the sentences and decisions flowing forth from the Spirit of God (Chald., Hengst.), for which Solomon obtained wisdom for himself, 1 Kings iii. 9, 28; comp. Is. xi. 2 (Isaki, Kimchi). There is no reference here to righteousness which avails before God (Seb. Schmidt).

Ver. 2. **May he judge Thy people, &c.**—It is better to regard the futures in this and the following verses as optatives.

[Ver. 3. **May the mountains bear peace for the people, and the hills, by righteousness.**—Mountains and hills are mentioned as the characteristic features of the land of Palestine. They were cultivated in ancient times, being terraced from top to bottom. Remains of these terraces are visible and in use at the present time not only for the vine and fig, but likewise for grain. It is unnecessary to supply a verb in the latter clause. *Righteousness* is the means by which this fruit of peace is to be produced by the mountains and the hills.—C. A. B.]

Str. II., ver. 5. **May they fear Thee.**—The

supposition that here it is not God who is addressed, but the king (Hupfeld, Hitzig), cannot be proved from Ps. lxxxix., and is against the context, which puts the constantly abiding *fear of God* as the *blessed effect* of the righteous rule in the closest connection with its other *fruits*.—**As long as** (*there is*) **a sun, and before the moon** (*through*) **generation of generation.**—עִם is used of contemporaneous existence as Dan. iii. 33. Before the moon, as Job viii. 16 =as long as it shines=exists (comp. ver. 7). The same may be said of before the sun (ver. 17), to be distinguished from the expression: in presence of the sun (Num. xxv. 4)=as long as it is day; and from the phrase: before the eyes of the sun (2 Sam. xii. 11)=in clear daylight.*

Ver. 6. **Let him come down as rain.**—The figure of the rain reminds us of 2 Sam. xxiii. 4. גֵּז is not the fleece of the sheep (the ancient versions, Luther, *et al.*), as Deut. xviii. 4. here with a reference, perhaps, to Judges vi. 37 sq.; so likewise not the mown grass (De Wette, *et al.*), as Amos vii. 1, as needing rain for the after-growth (Kimchi), or in order not to be dried up to the roots by the heat of summer (Calvin), still less the meadows eaten off by locusts (Chald., J. D. Mich.), but the meadows ready for the mowing (Hupf., Delitzsch).

Ver. 7. **Till there be no more moon.**—עַד בְּלִי might mean: even to the destruction, the ruin (J. H. Mich.), as Job xiv. 12; Is. xxxviii. 17. The prevailing use of the word בְּלִי, however, is not as a substantive, but as a particle.

Str. III., vers. 8–11. **From sea to sea.**—Since the reference here is to the extension of the Theocracy over the earth (Zech. ix. 10) and already in the time of Solomon the limits of the kingdom were no longer those of Ex. xxiii. 31, the meaning cannot be here of its extension between the Red Sea and the Mediterranean. But it is not entirely indefinite: from every sea to every sea (Hengst.); but as the parallel member shows, it begins with a well known limit, namely, the Mediterranean and the stream, that is, the Euphrates, and from thence to the opposite sea which is parallel with the ends of the earth (Chald.). Amos viii. 12 mentions as such far-off regions those from the north to the east, here at the same time those in the west and south, and indeed with reference to their riches, namely, the Phœnician colony in southern Spain called by the Greeks Tartessos, with the islands, namely, of the Mediterranean Sea, and שְׁבָא in south Arabia at the same time with סְבָא in Ethiopia. Many understand by צִיִּים likewise, the Ethiopians after Sept., Aquil., and Symmach., it can only mean Arabic Beduins (Hitzig) or Nomads in general, unless we should accept a false reading instead of צָרִים, that is to say, adversaries (Olshausen., Hupfeld), because the word of the text elsewhere does not seem to designate men, but *beasts* of the wilderness (Ps. lxxiv. 14; Is. xxiii. 13).

[*Str.* IV., vers. 12–14. **For he delivereth.**—Perowne: "The reason is given why all kings and nations should thus do homage to him who sits on David's throne. He has merited such submission by the exercise of every royal virtue, by the justice and the mercy of his sway, by his deep sympathy with and compassion for the poor, by the protection which he extends to them against the ministers of fraud and violence. It is not that he merely covers with the shadow of his throne all neighboring nations, and is acknowledged as their political head, but that the bright example which he sets, the majesty of righteousness enthroned in his person, compels all to bow before him."—**Precious is their blood.**—Compare Ps. cxvi. 15: "precious is the death of His saints." Their life is precious to God, and He will avenge their blood upon those who seek to injure them, and He will ward off injury from them.—C. A. B.]

Str. V., ver. 15. **And may he live and give him of the gold of Sheba, and pray for him continually, bless him all the day.**—It is disputed whether the subject is the same in all the clauses of this verse, or whether there is a change of subject, and in the latter case (in favor of which Delitzsch appeals to the Oriental style and his *Geschichte der jüdischen Poesie*, S. 189), whether the Messianic king is the subject of live, and the following verbs are to be taken as impersonal or passive (the ancient versions, Isaki, Luther, Calvin, Umbreit), or whether the poor man is to be regarded the subject of live and bless, and the king as the subject of give and pray (J. H. Mich.), or yet of give (Maurer, Hofmann, Delitzsch). In the former case, on the other hand, it is again disputed whether the Messianic king is the subject of all the clauses (Cocc., De Dieu, Stier, Böhl), or the protected subject (Aben Ezra, Kimchi, Geier and most interpreters). The last supposition is not in opposition to the immediate context, even when the *aim* of sparing and delivering is not regarded as directly expressed, (Ewald, Olsh.), but the *consequences* of the deliverance, the *life* and the expression of *thanks*. The mention of the gold of Sheba, however, is difficult. For the delivered give this, not, as it were, as the most precious and best (Geier, J. H. Mich.), which would have been called the gold of Ophir, or because he was a native of Sheba (Hupf.) as the product of his land, which does not suit ver. 10 at all. We might rather suppose that the poor man (ver. 13) had been again restored by the king to his possessions (Hengst.); or since the singular then refers back to ver. 12 sq., that here as there the poor man is parallel to the miserable in the comprehensive and typical sense of Biblical usage (Hupfeld). Then we should have, not a return to ver. 4 (De Wette), but an *expansion* of the thought there expressed. But this is, to a still greater extent, the case if the king is regarded as the subject of this clause as of all the preceding.

Ver. 16. **Let there be abundance of corn in the land, even to the top of the mountains, let its fruit rustle as Lebanon.**—The

* [Perowne: "The sun and the moon are mentioned here, and again ver. 7, and in Ps. lxxxix. 37, as witnesses to an everlasting order, and as it were figures of eternity, things fixed and unchangeable, compared with the fleeting, dying generations of men, as Jer. xxxi. 35; xxxiii. 20; though as compared with God, themselves subject to decay and destruction, Ps. cii. 26; Is. li. 6; comp. Job xiv. 18."—C. A. B.]

derivation of פִּסָּה is doubtful. The word seems to mean not only a crowd (Syr.), but after the Aramaic פִּסָּא and the Arabic, a spreading out (Isaki). There is little probability in the derivation from פסס in the meaning of: end, that is to say, the limits of grain on the top of the mountains (Hofmann), or: piece, handful (Aben Ezra, Kimchi, Calvin, Geier, most interps.)= there is a handful of corn, yet it will rustle. Besides the latter is against the accents. Abundance of corn as the sign of blessing (Deut. xi. 14; Jer. xxxi. 12; Zech. x. 17) in connection with the bloom of the people (Jer. xxvii. 6), whose increase as herbs of the land or grass of the field (Ps. xcii. 8; Job v. 25) likewise belongs to the blessings of the Messianic time, Is. iv. 1; ix. 2; xlix. 20; Zech. ii. 8; Ps. cx. 8; Sirach xliv. 21. A historical support in the time of Solomon is given in 1 Kings iv. 20. The comparison with Lebanon refers to the movement of its trees in the wind. The translation: its fruits culminate or tower above as Lebanon (Sept., Ewald), presupposes a different Hebrew verb.

Ver. 17. **Before the sun let his name sprout.**—This hardly refers to his posterity, through whom his name would transplant itself (Hupfeld), but to the occasions which would repeat themselves in the coming generations for the breaking forth of the glory of this name, in which all nations may bless themselves (Gen. xviii. 18; xxii. 18; xxvi. 4; xlviii. 20). The subject which is at first general and indefinite is finally very clearly expressed.

[The doxology which closes this book is fuller than that of the 1st Book. The use of Jehovah Elohim instead of Jehovah is characteristic, and is in accordance with the use of the Divine names in the two books.—C. A. B.] The predicate of God, ver. 18 *b*, is like Ps. lxxxviii. 6; cxxxvi. 4; Job ix. 8; His name bearing the impression of glory is as Neh. ix. 5, the construction and contents of ver. 19 *b* are from Num. xiv. 21.

[The historical remark, ver. 20, was apparently attached to an original collection of the Psalms of David made by Solomon, or under his superintendence, to which Psalms of Solomon of a Messianic character formed the introduction and conclusion. *Vid.* Pss. i. and ii. This collection was composed mainly of the Psalms of the first two books, although changes in taking from and adding to may have been made in subsequent times, especially when the Psalter was completed in its present form. This historical remark may be compared with Job xxxi. 40.—C. A. B.]

DOCTRINAL AND ETHICAL.

1. Nothing can be implored for a king more rich in blessing than the capacity and power for a *righteous* and *mild* government whose fruit is *peace* (Is. xxxii. 17) and *prosperity* throughout the land. From the *righteous* king such a *fructifying* effect goes forth that the *fear of God* is spread abroad through the coming generations, and his rule gains an *unlimited extent*.

2. Yet this king will not extend his rule by the sword, but only by his righteousness and his helping love will he rule and conquer. *Voluntarily* other kings and their peoples will do homage to him, uneasy and hostile neighbors will sink *impotent* in the dust, those who have been delivered, protected and blessed by him will *thankfully* offer their gifts, prayers and homage. Thus will his rule endure in the power of the *blessing of piety*, his kingdom increase, his land prosper, his people bloom, and his name be a means of blessing from generation to generation, Pss. xlv. 2; cii. 12.

3. Such wishes and hopes as these do not float in the air like human phantasies or empty dreams without prospect of realization; they have their sure ground in the *promises* of God respecting the son of David, their historical support in the Divine *guidance* of Israel and his kingdom, their constant type in the Theocracy, their transient type in Solomon's *peaceful rule*, their final fulfilment by the *Messiah* and his *kingdom of God*, their lasting power in the *faith in the blessings*, by which God has decreed and promised to overcome in all generations the curse resting upon them.

HOMILETICAL AND PRACTICAL.

Peace as the wholesome fruit of righteousness.—The *fear of God* as the source of *earthly* and *heavenly blessings*.—*The welfare of* nations: *a*, in what it *consists*; *b*, how it is *gained*; *c*, whereby it is *assured*.—The *blessing* in the name of the Lord.—When prince and people *pray with* and *for* one another, they are *blessings* to one another.—*Righteous* judgment, *mild* government, and a *pious* mind are the jewels of the king, the happiness of the *people*, and are well pleasing to *God*.—Willing *obedience*, thankful *love*, devoted *trust* as testimonies of the *sprouting* power of the name of the Lord.—The *prayers* of believers have their yea and amen in the *name of the Lord*.—The promises respecting the *duration*, *extent*, and the *happiness* of the kingdom, *set up* by God's king, *ruled and filled with blessings* by him.

Starke: The office of the magistrate is not only to punish the wicked with righteous judgment, but likewise to protect the poor and miserable.—Since God calls men to His service from all places and quarters, it is very clear that His will is that all men should be blessed.—In the world those are helped who are the least needy, whilst those who are most needy are often allowed to sink into misery; but with Christ it is not so, the poor are the especial objects of His compassion and deliverance.—God's works have often to the reason a slight beginning, but afterwards a wonderful, blessed, and agreeable progress.—As sure as the true mouth of the Lord has said, that all the world shall be full of His glory, it will be fulfilled in the most complete manner.

Selnekker: O thou poor reason, and miserable flesh and blood, what art thou frightened at, and why dost thou fear death and suffering? Is my blood precious with God, what wish I more?—Renschel: The chief subjects of thanksgiving: 1) That God the Lord has done and still does such great wonders in the kingdom of Christ; 2) that He declares His name and gospel therein; 3) that He spreads it abroad in all lands; 4) that He will eternally preserve His

word and His Church.—UMBREIT: The love of the king is the ground of the universal conversion of nations to Him. Because He helps the poor, all the rich bow before Him.—THOLUCK: As the eternal God wields the sceptre of His righteousness for the good of His oppressed congregation on earth, He has appointed His anointed to conquer the earth for His meek ones. —GUENTHER: Heathendom will have an end, this kingdom of sorrow and misery will blossom into the glorious kingdom of peace.—TAUBE: The kingdom of God comes in its royal glory only at the advent of the Lord; now are the times of preparation.

[MATTH. HENRY: As by the prayer of faith we return answers to God's promises of mercy, so by the promises of mercy God returns answers to our prayers of faith.—Christ is the poor man's King.—Subjects ought to speak well of the government that is a blessing to them; and much more ought all Christians to praise Jesus Christ, daily to praise Him; for they owe all to Him, and to Him they lie under the highest obligations.—SPURGEON: Each crystal drop of rain tells of heavenly mercy which forgets not the parched plains; Jesus is all grace, all that He does is love, and His presence among men is joy. We need to preach Him more, for no shower can so refresh the nations. Philosophic preaching mocks men as with a dust shower, but the gospel meets the case of fallen humanity, and happiness flourishes beneath its genial power.—If we can do no more than cry, it will bring omnipotence to our aid. A cry is the native language of a spiritually needy soul; it has done with fine phrases and long orations, and it takes to sobs and moans, and so, indeed, it grasps the most potent of all weapons, for heaven always yields to such artillery.—Christ's subjects shall be as plentiful as blades of grass, and shall as suddenly appear as eastern verdure after a heavy shower.—C. A. B.]

THE PSALTER.

THIRD BOOK.

PSALMS LXXIII.—LXXXIX.

PSALM LXXIII.

A Psalm of Asaph.

1 Truly God *is* good to Israel,
Even to such as are of a clean heart.
2 But as for me, my feet were almost gone;
My steps had well nigh slipped.

3 For I was envious at the foolish,
When I saw the prosperity of the wicked.
4 For *there are* no bands in their death:
But their strength *is* firm.
5 They *are* not in trouble *as other* men;
Neither are they plagued like *other* men.

6 Therefore pride compasseth them about as a chain;
Violence covereth them *as* a garment.
7 Their eyes stand out with fatness:
They have more than heart could wish.
8 They are corrupt, and speak wickedly *concerning* oppression:
They speak loftily.
9 They set their mouth against the heavens,
And their tongue walketh through the earth.

10 Therefore his people return hither:
And waters of a full *cup* are wrung out to them.
11 And they say, How doth God know?
And is there knowledge in the Most High?
12 Behold, these *are* the ungodly,
Who prosper in the world; they increase *in* riches.
13 Verily I have cleansed my heart *in* vain,
And washed my hands in innocency.
14 For all the day long have I been plagued,
And chastened every morning.

15 If I say, I will speak thus;
Behold, I should offend *against* the generation of thy children.
16 When I thought to know this,
It *was* too painful for me;
17 Until I went into the sanctuary of God;
Then understood I their end.

18 Surely thou didst set them in slippery places:
Thou castedst them down into destruction.
19 How are they *brought* into desolation, as in a moment!
They are utterly consumed with terrors.
20 As a dream when *one* awaketh;
So, O Lord, when thou awakest, thou shalt despise their image.
21 Thus my heart was grieved,
And I was pricked in my reins.
22 So foolish *was* I, and ignorant:
I was *as* a beast before thee.

23 Nevertheless I *am* continually with thee:
Thou hast holden *me* by my right hand.
24 Thou shalt guide me with thy counsel.
And afterward receive me *to* glory.

25 Whom have I in heaven *but thee?*
And *there is* none upon earth *that* I desire besides thee.
26 My flesh and my heart faileth:
But God *is* the strength of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish:
Thou hast destroyed all them that go a whoring from thee.
28 But *it is* good for me to draw near to God:
I have put my trust in the Lord God,
That I may declare all thy works.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The firm acknowledgment that God is nothing but good to those who are truly His people (ver. 1), was to the Psalmist the fruit of a victory gained by his faith over personal temptations (ver. 2). These temptations had arisen from vexation at the temporal prosperity of the ungodly (vers. 3-5), and at their presumptuous conduct (vers. 6-9). Many were hereby influenced to attach themselves to that class of men, because they could not reconcile the prosperity of the wicked and the sufferings of the righteous with the doctrine of God's providence (vers. 10-14). The Psalmist escaped the danger of becoming recreant himself, and a seducer of others, which might have resulted from such doubts, not by means of his own reflections upon the difficult problem of the course of human affairs, but by the observance of the duties of religion, by which he was led to the contemplation of the final lot of the ungodly (vers. 15-17). This afforded him a view of their sudden and complete destruction by the judgments of God (vers. 18-20), and of the utter absurdity of his former indignation (vers. 21, 22). Now he becomes strengthened by communion with God, who leads him in safety and to glory (vers. 23, 24), who is his only true and lasting good (vers. 25, 26), and shall remain his saving refuge and the object of his endless praise.

The same problems are discussed here which are presented in Pss. xxxvii. and xlix., and in the Book of Job; but the solution given here is the most profound. (Comp. Hupfeld in the *Deutsche Zeitschrift für christl. Wissen und Leben*, 1850, No. 285). [The relative position assigned to the Book of Job by Dr. Moll and most of the commentators upon this Psalm is hardly just. It must be remembered that that record of trial and doubt and victory constitutes *the Book* of Old Testament revelation which was to deal particularly with this special department of the mysteries of Providence. And it therefore presents the question in its inexhaustible variety of aspects, sounding the depths, not of transient doubts and perplexities, but of a crushing personal realization of the utmost consequences of a conflict waged by a righteous man against the unrestrained power and devices of Satan. Now the view of the Book which finds a relative inferiority in its solution, proceeds from considering the discourses, which occupy much the largest space, as being intended to express all its teachings. The chief place is necessarily given to the record of the struggle, and when the solution is given there results what Ps. xxxvii. pictures, a fulness of outward prosperity. But it was not this for which Job chiefly longed. And when he received the vindication of his righteousness, even though accompanied by the rebuke for his presuming attempt to sit in judgment upon the ways of God, he could feel that in the favor of God was his life, as its withdrawal had seemed to him worse than death. The real distinction would seem to be not that the solution in this Psalm is the more profound, but that while in the Book of Job the *expression* of the feeling of confidence and triumph is kept out of view, it is here joyously given forth. This is the distinguishing excellence of this Psalm, for which it must ever retain its place in the heart of the doubting and comforted believer.—J. F. M.]

From these facts we cannot infer with certainty a composition at a late period, especially as the mode in which the subject is presented is throughout peculiar. It is also just as unsafe to infer from the recurrence in Ps. lxxiv. 3 of the rare word, meaning *ruins*, employed in ver. 18, that these two Psalms were of contemporaneous origin. The same remark applies to the inference of a later origin drawn from the occurrence of Archaic and Aramaic word-forms. It bears much more heavily *against* such a conclusion that the ancient translators failed to understand many expressions throughout the Psalm, and in some instances gave such absurd interpretations that the correct exposition only begins with Kimchi. This would be inexplicable, if the Psalm were not composed before the time of Antiochus Epiphanes, 175 B. C. (Hitzig). There was, it is true, at that time a relapse of whole bodies of the Jewish nation to heathenism (1 Macc. i. 11 f.), on one occasion under the co-operation of a high-priest (2 Macc. iv. 9 ff.). But leaving out of consideration all such apostasies as that which the prophet Hosea, among others, denounces and characterizes as whoredom [see ver. 27], it is evident that ver. 1 introduces a contrast, not between Israel and *heathen nations*, but between two classes in *Israel itself*. [Alexander: "There is not the slightest ground for doubting the correctness of the title, which ascribes the composition of the Psalm to Asaph, the cotemporary of David and his chief musician, and himself, moreover, an inspired Psalmist. This last fact, which is a matter of recorded history, together with the fact that when only one name is mentioned in the title of a Psalm, it is uniformly that of the writer, may suffice to set aside the supposition that Asaph is only named as the performer."—J. F. M.]. On Asaph see the Introd. § 2. Paul Gerhard's hymn: *Sei wohlgemuth, O Christenseel*, is an imitation of this Psalm.

Ver. 1. **Only good is God** [E. V.: *Truly God is good, etc.*].—The rendering: kind (De W.) is too restricted for טוֹב, even if modified into a substantive: kindness (Hitzig), although this is more suitable than the notion expressed by the simple adjective (Sept., Calvin). The explanation: the true happiness and good (Stier), is in so far correct as it raises the conception above its usual restriction to the sphere of the purely ethical, which is also admirably accomplished in Luther's freer translation: nevertheless Israel has God as his consolation. It introduces, however, into the neuter a definiteness which is too concrete. The essential thought is not affected if אַךְ is taken adversatively=yet, nevertheless (most of the ancient translators and Tholuck); or affirmatively=yea, surely (Köster, De Wette, Hupfeld, Delitzsch); or restrictively=only, nothing but (most of the modern expositors). But the application of the "only" to Israel (Aben Ezra) is wrong. [An allegation has been based by many upon such passages as Ps. lxxiii. 1 and Hab. i. 13 (where see Delitzsch) that the Old Testament writers were in the habit of describing Israel, *as a nation*, as righteous, and the heathen as sinners. For the disproof of this charge see in the Appendix to Hengstenberg's Comm. on the Psalms, the treatise on the *Doctrine of Sin*, as appearing in the Psalms.—J.F.M.]

Ver. 4. We read, with Ewald and all the recent expositors except Stier, Hengstenberg and Hupfeld, לָמוֹ תָּם, and therefore attach the former word to the first part of the verse, and the latter to the second. For this slight change of לְמוֹתָם affords a sense which is suitable throughout; while the received reading would mean: they have no torments in dying (Sept., Kimchi), which does not agree with ver. 18 f. Again, difficulties that can scarcely be set aside are involved in any of the following translations: they have no torments with regard to death, that is, no fear of death (Targum, Symmachus, the older Rabbins); or: they have no sufferings causing death, diseases, and the like infirmities (Kimchi, Calvin, Hengstenberg); or: they have no torments until their death (Isaaki, Stier, Hupfeld).—The explanation "paunch" for the word אוּל, has come through the medium of the Arabic. The word is also taken by some (Kimchi, Calvin, Hengst., Hupfeld) in its usual signification, "power, strength." By the older translators (Symmachus, Isaaki) it is confounded with אוּלָם, to which is to be traced the erroneous translation: strong as a palace (Luther). [The author's translation would be: For they have no torments: their paunch (*body*) is vigorous and well-fed (*stout*).—J. F. M.]

Ver. 6. It is not abundant fulness (Geier, J. H. Michaelis, Hengst.) that is described; still less is it the daily habit of life (Kimchi), but an ostentatious and vain-glorious exhibition. [The opinion of Hengstenberg has been here misstated. He agrees very nearly with Dr. Moll himself. He says: "The reason which led the Psalmist to speak of pride as a neck ornament of the wicked, for the purpose of expressing the thought that they are wholly beset with it, was in all probability the fact that it was their manner of carrying their neck that chiefly exhibited their pride." He refers to Ps. iii. 16; Job xv. 26.—J. F. M.]

Ver. 7. Many since Schnurrer read עֲוֹנֵמוֹ instead of עֵינֵמוֹ, basing this upon the Septuagint, the Syriac Version, and Zech. v. 6; Hos. x. 10. The meaning then would be: their pride comes forth or proceeds from their fat. Their fat then represents either: their affluence (Schnurrer, Doederlein), or better, as in Ps. xvii. 10: their gross, insensible heart, their soul smeared, as it were, with grease (Hitzig, Böttcher, Olshausen, Hupfeld, Delitzsch). Comp. Matt. xv. 18 f. The following half of the verse does not mean that they are transgressors, *i. e.* impious in their thoughts (Geier and others). Nor does it mean that their success surpasses all their expectations (Isaaki, Kimchi, Calvin), or exceeds all human precedent (Rabbins cited in Calvin). But the meaning is, that the imaginations of their hearts, the illusions of their unbounded self-esteem (Delitzsch), have revealed themselves. Yet it does not imply that this is done through the medium of the eyes (Clericus), or the mouth, in allusion to the succeeding verse (Delitzsch), but without any more precise indication and without any restriction, by passing

from inward feeling to outward expression. [The explanation of the clause here given seems the most natural. Alexander prefers this, as also do Perowne and Wordsworth. Fausset prefers the translation: they pass over (exceed) the imaginations of their hearts, thus agreeing with E. V.—J. F. M.]

[The first clause of ver. 8 is rendered in the English Version: they are corrupt. This rendering of יָמִיקוּ occurs in all the ancient versions except those of Symmachus (*καταμωκώμενοι*) and Jerome (*irriserunt*), which are undoubtedly correct, and with which most of the modern translators agree.

The old rendering has assumed a verb, cognate with מָקַק, and taken intransitively: to melt, run down, be *corrupt*. Geier, however, gives it the causative sense, to cause to melt, *i. e.*, others by their oppression. Fausset adduces in favor of this the occurrence of "oppression" in the next clause, and thinks that there may be a parallelism. But in the first place, if a parallelism is desired it is afforded in the "speaking," which in fact is the subject of the whole verse. Then, as to the true meaning of the word, the cognate languages seem to settle the question, as the corresponding words in Arabic, Syriac, and Chaldee (in the two latter, with a *causative form* like the Hebrew) have the meaning: to deride, to mock. The true rendering then seems to be: they will scoff.—J. F. M.]

Ver. 9. The subject of this verse is probably not blasphemies against heaven, *i. e.*, against God (Targum, Isaaki, Geier, Delitzsch, who refers to Jude 16) and evil speaking on earth and through the country (Aben Ezra, Geier, J. H. Michaelis). Rather the description of their speaking down from on high (ver. 8), as though they had ascended into heaven (Is. xiv. 13), which is manifested in arrogant self-assumption, is here continued. The tongue thus appears as the unruly evil, meddling with everything, Jas. iii. 8, (Luther, Calvin).

Ver. 10. "Therefore" refers to these two causes, the prosperity and the conduct of the wicked, whose example draws over to their party those who may be called in more senses than one, "His people," and causes them to apostatize from God. The received reading יָשִׁיב would give the rendering: he causes to turn, and יָשׁוּב (Jerome, the Rabbins, and almost all the expositors) would mean: he turns. So עַמּוֹ (all the *Codices*) would mean: His people, and עַמִּי (Sept., J. D. Michaelis, Dathe): My people. But these variations affect the sense but slightly, and are to be explained partly from the natural confounding of ו and י, and partly from the attempt to avoid, or to explain as intermediary, the unexpected introduction and immediate disappearance of a singular subject instead of the usual plural. To refer the suffix to God (Calvin, Rosenmueller, Stier, Maurer) is not justified by the context. Still this attempt at an explanation may suggest to us that the rendering: (his, or): their rabble (Luther and others) is too restricted and does not agree with ver. 13, and that it is rather the faithless *Israelites* who are spoken of; that, therefore, both parties, the seducers and the seduced, the wicked and their hangers-on (Ps. x. 4; xiv. 1; xxxvi. 2; xlix. 14; Is. xlvi. 12) had constituted one and the same *people*, before they had banded together to form this multitude.

The meaning of the second clause of the verse, however, does not mean that they run to them in large numbers, comparing them to the running of water (Luther) or that they are absorbed by them in large numbers (Sachs). Nor must we translate: full water (*i. e.*, an overflow, as a figure of sensual prosperity) is found for them (the ancient translators, Geier, and others). For יִמָּצוּ does not come from מָצָא to find, but from מָצָה to drain, Ps. lxxv. 9; Is. li. 19, Ezek. xxiii. 34. But it does not refer to a cup of tears or a cup of sorrow, Ps. lxxx. 6 (Kimchi), which has made the pious unfaithful, but to the eagerness with which they either grasp at success and its enjoyments (Hengst., Hupfeld), or catch at the maxims of the ungodly, (Job xv. 16) thoughts and words of discontent (Ewald, Delitzsch, Hitzig). [The translation of the author, therefore, is: Therefore his people turn hither, and water in abundance is drained by them. With this Perowne substantially agrees. Alexander prefers to retain the causative reading, and takes the cup to mean draughts of bitterness. He renders: Therefore he brings back his people hither, and waters of fulness are wrung out to (or drained by) them. This he explains thus: God still suffers or requires His people to survey the painful spectacle, and drain the bitter draught presented by the undisturbed prosperity of the wicked. But in all the explanations based on the causative reading the words must be strained in order to get a natural and appropriate sense.—J. F. M.]

Vers. 11-14. The question in ver. 11 is ironical, and includes its own denial, Job xxii. 13. They first deny God's actual knowledge, and then His attribute of omniscience (Delitzsch). In the bitter: behold! (Stier) they draw attention to the apparently manifest proofs of the truth of the denial. We are not, however, especially since the article is absent, to translate: behold! they are the ungodly (Luther) This would rather suit the supposition that in ver. 12 the poet's reflections begin. אֵלֶּה is then to be taken as equivalent to *tales* (Geier) as in Job xviii. 21. Comp. viii. 19; Is. lvi. 11; and to be understood as describing either their moral character (Hupfeld) or their condition before presented (Hengstenberg). Many arguments may be adduced in support of this assumption, but none convincing. It is doubtful whether in ver. 12*b* the security refers to the pleasant (Hupfeld) and undisturbed (Hitzig) situation of the man who apparently is always prosperous (the versions and the Rabbins), or to his *sense* of it as being free from care (Ewald, Delitzsch).—With ver. 13 compare Prov. xx. 9; xxvi. 6; with ver. 14, Job vii. 18.

[The correct interpretation and mutual relations of vers. 12, 13, 14, have been the subject of various conflicting opinions. There appears to be no necessity for assuming that they are utterances of some third party, a suffering righteous man. This view seems to have been suggested by the difficulties presented by the

apparently forced connection of the section with the verses preceding and following. Either of the other and more common solutions would meet the difficulties better. The view which regards these verses as the former words of the Psalmist himself, is maintained by Hengstenberg, Hupfeld, and most of the English commentators. This opinion seems to have in its favor ver. 15, "if I said: I should speak thus, *etc.*" and the exclamation in ver. 12, which would naturally introduce such a discourse. But the best interpretation, in my view, is that to which Dr. Moll gives his sanction, as also do Ewald and Delitzsch, and to which Perowne inclines. It puts these words into the mouth of one who had apostatized, selected as a representative of those who speak in ver. 11. The words employed in ver. 15, where the Psalmist's reflections accordingly begin, are thus best accounted for. He would naturally contrast his position not with that of the avowed and veteran sinners, but with those who had experienced temptations like his, and had succumbed to them. As he listens to their words in which they point to the growing prosperity of the "wicked," and recall their own profitless innocence in former days, which gained for them nothing but wounds and stripes, he sees the results of the very temptation that had entered deeply into his own soul. But what if he were to speak thus!

The following translation of vers. 10-15 will thus form a consistent whole:

Therefore His people turn hither.
And waters of abundance are drunk deep by them.
And they say: How has God known it?
And is there knowledge in the Most High?
See! these are the "wicked!"
And, at their ease forever, they have increased their wealth.

(One of them speaks).

Only in vain did I purify my heart.
And wash my hands in innocence.
And I was being smitten every day.
And my chastisement (came) every morning

(The Psalmist).

If I had said: I will utter such words,
Behold! I would have trangressed against the family of thy children.—J. F. M.]

The transition to the first person is to be explained by the fact that individual feelings and personal experiences are now to be presented. To place these words in the mouth of the Psalmist would not agree with our explanation of ver. 15. If we were, however, to consider them as his earlier utterances, and translate ver. 15: If I said, "I will count up, how often, behold! I betrayed the family of thy children," the Psalmist would then admit the commission of deeds which go far beyond what he had confessed in ver. 2. He rather declares what would happen if he were to make the language of those who had been misled his own. כְּמוֹ elsewhere usually equivalent to "as," is here taken most simply as our adverb "so," (most of the versions and translators, comp. Gesenius, *Thesaurus*). And we are not obliged to change the reading into כֵּן (Dathe); or in order to obtain the sense: *sicut illi* (Syriac version, Targum), to assume that הֵם (Böttcher) or אֵלֶּה (Olshausen) has possibly fallen out, and supply it (Aben Ezra, Isaaki); or to point כְּמוֹ (Geier, Rosenmueller); or disregarding the accents to annex the הִנֵּה which follows and read כְּמוֹ הִנֵּה, *sicut illa, sc. verba* (Saadias, de Dieu, Döderlein, Ewald).

The generation of thy children (ver. 15) is here the whole body of those in whom the relation of sonship, which God has constituted between Himself and Israel, had been spiritually realized,—the true family (Ps. xiv. 5) the Israel of God (ver. 1) the name of a distinct class, as in Deut. xiv. 1; Hos. ii. 1 (Delitzsch).

Ver. 17. The *sacred things* of God are not God's righteous plans and leadings, nor the secrets of His government of the world (Gesenius, De Wette, Olshausen, Maurer, Ewald, Hitzig); nor God's righteous deeds, Ps. lxxvii. 14, but the *holy places*, where He dwells and makes Himself known, Ps. lxviii. 36. But these are not *heaven*, as the end and reward of earthly tribulation (Kimchi, Böttcher) but the Temple. It is not, however, viewed as the place of the oracle (Calvin), or as the place where illumination and instruction are received through the medium of God's Word, (Luther), by means of the teaching of priests and prophets (Aben Ezra), or by means of its typical regulations and service, (Stier, following the older expositors), or as a place of devotion (Delitzsch) where the heart enters into the presence of God (Hengst.) It is probably viewed as the seat of the Judge and Ruler of the world (Ps. iii. 5; xi. 4; xiv. 7; xx. 3, 7, *etc.*), consequently as the central point (*penetralia*) of God's government (Hupfeld); from which that government can be best surveyed, and where the only authentic information concerning its problems is to be obtained. It has been supposed that by marking their "end," the Poet expresses his intention to keep looking for the eventual temporal ruin of the ungodly, and that this will in the meantime be his consolation until he shall penetrate into the Divine mysteries, while he will, for the present, continue his severe mental toil. So Köster, Olshausen, and Baur (on De Wette). But this does not agree with vers. 4 and 12 f. He is speaking of a spiritual attentive contemplation of God's judgment (Calvin) in connection with his entering into His holy place. Through this, light has already fallen upon the problem, which is insoluble by the unaided labor of human thought.

Ver. 18. The construction of שִׁית with לְ means really: Thou gavest them their position on slippery places, without needing to supply an accusative (J. H. Michaelis, Hengstenberg). [Hengstenberg hardly says that an accusative is to be supplied. He says "the object is to be taken *from the verb*." As I understand him, he means precisely the same as Moll, that is, that שִׁית means: *to appoint a position*, so that the object is included in the verb.—J. F. M.] To understand the slippery places of the blessings (Rabb.) which have ruined them, is certainly too restricted and special. Yet the mere allusion to the *perils* which God has placed in their

path (Hupfeld) allows the reference to the special circumstances of those who have been ruined by prosperity and success in every pursuit, to fall unduly into the back-ground. This would be avoided if we could translate with Hitzig: Thou, by artifice, only settest snares for them. Instead of "to ruins," we can translate according to another derivation: into illusions (Döderlein, Rosenmueller, Ewald), or: by surprise. (Hitzig).

Ver. 20. The parallelism shows that בָּעִיר does not mean: in the city, that is, openly, on the scene where his deeds were committed (Hengst., with most of the ancient translators and expositors), but that it is equivalent to בְּהָעִיר (Kimchi, Calvin and the modern expositors), that is, in the waking, not that of the dead, whose shade is terrified away (Böttcher); but that of God when He arises to judgment, Ps. lxxviii. 65.

Verse 22. בְּהֵמוֹת is not to be taken as a plural of majesty, but as the name of the Nile-horse (Job xl. 15), Egyptian *p-ehe-mou* equivalent to water-ox. [The Egyptian compound here cited was probably assimilated to an *existing* Hebrew word on its introduction into the latter language, as was the usual custom. Now, why was not the singular בְּהֵמָה used, which bears a closer resemblance to the Egyptian? Probably because there was a descriptive word already in use, "a beast of beasts," Behemoth, and this just suited the hippopotamus, on account of its *great size and strength*. But these are not to us, nor were they to the Hebrews, the most prominent characteristic of the "beast" nature (witness בַּעַר), and a large development of other striking qualities, would entitle to the same distinction. It would surely be much more natural for the Psalmist, in view of his folly and degradation, to say that he was "a very beast" before God, than to say that he was a "Behemoth." On the ideas which lie at the basis of the *pluralis majestatis* see Green, *Heb. Gr.*, § 201, 2, and Hengstenberg's *Beiträge*, II. 257 ff.—J. F. M.]

Ver. 24. **Afterwards into glory.**—אחר is not here, as in Zech. ii. 12, a preposition, but an adverb, as in Judges xix. 5; Hos. iii. 5. כָּבוֹד denotes here not the soul (Hasse), as in Ps. xvi. 9, according to poetical usage. And it is scarcely an adjective: glorious (see Hoffman). It would be better to take it in an adverbial and general sense: with honor (Luther, Delitzsch). But it is best to consider it as the accusative of the end striven after (Hupfeld), namely, the glory of God (Ps. viii. 6), into which the Psalmist hopes to be taken up, Gen. v. 24; Ps. xlix. 16. This thought is weakened by the translation: Thou wilt lead me, or, bear me along, to the goal of honor (Ewald, Hitzig). It is quite misrepresented by the rendering: Thou bearest me after honor, that is, in its train (Hengst.). The rendering: at last Thou like glory wilt receive me (Klostermann), is artificial. It is, to be sure, only since Grotius, that we find in some expositors the limitation of these words to the *earthly* life. Yet the germ (*Wurzel*) of the belief in unending *personal* communion with God is here not so fully developed as most suppose it to be.

Ver. 26 is by Hitzig understood to express the ardent longing (Ps. lxxxiv. 3; Job xix. 27) after God (Ps. xlii 2).—The Vulgate, after the Septuagint, has at the end the addition: In the gates of the daughter of Zion.

DOCTRINAL AND ETHICAL.

1. The confession that God stands towards His covenant people, that is, towards its true members, in the relation of the One who is *exclusively good*, is the fruit of a true and living faith in Him, ripened in the heat of temptation. For when the temporal prosperity of so many is seen to be disproportioned to their moral conduct, there is not only excited in the mind of the observer disquietude, vexation and anger, but a complete clashing of the feelings is also the result. On the one hand there is suggested a contradiction between such facts observed and the promises of God, Deut. xxviii.; and on the other hand, the opposition makes itself felt, between the requirements of God and the corresponding sinful inclinations arising from the consideration of such facts.

2. With the growing prosperity of the wicked not only do their carnal security and their presumption increase with it, but their impiety reaches such a height that they act as though they themselves were God. And the pious man, when he sees them as if exempted from the usual lot of mortals (Job xiv. 1 ff.), easily falls, through his anger at such a condition of things, into a false heat, in which envy as well as impatience is aroused. It becomes difficult for him to remain unshaken in his belief in the Divine government, and hold fast to the truth impressed upon him from his youth. He begins to doubt and thus begins to waver. Yet before he falls he is saved by resorting to God's holy place. This separates him from the faithless herd who have lent their ear to seduction, and strengthens him while he holds communion with God, which raises his view above the world and all that it exhibits, and sets him at rest as to those problems of the course of its affairs, which his unaided reflection could not avail to solve.

3. Viewed in relation to *the end*, the prosperity of the ungodly is clearly shown to be only an appearance, and the fabric of a vision, vanishing before the terrible reality, when God arises to judgment. It is made manifest also that it is absurd and unreasonable in the highest degree, for us to allow ourselves to be irritated and deceived by such a show of prosperity. We thus learn, too, that everything depends upon our recognizing God as our true and everlasting good, upon our seeking, holding fast to, and proclaiming Him as such. For he whose life is bound up in the Person of the Eternal can never perish, but must only rise from one height to another until he becomes a partaker of the glory of God.

[Hengstenberg: The recompense on this side the grave should, according to the design of God, remain as an object of faith. Here also God conceals Himself, in order that He may be found by those who seek Him. That this is so seldom done, even by the well-disposed, that even they are so much inclined to look upon the righteous-

ness of God as inoperative in this life, is a melancholy proof of the degeneracy of the Church and of the lamentable prevalence of infidelity.—J. F. M.]

HOMILETICAL AND PRACTICAL.

The apparent prosperity of the ungodly and the real good of the pious.—The most difficult enigma which life presents: 1. Wherein it consists; 2. Why it is so difficult; 3. How it is solved.—True piety is not a matter of enjoyment of temporal prosperity, but of the acquisition of the eternal good.—That we may win our way victoriously through the trials of our faith, through the sorrows of life and through the allurements of the world, we have need to resort assiduously and devoutly to God's holy place.—God's dealings with us correspond to His promises, but we must know how to wait for them, and for this we have need of patience and faith.—If we would not fall into folly and sin in our contemplation of the course of human affairs, we must attach importance not to temporal prosperity but to eternal good, not to the progress of earthly life but to its end, not to the judgments of men but to the decision of God.—Even the pious man may totter and slide, but he is secure against falling as long as he holds fast to God's house, to His hand and to His salvation.—Prosperity and adversity have opposite effects upon the pious and the ungodly.—Doubt of God's Providence, in its folly and in its peril.—The power and the impotence of the ungodly.—The confessions of the pious over their temptations, doubts and trials.—The wicked as a *people* contrasted with the children of God as a *family*.—Earthly prosperity is no more an infallible sign of God's favor than temporal suffering is a proof of the Divine wrath.—God's nearness the hope, help and safety of the righteous.—The temporal and eternal reward.—We must not only *trust* in God's government, we must yield ourselves also to His *guidance;* then we will ever have occasion to praise Him.

AUGUSTINE: The reward which God bestows is Himself. O blessedness! O unspeakable bliss! God is my portion. And how long? Forever.—STARKE: He who has God, has the highest wisdom, everlasting consolation, the true rest and the most blessed delight and joy of the heart.—Murmuring, which corrupts the heart, must be banished from it, else we can have no consolation in God.—In our contemplation of the wonderful ways of God, He calls out to us: blessed is he whosoever shall not be offended in me.—Affliction often passes by the palaces of the rich, because they are not worthy of so great a blessing; instead of improving it, they would misuse it; whereas it visits the poor and becomes their salvation.—When a man allows himself to become haughty and insolent by his prosperity, then there results from so great a blessing a real misfortune.—The most sinful things are commonly the first to receive applause among men; what wonder is it then, if men seek to excuse them, yea, even to make them pass for virtues?—How rarely can men accommodate themselves to great blessings! How often they become a spring whence issues a whole flood of crimes against God, their neighbors and themselves!—The powerful, who are withal ungodly, often fancy that the world was made for them alone. So long as they themselves are in abundance therein, they care not though others starve and die.—Wealthy transgressors have applause and a great following in the world, and serve often to lead men astray.—He who denies the Omniscience and Providence of God has denied the faith and is worse than an infidel.—The conclusion: God takes no care for him who has much affliction in the world! Entirely false; for all who would live godly must suffer persecution.—He who begins to talk like the world, will soon become accustomed to act like the world.—He who wishes to be better off than the upright and pious are, finds fault with the order of things instituted by God and loses the benefits of Christ's kingdom of suffering.—Worldly prosperity is slippery ice, on which one easily falls.—If men do not learn from God's word to consider the end of the ungodly, it is not to be wondered at that they themselves bring grievous torments into their own hearts.—A much smaller number of mankind would be brought to lament their folly, and ignorance of it, and their madness, along with their disbelief in it, if God were not able and willing to show compassion.—The child of God does not know the righteous though concealed design of God in all and each of His dispensations; yet he does know in the general His blessed *counsel*, and is fully assured of His Fatherly purpose to bring everything to a happy issue.—Everything must be injurious and offensive to us, unless we have God also.—To cling to God gives everlasting peace; to cleave to the world brings endless sorrow: therefore choose the former.

OSIANDER: The old Adam murmurs sometimes against God's work and plan; but we must still it by assiduous meditation upon God's word.—MENZEL: Good fortune imparts confidence, but it also produces presumption.—RENSCHEL: The children of God have also flesh and blood, and the flesh and the spirit contend against each other; but he who clings fast to God has the victory in the Spirit.—FRISCH: It fares not with men according to human ideas, but according to the word of God.—ARNDT: God allows the ungodly to go free like the wild beast; but the hunter will pursue them some time.—GUENTHER: The worldly prosperity of the wicked is only dangerous ground with pits and falls.—THOLUCK: We all confess it to be the most indubitable article of our faith that God governs the world, but how different would our assurance of this be in time of trouble if we believed it implicitly.—When our faith becomes sight then all the dreams of the ungodly are found to be empty bubbles.—RICHTER (*Hausbibel*): By reflecting upon the glorious deeds, ways and purposes of God, the faithful find consolation and enlightenment in all trials and perplexities.—VAIHINGER: He who envies the prosperity of the ungodly, has not yet gained a clear view of God.—UMBREIT: Distance from God and nearness to Him determine the woe or the weal of men, their ruin or their final triumph.—SCHAUBACH (1 Sunday after Trinity): We know from God's word, that the world passes away and the lust thereof: therefore let not the lust of the world allure us,

—DIEDRICH: We owe it to the teaching of God Himself if we can trust His providence. This faith is the fruit of all learning and conflict in God's kingdom.—TAUBE: The victory of faith, which struggles through severe doubts with regard to God's government of the world, to a blessed and simple trust in God.—NITZSCH: The deepest-laid foundation of Christian contentment: 1. Wherein it consists; 2. How it is laid deeper and deeper in us; 3. By what kind of behaviour we testify our possession of it.

[MATTH. HENRY: Job, when he was entering into temptation, fixed for his principle the *omniscience* of God, xxiv. 1.—Jeremiah's principle is the *justice* of God, xii. 1.—Habakkuk's principle is the *holiness* of God, i. 15.—The Psalmist's here is the *goodness* of God; these are truths which cannot be shaken, and which we must resolve to live and die by. Though we may not be able to reconcile all the disposals of Providence with them, we must believe that they are reconcilable. *Good* thoughts of God will justify us against many of Satan's temptations.—Many a precious soul that will live forever had once a very narrow turn for its life, almost, and well-nigh ruined, but a step between it and fatal apostasy, and yet snatched as a brand from the burning, that shall forever magnify the riches of Divine grace, in the nations of those that are saved.—If we make God's glory in us the end we aim at, He will make our glory with Him the end we shall be forever happy in.—BP. HORNE: Lord Jesus, who hast so graciously promised to be our portion in the next world, prevent us from choosing any other in this.—SCOTT: We do not gain a complete victory over the enemy unless his buffetings prove the occasion of our deeper humiliation before God.—BARNES: *I am continually with thee.* Well may we marvel when we reflect in our thoughts about God, that He has not risen against us in His anger, and banished us from His presence forever.—J. F. M.]

PSALM LXXIV.

Maschil of Asaph.

1 O God, why hast thou cast *us* off forever?
Why doth thine anger smoke against the sheep of thy pasture?
2 Remember thy congregation, *which* thou hast purchased of old;
The rod of thine inheritance, *which* thou hast redeemed;
This mount Zion, wherein thou hast dwelt.
3 Lift up thy feet unto the perpetual desolations;
Even all *that* the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.
5 *A man* was famous according as he had lifted up
Axes upon the thick trees.
6 But now they break down the carved work thereof at once
With axes and hammers.
7 They have cast fire into thy sanctuary,
They have defiled *by casting down* the dwelling-place of thy name to the ground.
8 They said in their hearts, Let us destroy them together:
They have burned up all the synagogues of God in the land.

9 We see not our signs:
There is no more any prophet:
Neither *is there* among us any that knoweth how long.
10 O God how long shall the adversary reproach?
Shall the enemy blaspheme thy name forever.
11 Why withdrawest thou thy hand, even thy right hand?
Pluck *it* out of thy bosom.

12 For God *is* my King of old,
Working salvation in the midst of the earth.
13 Thou didst divide the sea by thy strength:
Thou brakest the heads of the dragons in the waters.
14 Thou brakest the heads of leviathan in pieces,
And gavest him *to be* meat to the people inhabiting the wilderness.
15 Thou didst cleave the fountain and the flood:
Thou driedst up mighty rivers.
16 The day *is* thine, the night also *is* thine:
Thou hast prepared the light and the sun.
17 Thou hast set all the borders of the earth:
Thou hast made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD,
And *that* the foolish people have blasphemed thy name.
19 O deliver not the soul of thy turtle-dove unto the multitude *of the wicked:*
Forget not the congregation of thy poor forever.
20 Have respect unto the covenant:
For the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed:
Let the poor and needy praise thy name.
22 Arise, O God, plead thine own cause:
Remember how the foolish man reproacheth thee daily.
23 Forget not the voice of thine enemies:
The tumult of those that rise up against thee increaseth continually.

EXEGETICAL AND CRITICAL.

SUPERSCRIPTION, CONTENTS, AND COMPOSITION.—On *Maskil* see Introduction, § 8, No. 3. This Psalm can be brought into connection with Asaph in one of two ways. It has been referred by some to one of the *later members* of this illustrious family of singers (Dathe, Rosenmueller, Hengstenberg); while Delitzsch, holding that it only bears the old Asaphitic stamp generally, would understand by the superscription: a poem *after the manner* of Asaph. For the attempt to gain credit for the opinion that it was composed by the famous cotemporary of David, on the ground that it contains a *prophecy* (Clauss, following the Rabbins and the ancient expositors), contradicts the words of the Text, and mistakes the historical situation manifest therein. The words of vers. 3, 7, and 8, especially, allude to a destruction of the temple on Zion by fire *already completed*, preceded by a profanation (ver. 4), and accompanied by a plain description of the conduct of the enemy (vers. 5, 6). We cannot therefore assume an event earlier than the destruction by the Chaldeans in the year 588 recounted in 2 Chron. xxxvi. 19; Jer. lii. 13. To this the Psalm might be with great probability referred (De Wette, Köster, Maurer, Hengstenberg, Hupfeld). For the Church of the Second Temple did not experience injuries done to their sacred edifice, such as are here depicted, in the interruptions of building immediately after the return from the exile (Ewald). Neither did such a destruction appear in the outrages committed by the Persian general Bagoses (Ewald formerly), by which the temple was profaned (Josephus, Ant. xi. 7). Nor yet was such devastation suffered at the hands of the Syrian oppressors under Antiochus Epiphanes in the year 167 (Targum, Rudinger, Venema, Olshausen, Hitzig, Delitzsch) who also profaned the temple, but only burnt down the gates (1 Macc. iv. 38; 2 Macc. i. 8; viii. 33). This result contributes so much the more to an historical solution, when it is taken into consideration that the closely related lxxixth Psalm is most readily assigned to the Chaldean period, and also that the assumption of Maccabean Psalms is not only encumbered with grave difficulties of a general kind (compare besides Hassler, *Comm. de Psalmis Maccabæis*, 1827 and 1832, especially Ehrt, *Abfassungszeit und Abschluss des Psalters* 1869) but that also in the case before us there are distinct passages such as ver. 3 *a*, which are unfavorable to it, while others, such as vers. 4, 8, 9, admit of an explanation (see below) by which even the supposition of a later insertion of a Maccabæan Psalm in the Canon (Delitzsch) appears to be unnecessary. The points of agreement with Lam. ii. 2, 7, 9, may also be adduced in favor of a composition during the exile.

On account of the occurrence of many rare words the sense in numerous passages remained obscure to the ancient translators, and the interpretation of some of them doubtful to the modern expositors. The progress of thought, however, is in the main clear. From the lamentation over the anger of God expressed in the form of questions, (ver. 1) there arises (ver. 2) the prayer for the deliverance of the Church which passes over (ver. 3) into a picture (vers. 4-8), of the more particularly described devastations of the sacred places, and after a reiterated lamenta-

tion (vers. 9, 10) over God's long-continued non-interference (ver. 11), the Psalmist calls upon Him to punish his enemies. Then after an allusion to God's continuing sovereignty, as attested by His mighty deeds in nature and history (vers. 12-17), the opposition to that government with its ruinous consequences (vers. 18-23), is used as a plea in urging God's intervention for deliverance and for punishment.

Vers. 1, 2. **Cast us off.**—The use of the Præterite as distinguished from the imperfect of the following stich, is not to be overlooked. The *action* is first presented and then the *permanent relations*. The smoking of the nostrils [אַפְּךָ translated: *thine anger* in E. V.—J. F. M.] is a figurative expression for the manifestation of anger, Ps. xviii. 9, like snorting, in Ps. lxxx. 5, after Deut. xxix. 19. It is characteristic of the period of the Exile to term the Church of God, the sheep of His pasture (Ps. lxxix. 13; xcv. 7; c. 3; Jer. xxiii. 1). This appellation means more than that God is the Shepherd and the people His flock (Ps. lxxx. 2). It contains an allusion to the fact that God had given the faithful Canaan as a pasture land to this His people (Hos. xiii. 6; Jer. xxv. 36) and that the possession of this land was the question at issue. Allusion is made besides, in various ways, to the establishment and maintaining of the favored relations in which the people had stood to God since they were purchased (Ex. xv. 17) and redeemed (Ex. xv. 13; Ps. lxxvii. 16; lxxviii. 35) long before in the days of Moses (Ps. xliv. 2). The prayer in Deut. ix. 26, 29, that God would not reject His people, is also grounded upon this. The statement that God had redeemed His people from Egyptian bondage that they might be the "rod of His inheritance," brings out the thought that everything which belongs or will belong to the people of God, His peculiar possession, must proceed from this stem or be ingrafted into it. Consequently the deliverance and preservation of the Church bear a part in the fulfilment of the destiny assigned her, and in the execution of God's purpose in her establishment, and may be urged as a powerful plea in the prayer before us. This reference of the words which appears so suitable to the text, loses its force in some degree, if it is assumed that they imply merely that the unity of all the stems (Is. lxiii. 17; Jer. x. 16; li. 19) constitutes the people of God's inheritance (Kimchi, Geier, J. H. Michaelis, Olshausen, Hupfeld), or represents the whole people in its *ethnic* distinction from all other nations (Delitzsch) as God's peculiar race (De Wette). These explanations are, however, more correct than that interpretation which, in the translation *virga hereditatis* (Vulgate), is not intended to express the idea of a *sprouting main-stem* but that of a *measuring-rod*, by which the shares of the possession or of the inheritance were meted out, and understands this metonymically for the inheritance itself (Luther, Calvin and others, Hengst.). For in Deut. xxxii. 9, and Ezek. xl. 3, entirely different words appear.

Vers. 3, 8. **Perpetual desolations** are such as seem as if they might well remain forever desolate and therefore point to a destruction, not *lasting* (De Wette) nor *complete* (Gesenius in Lexicon, Böttcher) but so *extensive*, that it could not have taken place in the Maccabean age. If we follow another etymological explanation, this rare word would describe endless *wickedness* (Ewald) or incessant *invasion* by enemies (Hitzig) or boundless *presumption* (Sept. Vulg.). According to Ps. lxxiii. 18, however, this is scarcely probable. As regards the sense it is unessential whether we read מוֹעֵד written in the singular or plural form, and understand it to mean a festal *season*, or festal *celebration*, or festal *gathering*, or the *place* where such a gathering is made. For the shouting of the enemy creating confusion might be heard under all these circumstances, and the Temple also, which the context most readily suggests to us, (similarly Lam. ii. 6.) had several divisions and courts and is sometimes denoted by the plural number (compare Ps. lxviii. 36). The best authorities, moreover, decide for the singular. [Alexander: "The word strictly means a meeting by mutual agreement or appointment, and is specially applied to the meeting between God and His people in the sanctuary, which was therefore designated in the law as the *tent of meeting*. The full sense, therefore, of the words here used is 'in the midst of Thy people assembled at the appointed time and place to meet Thee.' The exclusive local meaning put by some upon the words is quite gratuitous. The plural form which some assume (*thine assemblies*) varies the meaning only by suggesting the idea of repeated convocations, 'in the midst of Thy people wherever (or, as often as) they meet Thee thus,' but without at all conveying the idea of numerous or even of different places."—J. F. M.] But in ver. 8 *b* this word stands in a different relation. There it is undoubtedly in the plural form and in the closest connection with אֵל. And since *burning* is spoken of the sacred *edifices* alone must be intended. What are we to understand by the two-fold addition "all" and "in the land?" The old translators have ingeniously assumed that synagogues are meant, and since Vitringa has made it clear (*De Synagoga Vetere* I. 2, 12) that these did not exist until after the Exile, many expositors have discovered in ver. 8, the surest proof that the Psalm was composed in the Maccabean period. But the synagogues are never denoted by the term here employed, and with this agrees the fact that the primary idea of that term is not that of an assembly of men, but according to Ex. xxv. 22; xxix. 42; xxxvi. 6, that of a meeting of God with His people, and it is applied only to the one sacred place which God established,—at first to the Tabernacle, and afterwards to the Temple. This circumstance excites just doubts of the correctness of that explanation which makes this passage relate the devastation of the synagogues in the land as the houses of God—even if we have grounds for maintaining, against the doubt expressed by Hupfeld, their existence in the age of the Maccabees, as argued especially from Josephus (Wars, viii. 3, 3), and Acts xv. 21. But the same fact decides against an allusion to the sacred places where God manifested Himself during the patriarchal age (J. D. Michaelis, Dathe, Clauss), or to the high places of the old Israel-

itish worship, which had possibly escaped the efforts at extermination undertaken by Josiah (Gesenius, De Wette, Maurer). And even if the plural can be allowed to refer to the several divisions of the Temple (The Rabbins) it is yet linguistically impossible that the other sacred places in the land could be united with it so as to make one collective term, as Hupfeld assumes. Just as inadmissible is the opinion of Böttcher, who supposes that the worshipping assemblies of the people are described, who perished, as it were, by the same flames which burnt down the Temple. The sentence can be most readily explained from the Israelitish conception, that in the destruction of the Temple the one sanctuary of the worshippers of the true God throughout the nation perished along with it (Hengstenberg). It is not to be denied, however, that this explanation is only an expedient to get rid of the embarrassment caused by the translation "all the places where God makes Himself known," and effects a round-about interpretation of *moëd* in order to gain that end. All difficulty would be at an end, if we were permitted to regard the vexed sentence as a continuation of the words of the enemy. The Masoretic text, however, forbids this. The wording of the sentence opposes its interpretation in this sense (Muntinghe, Köster). But is the present text really the original one? We have reason to doubt it from the fact, that the Alex. version not merely does actually give the sentence as a continuation of the enemy's words, but that the reading *κατακαύσωμεν* (let us burn down) appeared first as a correction of Jerome instead of the original *καταπαύσωμεν* (let us bring to silence or make to cease). In it also first appeared the translation *ἑορτάς*. If, now, we assume that the LXX. have read שבתו we could then make an improvement by annexing ו to the following word and reading שַׁבָּת וְכָל־. This would afford the most suitable sense: let us destroy them all at once, the Sabbath and all the sacred feasts in the land. In this way also the form נִינָם with the suffix of the third person plural would be fully explained and the closest connection restored. Compare Ehrt., p. 18 f., where reference is also made to Lam. ii. 6 f. Is. i. 13 f. 2 Chron. viii. 13.

[Upon this emendation of the text proposed by the author, I would remark. 1. That the words which we obtain by adopting it are scarcely suitable in the mouths of the invaders. The Chaldeans were not urged at all by religious motives in their attacks, nor was there any evidence of religious animosity in their triumph. They would agree much better with the spirit of the Syrian invaders, but Dr. Moll is opposed to the view which would make these the subject of the verse. 2. The word שבתו seems an unlikely one for the LXX. to have assumed. It varies very greatly from the word which has come down to us. The radicals, besides, cannot give a causative sense. The Kal is never transitive; the Piel does not exist. I would suggest that the LXX. had in view the form הדמו. This necessitates the change of only one radical and gives the causative sense. The meaning naturally suggested by the words of the verse, seems after all, to be the best. All the others, that of Hengstenberg not excepted, are forced and unnatural. From other considerations, also, we would be inclined to hold the early existence of places of public meeting for God's worship "throughout the land." It would be the experience of God's people then, as it is now, that religion must utterly decay without such privileges and exercises.—J. F. M.]

Vers. 4-11. **Signs for signs.**—E. V.: Ensigns for signs]. If we were to assign the composition of the Psalm to the Maccabean period, we would have to refer these words to the profanations of the Temple, (1 Macc. i. 45 f.). But the expression itself decides against this. It is not to be generalized so far as into "insolent deeds and practices" (Hengst.); but it is also incorrect to make it describe special religious monuments, as idol-images (Luther) which were put in the place of the Israelitish Cherubim, ver. 9 (Ewald). Still less proper is the supposition of military ensigns (Jerome, Calvin and others), and altogether unsuitable is that of the oracles (Kimchi, J. H. Michaelis) which Nebuchadnezzar employed (Ezek. xxi. 26). The signs are, in general, tokens of supremacy, at the same time political and religious (Geier, J. H. Michaelis, Venema, Hupfeld), which might even consist of regulations and ceremonies, for the word before us is in Ex. xxxi. 13 employed expressly of the Sabbath and of circumcision. This word also in ver. 9, suits the Chaldean period. We must, however, assume that the author was one of those who remained behind in the desolated, prophetless land, and that he could not hear the prophetic strains of Jeremiah and Ezekiel, and could therefore gain no answer from revelation to the anxious question: Until when? or, how long? Only upon this hypothesis can the expression in ver. 9 b, which otherwise must be connected with 1 Macc. iv. 6; ix. 27; xiv. 41, be connected with the Chaldean period. For the complaint that there is no prophet, is to be distinguished from the complaint that God gives the prophets, *no revelation.* But the destruction by fire mentioned in ver. 7, alludes decisively to this period, which we can neither restrict to the shattered carvings (Hesse, *De Psalmis Maccabæis* 1837) nor interpret as a hyperbolical expression (De Jong, *Disquisitio de Pss. Macc.* 1857), nor confine to the buildings and porticoes which surrounded the Temple itself (Rudinger, Olshausen and others). The Sanctuary itself was made level with the ground and thereby desecrated. God's restraining Himself from interference in the course of human affairs (Lam. ii. 8) is represented in ver. 11 as the drawing back of the hand into the bosom (Ex. iv. 7). Hence the pregnant expression of the following stich. [I subjoin the correct translation of this verse, as given by Dr. Alexander. It is the same as that of Moll, except that the ellipses are supplied: Why wilt Thou withdraw Thy hand and Thy right hand? From the midst of Thy bosom (draw it) and consume (them). The sense of ver. 5 also, and its relation to ver. 6, have been completely misunderstood by our translators. The following rendering seems to be the most correct. It is substantially that given by most of the recent commentators. Our version follows Calvin. "He" (the subject of ver. 8) "exhibits himself as one who raises axes on

high in the thicket of the woods, and now," *etc.* Moll prefers to take the first verb impersonally: "An exhibition is made," *etc.* Perowne's translation is rather free: "He seems as," *etc.*—J. F. M.]

Vers. 12-14. **In the midst of the earth.**—This is equivalent to saying, on the theatre of the world (Ex. viii. 18; Ps. lxxvii. 15), not in a corner (Isa. xlv. 19) at the ends of the earth (Ps. lxv. 8). To restrict it to the thought: in the land (Geier, J. H. Michaelis, De Wette, Hengst.), is inadmissible, since allusion is made first to the passage through the Red Sea, next to the displays of God's power in Egypt, and then to the wonders wrought in the march through the wilderness (Ex. xvii. 6; Numb. xx. 8; Josh. iii. 13 f.). The sea-monsters, whose carcasses become a prey to the wild beasts of the desert, are emblems of Egypt (Isa. li. 9; Ezek. xxix. 8). Instead of the wild beasts of the desert (Ps. lxxii. 9), which are repeatedly used to represent a *nation* (Joel i. 6; Zeph. ii. 14; Prov. xxx. 25), many expositors assume, against the usage of the word, that human inhabitants of deserts are referred to; either Ethiopians (LXX., Aben Ezra, Ewald) or Ichthyophagites (Bochart, Clericus, Muntinghe), or the Israelites in the wilderness (Kimchi, Calvin, Geier, and others).

Vers. 15-17. **The ever-flowing streams** [E. V.: mighty rivers]—that is, those streams which do not dry up in summer, do not denote numerous brooks which empty into the Jordan (Kimchi), but describe graphically the *fulness* of that river, and at the same time generalize the idea, since the Jordan is intended, though not mentioned. The *light-giving* [E. V., light], ver. 16, may either denote the *general*, employed in connection with the *special*, which is here the *sun*, as in Ps. cxlviii. 9, *trees* and *cedars* (Hupfeld), or mean the *moon* as the light of the night (Hitzig, Delitzsch). [The former is to be preferred. As analogous examples Hupfeld cites the expressions, Judah and Jerusalem, Ephraim and Samaria, Ἑλληνές τε καὶ Ἀθηναῖοι. Alexander: Light and sun are related as the genus and the species, like *hand* and *right hand* in ver. 11, *signs* and *prophet* in ver. 9.—J. F. M.]. The establishment of the bounds of the earth [E. V., Thou hast set all the borders of the earth, ver. 17] brings into view the ordinances of nature, if we may understand the limits imposed upon the *sea* (Gen. l. 9) which it must not pass (Job xxxviii. 8 f.; Jer. v. 22; Prov. viii. 29) to be meant; or the natural limits which serve for the boundaries of nations (Deut. xxxii. 8; Acts xvii. 26).

Ver. 19. **To the band** [Germ.: *dem Haufen*, E. V.: To the multitude *of the wicked*].—We employ this rendering on account of its perspicuity, and because it expresses most simply the force of the word, which first describes the gathering together of the enemy and then the gathering together of the oppressed people of God, and indeed in both connections in allusion to the *liveliness* of their movements. [Heb. חַיָּה. We have no single English word which conveys all these ideas.—Tr.] The expression was possibly suggested by the appellation turtle or dove, applied to the Church (Ps. lxviii. 14), and is employed as in Ps. lxviii. 11. [This is another of the many passages in this Psalm about which there has been much dispute. But much discussion would be saved if the attempts at solution were to be kept within the limits imposed by the following conditions, which seem to be necessary. First, the word חַיָּה is used in both members of the verse in the manner mentioned above. We must credit the author of the Psalm with such good taste as would forbid him to use the same word in different senses in such a relation. This would lead us to discard such translations as that of Perowne, who in the first member renders "beast" and in the second, "life." Hengstenberg's attempt in his rendering of חַיַּת נֶפֶשׁ "greed-life," only makes the first member obscure. Alexander translates both "herd," and is certainly correct, as he retains the idea of *animal* and makes it collective. But the rendering "band" is more directly applicable to human beings (comp. 2 Sam. xxiii. 11, 13), though it is less literal. The English Version fails only in the want of a felicitous term. Secondly, We must translate חית in the first member as a construct. This has been disregarded or disputed* by many, but only by unwarrantable violation of the laws of the language. The most natural way is to connect it with נפשׁ. This Hupfeld opposes, but his objection, that *nephesh* never occurs as a circumlocution for *greedy*, is of no force; if we can only gain for it the meaning: greed, the common construction with the construct is quite admissible. This meaning is frequent. His other objection, that it would be against the accents, is of more weight, as *l'hayyath* has the disjunctive *Tiphha Initial.* But the necessities of the case force us to conclude that the accents are wrong. Hupfeld himself proposes a much more violent change, namely, to transpose the words and translate: Give not to rage the life, *etc.* Though the translation of Hengstenberg is grammatically right, his explanation of the first member of the verse is obscure. So far as I know Alexander is the only expositor who has given a rendering both correct and perspicuous. Our translators saw the necessity of rendering *hayyath* as a construct, and therefore supplied the words in italics. Dr. Moll has disregarded this. He translates: Give not to the band the life of Thy turtle-dove. I would offer the following rendering of the verse:

Give not to the blood-thirsty band the life of
 Thy turtle-dove,
The band of Thy meek sufferers forget not.—
J. F. M.]

Vers. 20-23. **The Covenant** might, as in Dan. xi. 28, 30; comp. vers. 22, 32, mean the covenant-people (Hitzig), but it is probably to be taken here in its usual application. That the *darknesses*, ver. 20 *b*, mean the hiding-places, 1 Macc. i. 53, to which the persecuted confessors fled and in which they were discovered and slain (1 Macc. ii. 26 f.; 2 Macc. vi. 11) is not

*[Ewald considers חית to be a play on the word, so as to make it correspond to the same form in the second member. See his *Gr.*, § 173 *d*. Böttcher (*Gr.*, § 832 *a*) regards it as though for a form חַיָּתִי, "a genitive termination," of which he finds many examples. It is written defectively, and then, on account of the pause, the Hhirik is dropped. But see Green, *Gr.* § 196 *b*.—J. F. M.]

necessarily contained in the expression. This is the more probable, since the following words appear to allude to Gen. vi. 11, 13, which may be understood as describing the dark places of suffering which are to be found on earth, Ps. xxiii. 4; comp. lxxxviii. 8; cxliii. 3; Lam. iii. 6 (J. H. Michaelis, Hengst.). A lurking-place of robbers (Calvin, De Wette, *et al.*) is scarcely to be thought of. Neither is there any occasion to change the punctuation in order to gain the idea of an asylum (Ewald). [Ewald proposes to read מַחְשַׁכֵּי, thus forming a derivative, which is nowhere found, of חשׂך in its rare sense of preserving. He supposes that these asylums correspond to the מוֹעֲדֵי of ver. 8 *b*. This alteration is marked by the characteristic ingenuity of Ewald and his characteristic disregard of authority. The explanation given by Moll is the one generally received.—J. F. M.].—The appended words in ver. 22 *b*: the whole day, describe the uninterrupted continuance of the reproaches. [The Eng. Vers. has: reproaches thee daily, which conveys the same idea of continuance. Comp. Prov. xxi. 26.—J. F. M.]

DOCTRINAL AND ETHICAL.

1. When men are weighed down by long-continued and severe sufferings, the thought is apt to occur to them that these may never come to an end. And when they perceive in them the traces of God's wrath, the thought of its endless duration is wont to fill them with anguish. An inquiry into the cause of God's dealings towards them, which seem fraught with such destruction, then naturally begins. But the character of this inquiry is determined by this: does it, as it were, accuse God and include reproaches against His government of the world? Or does it only lament that God restrains Himself from action? If the latter, does it arise more from human short-sightedness, impatience, faint-heartedness, and want of faith, than from a desire for release from God's wrath, from a longing for manifestations of His compassion, in a word, from a yearning after holiness? Finally, do the questioning and lamenting end in uncertainty, doubt and despair? or does there arise from out of them a prayer full of faith in God's mercy, and inspired by the hope of being heard?

2. There befall sometimes God's Church on earth also, afflictions so severe that they seem to imperil its very existence. Then it is of vast moment to recall the relation between God and His people which He has Himself established, and to keep in mind their Divine election, their miraculous founding, and their preservation until the present moment, along with the part which they must ever play in the history of mankind. A prayer which gives all of these their due place, is both an evidence of faith and a means of strengthening it.

3. The enemies of God and of His Church may indeed destroy her outward sanctuaries, abolish her sacred seasons, forbid the assembling of the faithful, prevent and interrupt the service of God; but they cannot annul the covenant which God has ordained, nor prevent the outward restoration of the Church, when the day of her trial is over. So long, however, as danger, distress and persecution last, the tried ones must not give up their faith, but must, while the enemy continually revile their God, continually resort to Him in prayerful confession. Yet to them also may be afforded the consolation which is to be derived from the displays of God's love and omnipotence, as discovered in His doings both in history and in nature. On the connection between the order of nature and the covenant of grace, compare Jer. xxiii. 21-25; Isa. liv. 10.

HOMILETICAL AND PRACTICAL.

The Church's seasons of distress as times of trial and awakening.—Injuries inflicted upon the Church from without are not so baleful as distractions within.—The persecuted yet victorious Church.—There is great consolation in the reflection that the faithful covenant-keeping God is at the same time the Almighty Lord of the world and the righteous Judge of all.—Nothing is yet lost while the Lord is our Shepherd and we are still the sheep of His pasture.—God's grace the salvation of believers; sins unrepented of the destruction of men.—God remains still the Lord of the world, even when sacrilegious men are not willing that He should remain Lord in His own house.—Many do not learn to value what they possess in God's house and word until they are deprived of both.—The darker it is on earth, the more let us long that God would make it bright.—God may be angry even against His own people, but He does not cast them off forever.—There is ever before us an evil day of need, when it is not permitted us to hear God's word; but it makes a vast difference whether we *cannot* hear or whether we *will* not hear.—Respect unto the covenant which God established with us [see ver. 20 in the original], to what it entitles us, and what it binds us to do.—The true cause of our misfortunes is the wrath of God against our sins; the ground of our confidence is the acts and tokens of mercy of the Covenant God.—God's doings in nature and in history as warnings and as a ground of consolation.

CALVIN: We know how difficult it is to rise above all doubts so as to continue free and joyful in prayer. Therefore the faithful recall to their recollection the memorials of the compassion and power of God, by which He has shown them in all ages that He is the King of His chosen people.

STARKE: In seasons of persecution we are not to have so much regard to our enemies as to God, for without His permission they cannot injure a hair of our heads. 2 Sam. xvi. 10. The strongest pillars of consolation to support us in all tribulation, temptation, and despondency, are the blessings of God already bestowed, and the gracious assurance that at all times and in all places He will be present with His own (Is. xliii. 1, 2).—Though all human help is often removed from the children of God, there yet remains to them this support, that they can always appeal to God for a just decision, which will assuredly not be a favorable one to their enemies. (Ex. xxii. 28).—The enemies of the Church are also the enemies of God, who will know how to give His cause a glorious triumph at last (Is.

xxviii. 29; Acts ix. 4, 5).—Those who pray in faith, bring their troubles before God, not as though He knew them not, but in reliance upon His truth and with the certain expectation, that He will fulfil His promises, (Ps. lxix. 20).—If God did not spare His own temple and people when they stirred Him up to anger, we also need expect no better treatment, unless we repent sincerely of our sins, and amend our ways.—God employs both hands at once, when He would help those who trust in Him; the right to uphold the pious, the left to punish the ungodly.—In the sorest trials it is found to be a delightful source of consolation to contemplate God as our King.—We can surely cast ourselves upon the gracious covenant which God has made with us; for on His part it is an eternal one.—The present is not the first time that the pious have been loaded with the despite, abuse, and contempt of this world; thus has it been from the beginning until now. Why does it then seem strange to thee, dear soul, that thou must also endure the same? Matt. v. 12.

OSIANDER: No tyrant is so mighty that God cannot bring him so low as that he will become a spoil and object of contempt even to those that are poor and despised.—SELNECKER: He who possesses the true religion and remains firmly by it, enjoys the favor of God and may rejoice even if he has to lay down his life for it.—RENSCHEL: Since God cannot allow His own glory to pass away, neither can He forsake His Church; the whole cause is His.—FRISCH: As great and precious as are God's mercy and the treasure of His word, so great and dreadful will be the punishments He will inflict, if men abuse His mercy and pay so little regard to His word.—RIEGER: Here we are taught how, when the Church is in distress of any kind, believers should pour out their hearts before God and maintain their trust in his covenant.—ARNDT: That is the season of the most severe chastisement and distress of soul, when there is no word of God or prophet in the land, as the enjoyment of His pure word is its greatest consolation, Jer. xv. This is not felt until God and the priceless treasures have departed.—THOLUCK: The Psalmist prays that even in the deepest ignominy of his people, the eternal claims of that Omnipotence, which rules in history and prescribes to nature her laws, may be made known.—RICHTER (*Hausbibel*): Alas how unbelief is laying in ruins the edifices of our pious ancestors reared in faith! Yes, even the temple of the word of God itself! It is permitted us to remind God, how He has helped His people in former times, and plead before Him the innocence of His little band, their weakness and helplessness; and the honor of His own name and of the covenant of grace.—GUENTHER: Misfortune comes from God as chastisement, it is becoming then to inquire after the *wherefore* [See ver. 1.].—The children of God are the accusers, the wicked are the accused, God is the Judge.—DIEDRICH: God must often remove from us all external sources of comfort, in order that our spiritual sense may be quickened, to discern the power of His mercy even in death. When the visible is swept away from before us, His kingdom of grace will not long be out of reach, for only then shall it be really renewed, and that by these very means.—TAUBE: The sum of the consolation and support of God's people is His gracious election and His gracious power. How much is comprised in these few words, My King of old! All these at once—the testimony to His almighty majesty, the testimony to His unchangeable faithfulness towards His people, the testimony to the believer's certain experience of them all.—With God's glory and in His cause are bound up the prosperity and salvation of His own.

[HENRY: The concerns of religion should be nearer our hearts and affect us more than any worldly concern whatsoever.—The desolation of God's house should grieve us more than the desolation of our own houses, for the matter is not great what comes of us and our families in this world, provided God's name may be sanctified, His kingdom may come and His will be done.

SCOTT: The true Church is as pleasant and amiable to the Lord as a turtle-dove, though poor and despicable in the world's estimation.

BARNES: The thought here is of a people dear to God, now timid and alarmed. It is the prayer of a people beloved by God that He will not deliver them into the hand of their enemies.—J. F. M.]

PSALM LXXV.

To the chief Musician, Al-taschith, A Psalm or Song of Asaph.

2 Unto thee, O God, do we give thanks, *unto thee* do we give thanks:
For *that* thy name is near
Thy wondrous works declare.
3 When I shall receive the congregation
I will judge uprightly.

4 The earth and all the inhabitants thereof are dissolved:
I bear up the pillars of it. Selah:
5 I said unto the fools, Deal not foolishly:
And to the wicked, Lift not up the horn:

6 Lift not up your horn on high:
Speak *not* with a stiff neck.
7 For promotion *cometh* neither from the east, nor from the west,
Nor from the south.
8 But God *is* the judge:
He putteth down one, and setteth up another.

9 For in the hand of the LORD *there is* a cup,
And the wine is red; it is full of mixture;
And he poureth out of the same:
But the dregs thereof, all the wicked of the earth
Shall wring *them* out, *and* drink *them*.

10 But I will declare for ever;
I will sing praises to the God of Jacob.
11 All the horns of the wicked also will I cut off;
But the horns of the righteous shall be exalted.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION. In the superscription, compare Introd. § 12, No. 15; § 8, Nos. 1 and 2. The whole Psalm is pervaded by the confident assurance of help against arrogant and impious enemies through God's judicial intervention. This assurance, however, flows from reliance on a promise of God received just before, and is so strong and lively that the Psalm begins already with the thanks of the Church (ver. 2), and not till then is God's declaration announced (vers. 3-5), after which (ver. 6) the warning to the enemies is repeated. This is based upon the two truths realized by faith, that Israel's deliverance does not proceed from those who were situated round about them on earth, but from God as *Judge* (vers. 7, 8), and that God as *Jehovah* compels all the wicked of the earth to be the instruments of their own righteous punishment (ver. 9). The Psalmist finally declares, with the joyfulness of faith, that his praise shall never cease, and that the triumphant power of the righteous shall ever increase (vers. 10, 11).

No convincing arguments can be adduced to justify us in connecting this and the following Psalm with the victory of the Maccabean princes over the Syrian Gorgias, 1 Macc. iv. (Rudinger) or with that of the Maccabean general Judas over the Syrian Apollonius, 1 Macc. iii. 10 f. (Hitzig, who refers Ps. lxxvi. to the defeat of Seron). There is no reason even for going down to the age of the Exile, (Hupfeld) or to the times after the Exile generally (Köster, Olshausen). On the other hand there is nothing to contradict the supposition announced already in the superscription of the following Psalm in the Septuagint, which connects it with the Assyrians, that is with the overthrow of Sennacherib before Jerusalem (2 Kings xix.). Many arguments may even be adduced in support of it, namely, not only the points of resemblance with Pss. xlvi. and lxxvi. but especially ver. 7, and the prophetic declaration of Isaiah xxxvii. along with the exhortation corresponding thereto, addressed to king Hezekiah, 2 Chron. xxxii. 7, 8. "Our Psalm is accordingly to be viewed as the lyrical accompaniment of the prophetic utterances which Isaiah gave forth in view of impending destruction by the Assyrians, as an evidence also of the lively faith with which God's people then received His promise, and as an exhortation to the Church of all ages, through like faith, to seek a share in a like deliverance." (Hengstenberg).

Ver. 2. **And Thy name is near.**—[E. V.: For *that* thy name is near.] Since it is not permitted to translate ו by "for" (De Wette), the verse does not formally present the ground of thanksgiving, though it is really contained in the nearness of God's revealed presence and in the might of His name (Deut. iv. 7; Is. xxx. 27), by which His salvation comes nigh (Ps. lxxxv. 10). The subject is continued and has a deeper meaning than when it is said that God is near the heart and the mouth, (Jer. xii. 12, comp. Deut. xxx. 14). The view of the passage, according to which a colon is put after "and," and the nearness of God's name is regarded as that which His wondrous works declare (Hupfeld) personifies the latter in a manner hardly admissible. [The former construction would necessitate the rendering: We praise thee, O Lord, we give praise; and thy name is near; they recount thy wonders. In favor of this view I would urge further that "recounting God's wonders, *etc.*" was the most usual kind of praise or thanksgiving, as the aspect in which God was viewed by the Israelites was largely that of a Wonder-Worker. The connection with the first member of the verse, then appears natural. The change of person is usual, and as the verb has the masculine termination, the necessity of assuming a neglect of agreement is avoided.—J. F. M.]

Vers. 3-6. **Occasion.**—[Heb. מוֹעֵד. E.V.: Congregation]. In Hab. ii. 3; Dan. viii. 19, xi. 27, 35; Ps. cii. 14, the time appointed in God's counsel for the execution of His judgment, is expressed by this term מוֹעֵד, that is, καιρός. This shall arrive when God shall have finished His work in the Church (Is. x. 12). And God gives the assurance that He will not allow this occasion to pass by disregarded, but that He will *seize upon* it, and then judge according to the law of right. Accordingly it is not the earthly king David who speaks (Geier and others) but the heavenly King, as in Ps. xlvi. 11. The only question is now, how far this declaration continues; whether to ver. 7 inclusive (Hitzig) or to ver. 6 (Tholuck, Delitzsch) or to ver. 5 (Köster) or only to ver. 4 (Kimchi and most). In any case the different parts of such prophetico-lyrical utterances flow easily into one another, and in ver. 10, though the Church does not speak (Hengst.) yet it is in her name and as her exponent that the Psalmist does, since the Psalm begins with we, and therefore the use of the first person decides nothing. The musical mark *Selah* throws no more light upon the question. Announcements from God are given by Isaiah, in which threatenings against His enemies occur, and which bear also the character of warning and exhortation, but such utterances concerning the Assyrians in the mouth of the *Psalmist*, are admitted by none. Besides, the sudden change of the speaker introducing himself with "I," would not be without harshness. We are therefore at all events justified in including ver. 5 as part of God's declaration. With regard to ver. 6 we have more ground for hesitation. For if we were to consider it as a continuation of the words uttered by God, it would appear to derogate from the conciseness, pregnancy, and force which are conspicuous in them, and render it difficult to assign the true position of ver. 7. If, on the other hand, we regard ver. 6 as a lyrical response to God's declaration, in the mouth of the Psalmist, prophecy and poetry would run naturally into one another, and ver. 7 be united in conformity to this by the causal כִּי. Even in ver. 3 this particle is capable of the same meaning. It would in that case introduce the transition from the lyrical to the prophetical style. But a translation, which, beginning with "for," must insert a colon immediately after it for the sake of clearness (Delitzsch), is harsh. It is however unnecessary to change the *confirmatory* into an *affirmative:* yea (Baur in De Wette). The construction of כִּי as a particle of time=ὅταν (Sept.) is quite correct and expressive; the ambiguous *wenn* (De Wette and others) is, however, to be avoided. The words scarcely mean that God will "choose" the proper occasion (Ewald, Maurer, Olshausen), but that He will "seize upon" an occasion already chosen, Gen. ii. 15; Ps. xviii. 17 (Kimchi, Calvin, and others, Hupfeld, Delitzsch). In ver. 4 it is doubtful whether the dissolving is to be understood of internal melting from fear, while quaking before God as He appears for judgment (Olshausen, Hupfeld) or before the violence of the wicked (Hitzig) or whether it is to be understood of the disturbing influence of the prevailing violence, unrighteousness and sin in the disarrangement of moral forces, symbolized by physical ones, in political confusion and the like events, comp. Ps. xlvi. 7 (Geier, Hengst., Del.) In like manner it is doubtful whether the setting upright of the pillars is to be taken in a preterite sense, and referring to God's original creative acts, from which an assurance of God's preserving and delivering may be drawn (1 Sam. ii. 8; Job xxxviii. 4 ff.) or whether it is to be taken in a present sense with direct reference to the latter. The different allusions merge into one another, and so, to a certain extent, do the expositions of the same.—The *horn*, employed already in Deut. xxxiii. 17; 1 Sam. ii. 1, as an instrument of victorious aggression, and in Ps. xviii. 3, transferred to Jehovah as the Horn of salvation, is applied in the present Psalm in ver. 11 *b* to the righteous. In ver. 11 *a*, on the contrary, and in vers. 5 and 6, it is applied to the impious enemy. It occurs in such a connection that it is plain "horn," does not mean *head* (Hupfeld) but denotes an instrument of force. And to lift up the horn is not to raise the head, but, according to the context, to display the instruments of force, to brandish them for attack or defense, to increase, or to strengthen them. It is also to be decided by the context alone, whether the accessory idea of confidence and courage, or that of insolence and presumption is to be understood (comp. Ps. lxxxix. 18, 25; xcii. 11; cxii. 9; cxlviii. 14; 1 Macc. ii. 48). The meaning "bear up" given to תכנתי in ver. 4 in E. V., is probably not exactly correct. So with the explanation "estimate" taken from the same sense of weighing. The idea of *setting upright* is most readily suggested by the context, and is really as near the primary meaning of *making level, even*, as the other renderings.—J. F. M.].

Ver. 7. **From the desert of the mountains.**—[Heb. מִמִּדְבַּר הָרִים. Eng. Ver., Promotion . . . from the south]. This translation is demanded by the present text, and refers to the Arabian desert, bounded by mountains, which lies to the south of Canaan. The sentence which, from the course of thought, is easily completed, means that the foes who oppress God's people have to expect the *Judge* neither from the East, nor the West, nor the South, but from heaven. This appears to intimate that the enemy is viewed as approaching from the North, and therefore applies to the Assyrians. A number of good MSS. and editions, and even the Targum, read *midhbar*, however not with Pattahh, but with Kamets. The question then is, how, according to this word, thus standing in the absolute state, the following הָרִים is to be understood. Most of those who adopt this reading (Hupfeld also) take it with Kimchi as Hiphil Inf., with the substantive meaning: elevation. It then is understood to mean that exaltation comes from no quarter of the world, that there is no earthly source of power. But even if without any addition the desert can be used to designate the *south*, it would justly be felt necessary for the full expression of the thought thus presented, that the *north* should be mentioned. It has been attempted to gain this end, by allowing *harim* to retain its usual meaning, while the mountains are understood to mean the fertile

mountain region of Lebanon and Hermon (Ewald). But this fails in this respect that the repetition of the preposition can scarcely be dispensed with if the thought "from the mountains" is to be brought out, and the word not be capable of being considered as in apposition; and this is especially necessary if the need. of completing the unfinished sentence is taken into account. The words are more suitable in the mouth of God (Hitzig), or of the enemy (Geier, Rosenmüller), than in that of the Psalmist.

Vers. 9-11. **A cup** is the cup of wrath (Is. li. 17 ff.) with the intoxicating wine (Ps. lx. 5) which God Himself by mixing it prepares for drinking. He reaches it forth Himself while fermenting, that is, foaming, and full to the brim, and forces the guilty to drain it without intermission and with constrained eagerness, even to the dregs (Job xxi. 20; Obad. 16; Hab. ii. 16; Ezek. xxiii. 34; Jer. xxv. 15 f.; xlviii. 26; xlix. 12; li. 7). It is not necessary to change אַךְ ver. 9 *d* into אַף (Olshausen, Baur) for the sake of the thought: *even* its dregs, instead of: *only* its dregs (Hengst., Hitzig). The latter rendering is, it is true, the prevailing one, and the sense might be that the heathen who hitherto had not drunk of this cup, receive nothing but the dregs to drain (Hitzig). But this is less suitable in the connection than the thought: there is nothing left, *etc.* And the particle אַךְ leads us directly to this, for it expresses not so much limitation as contrast, and therefore gives sometimes to an expression the sense of certainty and indubitableness (Ewald, § 105 *d*, § 354 *a*). Its dregs are not those of the cup, but of the mixture. This reference is favored by the feminine suffix. כּוֹס, indeed, occurs sometimes as feminine, but usually as masculine, and so here. Since מֶסֶךְ is in the accusative, יַיִן is likewise so to be taken, and the rather that the article is absent. Then it is not red, that is, good wine, that is spoken of (Kimchi, Calvin, J. D. Michaelis, Rosenmueller), nor is it wine, conceived as still fermenting, and therefore turbid (Aben Ezra and others), nor that in which roots have been put, and which has begun to ferment again (De Wette), but it is a cup foaming from a full drawing (Gesenius, *Thesaurus*). The concluding words, in ver. 11, are taken by most as the words of God, and in form and meaning correspond to this view. The change of speakers would, however, be harsh, and there is no sufficient reason for placing the verse immediately after ver. 4 (Olshausen). The word "all," in vers. 9 and 10 has at all events a strong emphasis.

DOCTRINAL AND ETHICAL.

1. It is good for us not only to listen to the voice of men, but also to give ear to God when He speaks. All His words, however, cluster round the Law and the Gospel, and have as their central point His revelation of Himself for man's salvation, or the *bringing near of His name.** The Law shows us chiefly God as Judge; the Gospel God as Saviour. The two aspects, however, are presented in both. It is our part to divide rightly the word of God, and sincerely appropriate it.

2. If we can appropriate in faith God's gracious word of promise, we will gain that joyful assurance of help and salvation, which cheers us in suffering, makes us courageous in dangers and valiant in temptations, and, through the assurance of Divine intervention, begets that certainty of final victory, before which complaining is stilled, and for which prayer, thanksgiving, and praise resound.

3. The promises which God has given to His covenant people, every believer may appropriate to himself. This is not accomplished, however, with equal success at all times. Through various causes it is sometimes easy, and at other times difficult. It becomes difficult especially through the pressure which in circumstances of extreme distress the thought of God's tarrying exerts upon the soul. If we were to yield to this pressure, the fear of neglect and the anguish of abandonment by God would take possession of the soul. It is therefore well that, to counteract it, we recount betimes the former wonders and mighty acts of God, and then we will be taught to rely with greater confidence upon the trustworthiness of God, that is, upon His truth and faithfulness, and to be more assured of His power, righteousness, and goodness.

4. God not only knows the right occasion, but avails Himself of it, and His intervention preserves from destruction the world shaken to its foundations, while He maintains, as He has established, in force, efficiency, and due influence, the moral as well as the physical order of the world. Therefore judgment and deliverance are to be expected from Him alone, and not from the world. The attention therefore, both of the Church and of the world, must be earnestly given to serious reflection upon the justice as well as upon the love of God. For God is equally in earnest in both, and none can hinder their complete manifestation at the fit time.

5. When one is abased and another exalted, it is not to be regarded as the sport of fortune, nor as an event of blind necessity, whether it be called nature or destiny, but the controlling hand of God is to be discerned therein, which, according to men's conduct, punishes and blesses, deals out and presents to every one the portion allotted to him. By this men themselves are made to further the execution of the Divine judgments. Yet even so there is an essential difference not to be overlooked. The wicked perform their part by constraint; the righteous willingly. Hence arises the distinction between the *instruments* and the *servants* of God.

6. The wicked do not at first perceive that they themselves must bear a part in the execution of judgment upon themselves, and when they do perceive it while exchanging the sweet and intoxicating cup for the bitter dregs, they cannot

*["According to the biblical, and especially the Old Testament mode of conception the connection generally between the *name* and the *object* is very close, differing greatly from that held in the modern consciousness, in which the *name* has been weakened by a mere conventional sign. The name is the thing itself, in so far as the latter is manifested and known—the expression of the nature of the object comprehended in the word." König, *Theologie der Psalmen*, p. 266; quoted in the original in Liddon's Bampton Lectures, p. 50.—J. F. M.]

prevent it. They must drain it without intermission, even to its sediments, and that they all must do without exception. The final ruin of all the ungodly as well as the complete triumph of the righteous and their endless praise to God is a Messianic expectation, theme of announcement, and hope.

HOMILETICAL AND PRACTICAL.

The distresses of the pious do not prove that they are forsaken by God, but that the time chosen by Him beforehand has not yet arrived.—When the righteous praise God they make known, 1, that God's name has come nigh them; 2, that they have to talk of His wonders; 3, that they are mindful of His word.—God's word and man's faith bear constantly an intimate relation to each other, therefore the word must be proclaimed, and faith tried.—There are commotions in which the world might be crushed and the Church might despair, if God did not preserve the one and comfort the other.—God is indeed omnipresent, preserving and governing the world which He has created, but there are times and places in its history in which the presiding hand of the Eternal is clearly displayed, or is veiled from human sight.—When distress is the most severe, then is help nearest, but it lies not in us to determine this extremity of need.—Before God *judges* He attempts to save. He therefore not merely threatens to punish, but warns also the presumptuous and secure.—The announcement of God's coming has the power to cheer or to terrify, just according to men's conduct.—It is better to take the cup of sorrow from God's hand than to be obliged to drink the intoxicating cup of His wrath which follows the cup of sin and its pleasures.—Not from the powers of the world, but from God in heaven are judgment and deliverance to be expected.—God's judgments come irresistibly, but they may be escaped by a genuine repentance.—God's judgments upon the unconverted sinner are inevitable; let no one deceive himself: what is delayed is not revoked.—Through God's delaying nothing is lost; but many may be saved thereby, for space is given them for repentance.—Which do you prefer, endless praise or endless groaning? One of the two is thy allotted portion, and God's hand cannot err.—The triumph of the righteous is as certain as the ruin of the wicked, and both of them through God's judgment, but many find it hard to bide the time.

Luther: God measures out to every one his draught of suffering; but it is the dregs that are left for the ungodly.—Starke: The heart of a believer so overflows with gratitude in the contemplation of God's blessings, that it cannot find words sufficient to express it.—The troubles of the righteous last long, as it seems to us, yet they have a certain limit appointed by God, which they cannot pass.—When God touches a land everything trembles and melts like wax at the fire.—O that men would fall betimes in true penitence at the feet of this Judge!—Presumption is the mother of all sins and the road to destruction, and self-security is the strongest chain of hell, Isa. xxviii. 15; Prov. xvi. 18.—The troubles of the Christian are like the foam of a liquid, which lasts but a short time, but the plagues of the ungodly are like the dregs, which will cause them endless torment.—*Here* the wonderful ways of God are often concealed to us; but *there* we shall discover that they have been only goodness and truth; what then can they evoke from us but unceasing praise to God?—The fall of one must often be the means of the exaltation of another.—Synesius (Bp. of Cyrene): There is a life-giving pleasure worthy of being the gift of God, and there is a tumultuous rejoicing. When thou art enjoying the bounteous repast, think of God! For then comes the greatest enticement to sin, and most slip and fall.—Osiander: The judgments of God against persecutors we are to await with patience.—Selnecker: The world could not last a moment, if God did not preserve it for the sake of His chosen.—Renschel: God's word is the Christian's strength, by which he acts in faith as with the strength of God.—Frisch: Security is the strongest chain of hell, the largest net of Satan, by which he hunts best and catches the most prey.—Arndt: The hope of relief is given to tribulation, and, for all that we know, God may have many means of deliverance.—Rieger: It is a great work to strengthen the hands of ourselves and others for good in evil times as Asaph does in this Psalm, so that we testify (1) to the source of our good hope; (2) to our good aims flowing from this source; (3) how we have realized these and maintained at the same time our good hope.—Tholuck: God alone is to be Judge and Hiding-place.—Richter (*Hausbibel*): The Revelation of John is the key to and conclusion of all the prophecies of the Old Testament concerning this "last time," and they have been given as a warning and consolation, not for carnal abuse.—Vaihinger: The judgment of God cannot follow at all times, but man's freedom must have room for exercise, in some cases as hardening into sin, and in others as growing preparedness for Divine help, in order that the actual final decision of God may be emphatic and convincing.—Guenther: The higher a man holds himself, the further is he from God.—Schaubach (20th Sunday after Trinity): As the Church of the Lord made herself ready to receive Him, so must thou too, O Christian, worthily prepare thyself. For in His own time will He, who now so kindly and lovingly invites thee, become thy Judge, and all the world shall tremble before Him.—Taube: We perhaps call often upon God in the hour of anguish and distress, but there scarcely ever goes forth simple, much less frequent, thanksgiving after deliverance.—God is Judge! That is the great fact which underlies the history of the world, which pervades in a thousand manifestations all the ways and works of God.—Kögel (Thanksgiving service after the battle of Königgratz): 1. We remind each other of the sustaining pillars; 2. We feel all of us together the trembling of the land, 3. We adore the supporting hand of God.

[Matth. Henry (vers. 6-10): Two good practical inferences drawn from these great truths: 1. He will praise God and give Him glory for the elevation to which He had advanced him. 2. He will use the power with which he is entrusted for the great ends for which it was put

into his hands, (1) He resolves to be a terror unto evil-doers; (2) He resolves to be a protection and praise to them that do well.—J. F. M.]

PSALM LXXVI.

To the chief Musician on Neginoth, A Psalm or Song of Asaph.

2 In Judah *is* God known:
His name *is* great in Israel,
3 In Salem also is his tabernacle,
And his dwelling place in Zion.
4 There brake he the arrows of the bow,
The shield, and the sword, and the battle. Selah.

5 Thou *art* more glorious *and* excellent
Than the mountains of prey.
6 The stout hearted are spoiled,
They have slept their sleep:
And none of the men of might have found their hands.
7 At thy rebuke, O God of Jacob,
Both the chariot and horse are cast into a dead sleep.

8 Thou, *even* thou, *art* to be feared:
And who may stand in thy sight when once thou art angry?
9 Thou didst cause judgment to be heard from heaven;
The earth feared, and was still,
10 When God arose to judgment,
To save all the meek of the earth. Selah.

11 Surely the wrath of man shall praise thee:
The remainder of wrath shalt thou restrain.
12 Vow, and pay unto the LORD your God:
Let all that be round about him bring presents unto him that ought to be feared.
13 He will cut off all the spirit of princes,
He is terrible to the kings of the earth.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—On the superscription compare § 12, No. 4. The close relationship of this Psalm to Ps. lxxv. is universally acknowledged. What is to be said as to its occasion and composition has been given already under that Psalm. Without assuming this relationship we might, especially with a peculiar interpretation of ver. 5 (see below), be led to bring it into connection with the defeat of the allied neighboring nations, in the reign of Jehoshaphat, foretold by the Asaphite Jehaziel. It is now, with greater certainty, held to relate to the execution of that Divine judgment upon the Assyrians in the time of Hezekiah, which in the foregoing Psalm was considered as in prophetic prospect. [So the commentators generally approve of the superscription of the Sept.: πρὸς τὸν Ασσύριον.—J. F. M.]. It is first brought into view how God has again made His name glorious in His chosen dwelling-place in Jerusalem, by the annihilation of the forces of the enemy, which before His rebuke sunk down into the sleep of death (vers. 2-7). From this the inference is drawn (vers. 8-10) that God, in the terribleness of His wrath, is irresistible when He arises to judgment for the deliverance of His suffering ones. To this, after presenting God's truthfulness in support of this declaration, the Psalmist adds an exhortation to a course of conduct in agreement therewith (vers. 11-13). [Hengstenberg: "The enthusiastic feeling, the courageous tone, which characterize the prophecies and also the Psalms of the Assyrian period (comp. besides Ps. lxxv., especially Ps. xlvi.) meet us here also."—J. F. M.]

Vers. 2-4. **Known.**—נוֹדָע, as parallel to the following stich, is not to be taken as a præterite but as a participle. Judah is the more restricted, Israel the wider conception. Salem is evidently Jerusalem, and so named in allusion to Gen. xiv. 18. Comp. Josh. x. 1. By choosing it as His dwelling God had made Zion the place of His self-revelation by which He became known in Israel, and especially in Judah. שָׁמָּה does not mean: thither (Hengst.), but like שָׁם simply: there (Hupfeld). The breaking in pieces of the enemy's weapons is to be compared with Ps. xlvi. 10; Hos. ii. 20. In the latter passage also **war** is put for weapons of war. The **lightnings of the bow** are the arrows.

Vers. 5-7. **Thou art shining forth, glorious One, from the mountains of spoil.** [E. V., Thou art more glorious and excellent than the mountains of prey].—Comp. Dan. ii. 22; 1 Tim. vi. 16. It is unnecessary to change נָאוֹר into נוֹרָא (Sept., Targ.). The latter is found in the text only in vers. 8 and 13. The mountains (plural also in Ps. lxxxvii. 1; cxxxiii. 2) of spoil here denote Mount Zion. From thence God, triumphing as the Glorious One in His majesty (Ps. viii. 2; xviii. 13 f.), shines forth as a victorious Hero, over His disarmed enemies, sinking into the sleep of death (Jer. li. 39, 57; Nahum iii. 18), and unable even to raise a hand any longer for possible resistance (Jos. viii. 20; 2 Sam. vii. 27), and thunders down, crushing and stupefying them (Isa. xxix. 6; xxx. 30). But the use of this figure is not based so much upon the comparison of God to a lion (Kimchi, Venema, and others), although His *dwelling-place* (ver. 3 *b*) is denoted by the usual word for a lion's lair (Ps. civ. 22; Amos iii. 4). The illustration is rather employed because *spoiling* is an accompaniment of *victory*, Isa. xlix. 24 (Hupfeld). The Sept. has "everlasting mountains" (approved by Hitzig), which is based upon another reading. [Hitzig's opinion is that the original reading was עַד, and that this ambiguous word has been misunderstood and explained by טָרֶף.—J. F. M.]. They, however, as also Aquila and Symmachus, have taken the מִן=*from*. If it is taken as the sign of the *comparative* (as the Targ. and others), then the mountains of prey are to be understood either as the predatory villages of the hostile mountain-tribes or as the high-handed and rapacious, powerful (kings or giants) and wealthy (Isaaki, Delitzsch). Yet there is nothing to recommend the feeble thought that God is more bright and glorious than these, nor the unexpected form of expression employed in the comparison.

Ver. 11. **The wrath of man praiseth Thee.**—This does not mean that those who once contended with God and set themselves in opposition to Him will afterwards praise Him, but that all the raging of men against the will of God, His people and kingdom, must serve, in its own despite, to show forth God's glory, while then will be made manifest, on the one side, the feebleness and worthlessness of man, and on the other, the majesty and glory of God, especially by the punishment of the guilty and the defence of the righteous. In this almost all expositors agree. But the sense of the other member of the verse is doubtful. Many think that the wrath of *man* is referred to also here, and understand by the **remainder** of it, the greatest, utmost (Luther), or the last (Flaminius and others), remaining efforts. God arms Himself to overthrow these, or *decks Himself* with them as trophies of victory (Venema, Muntinghe, Hupfeld). Or it is viewed as though the wrath of the enemy even to its last effort were to serve God only as a *weapon* for their destruction (Hengst.). [See the various meanings of חגר.—J. F. M.]. Linguistically it is a more forced interpretation still to understand, *the rest of the enraged men*, that is, the rest of the wicked, whom God *hems about* and restrains (Isaaki, Kimchi, Calvin, and others). But if we take *girding* in the sense of *arming* (Isa. li. 9; lix. 17; Wisdom of Solomon v. 21), which is most appropriate to the context, then it is more natural to understand *God's* wrath. And by "the remainder" we would understand the store of wrath not yet exhausted for the completion of the overthrow (Targ., Geier and others), or "that store of inexhaustible fulness of wrath yet remaining with God and now discharging itself, when the rage of men is exhausted and God calmly and derisively (Ps. ii. 4) lets the Titans work their will" (Delitzsch). An apt remark in the Midrash (in Delitzsch, I. 579): "Man is controlled by wrath. God controls wrath. He restrains it when He will, and lets it work when He will." [Dr. Moll therefore renders: With the remainder of wrath Thou girdest Thyself. Perowne follows Hupfeld's view given above. Alexander prefers that of Hengstenberg.—J. F. M.]

Ver. 12. **All that are round about Him.**—This expression is not in the vocative, as designating the Israelites, Numb. ii. 2 (Köster, Hengst.), but, as the accents and the mention of gifts (Ps. lxviii. 30) demand, the subject of the following words, and describes the neighboring heathen nations, which must pay tribute to God the Fear-inspirer (מוֹרָא as in Isa. viii. 12), while the Israelites bring to Jehovah, their God, thank-offerings in fulfilment of their vows (Deut. xxiii. 22). [Hengstenberg: Ver. 11 is in accordance with the narrative as given in 2 Chron. xxxii. 23, that the heathen actually did honor God by presents, in consequence of the destruction of the Assyrian army.—J. F. M.]. In ver. 13 רוּח is certainly not to be understood as boldness, pride (De Wette, Hupfeld); nor scarcely as spirit, breath of life (Hengst.), but as in Judges viii. 3; Isa. xxv. 4; xxxiii. 11, as the breathing of wrath (Hitzig), or as snorting (Del.). Nor must we give to the verb the meaning of plundering, robbing (Geier and others), or that of cutting short=reducing (Targ.), but that of cutting off=taking away (Sept., Symm.), as the vine-dresser does to the wild vines, Joel iv. 18; Isa. xviii. 5; Rev. xiv. 17 ff.

DOCTRINAL AND ETHICAL.

1. God has not only set up His dwelling in Zion and made Himself known to His people; He makes Himself appear glorious there by His mighty deeds. By them also He defends His

city and people and destroys the plans of their enemies as well as their resources, life and power. Thus He appears at once *glorious* and *dreadful*.

2 God needs only to arise to judgment and all the might of the rebellious world recoils upon itself. Therefore have believers every reason to thank God, and the heathen every reason to submit themselves to Him. For none can stand before God's anger, and the wicked, even in their overthrow, must contribute to His glory.

HOMILETICAL AND PRACTICAL.

God is shown everywhere to be Lord and Master, on fields of battle as well as in spiritual warfare.—All that we know of God results from His making Himself known.—It is better for us to serve the Lord voluntarily than to be compelled to submit ourselves to Him.—Where God dwells, there He lets something of Himself be heard and seen.—God employs His power for deliverance and for judgment.—God is as glorious in the shining of His favor as He is dreadful in the lightning of His wrath.—A single word of God and all the world's commotion comes to nothing.—How different is God's wrath and the world's rage.

STARKE: The greatest honor which a nation or place can have is to possess the knowledge of the true God, and to be able to glory in His gracious presence (Deut. iv. 7, 8).—God often employs feeble means when He subdues His foes, that all the world may know that He Himself watches over His own and defends them.—God observes the law of retaliation very strictly. See in the ruin of most tyrants, whether the mode of their death has not been in accordance with their wicked lives. Ex. xiv. 27; Acts xii. 23.—Our best and first gift to God must be our heart (Prov. xxiii. 26). From this there will result of itself a desire to contribute something of our means to advance His kingdom.

OSIANDER: The more tyrants rage against the Church of Christ, the nobler victory does God bring therefrom, when He casts them to the ground, and preserves His Church, even though some of its members are taken to heaven by death and martyrdom.—SELNECKER: These are the three great blessings which God alone affords His Church: 1. That He may be rightly known and invoked in His Church. 2. That He dwells in the midst of His faithful ones as in His temple in presence and power. 3. That He preserves His Church against all the gates of Hell. —FRISCH: He who has no judge in the world need not think that he will leave it without one. When all human help ceases and passes away, then the heavenly begins.—The tardiness of God's judgments is compensated for by their severity. The wounds are therefore the more painful, the help more efficient, desirable, and opportune, the comfort the sweeter, and the praise to God the more delightful.—RIEGER: The whole Psalm insists upon the glorifying of God, that He alone is to be feared. With this in view, therefore, 1. The mercy is praised with which God has brought Himself so nigh to His people. 2. The judgments are praised which God has undertaken for the deliverance of His own. 3. Good instruction is given, how we are to regard all this, and to adore God with faith, hope, and confidence.—THOLUCK: Let there be displayed unmistakably out of heaven the bared arm of God, and the ungodly will be still.—DIEDRICH: As God has in His mercy defended His own against all opposing hosts, they must, in return therefor, surrender themselves entirely to Him, henceforward to wait patiently for Him alone.—SCHAUBACH (25th Sunday after Trinity): In the midst of the universal destruction will the Lord preserve His little band, and His name shall appear above the desolation, and be for all the faithful a rock and mountain of refuge.—TAUBE: The dreadful majesty of the God of Zion as the defence of the distressed in sudden judgments upon their enemies.—We see how a mission-call rings out through all the Lord's judgments at the present time, and that He who judges the nations out of Salem, shall by these judgments, lead them back to Salem.

[SCOTT: Puny mortals dare madly, through their whole lines, to defy the vengeance of that God one of whose angels in one night destroyed 185,000 men! But if temporal judgments excite such consternation, what will be the case when God shall arise to judgment at the last day?

BARNES: The princes of the earth are under God's control.—He can defeat their plans.—He can check them when He pleases.—He can and will make their plans—even their wrath—the means of promoting or carrying out His own purposes.—He will allow them to proceed no further in their plans of evil than He can make them submit to the furtherance of His own.—He can cut down the most mighty of them at His pleasure, and destroy them forever.—J. F. M.]

PSALM LXXVII.

To the chief Musician, to Jeduthun. A Psalm of Asaph.

2 I cried unto God with my voice,
Even unto God with my voice; and he gave ear unto me.
3 In the day of my trouble I sought the Lord:
My sore ran in the night and ceased not:
My soul refused to be comforted.

4 I remembered God, and was troubled:
I complained, and my spirit was overwhelmed. Selah.

5 Thou holdest mine eyes waking:
I am so troubled that I cannot speak.
6 I have considered the days of old,
The years of ancient times.
7 I call to remembrance my song in the night:
I commune with mine own heart: and my spirit made diligent search.

8 Will the Lord cast off forever?
And will he be favorable no more?
9 Is his mercy clean gone forever?
Doth *his* promise fail for evermore?
10 Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies? Selah.

11 And I said, This *is* my infirmity:
But I will remember the years of the right hand of the Most High.
12 I will remember the works of the LORD:
Surely I will remember thy wonders of old.
13 I will meditate also of all thy work,
And talk of thy doings.

14 Thy way, O God, *is* in the sanctuary:
Who *is so* great a God as *our* God?
15 Thou *art* the God that doest wonders:
Thou hast declared thy strength among the people.
16 Thou hast with *thine* arm redeemed thy people,
The sons of Jacob and Joseph. Selah.

17 The waters saw thee, O God,
The waters saw thee; they were afraid:
The depths also were troubled.
18 The clouds poured out water:
The skies sent out a sound:
Thine arrows also went abroad.
19 The voice of thy thunder *was* in the heaven:
The lightnings lightened the world:
The earth trembled and shook.
20 Thy way *is* in the sea,
And thy path in the great waters,
And thy footsteps are not known.

21 Thou leddest thy people like a flock
By the hand of Moses and Aaron.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—On the superscription compare Introd., § 12, No. 6 In three strophes, of which the first and third end with *Selah*, we have presented to us a prayer of one in deep distress It begins with the earnest declaration that he is sighing and crying to God unceasingly (vers. 2-4), and, after recounting his sad reminiscences of happy days that were past (vers. 5-7) it lets us hear his anxious question (vers. 8-10), whether God's mercy had forever forsaken him In three strophes, of which the second ends with *Selah*, a growing calmness is exhibited. The Psalmist first finds consolation in reflecting upon God's controlling hand in this affliction as well as in His former deeds (vers. 11-13) and then extols (vers. 14-16) God the Holy and Almighty One, as the Deliverer of His people even until now, and finally gives a poetical picture of the deliverance from Egypt. (vers. 17-20). A concluding verse (21) represents this Divine guidance of the people under an image frequent in the Asaph-Psalms, in such a manner that it excites an expectation of its continuance, and yet the thought which is presented is here developed no further.

There is no sufficient ground, however, for the conjecture that the Psalm is incomplete (Tholuck), or that we have it in a mutilated form (Rosenmueller, Olshausen) or that it forms a part of Ps. lxxx. (Pareau, *Instit. interpr., Vet. Test.*, p. 330). Such an abrupt termination can be explained on the ground of a poetical purpose (De Wette), nor is it without other example in the Bible (Hupfeld). The attaching of the verse to the lyrical strophe, vers. 17 ff., which itself varies from the regular rhythmical structure, is unexpected. The contents of the passage resemble Ps. xcvii. 4, but especially Ps. cxiv., and Hab. iii. 10 f. It is doubtful which of these passages should be regarded as the earliest. With reference to Ps. xcvii. 4, at all events, the resemblances are quite general, and therefore only casual (Philippson), but in the case of the other two passages the whole manner of expression declares the opposite. According to Hupfeld, a comparison favors the supposition that the one before us is the latest. We need not however assume that a later addition was made to the Psalm (Köster) perhaps by the Psalmist himself (Hupfeld). Neither have we sufficient reason to refer the whole Psalm to the age of the Syrian oppression (Venema, Olshausen) and to bring it into special connection with 1 Macc. iii. 38 (Hitzig). The period of the Babylonian exile might be thought of (Ewald and most). Since, however, the destruction of the temple is not mentioned, and strong evidence can be adduced to show that the prophecy of Habakkuk presupposes this Psalm (Delitzsch, Hengst., Caspari); it appears also admissible to bring the latter into connection with the destruction of the Ten Tribes. More definite indications fail us. Even the mention of Joseph along with Jacob, ver. 16 *b*, might be due to the recollection of the deliverance of the people in Egypt (Targ., Calvin, Geier, and others). But it is still more natural to assume that Ephraim, the tribe second in importance (Ps. lxxviii. 67) and the kingdom of Israel (Ps. lxxx. 2; lxxxi. 6) are alluded to. Nothing more definite aids us to discover the affliction which is here bewailed, which, though experienced *personally*, and expressed as that of an *individual*, clearly represents a *national* calamity. [Dr. Moll seems undecided as to which of the passages above discussed has the priority in composition. If the Psalm can be shown to have been prior to the prophecy, we have a limit on one side, for it is generally acknowledged that Habakkuk wrote in the days of Josiah. For a full presentation of this side of the question, see Delitzsch's Comm. on Hab., pp. 118-125, or the extracts made therefrom in his Comm. on Psalms, and in that of Hengstenberg. He uses two arguments which appear to most to be satisfactory. 1. That the acknowledged principle of Hab. in the structure of the 3d chapter was to imitate the Psalms, and that the presumption is therefore in favor of his being here the imitator and not the originator. 2. That it is improbable that the Psalmist "would have described a past deliverance in language borrowed from the prophetic description of a deliverance yet to come." The arguments of Hupfeld on the other side are mainly based on his own subjective taste, and proceed chiefly upon the assumption that those of the corresponding expressions which are more natural and correct as to conception and diction are the earlier. This, therefore, assumes that the Psalmist in copying changed for the worse. Is it not at least as likely that the prophet, in imitating, altered for the better? Alexander favors the position of Delitzsch. Perowne feels that there is some force in Hupfeld's arguments, and is therefore undecided. If the *Psalm* is the earlier it is therefore not later than the reign of Josiah. It is naturally brought into connection with the perplexing and harassing thoughts that filled the minds of the pious at that time in the contemplation both of the present and of the future.—Perowne and Barnes regard the speaker as recording his own personal experience. Alexander regards the Church as speaking through the Psalmist. The view of Dr. Moll, as above, mediates between these, and is most probably the correct one. For the feelings are all personal, while the recollections of the past, which are *contrasted with the present*, are all of national blessings.—J. F. M.]

Vers. 3, 4. **My hand is stretched out in the night.** [E. V., My sore ran in the night]. This expression [Heb. נִגְּרָה] usually employed of water (2 Sam. xiv. 14) and of tears (Lam. iii. 49) is here transferred to the hand. [German *hingegossen*. The two ideas cannot be rendered into English by one word, as is done here by Dr. Moll.—J. F. M.] But this mode of expression is not chosen because the hand is bedewed by tears (old expositors in Geier), or because it lies exhausted and powerless, and as an image of the decay that consumes the whole body (Hengst.); but, as the sequel shows, to describe the constant turning to God as an unchangeable inclination of the soul amid the ebb and flow of the tides of feeling. [The Rabbins understood יָד to mean the *stroke* of the hand, and therefore the *wound*, but did not connect it immediately with the verb. Our translators obtained the meaning "sore" from this, and construed directly with נגרה. Hence, "My sore ran in the night." The next verb primarily means to be *cold*, next to be numb, stiff, still, to *cease*. The true rendering is: My hand was stretched forth in the night and was not still. Delitzsch: "The Psalmist toils in the time of his trouble to force his way to God, who has withdrawn Himself as though wishing to know nothing of him; his hand is stretched forth in the night time, without being relaxed, it is unbent, does not fall back while directed heavenward."—J. F. M.] The præterites also in ver. 3, which many of the old translators have transferred to the whole strophe, express what is long since begun and still continues. The translation: eye, instead of: hand (Targ.) is not due to another text, but to a false effort at explanation. [Ver. 4, should be translated, not as in our version, but: I remember God and groan. I think and my spirit is overwhelmed.—J. F. M.]

The **eyelids**, ver. 5, are here described as *guards*, or still better as *shields*. The translation: night-watches (Hengst., Hupfeld) cannot be proved either by the similar word, Ps. lxiii. 7, nor by Lam ii. 19. [Hengst. and Hupf. assume that שְׁמֻרוֹת is for אַשְׁמֻרוֹת. Alexander

differs from both views, and retains the view that it is a participle, giving it the passive sense: "my eyes kept," that is, kept fast. But to take it in the active sense, as is done in E. V., and thought possible by Perowne, is incorrect.—J. F. M.]

Vers. 11, 17. **This is my infirmity.**—Others translate (with the Targ.): my entreaty is this. But the meaning: suffering, or more strictly: disease, wound, is rendered certain by Jer. x. 19. In the next sentence expositors differ very greatly. But there should really only be hesitation between the translation: changing, or: years. In favor of the latter it may be urged that already in ver. 6 this explanation is indisputably to be given to the same word-form, and that the following thought is a more natural sequel to it. Then the assurance that God's hand, and not the wickedness and power of men, had brought this season of humiliation (1 Pet. v. 6), inflicts, indeed, a wound in the heart. Yet it suggests also the comforting thought that everything is ordered duly and rightly, and therefore the sufferer, though still unrelieved, can win hope from the recollection of God's former acts of help and deeds of mercy. And he gains it the more fully, the more willingly he humbles himself under the hand of such a God, and resigns himself to His holy will. If the translation: changing (Sept. and most of the ancient versions) is preferred, then it must be observed that the active sense: the hand of God can change everything (Luther) is linguistically not admissible, but only the passive, that the hand of God has been changed (Maurer, Hupfeld, Hitzig). But even then it is difficult to connect with what follows: and the thought itself is unintelligible and ambiguous. Then, the explanation that the supposition of a change in God's actions and government is only a delusion, and that the Psalmist acknowledges this fancy to have been his former *infirmity*, is only gained by importing it into the words of the text. [Perowne translates: This is my sorrow, that the right hand of the Highest hath changed. Hengstenberg, with whom Alexander mainly agrees, explains by saying that the years are years of suffering inflicted by the hand of God, and so agrees with the explanation given above. The words in italics in E. V. are to be omitted. In ver. 17 instead of: "they were afraid," render: they trembled.—J. F. M.]

Ver. 19. **In the whirlwind.**—[E. V., In the heavens]. The rendering: wheel (the ancient versions and Isaaki) is here so much the less applicable, as *galgal* does not denote the form of the wheel when at *rest*, but its whirling motion. The rendering: *sphæra*, arch of heaven (most of the older translators after Kimchi) is therefore unsuitable. We must consequently understand either the whirlwind accompanying the thunder-storm (most of the moderns since J. D. Michaelis) or the rolling of the thunder (Aben Ezra, Maurer), and not introduce the idea of the wheels of Jehovah's chariot (Rosenmueller, Hupfeld), but that of the rapid succession of thunder peals (Hengst., Böttcher). [Perowne translates: in the rolling, and explains it of God's chariot, or of the whirlwind, though in his critical note he denies that the latter meaning can be supported. Alexander approves of the rendering whirlwind, and, in opposition to Hengstenberg, refers to Isa. xvii. 13 as showing that that idea may be deduced from it.—J. F. M.]

DOCTRINAL AND ETHICAL.

1. There are times when the recollection of God's former help, does not alleviate the pangs of present suffering, but only increases them. We experience, then, not only deep anguish, sleepless nights, disquieting thoughts, which toss us to and fro, but among the blows and shocks, which make us at one time shriek out, at another lose our breath, so that we cannot speak, scruples will arise, which grow into temptations, and, by the contrast of former and present circumstances, experiences, and feelings, doubt is excited as to our state of grace, and we hesitate as to the attitude of God towards us. Deliverance from such anxieties and dangers is effected by an unceasing wrestling or struggling on our way to God through all barriers, by prayer, and even with sighs and groans. Then we must not merely call to mind the hand of God, which rules in all events, but also resign ourselves truly to it in humble self-surrender, and ground our hope anew also upon the actual deeds of His might and grace, which have established and preserved the Church.

2. And thus lamentation is soon exchanged for a song of praise. The pious soul thinks no longer of itself and of its transient suffering, but of God's eternal glory. The evidences of *that* shine out before him with comforting power from the history of revelation and redemption, even if God's footsteps are not presented visibly to him as He marches through the world. And God is, and remains, even when through the instrumentality of human servants, the safe and trustworthy Leader of His people to the promised goal. Yes! He not only leads them through the sea and the desert, He tends them, too, as the Shepherd of His flock.

HOMILETICAL AND PRACTICAL.

Those who are under suffering like to think about themselves, and brood over their situation. It were better for them to meditate upon God's doings.—The events of history not only awaken recollections, they excite also hopes.—God's ruling in the affairs of the world we should not merely recognize and admit, we should also be willing to be subject to it ourselves.—Remain thou with the flock of God, and then He will never fail thee in need.—God is and remains Comforter, Leader, and Provider for His Church and each of her members.—God's ways conduct surely to the goal, but all do not recognize them, nor all walk in them.—We must toil after God until we find Him, and after we have found Him we must not leave Him.—To surrender ourselves into God's hands is the surest means of being lifted above even the deepest sorrows.—God has means and ways enough to help His people, but they are usually other than men expect.—By praising and extolling the glory of God, we soonest forget our earthly suffering and personal affliction.

LUTHER: If God were to be present with His

help just when we think He should, all would be wrong. Let us learn that well. And therefore this Psalm will show God to us, and teach us His way of helping, namely, that we are not to despair of God when it goes ill with us, but just then expect help most certainly, and not trust our own thoughts.

STARKE: It is a glorious attribute of faith that it does not cease in prayer and supplication till God at last causes His gracious countenance to shine, and appears with His comfort and help.—Gather for thyself in good days a treasure of the comforting words of Scripture; times of drought are coming when no comfort holds.—Trust nothing but God's mercy, and thou wilt certainly never be betrayed by false consolation.—It is better for the heart to pray without the mouth than the mouth without the heart.—In tribulation much is learned, and more in an hour than at other times in many years, for then is experienced in deed and in truth all that God's word says.—God is Lord of nature; therefore can He *create* help when the help of nature fails.—Those who fill ecclesiastical and civil positions should cultivate brotherly unity after the example of Moses and Aaron, and then the discharge of their duties will be so much the more blessed.—FRISCH: Let God's word and the glorious and marvellous redemption of His children therein recorded be precious to thee, and then thou wilt be better contented with what He ordains for thee. Thou wilt ever discover more of God, how wonderful He is in His ways, holy in His works, unsearchable in His wisdom, immovable in His righteousness, and inexhaustible in His mercy.—RIEGER: It is the crowning excellence of all God's ways that He so unites the revealed and the concealed together as at once to strengthen and to exercise our faith.—RICHTER (*Hausbibel*): Here learn how the thought of faith, that Jehovah is, in all changes, the same unchangeable God to-day as He was in the most remote ages and events, when He proved Himself to be the inscrutable Saviour of His people, can calm and bless a soul which grieves over Israel's troubles, and is tempted in utter darkness.—THOLUCK: Shall God, to whose nature it belongs to be gracious, and faithfully to keep His promises, make an exception in my case? Impossible.—DIEDRICH: Our God must ever remain our support, even if we had only His deeds in the past to contemplate with delight. He will, however, again manifest His glory when He beholds us seeking consolation in Him.—TAUBE: Sleepless, helpless, speechless, comfortless, this is a clear and true picture of the condition of our poor hearts, when God closes the veil, and we are left alone abandoned to ourselves.—The obscurity and darkness are not in God's heart, words, and ways, but upon our eyes and hearts.

[BARNES: Even in shallow waters, when one wades through them, the path closes at once, and the way cannot be traced, but God's ways are like those of one who should move over a great ocean—over a boundless sea—where none could hope to follow Him.—J. F. M.]

PSALM LXXVIII.

Maschil of Asaph.

1 Give ear, O my people, *to* my law:
Incline your ears to the words of my mouth.
2 I will open my mouth in a parable:
I will utter dark sayings of old:
3 Which we have heard and known,
And our fathers have told us.
4 We will not hide *them* from their children,
Shewing to the generation to come the praises of the LORD,
And his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,
That they should make them known to their children:
6 That the generation to come might know *them*,
Even the children *which* should be born;
Who should arise and declare *them* to their children:

7 That they might set their hope in God,
And not forget the works of God,
But keep his commandments:
8 And might not be as their fathers,
A stubborn and rebellious generation;
A generation *that* set not their heart aright,
And whose spirit was not steadfast with God.

9 The children of Ephraim, *being* armed, *and* carrying bows,
Turned back in the day of battle.
10 They kept not the covenant of God,
And refused to walk in his law;
11 And forgat his works,
And his wonders that he had shewed them.
12 Marvellous things did he in the sight of their fathers,
In the land of Egypt, *in* the field of Zoan.

13 He divided the sea, and caused them to pass through;
And he made the waters to stand as a heap.
14 In the daytime also he led them with a cloud,
And all the night with a light of fire.
15 He clave the rocks in the wilderness,
And gave *them* drink as *out of* the great depths.
16 He brought streams also out of the rock,
And caused waters to run down like rivers.

17 And they sinned yet more against him
By provoking the Most High in the wilderness.
18 And they tempted God in their heart
By asking meat for their lust.
19 Yea, they spake against God; they said,
Can God furnish a table in the wilderness?
20 Behold, he smote the rock that the waters gushed out,
And the streams overflowed;
Can he give bread also?
Can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth:
So a fire was kindled against Jacob,
And anger also came up against Israel;
22 Because they believed not in God,
And trusted not in his salvation.

23 Though he had commanded the clouds from above,
And opened the doors of heaven,
24 And had rained down manna upon them to eat,
And had given them of the corn of heaven.
25 Man did eat angels' food:
He sent them meat to the full.

26 He caused an east wind to blow in the heaven:
And by his power he brought in the south wind.
27 He rained flesh also upon them as dust,
And feathered fowls like as the sand of the sea:
28 And he let *it* fall in the midst of their camp,
Round about their habitations.
29 So they did eat, and were well filled:
For he gave them their own desire;

30 They were not estranged from their lust:
But while their meat *was* yet in their mouths,
31 The wrath of God came upon them,
And slew the fattest of them,
And smote down the chosen *men* of Israel.
32 For all this they sinned still,
And believed not for his wondrous works.

33 Therefore their days did he consume in vanity,
And their years in trouble.
34 When he slew them then they sought him:
And they returned and inquired early after God.
35 And they remembered that God *was* their Rock,
And the high God their Redeemer.

36 Nevertheless they did flatter him with their mouth,
And they lied unto him with their tongues.
37 For their heart was not right with him,
Neither were they steadfast in his covenant.
38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not:
Yea, many a time turned he his anger away,
And did not stir up all his wrath.
39 For he remembered that they *were but* flesh;
A wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness,
And grieve him in the desert!
41 Yea, they turned back and tempted God,
And limited the Holy One of Israel.
42 They remembered not his hand,
Nor the day when he delivered them from the enemy:
43 How he had wrought his signs in Egypt,
And his wonders in the field of Zoan:

44 And had turned their rivers into blood;
And their floods, that they could not drink.
45 He sent divers sorts of flies among them, which devoured them;
And frogs, which destroyed them.
46 He gave also their increase unto the caterpillar,
And their labour unto the locust.
47 He destroyed their vines with hail,
And their sycamore trees with frost.
48 He gave up their cattle also to the hail,
And their flocks to hot thunderbolts.

49 He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,
By sending evil angels *among them*.
50 He made a way to his anger;
He spared not their soul from death,
But gave their life over to the pestilence;
51 And smote all the firstborn in Egypt;
The chief of *their* strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep,
And guided them in the wilderness like a flock.
53 And he led them on safely, so that they feared not:
But the sea overwhelmed their enemies.

54 And he brought them to the border of his sanctuary,
Even to this mountain, *which* his right hand had purchased.
55 He cast out the heathen also before them,
And divided them an inheritance by line,
And made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God,
And kept not his testimonies:
57 But turned back, and dealt unfaithfully like their fathers:
They were turned aside like a deceitful bow.
58 For they provoked him to anger with their high places,
And moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth,
And greatly abhorred Israel:
60 So that he forsook the tabernacle of Shiloh,
The tent *which* he placed among men;
61 And delivered his strength into captivity,
And his glory into the enemy's hand.
62 He gave his people over also unto the sword;
And was wroth with his inheritance.
63 The fire consumed their young men;
And their maidens were not given to marriage.
64 Their priests fell by the sword;
And their widows made no lamentation.

65 Then the LORD awaked as one out of sleep,
And like a mighty man that shouteth by reason of wine.
66 And he smote his enemies in the hinder parts:
He put them to a perpetual reproach.
67 Moreover he refused the tabernacle of Joseph,
And chose not the tribe of Ephraim:
68 But chose the tribe of Judah,
The mount Zion which he loved.

69 And he built his sanctuary like high *palaces*,
Like the earth which he hath established forever.
70 He chose David also his servant,
And took him from the sheepfolds:
71 From following the ewes great with young he brought him
To feed Jacob his people,
And Israel his inheritance.
72 So he fed them according to the integrity of his heart;
And guided them by the skilfulness of his hands.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The superscription (comp. Introd., § 8, No. 8) and also the introduction (vers. 1-8) give us to understand that the history of God's dealings with His people are to be narrated in apophthegmatic style for the instruction and edification of succeeding generations, and that, especially, His judgments, inflicted upon Israel for their ingratitude and unfaithfulness, are to serve as a warning to them. The several examples of these, which are presented, sometimes in epic style, with a certain diffuseness, are divided into two groups. The former (vers. 9 ff.) relates events which transpired after the Exodus during the march through the wilderness, and concludes with a general reflection upon them (vers. 34-39). The latter begins with an exclamation over the frequency of Israel's transgressions, and places them in sharp contrast with God's acts of deliverance from their residence in Egypt, until the people were led like a flock by His chosen servant David. In both of them the rejection of the tribe of Ephraim is brought strongly out in contrast with the choice of that of Judah, and the removal of the sanctuary from Shiloh to Zion. We cannot, however, infer anything from this in favor of the assumption that the Psalm presupposes the schism of the kingdoms, or indeed, con-

tains hostile allusions to the Samaritans, and that it is therefore to be dated as late as possible. For the discord between Ephraim and Judah is much older than the separation, and there is so little to be determined from hostile side-glances, that Ephraim's sin is rather to be regarded as representing that of the whole people. To go back to the time of David (Muntinghe) and to ascribe the composition to the celebrated Asaph, is impossible only for those who assign the Pentateuch to a later age, for the latter, with the exception of Leviticus, is made use of in all parts of the Psalms. We can certainly conclude nothing from the circumstance that the Psalm closes with the leading of the people by David, for the preceding one concludes with a reference to the leading of Moses and Aaron. But the opinion is just as untenable that such events were not recognized as marking great epochs until long after (Calvin). The expressions in ver. 69 need not be referred to the lofty magnificence of Solomon's temple, much less to a later time. The literal agreement of ver. 64 with Job xxvii. 15, alluding to mourning for the dead, Gen. xxiii. 2, decides in general nothing, and makes as little against the priority of ver. 41 as the Divine title "Holy One of Israel," so frequent in Isaiah does (Compare Caspari, *Zeitschrift für luth. Kirche und Theologie*, 1844, No. 3). The application of ver. 2 to Christ's manner of teaching, Matth. xiii. 35, which does not, at any rate, prove that God or Christ speaks in the person of the Psalmist (Stier after the ancients), agrees well, on the other hand, with the circumstance that Asaph is termed already in the Old Testament the *Seer* (2 Chron. xxix. 30). Neither is this, indeed, decisive; for the name Asaph does not occur in Matthew, the citation being only made as the words of a prophet generally, on which account some MSS. with the Clementine Homilies ascribe this passage to Isaiah. In all points there is here wanting certain historical ground. Even the strongest argument against so early a composition, that all of the historical literature which was written for practical ends, was an offspring of later reflection in the unfortunate times in which the destruction of the kingdom was either threatened or accomplished (Hupfeld), is not altogether incontestable, for the whole biblical conception of history is not merely religious, and therefore practical, but is moulded in the spirit of the Theocracy and its Messianic aspect. [The hypothesis of the composition in the time of David and by Asaph "the seer," is defended by Hengstenberg. He is followed by Alexander and most commentators. Perowne inclines to the supposition of a later origin on account of the triumphant tone employed in the conclusion, when speaking of Ephraim. All that can be said is that the *probabilities* are very strongly in favor of the view generally maintained. The subject is of more than ordinary interest as an argument for the genuineness of the Pentateuch is directly deducible from this hypothesis, if well established.—There is properly no strophical division as suits the semi-narrative style adopted.--J.F.M.]

[In ver. 1 the word translated law in our version should have its original meaning, instruction. In ver. 8 instead of: stubborn, should be: faithless or disloyal.—J. F. M.]

Ver. 9. **The sons of Ephraim.**—The whole of this verse has something strange in this connection. The expressions would lead one to understand an actual flight, perhaps an act of treachery in battle. Some therefore refer this (comp. Schnurrer in *Comment. theol. ed. Velthusen*, I. 76 ff.) to the defeat under Jeroboam (2 Chron. xiii.) But this is unsuitable because there it is a *defeat*, while here it is a *crime* that is described. Others understand some flight of Ephraim to be here adduced as an *example* of defection. But the supplying of the particle "as" of comparison before the sentence (Luther, Geier, and others) is linguistically impossible. The sentence could, logically, be better completed thus: Ephraim's sons (were like) archers armed with bows, who turned back (Venema, Köster, Olsh., De Wette). We would then have a figurative designation of desertion and unreliableness like the deceitful bow in ver. 57. But even so there is felt the need of the particle of comparison and then of the relative. And with what event is the defection to be connected? Is it that of the ten tribes (De Wette and others) when they separated from Judah? This is untenable, because it is the sins of the people against God in times before David that are spoken of. Let this be admitted, and the figurativeness of the expression relating to the turning back of those armed with bows be still maintained. Then the thought is clear, that the Ephraimites, in spite of their supply of arms, and efficiency in their use, proved themselves recreant and cowardly in defending and leading the cause of God (Delitzsch). But how comes the Psalmist to mention Ephraim in this place, where he has been speaking of the unfaithfulness of the *fathers?* Is Ephraim viewed as representing the whole people, perhaps on account of their predominance in the time of the Judges (Hengst.)? Or on account of the presumption with which Ephraim was upbraided, Judges viii. 12 [xii. 8?—J. F. M.] (Geier)? This is possible neither according to the words employed nor according to the facts. For the rejection of Ephraim and the choice of Judah form just "the cardinal point towards which the whole historical retrospect is directed," ver. 67 f. If we are not, therefore, to regard these words and those that follow as a later insertion (Hupfeld, Hitzig), which is somewhat arbitrary, then we have only to hold the opinion that the verse contains a pragmatic preparation for the rejection of Shiloh and Ephraim as mentioned later (J. D. Michaelis) and at the same time to bear in mind how much the Asaph-Psalms have to do with the tribes of the sons of Joseph.

Ver. 12. **Zoan.** Ancient Egyptian *Zane*, called by the Greeks *Tanis*, on the eastern shore of the arm of the Nile afterwards named, a very ancient (Numb. xiii. 23) residence of the Pharaohs. It is often mentioned by the prophets in the later occasions of contact with Egypt, not merely because it was the most easterly portion of that country, and that which lay nearest to the Hebrews, (Is. xix. 11, 13; xxx. 4; Ezek. xxx. 14), but because it came directly into view as the residence of Pharaoh before which Moses wrought his miracles. Brugsch (Aus dem Orient ii. 45), has no doubt that Moses directed his glance at the colossal sitting-statue of Rameses

II. now in the pillar-court of the Royal Museum in Berlin, which was consecrated to the Baal-temple at Tanis after the expulsion of the Hyksos-dynasty and was set up before its entrance. Ebers (*Egypten und die Bücher Moses* I. 274) says: "In ancient times this country, cleared by the Phœnicians, the best agriculturists of the world, irrigated by the Egyptians, the most skilful of all canal-makers, was the granary of half the world, and even under the Arabs, a golden meadow interspersed with villages and covered with broad fields of corn." It is yet, for the time, uncertain, whence the Hebrew appellation of Egypt (Mizraim) is derived, whether it comes from an Egyptian root, (Reinisch, *Sitzungsberichte der Wiener Akad.* 1859, p. 379), or has a Shemitic origin (Ebers, p. 71 ff.). The Nile valley itself (though not its inhabitants) is called on Egyptian monuments, *cham*=black. This refers to the color of the ploughed land. For the same reason Syria, Phœnicia, and Palestine are called in the hieroglyphics *tesr*=red (Ebers, p. 55 f.).

Vers. 24 f. **Manna** is in Ps. cv. 40 after Ex. xvi. 4 called "bread" here "corn" of heaven: the latter scarcely without allusion to its form, and "bread of the strong," for which the ancient versions put directly "angels' bread," as in Wisdom of Solomon xvi. 20. This does not mean that it is the food of the angels or prepared by angels (Stier after the old expositors) but that it descends from heaven (Chald.), the abode of the angels. The angels are called, as in Ps. ciii. 20, the strong heroes. This explanation is to be preferred to the other: bread of the great, the nobles (Schnurrer, Rosenmueller, De Wette, Gesenius). The sense of *every one* is recommended for אִישׁ by Ex. xvi. 16 ff. But on account of the contrast this word may also mean: *Man* (Chald., Delitzsch, Hitzig).

Vers. 38, 41. **And he, full of compassion.** This verse, and before it, Deut. xxviii. 58, 59; xxix. 8, were recited when there were being administered to criminals the forty stripes save one which Paul according to 2 Cor. xi. 24 had received five times (Delitzsch). According to the Rabbinical numeration this verse is the middle of the 5896 stichs of the Psalter, and ver. 36 the middle one of its 2527 verses (comp. Buxtorf, *Tiberias* 1620, p. 133). [Ver. 41. Perowne: הִתְווּ; "the Hiphil occurs again in Ez. ix. 4, in the sense of putting a mark on (the forehead). So it was taken by the Chald. here, and this has been explained in two ways (1) They put limits (marks) to the power of God, or (2) as Hengst., Del. and others, they branded with reproach. But it is better to connect it with the Syriac, meaning: "*pœnituit, eum doluit.*" Perowne, therefore, translates "troubled." So Dr. Moll in his translation, "grieved."—J. F. M.].

Ver. 47. **Vines.**—It is still remarked altogether erroneously by many expositors (by Hupfeld and Hitzig last) that the vine is named before other natural productions, according to a Canaanitish and not an Egyptian point of view. It is even said that Egypt had but little vine-culture—since none were permitted to drink wine (De Wette). It is just in Egypt that wine stands in the first rank of the liquors presented to the divinity (Ebers, p. 323). And there is a distinction made between the different sorts, choice and common, red and white, domestic and imported. The temple inscriptions at Dendera show also that a festival, the "full-drinking feast," was celebrated in honor of Hathor, the goddess of lust and love, the "mistress of inebriety" (Dümichen. *Bauurkunde von Dendera und Tempelinschriften*, p. 29 f.). That wine was regarded as a necessity, even of the lower classes, appears from a note which an officer of Rameses II. in the fifty-second year of his reign, made on the back of a papyrus, and which gives the amount of rations of bread and wine distributed by him to the workmen. (Ebers., p. 326).

Ver. 49. **Evil angels.**—Strictly: angels of the evil, that is, angels bringing misfortune (Delitzsch). Linguistically it is admissible to translate: angels of the wicked=wicked angels (Sept., Targ., Symmachus, Rabbins and most). Hengstenberg cites a sentence of *Jac. Ode* (*de angelis* p. 731 f.) *deum ad puniendos malos homines mittere bonos angelos et ad castigandos pios usurpare malos.* But even Hupfeld, who contends against this, as being too strict a distinction, referring to Judges ix. 23; 1 Sam. xvi. 14: 1 Kings xxii. 21 f; 1 Chron. xxi. 1; Job i. 7, acknowledges finally that they have their name: *bad*, not from their dispositions, but from their influence. The death of the first-born was (Ex. xii. 13, 23), effected by the *destroyer* (Heb. xi. 28). The word in question may denote the Angel of Jehovah in His attribute of Avenger (2 Sam. xxiv. 16), but may also be taken as a collective (1 Sam. xiii. 17).

Vers. 54-61. **To this mountain.**—This expression, in accordance with its position as being in apposition, and according to Ex. xv. 17, is to be understood of the Holy Land as a mountainous country. Deut. i. 7, 20; iii. 25; Is. xi. 9. (Aben Ezra, Hitzig, Hupfeld, Delitzsch), but is not to be explained as a prophetic allusion to Zion (Hengst). In Ver. 59. **Israel** is to be taken in the narrower sense=Ephraim. This is proved by the parallelism with Shiloh, ver. 60, and the contrast to *Judah*, ver. 67 (comp. Jer. vii. 12 f.). Shiloh was in the time of the Judges the chief seat of the Sanctuary (Josh. xviii. 1 ff.; xxi. 2; 1 Sam. i-iv.) After the Ark of the Covenant had fallen into the hands of the Philistines, the tabernacle was not brought back to Shiloh, but was taken at first to Nob (1 Sam. xxi. 2); and after Saul had placed that city under ban was brought to Gibeon (1 Kings iii. 4), while the ark after its restoration to Israel was deposited in Kirjath jearim (1 Sam. vii. 2). The ark is called in 1 Sam. iv. 21, as here, כָּבוֹד [glory, ver. 61, M.] as the place where God manifested His majesty and glory, Comp. Ps. cxxxii. 8.

Vers. 65 f. **That shouteth by reason of wine.** This cannot allude to the battle-cry of a warrior (Hupfeld), when he is roused up from intoxication (Chald.), for intoxication is not spoken of in the text and *wine* is not parallel to *sleep*. The allusion must therefore be to the enkindling of the *fire* that animates the breast of the warrior, to his rapid change from a state of rest to action, and to the increased elasticity of his frame from the use of wine (J. H. Mich-

aelis, Hengst., Del). Following another derivation and comparing with Prov. xxix. 6,* we might translate: who allows himself to be overcome by wine (Schnurrer, De Wette, Stier, Hitsig). Yet this meaning existing in the Arabic is not established in Hebrew, and is less suitable in this connection. Böttcher explains: who recollects himself. In ver. 66 there is no allusion make to *striking back* (Geier, Hengst., Hupfeld) but to the disgrace inflicted upon the Philistines and recorded in 1 Sam. v. 6 (Targ., Sept., Vulg., Luther, Del., Hitzig).

Vers. 69 ff. **Like high**, *etc.* In the Hebrew we have only an adjective=high, elevated. The following explanations have been given: Like high palaces (Aben Ezra, Kimchi), or mountains (Calvin, Köster, Hengst.,) or the heights of heaven (Isaaki, Stier, Hupfeld, Del.). The latter seems most natural=*excelsa* (Job xxi. 22), and there is no need of uniting the two Hebrew words, and reading כִּמְרוֹמִים in order to gain this meaning (Hitzig). But on account of the general nature of the expression and the absence of the article it is still doubtful whether *heaven* and *earth* are parallel, and that with reference to their *firmness* and duration, surviving all changes even to the end of the world. It appears, however, as if that were only expressed in the second member, while in the first there is presented the pre-eminent exaltation, the *grandeur* of the sanctuary as established by God. At all events the mode of expression favors the hypothesis of the early composition of the Psalm, because the threatening of the destruction of the Temple appears already in the earliest prophets. [In ver. 71 עָלוֹת means literally the suckling ones, that is the *ewes*. It has been misunderstood in Is. xl. 11, in the same way.—J. F. M.].

DOCTRINAL AND ETHICAL.

1. The history of former times, especially of God's dealings with His people and their conduct, should serve to instruct and warn succeeding generations, and should, therefore, in accordance with God's will and word (Ex. x. 1, 2) be handed down by the parents to their children. "The terms parable and enigma applied to these events have reference to the fact, that everywhere in sacred history there lies a concealed background of instruction; that it is prophecy turned backward, that throughout it the *mutato nomine de te fabula narratur* prevails; that between all the lines are the words "let whosoever reads understand," which call upon us to penetrate through the shell to the kernel, from the grapes of history to press out the wine of instruction" (Hengstenberg). "The highest view which can be taken of history is that in which its events are regarded as parables of God addressed to men" (Novalis).

2. Many things occur in the world which are as unexpected, and appear as strange, as once to God's people appeared the rejection of Israel and the exaltation of Judah. And yet in the one case as in the other there is a visitation of God to be recognized. But there are many who will not be warned. They may hear recounted the judgments of God upon those of old, and concur in the opinion that they were inflicted justly. Yet none the less do they follow their footsteps; and thus there is perpetuated an ungrateful and faithless generation, concerning which God has to complain, that He has displayed His wonders to it in vain.

3. The more exalted the position, and the more signal the privileges which God confers upon a man or a nation, the greater is the responsibility and the more heinous the guilt, if the influence thereby gained leads other men also into false paths and brings them into conflict with God's commands and promises. And there follows thereupon also a more dreadful punishment. For God will not abandon His design because those called first do not walk worthy of their vocation. He rejects the faithless and chooses for Himself other servants and in this He manifests the same ways of dealing as when He took David from tending his father's flock, that he might feed the flock of God.

4. He who will ask something of God, must see to it that it be done in faith. For even the unbelieving and disobedient ask many things from Him and the Lord does not deny them. But the fulfilment of their wishes proves their destruction, for God's judgments are thereby executed upon them. God also will be entreated, but will not be tempted. "To tempt God, means: to doubt whether He is God. It is characteristic of unbelief that it is wilfully ignorant of that by which God had before made proof of His Divinity, and acts towards Him, as though He now for the first time were giving evidence of it." (Hengstenberg). Tempting God, therefore, is no less a falling away from faith than it is discontentment with and murmuring against Him. "Biblical History is a prophecy which in all ages is fulfilled in every man's soul." (Hamann).

HOMILETICAL AND PRACTICAL.

God teaches us even by His actions; but we are to understand, apply, and proclaim them.—The problems of history are solved when we contemplate the dealings of God.—We should always and in all things have regard both to the severity and to the goodness of God.—Forgetfulness of God's goodness and the ungrateful reception of His favors are the causes of many sins.—God punishes unbelief and disobedience not only among the heathen but also among His own people.—The making known of God's deeds is (1) A good custom of God's people of old. (2) The will of God enjoined upon us. (3) The best means of glorifying Him.—God endures the proof well, when He is tempted, but it fares ill with those who undertake to do it.—He who would truly trust in God, must from the heart believe on Him; for he who believes thus, does not doubt.—Murmuring against God is as much opposed to faith as tempting God is.

STARKE: How pleasing it is to God, that we hear His word, take it to heart and live in accordance with it! for it saves us from all that would harm the soul.—The best inheritance

*[The reference to Prov. xxix. 6, is hardly justifiable as יָרֹן there also is to be taken from רנן—J. F. M.]

which parents can leave to their children, and the best art which they can teach them, is the knowledge of the glorious deeds of God and how to glorify His majesty.—It is an unadvised demand, that God should perform still more of His wonders, as if men would then have more faith, Luke xvi. 27 f. The example of Israel testifies to the opposite.—When God manifests His name especially in renowned cities and countries, He does it not because He slights other places, but because the outward splendor of such places is a fitting means of spreading His glory far and wide.—Unbelief is the denial of God, yea, the greatest sin of all, because from it result all other sins.—All creatures are ready at all times to execute God's commands. Man alone contends against His Creator. Is that not to be deplored? Is. i. 5; Jer. viii. 7.—To seek God in distress is right and necessary, but if we do so that we may be freed from trouble, and are unwilling to forsake sin, we then dishonor God and lead ourselves the more deeply into sin. —If God punishes others, it should stir us up to repentance. He can find us out too, and visit us.—God sends not only exalted spirits or angels when He would punish men. He can do it also by means of feeble worms.—God proceeds gradually in the inflictions of His judgments, so that when men will not amend their ways after more gentle punishments, He keeps sending them more severe ones, which touch them more closely still.—Where God's word is taught in its simplicity and purity, there let men hold fast to it and live according to its holy precepts, that He may not remove it from them.—What God has erected for His dwelling, shall stand forever according to His purpose.—He who is faithful in lesser matters, is employed by God in greater ones: experience confirms this not only in things temporal but in things spiritual also.—Luke xvi. 10.

SELNECKER: Contempt of God's word, pride and arrogance have never been of any benefit, and have always resulted in evil.—MENZEL: God will not have these histories forgotten, but will have parents impress them well upon their children; and they will learn from them, (1) To recognize God's glory and power, (2) to fear that God and trust in Him.—FRISCH: To tempt God is nothing else than to demand from Him an exhibition of His utmost power, or an indication of His purposes with regard to us.—RENSCHEL: God tries us with both hands, the hand of mercy and the hand of anger and punishment, and when men will not follow the one, He urges them with the other .—OETINGER: How obedience or disobedience were always attended by God's blessings or judgments, and how He did not punish according to its desert, the greater sin that always followed great blessings, but so ordered Ephraim's punishment that the whole nation came to enjoy new blessings on Zion under David's reign.—THOLUCK: Unbelief is so deeply rooted in men's hearts that when God performs wonders on earth they doubt whether He does the same in heaven, and when He performs them in heaven, they tauntingly ask whether He can perform them on earth too.—GUENTHER: God can punish even by riches and affluence.—In faith in the word of prophecy let us diligently search that great Book of God, the history of the world, that we may discover the signs of the times, and that the Lord may enlighten our eyes unto eternal salvation!—SCHAUBACH: The righteous judgments of God repeat themselves in the world's history. Can it be that we have a reprieve, so that the punitive justice of the Lord shall not be inflicted upon us?—TAUBE: In the description of the plagues we gain a twofold view of God's government, first, that everything subserves God's plans in His ways and judgments; secondly, that God proceeds gradually in the severity of those judgments.

[MATT. HENRY: Those cannot be said to trust in God's salvation as their felicity at last, who cannot find in their hearts to trust in His providence for food convenient in the way to it.—Those hearts are hard indeed, which will neither be melted by the mercies of God, nor broken by His judgments.

SCOTT: Severe afflictions have been necessary to recover us from our backslidings, and though we were not mere hypocrites in returning to the Lord, yet we soon forget the salutary lesson, if our hearts have perhaps been *sincere*, they have not been *steadfast* with Him.—J. F. M.].

PSALM LXXIX.

A Psalm of Asaph.

1 O GOD, the heathen are come into thine inheritance;
Thy holy temple have they defiled;
They have laid Jerusalem on heaps.
2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven,
The flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem;
And *there was* none to bury *them*.
4 We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.

5 How long, LORD? wilt thou be angry forever?
Shall thy jealousy burn like fire?
6 Pour out thy wrath upon the heathen that have not known thee,
And upon the kingdoms that have not called upon thy name.
7 For they have devoured Jacob,
And laid waste his dwelling-place.

8 O remember not against us former iniquities:
Let thy tender mercies speedily prevent us;
For we are brought very low.
9 Help us, O God of our salvation, for the glory of thy name:
And deliver us and purge away our sins,
For thy name's sake.

10 Wherefore should the heathen say, Where *is* their God?
Let him be known among the heathen in our sight
By the revenging of the blood of thy servants *which is* shed.
11 Let the sighing of the prisoner come before thee;
According to the greatness of thy power preserve thou those that are appointed to die;
12 And render unto our neighbours sevenfold into their bosom
Their reproach, wherewith they have reproached thee, O Lord.

13 So we thy people and sheep of thy pasture
Will give thee thanks forever:
We will show forth thy praise to all generations.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The Psalm begins by a complaint addressed to God, that Jerusalem has been destroyed amidst the profanation of the Temple, and the pouring out of the blood of His servants (vers. 1-4). Upon this there follows, based upon the question as to how long God's anger was to continue, a prayer that this wrath might be turned against the heathen (5-7). This prayer then takes the form of a supplication for God's favor and aid (8, 9), that He would avenge upon the heathen the dishonor which they had inflicted upon His name and His servants (10-12), and passes over into a vow that the Church shall offer up to Him thanksgiving to the praise of His glory (13). The points of resemblance to Ps. lxxiv., and to Jeremiah, are so numerous that they have always been the subject of remark. This Psalm is, however, usually (Delitzsch in his last edition also), connected with the devastations in the times of the Seleucidæ, regarded either as a prophecy (many of the old commentators) or as recording actual events (most of the moderns since Rudinger). But against this there is especially the circumstance that in the first book of Maccabees already translated from the Hebrew, the massacre described in chap. vii. ver. 17, is regarded as a fulfilment of a passage of Scripture, and that vers. 2 and 3 of our Psalm are cited as the passage in question. For the objections to the force of this circumstance, see Ehrt, *Abfassungszeit und Abschluss des Psalters*, 1869, pp. 13 ff. The *desecration* mentioned is not indeed to be directly taken as a process of *destruction* (Hengstenberg, Hupfeld) and yet Ezek. xxv. 3 does not exclude the latter. But just as in Ps. lxxiv. 7, the emphasis is laid upon the profanation on account of the religious feelings of the Israelites. The circumstance, however, that vers. 6 and 7 stand in manifest dependence upon Jer. x. 25 must be admitted not to be against a composition in the Chaldean period. [English commentators usually favor the earlier composition. Perowne is as undecided in this case as he is with regard to Ps. lxxiv. Yet he says: "It has not, I believe, been noticed, and yet it appears to me almost certain that the prayer of Daniel (ix. 16), contains allusions to the language of this Psalm."—J. F. M.] The Jews read Pss. lxxix. and cxxxvii. on the 9th of Abib, the day on which they call to remembrance the Chaldean and Roman destructions of Jerusalem.

Ver. 1. **Inheritance** usually means the holy *people*, Pss. lxxiv. 2; lxxviii. 64, 71, but here as in Ex. xv. 17 it means the Holy *Land*, including the City and Temple. The circumstance that the corpses were not buried, is not merely mentioned on account of their great numbers, but also on account of the disgrace connected with such an

indignity, in accordance with Deut. xxviii. 26. This was still further heightened by the circumstance that it was the *heathen* who were pouring out the blood of God's servants like water (Deut. xv. 23), as though it were worthless and unworthy of regard, and that they were blaspheming the name of God, whom they did not know, by deriding Him as impotent, since they had laid in ruins the city which was known as His dwelling-place (Micah iii. 12; Jer. xxvi. 18).

Vers. 7 f. Instead of the scarcely tolerable singular אָכַל between unmistakable plurals, 16 *codices* of Kennicott, and 9 of De Rossi, have the plural אָכְלוּ, which is also found in Jer. x. 25. Is the singular a mutilation? Or are the enemy thus intentionally made prominent as a collective? However this may be, nothing decisive as to the priority of the passages can be inferred from this difference. This difference consists in these points: (1) in Jer. x. 25, the עַל which alone agrees with the construction, is here replaced by אֶל. (2). The prayer for vengeance in Jeremiah is more clearly united to the context, and in a connection of thought which is found also in Jer. xxx. 11; xlvi. 28. In ver. 7 *b* it is not the sanctuary (Targ.) that is referred to, nor the *place* generally (Sept., Vulg.) nor the *pasture* specially (J. H. Michaelis and others), but the resting-places of the Shepherd with an allusion to the name "flock" of God applied to Israel in ver. 13. In ver. 8 mention is not made of *former* sins (the ancient translators, Luther, Geier), nor the sins of *former days* (Aben Ezra, Kimchi, as an alternative) but of the sins of the forefathers (Aben Ezra, Kimchi, J. H. Michaelis, and the recent expositors), Jer. xi. 10; Ex. xx. 5; Lev. xxvi. 39. It is a genitive of possession. The masculine adjective termination could not agree with the feminine noun. *Their own* sins are not thereby denied, for in ver. 9 they are expressly mentioned. But the *weakening* mentioned in ver. 8 *c* is not moral deterioration consequent upon guilt (Aben Ezra) but want of physical ability to rise from their defeat. The preventing mercy, ver. 8 *b*, was implored for the help of those who confessed that their punishment was deserved.

Vers. 10 ff. The first stich of ver. 10 is taken literally from Joel ii. 17, after Ex. xxxii. 12; Numb. xiv. 13 f.; Deut. ix. 28. The wish expressed in the following verse is based upon Deut. xxxii. 43; the *seven-fold* retribution upon Gen. iv. 15, 24 as the "exhaustion of judicial punishment, seven being the number of the completed process" (Delitzsch). Instead of the expression, "children of death," 1 Sam. xx. 31; xxvi. 16, there are used here the words: children of slaughter (Hitzig); not: children of one who dies = the dying (Hengstenberg).*—[E. V., **Those who are appointed to die**].

DOCTRINAL AND ETHICAL.

1. It is, as it were, "an inversion of the order of nature" (Calvin) when God's inheritance falls into the power of the heathen, and when men who know not God, nor honor His name, tread under foot the sanctuary devoted to His worship and profane it, make the city of God a heap of stones (Sept. wrongly: "a lodge of the garden-watcher," comp. Isa. i. 8), and give over to dishonor and death its inhabitants, who have been called to life and to a participation in the Divine glory.

2. In such appalling calamities we are to recognize the avenging wrath of God, in which the sins of the fathers are punished together with the sins of the children. For the sins of the forefathers are visited (2 Kings xxiii. 26; Lam. v. 7) not upon their innocent descendants (Deut. xxiv. 16; 2 Kings xiv. 6) but upon those who are guilty like themselves (Ex. xx. 5). The destruction which ever keeps increasing by united transgressions, breaks forth at last, and makes it manifest that only a heaping up of wrath for the day of judgment is to be expected by those who will not be led to repentance by God's patience, long-suffering, and goodness.

3. Yet in this there is included also the possibility of a change of destiny. For God does not desire the death of the sinner, but that he should turn and live. The infliction of His judgment upon His people has for its ultimate aim not their destruction, but their purification, that they may be saved. His punishments are to be a chastisement for them for righteousness. If they were regarded and received as such by the Church, then they would lead to confession of common and personal guilt and sinfulness; and likewise to a search after and apprehension of the mercy which comes forth to meet them. But those whose part is to aid in the execution of God's judgment, and yet have neither known Him nor honored His name, nor spared His people, will be condemned to taste, in its unrestrained intensity and fulness, that wrath, whose blind instruments they had chosen to become (Jer. x. 24; xxx. 11; xlvi. 28).

[HENGSTENBERG: The people of God have, in every time of need, the joyful privilege of discerning in former deliverances the pledges of those yet to come, and thus possess a sure ground of confidence. The world, when it prays, prays only tentatively, and is dissevered entirely from the lessons of history.—J. F. M.]

HOMILETICAL AND PRACTICAL.

God does not desire the destruction, but the return and deliverance of His people, when He visits them with the punishment of His wrath.—No one need presume to feel secure on account of mercy before received: yet none need doubt its reality on account of his sin.—The punish-

* [Both of these explanations of תְּמוּתָה appear to me to be wrong, and the common rendering "death" to be correct. The former meaning is entirely without a parallel in similar cases in the formation of nouns. That given by Hengst. supposes that the word is formed from the 3d sing. fem. pl. This arbitrary method of assuming a distinct principle of formation for each special case is not to be recommended. It may be taken as a rule that words of this form are *abstracts*, and this will, I believe, be found to be true of all the cases when their primary significations are considered. Alexander here compares מָוֶת and תְּמוּתָה to *mors* and *mortalitas*, agreeing with E. V. See Green, Heb. Gr., § 192, 2. Ewald, Heb. Gr., § 161 *a*.—J. F. M.]

ment which attends sin, and the mercy that comes forth to meet the repenting.—If the judgment upon the house of God is already so awful, how will it be with the unconverted world?—It makes a great difference whether we desire to avenge *ourselves* and *our* sufferings, or whether we are concerned for God's honor and the sanctifying of His name.—When our own sins and those of others conspire together, then there comes a deep and awful fall.—The sins of our forefathers may indeed increase our misfortunes, but they cannot lessen our own guilt.—It is true that God is the Shepherd of His people, but it is for this very reason that He needs not only the staff of comfort, but that of pain.—God will not be contemned, either by friend or foe.

STARKE: The primary source of all wars is God's anger.—The heavier the thunder and the greater the storm, the sooner are they over.—The pious deplore the sins of their fathers, as well as of their cotemporaries.—It is no good sign when God allows the number of the pious and upright to decrease. Over such a place His judgments are surely impending.—It would be a foolish thing to expect mercy and help from God and yet not to become converted; but it would be presumptuous to make boast of a conversion by one's own strength, without the preventing mercy of God.

ARNDT: The corruption and adulteration of the true service of God is the great calamity of the country, and the beginning of all misfortune. —FRISCH: Supplication against the cruel persecutors of God's Church: (1) Lamentation over the woes inflicted by the cruelty of her enemies: (2) earnest prayer to God for mercy and the turning away of the punishment, that He may hear, and help, and take vengeance upon those enemies; (3) promise of the gratitude that is due.—RENSCHEL: The Church of God, though it has been already sorely troubled, yet remains His people, His servant, His flock, and his inheritance.—RIEGER: The distressing circumstances of our Church proclaim to ourselves, that nothing but judgment is before us, and that in no other way can room be made for what is good. Let us therefore continue ever to know God's name, and to exercise the joyful privilege of keeping it before Him.—VAIHINGER: Sins are a dam which obstruct the flow of God's river of mercy, and only when that is cleared away can His help and blessing be made to appear.—GUENTHER: The prayers of the righteous can turn away God's anger from them like a stream of water, and cause it to pour forth upon the ungodly. But understand it well; it is the prayers of the humble and peaceable, not the imprecations of the revengeful and presumptuous.—DIEDRICH: Let this be our consolation, that after our enemies have done with us they have still to do with God.—TAUBE: The cry for help is natural for us in distress, but not the shriek for mercy; this is the reason why so many acts of God in behalf of the sinner are received without a blessing.—The Lord, who is the God of our salvation, has given, in the honor of His name, the strongest weapon into the very hands of His people.

PSALM LXXX.

To the chief Musician upon Shoshannim-Eduth, A Psalm of Asaph.

2 Give ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock;
Thou that dwellest *between* the cherubim, shine forth.
3 Before Ephraim and Benjamin and Manasseh
Stir up thy strength,
And come *and* save us.
4 Turn us again, O God,
And cause thy face to shine; and we shall be saved.

5 O LORD God of hosts,
How long wilt thou be angry against the prayer of thy people?
6 Thou feedest them with the bread of tears;
And givest them tears to drink in great measure.
7 Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
8 Turn us again, O God of hosts,
And cause thy face to shine; and we shall be saved.

9 Thou hast brought a vine out of Egypt:
Thou hast cast out the heathen, and planted it.
10 Thou preparedst *room* before it,
And didst cause it to take deep root, and it filled the land.
11 The hills were covered with the shadow of it,
And the boughs thereof *were like* the goodly cedars.
12 She sent out her boughs unto the sea,
And her branches unto the river.

13 Why hast thou *then* broken down her hedges,
So that all they which pass by the way do pluck her?
14 The boar out of the wood doth waste it,
And the wild beast of the field doth devour it.
15 Return, we beseech thee, O God of hosts:
Look down from heaven, and behold, and visit this vine;
16 And the vineyard which thy right hand hath planted,
And the branch *that* thou madest strong for thyself.

17 *It is* burned with fire, *it is* cut down:
They perish at the rebuke of thy countenance.
18 Let thy hand be upon the man of thy right hand.
Upon the son of man *whom* thou madest strong for thyself.
19 So will we not go back from thee:
Quicken us, and we will call upon thy name.
20 Turn us again, O Lord God of hosts,
Cause thy face to shine; and we shall be saved.

EXEGETICAL AND CRITICAL.

Contents and Composition.—On the superscription compare Introd. § 12, No. 18. The fundamental thought of the Psalm, the prayer for the restoration of the former relations to God, and for the help to be obtained thereby, is expressed in a refrain, which vers. 4, 8, 15, 20 repeat in such a manner that the prayer advances by successive additions to the names applied to God, and in ver. 15 presents a change of expression corresponding to the thought. The first time that this refrain appears, it is introduced in an invocation of God as the Helper; the second time, by a lamentation over the deplorable situation of the people caused by God's anger; the third time by two strophes, the first of which represents the former prosperity of the people under the image of a vine planted and tended by God, while the second describes the present desolation by relentless foes; when it occurs for the fourth and last time, it is accompanied by a prayer for the destruction of the enemy, and for the protection of God's chosen. Beyond all dispute the historical occasion of the origin of this Psalm was a season of oppression by foreign nations (Rosenmüller, De Wette). It remains to be determined whether the text furnishes grounds for assuming it to be the Syrian (Olshausen, Hitzig) or the Chaldean (Geier and others), or the Assyrian (Calvin, Hengstenberg, and others) oppression, or whether it justifies us in going still further back to the period of the distresses occasioned by the Philistines (J. D. Michaelis). The Alex. version has in its superscription to this Psalm, which is in other parts somewhat absurd, an addition which alludes to the Philistines. With this best agrees the circumstance that here, after God is invoked as the Shepherd of Israel (compare the blessing of Joseph by Jacob, Gen. xlviii. 15; xlix. 24) tribes are mentioned which are plainly *northern*, even if the kingdom of the ten tribes is not directly indicated. Benjamin, it is true, is in 1 Kings xii. 21 reckoned with the kingdom of Judah. The capital city Jerusalem, also, was within the limits of this tribe (Josh. xv. 18), and the land of Benjamin is (Jer. xxxii. 44; xxxiii. 13) distinctly mentioned as a part of Judah. But several Benjamite cities (Bethel, Gilgal, Jericho) belonged to the northern kingdom, even if their possession was not undisputed, as was the case with Ramah, 1 Kings xv. 21; 2 Chron. xiii. 19. Benjamin is probably named here, therefore, for another reason than the fact that he and Joseph were children of the same mother. In that case how should he have been named between Ephraim and Manasseh? The boundaries of the kingdom were, as is well known, unsettled, (comp. Ewald, *Geschichte des Volkes Israels*, 3d edition, p. 439 ff. Hitzig, *Geschichte*, 1869, I, 168 ff.) It must not, however, be overlooked that sometimes Joseph, together with Israel, (Ps. lxxxi. 5, 6) or Jacob (Ps. lxxvii. 16), denotes the whole nation, as in Obadiah 18, the house of Joseph, along with the house of Jacob, is contrasted with the house of Esau (ver. 10). More than this, in Amos vii. 9, 15, *Isaac* appears in place of the designations Jacob and Israel which are usual elsewhere. We may even perhaps assume that a preference for famous names of old influenced the choice of names (Ewald). It is scarcely a mere geographical mode of designating the northern, southern, and eastern coun-

try that is intended (Olshausen); and certainly not a mere random poetical selection of names (De Wette). The expression "restore us," repeated in the refrain, could, if viewed by itself, certainly allude to the Babylonish exile. But it does not force us to such an hypothesis. It may also mean a restoration to a state of favor with God, and the change in ver. 15 leads to this conclusion. Moreover the expressions employed in vers. 7 and 13 f. allude to oppressions during the residence in the Promised Land.

[The review given above of the various opinions held as to the time when this Psalm was composed, will afford an idea of the difficulties which surround the subject. I would offer another attempt at approximation. It cannot have been composed so late as the destruction of the kingdom of the ten tribes, which is the period defended by Hengstenberg. The burden lying so heavily upon the Psalmist is evidently not the sufferings of any one portion of God's people, but the desolation of the whole. All Israel (or *Joseph*, Pss. lxxvii. 16; lxxviii. 9) was conducted safely from Egypt, and planted like a goodly vine in Canaan, when it took root and *filled the land*. The nation then formed *one flourishing vine*. What was the cause of the sad change? The disunion of the tribes. The Psalmist evidently has the whole number of the tribes in their individual integrity before him. He prays that God may shine upon them all with His favor as He was wont to do of old, and mentions some of them by name. In this he seems to have chosen from the kingdom of Judah, the tribe of Benjamin, which contained Zion and the Temple, and which suffered more than did the tribe of Judah from the incursions of Syrian or Assyrian invaders, whom the discord among the tribes brought upon the land. For the last named reason also he mentioned Ephraim and Manasseh, taking also into consideration the favorite name Joseph, and the prophecies relating to them made in Egypt. It is natural to suppose also that greater prominence was given to the northern kingdom on account of its waywardness and rejection of God, and he prays that they too may behold His face shining from the Cherubim, and have His favor in their hearts. The contiguity of these three tribes to one another may also suggest another reason for the selection. The *order* in which they are named is strange at first sight. Perowne thinks that it was adopted because it was the order of march through the wilderness. This is too remote from the line of thought and imagination followed in the Psalm. I would venture to suggest a reason which seems to me more probable. The Psalmist having before him the tribes to be mentioned and yearning for their union as part of God's own people, places Benjamin between the others, embraced, as it were, by these northern tribes, thus expressing his desire that such a union should be realized. Then, that most touching refrain, with its emotion intensified by each repetition, would also express a desire for re-union. "Restore us again to what we were once, when Thy face shone upon us; only so can we be saved." This view of the origin of the Psalm gives to the latter a fulness and beauty of meaning of which it is otherwise shorn. If it is correct, we must assume that the composition took place between the reigns of Rehoboam and Hezekiah, and at some period when foreign foes, taking advantage of the distracted and unsettled state of the whole country, inflicted upon it those blows whose sad effects are presented in the poem. The reign of Ahaz *before* the captivity of the ten tribes furnishes a period when both Israel and Judah were harassed by both the Syrians and Assyrians whose devastations forcibly suggest to us the figurative language employed in the Psalm.—J. F. M.]

Vers. 2-6. **Appear**, strictly: shine forth.—The expression refers to a Theophany (Ps. l. 2). On the Cherubim see on Ps. xiii. 11. Ver. 5. **Until when** [E. V., how long], with the præterite, must be explained either by an *aposiopesis* (Olsh.) or as being a combination of the question: how long wilt thou, *etc.?* with the complaint: how long hast thou, *etc.?** (Geier, Hupfeld). **During the praying**, that is: without heeding the prayer (Sept. and most) others: against the prayer; the incense of prayer (Ps. cxli. 2; Rev. v. 8; viii. 3) being overpowered by the smoke of wrath, instead of overpowering it, Numb. xvi. 13 (Calvin, Geier, J. H. Michaelis, Stier, Hengstenberg). But it is more correct to conceive the prayers as not being able to pierce through the smoking clouds of wrath with which God had enshrouded Himself.—Ver. 6. **Bread of tears** means the bread which consists of tears, (Ps. xlii. 4); not bread wet with tears. In accordance with this, the second member of the verse does not say that God gives to them the usual measure for drinking (literally: the third; the third part of a larger measure, Isa. xl. 12) filled with tears for them to drink (Lud. de Dieu, De Wette, Von Ortenberg), but that tears constitute their drink as well as their food. We must therefore render either: a measure full of tears (Hitzig), or: with tears by the measure; that is, not in a threefold measure (Jerome, Rosenmüller) but: *in great measure* (Sept., Hengst., and others) since this one-third measure, however small it might be thought for other purposes, is a large one for tears. The accusative is therefore that of closer definition, (Gesenius, Olshausen, Hupfeld, Delitzsch).

Ver. 7. **A strife** does not mean: object of contention, (most), or the object for which the neighboring nations contend with one another; but: the object against which they direct their upbraidings, taunts, and warlike efforts (Muntinghe, Hupfeld, Delitzsch). [It would better accord with the tone of the whole Psalm to understand this verse in the former sense. The country had been brought so low by fratricidal war and strife that the tribes around it were quarreling for its possession. The picture is thus made much more affecting. Besides, this is more in accordance with the primary meaning of מָדוֹן. It also agrees better with the second member of the verse. If the people were an object of rage and enmity of the heathen, the

* [This method, generally adopted in all the cases where this phrase occurs, is grammatically incorrect. To give to the words the sense of an interjection would require that עַד should be treated as an adverb of quantity, which of course it cannot be. It is better to give the præterite the force of past time continuing through the present, whose termination is not seen.—J. F. M.]

latter would hardly make merry over them, as in the other case they might do.—J. F. M.] These neighbors are the smaller tribes in their immediate vicinity (Geier, J. H. Michaelis, Hengstenberg, Hupfeld), rather than the great kingdom of the world (De Wette, Olshausen, Hitzig). The last word of ver. 7, לָמוֹ, is not to be changed into לָנוּ after Ps. xxii. 8; Neh. ii. 19 (Baur), or with a like purpose to be explained as=over us. (The ancient translators, Clericus, Venema, and others); but is the so-called *dat. commodi* = for sport to themselves.

[Ver. 10. Instead of "didst cause it to take deep root," should be, "and it struck its roots deep." In ver. 11 a literal rendering of the last words would be: "cedars of God." Alexander: "Some interpreters suppose the southern range of mountains west of Jordan, sometimes called *Mount Judah* or the Highlands of Judah, to be here specifically meant and contrasted with the Cedars of Lebanon, the northern frontier of the Land of Promise, just as Lebanon and Kadesh are contrasted in Ps. xxix. 5-8. That Lebanon, though not expressly mentioned, is referred to, appears probable from the analogy of Ps. xxix. 5; xcii. 18; civ. 16. The literal fact conveyed by all these figures is the one prophetically stated in Gen. xxviii. 14; Deut. xi. 24; Jos. i. 4." Delitzsch: "The 'cedars of God' are the cedars of Lebanon, as monuments of the creative power of God."—J. F. M.]

The **wild boar** (ver. 14, comp. Jer. v. 6), is regarded by many as an emblem of the Assyrian king, like the fly (Isa. vii. 18), or as the Nile-horse, sea-serpent, and crocodile are those of Egypt (Ps. lxviii. 31; Isa. xxx. 6; Ezek. xxix. 8), and the eagle that of Nebuchadnezzar (Ezek. xvii.) This, however, is not certain. The Rabbins refer the expression to Seir-Edom, and the wild beast (or: stirring thing) of the field, to the Arabs dwelling in tents, according to Gen. xvi. 12. The *suspended* ע in the word מִיַּעַר (out of the forest), is so explained by some Rabbins as to show another reading, namely מִיאֹר =out of the river, comp. Judges xviii. 30; but it belongs to the category of *large and small letters*, and according to *tract. Kidduschin* 30 *a*, is intended to mark the middle letter of the Psalter (Geier, *Urschrift und Uebersetzungen der Bibel*, 1857, p. 259) as in Lev. xi. 42, a ו marks the middle letter of the Pentateuch. But the *Ayin suspensum* may be merely the result of a later correction (Delitzsch), since a Phœnician inscription has יר = forest-wood (Levy, *Phöniz. Wörterbuch*, p. 22. Schröder, *Die phöniz. Sprache*, 1869, pp. 19, 98) and the כ written large in ver. 16 appears to be the consequence of a necessary erasure. On the different mystical meanings attached to this suspended letter by the Jews, see Buxtorf, *Tiberias*, c. 16, p. 172.

Vers. 16 ff. **Protect what thy right has planted.**—[E. V., The vineyard which thy right hand hath planted]. The Hebrew word כַּנָּה might be a noun (many old expositors, also Rosenmüller, Stier, Ewald, Hitzig) = *its slip, twig*, or better: *its stem* (Böttcher) depending upon the verb of the preceding verse. But if it be taken as an imperative (Sept., Luther, and others), then it is to be taken from a verb כנן, cognate with גנן = to cover, protect (Hupf., Delitzsch). This is better than to take it from כון = to set upright, to uphold (Hengst.) since verbs of *caring* can be construed both with the accusative and with עַל (here with both).—**The son** [E. V., *branch*], ver. 16 *b*, is probably not the vegetable branch, as in Gen. xlix. 22 (Kimchi, Ewald, and others), but as in ver. 18 the people of Israel, in the same sense as Ex. iv. 22; Hos. xi. 1. The transition from the figurative to the literal mode of designation is however, first prepared in this verse. In ver. 17, they are intermingled as is often the case in strongly emotional passages; for the fem. participles refer back to גפן while in the second member of the verse, the Israelites, who in their totality constitute the vine, are mentioned in the plural, and that in an expression which describes their condition more literally than figuratively. Then in ver. 18 the foregoing circle of images is dropped. The people are first termed אִישׁ־יְמִינֶךָ in allusion to the name Benjamin, and then בֶּן־אָדָם as members of the helpless human race. The former designation may bear reference to God's having with His right hand gained them for Himself, (Kimchi, Luther, Rosenmüller,) or planted and reared them (Calvin, Stier, De Wette, Hupfeld and others). But possibly it alludes to Israel's standing at God's right hand (Aben Ezra, Geier, J. H. Mich., Hengst., Del., Hitzig) as his favorite (Gen. xliv. 20; Deut. xxxiii. 8, 12). [Alexander: "*The man of thy right hand* may either be, the man whom thy power has raised up or the man who occupies the post of honor at thy right hand. That the words were intended to suggest both ideas, is a supposition perfectly agreeable to Hebrew usage. A more doubtful question is that in reference to the first words of the sentence, *let thy hand be upon* him, whether this means in favor or in wrath. The only way in which both senses can be reconciled is by applying the words to the Messiah as the ground of the faith and hope expressed. Let thy hand fall not on us, but on our substitute. Compare the remarkably similar expressions in Acts v. 31."—J. F. M.]

DOCTRINAL AND ETHICAL.

1. Even in the midst of the direst calamities we can trust ourselves to God's guidance, and commit ourselves to him with full confidence as soon and as long as we are persuaded of His watchful love and faithfulness as our Shepherd, and of His supreme power exalted above all earthly and heavenly might. But it is above all important for the suffering and oppressed that God should manifest such a guidance by changing their condition which is so bitter and distressing. And he who belongs to God's Church knows right well how much such a change is hindered by the sins of men, and how little the sinner is entitled to it. Accordingly the most urgent and important need is that of the shedding forth of God's favor. Only by this can the true relation to Him be restored. And that may be gained by prayer.

2. The contemplation of the Divine nature helps us greatly in our strivings after greater delight and increased support in prayer. The abundant manifestations of that glory with the many comforting aspects of each can never be sufficiently kept before the soul. In this exercise there can be no tedious verbosity, no useless superfluity of words, no heathenish or childish babbling. "It is all-important in prayer, that God appear before the soul in the full glory of His nature. Only by pouring out into the bosom of such a God as this our complaints and entreaties, can requital be found." (Hengstenberg).

3. Not less important and consoling is the reflection, that God is not disposed to destroy or abandon the work, begun *out of mercy*, in and with His Church, but remains ready to complete it, in so far as her welfare depends upon the manifestation of His favor, and according as she places herself penitently and believingly under the protection and care of God, whom she cannot cease to praise as her Founder and Preserver, but to whom she has ever cause to render thanks for what He has planted, reared, and blessed in her. Thus feeling and acting, she can, even in the troubled present, draw lively hope of future aid and fresh deliverances from the recollection of former experiences of blessing and seasons of mercy.

HOMILETICAL AND PRACTICAL.

If thou wouldst have God for thy Shepherd, keep close to His flock.—To crave God's assistance and to strive against His will, are acts which do not agree.—He upon whom God's face is to shine must *turn himself* towards it.—So long as men are without a reconciled God, the whole world cannot give them the least help.—Tears are not the worst food; let them only not be food for ever.—God has not only planted His vine; He protects it too, and makes it grow.

STARKE: We can indeed thrust ourselves into misfortune, but it is not in our power to bring ourselves out. How good it is for us to have a God, who can and will bring us back to prayers of penitence!—It is ingratitude that we should have God near to us, as He is indeed near at all times and in all places, and that we do not implore His help.—If God appears to be angry with the prayer of His people, because He does not give heed to it at once, must He not be angry indeed with a prayer, which is offered without repentance or faith?—The violence of our enemies harasses us, but God strengthens us; affliction makes it dark for us but God's mercy makes it bright; men destroy us, but through God's goodness we are revived and preserved from despair.—From a vine, that we have planted, we expect not only leaves, but grapes; so it is not enough that Christians have the leaves of good works to show; God seeks also good fruits. O that He might find them in all!—So long as God keeps over a place His protecting hand all goes well: but, if for the sins of the inhabitants He draws it away only a little, then everything tends to ruin.—We live that we may worship God, and He who does not call upon His name is not worthy to live —If God did not perform the chief part in nurturing and perpetuating the vine, all the care of the husbandman would be in vain.—ARNDT: The Shepherd of Israel—how we are to trust ourselves to His protection and presence, and worship Him in His holiness.—FRISCH: Where the spiritual vineyard is preserved in bloom and luxuriance, there the temporal vineyard will flourish too.—RIEGER: We are to mark with special care the names which are given to God in His word and by which we are to call upon Him in all our troubles.—GUENTHER: The Church of God has many more times of distress, than years of glory upon earth.—DIEDRICH: The ungodly do not ask for the help of God, but the righteous cannot live without it, and keep asking day and night: how long? how long?—TAUBE: Light, love, life, these are essential attributes of the Divine nature which mutually repose upon one another. When He comes forth clothed with them, and manifests Himself, it becomes bright, we feel His love, we live. But when He retires within Himself, it is night, we feel His wrath, we die.—APPUHN (At the Reformation festival): We observe today (1) a thanksgiving, for we call to mind the establishment, the prosperity and extension of our German Evangelical Lutheran Church, (2) a day of humiliation, for we have to recall forsaken confession, mournful divisions and lamentable insubordination; (3) a day of prayer, for we take our stand upon God's honor, power, and mercy.

[MATT. HENRY: (1) No salvation but from God's favor, (2) no obtaining favor with God unless we are converted to Him, (3) no conversion to God but by His own grace.—We cannot call upon God's name in a right manner, unless He quicken us; but it is He who puts life into our souls, who puts liveliness into our prayers.

SCOTT: The vine cannot be ruined nor any fruitful branch perish: but the unfruitful will be cut off and cast into the fire.

BISHOP HORNE: The end of our redemption is that we should serve Him who hath redeemed us and "go back" no more to our old sins. That soul which has been quickened and made alive by Christ, should live to His honor and glory; that mouth which hath been opened by Him, can do no less than show forth His praise, and "call upon" His saving "name."—J. F. M.].

PSALM LXXXI.

To the chief Musician upon Gittith, A Psalm of Asaph.

2 Sing aloud unto God our strength:
Make a joyful noise unto the God of Jacob.
3 Take a psalm, and bring hither the timbrel,
The pleasant harp with the psaltery.
4 Blow up the trumpet in the new moon,
In the time appointed, on our solemn feast day.

5 For this *was* a statute for Israel,
And a law of the God of Jacob.
6 This he ordained in Joseph *for* a testimony,
When he went out through the land of Egypt:
Where I heard a language *that* I understood not.

7 I removed his shoulder from the burden:
His hands were delivered from the pots.
8 Thou calledst in trouble, and I delivered thee;
I answered thee in the secret place of thunder:
I proved thee at the waters of Meribah. Selah.

9 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;
10 There shall no strange god be in thee;
Neither shalt thou worship any strange god.
11 I *am* the LORD thy God,
Which brought thee out of the land of Egypt:
Open thy mouth wide, and I will fill it.

12 But my people would not hearken to my voice;
And Israel would none of me.
13 So I gave them up unto their own hearts' lust:
And they walked in their own counsels.

14 Oh that my people had hearkened unto me,
And Israel had walked in my ways!
15 I should soon have subdued their enemies,
And turned my hand against their adversaries.
16 The haters of the LORD should have submitted themselves unto him:
But their time should have endured for ever.
17 He should have fed them also with the finest of the wheat:
And with honey out of the rock should I have satisfied thee.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION. On the superscription see Introd. § 12, No. 7. The Psalm falls into two divisions of such distinct characters, that Olshausen has been led to assume the existence of two poems originally distinct, the second of which, moreover, has been mutilated at the beginning and end. But the first section, vers. 2-6, forms the introduction to the second, vers. 7-17, which in the form of a declaration from God Himself, contains an exhortation addressed to the Church bidding them celebrate a certain festival in a manner pleasing to Him. For after a demand for joyful celebration, with

music of all kinds, which in ver. 2 is directed to the whole people (Ezra iii. 11,) there follows in ver. 3, one addressed to the Levites (2 Chron. v. 12); and lastly, in ver. 4, one to the Priests (Numb. x. 10; 2 Chron. vii. 6), while in vers. 5 and 6 this summons is supported by an allusion to the Divine institution of the festival. Then begins the exhortation placed in the mouth of Jehovah Himself, attention being called to the blessings which the festival was designed to commemorate (vers. 7, 8). Upon this is based a demand for His exclusive worship in Israel (vers. 9-11). A complaint of former disobedience is then introduced, (vers. 11, 13), which is followed by a desire for present and future obedience, enforced and impressed upon the minds of the people by the promise of abundant blessing (vers 14-17).

The reference to the historical circumstances attending the establishment of the festival is favorable to the supposition that the Passover is intended, as the one which begins with the full moon of the month Nisan (Venema, De Wette, Hengst., Delitzsch, Hitzig). For ver. 6 does not speak of the Exodus from Egypt (The ancient translators, Aben Ezra, Luther, Geier, Köster) or of the march of Joseph=Israel through the land of Egypt, that is, through the midst of the country before the eyes of the Egyptians while they were unable to prevent them, (Calvin, Rudinger, Hengstenberg), but of the passing of God against or over the land in connection with the slaying of the first-born (Kimchi and most of the recent commentators). Without this historical reference, we would be inclined to think of the feast of Tabernacles (Hupfeld and most of the ancients after the Targum and Talmudical tradition) for this was celebrated during the full moon of the month Tischri, whose new moon began the civil year of the Jews, the day of the sounding of trumpets, (Lev. xxiii. 24; Numb. xxix. 1), to which ver. 4*a* seems expressly to allude But it is to be remarked, against this supposition, that all the new-moons were distinguished as sacred days not only by sacrifices (Numb. xxviii. 1 f) but also by trumpet blowing (Numb. x. 10). Hence there are no better means of deciding afforded by the latter, than by the expression: "day of our feast." For, though the feast of Tabernacles is frequently named simply "the feast" (חָג) yet this expression denotes also the Passover (Ex. xii. 14; Numb. xxviii. 17, comp. Is. xxx. 29, and Hitzig on Ezek. xlv. 21), and the assertion of Hupfeld (*De primitiva et vera festorum apud Hebr. ratione* 1851), that the solemn character of the Passover-festival excluded the manifestations of joyfulness, and that what is said on the subject in 2 Chron. xxx. 20f. is to be rejected as unhistorical, has not been allowed to pass uncontradicted (comp. Delitzsch on the passover-rites during the period of the Second Temple in the *Zeitschrift für luth. Kerche und Theologie* 1855). The original significance of the festival spoken of, lying, as it does here, beyond the field of the historical retrospect, does not come into view as bearing upon the observance of the feast, or the reference of the Psalms to the latter generally. There is therefore no importance to be attached to the remark of Delitzsch that the feast of tabernacles appears in the earliest giving of the law (Ex. xxiii. 16; xxxiv. 22), as the feast of the ingathering of the harvest, and that it did not receive its historical connection with the journeying through the wilderness until the addition was made referring to the celebration of the festival in Canaan (Lev xxiii. 39-44). But the fact that the great day of Atonement fell upon the tenth of Tischri is certainly of importance. For if the Psalmist were speaking of the feasts of that month it would surely be surprising that no allusion was made in the Text to this day, which fell directly between the new and the full moon. It is also in favor of Nisan, that the rejoicing, which begins on its new-moon as the first day of the *sacred* new year, could be united without any interruption to that of the full moon and its festival. This connection between the two would be distinctly expressed, if the words "at the full moon" could be placed at the end of the verse (Hupfeld). But such a transposition would be too violent. The juxtaposition, however, of the new and the full moon does not compel us either to assume, that this Psalm was intended to be sung at both feasts (Muntinghe, Rosenmüller), or to explain the words which denote the new moon, as referring to the *month* generally, (Venema, Hengstenberg) It is only the *blowing* at the new and the full moon that is spoken of, and the former could, without prejudice to its special meaning, be mentioned here also as the formal proclamation (Maurer) of the great festal day which fell in the same month. For the usual rendering: "in the day of our feast," is wrong. Because לְ is used and not בְּ it must mean: against, or, for (Gen. vii. 14; Job xxi. 30). Nor are we instead of, "in the full moon" (after the analogy of the Syriac since De Dieu) to translate indefinitely "at the appointed time"* (Sept. Vulg., Aben Ezra and others), or even "in the new moon as in the day of the moon's being covered" (according to the Talmudical explanation).

[The explanation of חדש in ver 4 given by Hengstenberg and referred to above, namely, that it means the *month*, and that consequently "the month is first named, and then the particular part of it" seems to me to be more natural than Dr. Moll's supposition. The verse seems to have been an imitation of the formula, employed in Lev. xxiii. 5, and frequently in the designation of any particular feast day. This view is also adopted and defended by Alexander. An additional reason may be given for this sense of the word. The historical allusions plainly require that the Passover be understood as the feast in question. All the various opinions and needless discussions thereon have arisen from the assumption that the word must mean "new moon," which naturally suggests, as shown above, the feast of Tabernacles.—J. F. M.]

On the instruments comp. Introd., § 11. The time of the composition can only be inferred approximately from the fact that essential points of agreement with Pss. lxxvii. and lxxviii. lead

* [So the Engl. Vers. In this the root is supposed to be cognate with כסס to divide out. But the Syriac *Keso* (comp. כסה), *the full moon*, as being *covered* furnishes the key to the right meaning.—J. F. M.]

us to refer them all to one and the same author. The desultory character of the poem, and the circumstance that God addresses the Church in the declaration concerning the feast, are both conditions which suit the *prophet*-singer Asaph. According to Talmudical tradition this Psalm was also the Jewish new-year Psalm, and in the weekly liturgy of the Temple was to be sung on Thursday as Ps. lxxxii. on Tuesday.

[The following is Dr. Alexander's rendering of ver. 4, on which compare the remarks above: "Blow, in the month, the trumpet at the full moon, on the day of our feast."—J. F. M.]

Ver. 6. **I heard a language that I understood not.**—In this Psalm as in many lyrico-prophetical utterances of the Old Testament God and the poet are alternately the speakers. It would be altogether unnatural to introduce between them, without any notice whatever, the people, first designated *Joseph*, as here speaking also, and to make them say that they had heard a language spoken in Egypt, which they did not understand. (The form יְהוֹסֵף is used poetically after the analogy of compound names beginning with יְהוֹ). It is true indeed that in other places (Deut. xxviii. 49; Isa. xxxiii. 19; Jer. v. 15; Psalm cxiv. 1) great importance is attached to this in order to set forth the blessings of deliverance from the oppression of a strange-speaking people and of the possession of a home freed from foreign occupation. It is also allowable to give a turn to the sentence, by connecting it with the foregoing infinitive (Ewald), which is unassailable on grammatical grounds, instead of supplying, incorrectly, the adverb of place: "where" (Hengstenberg and most of the ancients) which owes its origin to the false reference of the "going forth" to the people of Israel. But even if the people could be considered as the subject, the language heard and unknown, that is, strange to them, when God went forth against the land of Egypt, could not have been the Egyptian language, which they had listened to for 430 years. With this connection of the clauses it would be much more correct to understand the language of God (Lud. de Dieu, Köster) in the judgment inflicted upon Egypt heard by the Israelites and not understood by them. But if we assume that it is *God's* speaking that is mentioned, and consider the *Psalmist* as the one who hears, it is then most natural to take the sentence as independent, and to understand it of the language of *revelation*. But the Psalmist does not say that he is now hearing the unknown voice uttering what follows (De Wette). God does, it is true, utter what follows, and His words are the contents of what is heard. But this utterance is neither cited as being His, nor introduced as a revelation made *suddenly* (Döderderlein, Muntinghe, Olshausen). It is rather presented in such a manner that the prominence is not given to what is sudden, unexpected, or overpowering in the communication, on account of which the recipient of it is unable to tell how it is made, but to the character of the *language* of revelation, as not coming within the range of human acquirement as other kinds of speech do. For שׂפה denotes neither a special *declaration* nor the *voice* by which it is pronounced, but primarily, the *lips*, then (as also the tongue), dialect, idiom, language in its special signification (Böttcher, *Proben*, p. 50); and ידע expresses knowing by investigation, proof, or study. By this explanation: "language of such a kind, as, *etc.*," we avoid the difficulty which results from supplying a genitive of the person, which is certainly admissible linguistically. For, in the present connection, the language or kind of speech of one not known by the Psalmist (or by the Israelitish Church) would only suggest again to us a spirit-voice, or that speaking, or the *sound of a lip* was heard, while the form could not be distinctly seen, nor the face be recognized (Job iv. 12). For there is no ground given in the context for maintaining, by referring to Ex. vi. 2, that God Himself is meant, who in His name and nature is both known and unknown (Delitzsch). The context rather refers to the "testimony" given by God, which is authentically explained by Him in the sequel (Hupfeld). [Perowne: "The interpretation which regards the language here spoken of as the voice of God, and as virtually given in the following verses, is now that most commonly adopted." To express this we must omit the italicized *where* of the English Version, and make the words form an independent sentence.—J. F. M.]

Vers. 7, 8. **Carrying-basket** [E.V.: pots]. Similar baskets are not only found represented on Egyptian monuments, but there are also inscriptions which mention the *Aperin* (עברים) who dragged stones to the great watch-tower (Papyrus Leydensis, I., 346) or to the treasure-house (id. I., 349, following Lauth) of the city of Rameses. But the translation: *pot*, is also allowable (many following Isaaki and Kimchi) with reference to the work of the Israelites in clay, (Ex. i. 14).—**The veil of the thunder** [E. V., secret place of thunder] is not the clouds generally, which in several theophanies (Ps. xviii. 12; Hab. iii. 4) are mentioned as veiling the majesty of God, and at the same time manifesting it; but the cloudy and fiery pillar (Ex. xiii. 21), from out of which God wrought His wonders against the Egyptians in the passage of the Red Sea, Ex. xiv. 19 f. (most, following Kimchi). For along with the first great miracle of the journey the second is mentioned, the water smitten from the rock (Ex. xvii. 17). By employing the local designation "water of Meribah" = water of strife, as well as by the words "I proved thee," the way is prepared for the reproach which follows (Hengst.), and the unbelief and ingratitude of the Israelites at that time pointed out (Luther).

Vers. 11, 12. **Open wide thy mouth.**—It is against the context to refer this expression to hunger for God's word, and to the desire to appropriate God's laws as the bread of life and the food of the soul, Ps. cxix. 131; Jer. xv. 16; Ezek. ii. 8 (Targum., Schnurrer). For the words serve as a poetical momentum to raise into prominence the idea of God's readiness to satisfy all needs (Hupfeld), but have their real ground in this truth, that the feeling of need and desire for its satisfaction must be accomplished by a confession of our own inability to accomplish this end. [Ver. 12. Perowne: "*So I gave them up*. The word is used of the letting go of

captors, slaves, *etc.*, of giving over to sin, Job viii. 4. This is the greatest and most fearful of all God's punishments. Comp. Ps. lxxviii. 29.—*Stubbornness.* The word occurs once in the Pentateuch, Deut. xxix. 18, and several times in Jeremiah. The English Version renders it here *lusts*,* and in all the other passages, *imagination*, but wrongly."—J. F. M.]

Vers. 16 f. **Their time** is not the evil time of the haters of God (Theodoret, Isaaki, Aben Ezra) but the lifetime of the Israelites (Kimchi) and that as a *people* (Hitzig), Ps. lxxxix. 30, 37. The last verse has an unmistakable allusion to Deut. xxxii. 13. In that passage there follows besides: "oil out of the flinty rock." *Honey out of the rock* is probably not wild honey, as an emblem of good things obtained without labor, or as describing the fertility of the country. But the latter, which is frequently mentioned as a type of the Divine blessing, is distinguished as something *extraordinary* and *preternatural* by this hyperbolical expression. A change of צוּר into צוּף after Prov. xvi. 21 (Olshausen) is consequently unnecessary. But the slight change in the pointing by which the vav conversive becomes vav copulative (Olshausen) is quite natural. In this case the *promise* is continued, and this continuation was not merely to be expected, but the transition to the third person (occasioned by the naming of Jehovah in the preceding verse) and the immediate return to the first person become hereby intelligible and agreeable. The present pointing, on the contrary, which arose, perhaps, from considerations of euphony, (Hupfeld) requires us in strictness to separate the last clause from the preceding, and to regard it as an account of an actual event (Sept., Syriac, Ewald, Hitzig, Delitzsch). But it has an altogether different position and significance from those of the historical pictures, with which Pss. lxxvii. lxxviii. abruptly conclude, and is followed by no further utterances from God. We can hardly assume that the narrative portion has been transferred from the end of ver. 8 to the end of the Psalm, and there is the less reason for this assumption, as in that case there would be no occasion for the change of the personal pronouns. [Alexander: "The English Version refers these four verses all to past time, *had hearkened, had walked, should have subdued, should have submitted, etc.* This is in fact the true construction of Isa. xlviii. 18; but there the conditional or optative particle is construed with the preterite, and not with the future tense, as here, which makes an essential difference of syntax. See Nordheimer's Heb. Gr., § 1078."—J. F. M.]

DOCTRINAL AND ETHICAL.

1. The Church has at all times to give to God the Lord the honor and acknowledgment which are His due; but especially must it manifest to the whole world its sense of this obligation by its observance of the sacred seasons appointed specially for this end, and, by maintaining these sacred ordinances, contribute to their preservation in the world, and show themselves to be, and build themselves up as, a Church of God. This is most effectually done, partly by solemn prayers, psalms, and hymns, to the praise of the Lord, partly by proclaiming His mighty deeds, and especially those which have served to found and maintain His Church in the world, and by a practical meditation upon them; partly by appropriating in God's worship the blessings, means of grace, and salvation, offered and supplied to the members of the Church through God's special ordinances.

2. The obligation of the Church to honor and serve God is based upon His *right* to the Church which He has redeemed and purchased from bondage as His own inheritance. Thus all the sacred days of the Church of God have an actual and historical foundation, which on one side stands related to the revelation of God, and on the other to the salvation of its members. The feasts of the Old Testament receive in this way a typical significance, and their celebration a moral character essentially distinct from heathen worship, and divested of the sensuousness which marks the rites of many forms of religion.

3. Faithfulness to the only true God is manifested, on the one hand, by obedience to His commands and ordinances, and on the other, by trusting to His promises and gifts. In both aspects we have examples of warning and encouragement in the history of our forefathers. But it is of paramount importance that we do not study these examples merely as the subjects of a narrative, but that we make them subservient to practical wisdom in life. For, according to men's desires, and according to their conduct, will there be measured out and allotted to them, what will cast them to the ground, or preserve them in life; and God deals out with no sparing hand, nor does the covenant relation protect the unfaithful, ungrateful, and disobedient. He who will not hear must feel. But if the sinner is converted from the error of his way, God gives him to taste renewed mercy, and to experience the transcendent power of His salvation. And He attracts and invites him in His compassion to this course by holding out to him His promises.

HOMILETICAL AND PRACTICAL.

The mighty deeds of God, which we celebrate in our solemn assemblies have their significance, not merely in the history of our forefathers, but also for the life of the Church even to the end of the world.—In the sacred seasons of our Church let us not only praise God with joyful song and grateful prayer, let us also seek to be edified by the preaching of His word.—The solemn services of our sacred days are not founded upon human will, but upon the command of God.—True praise to God does not consist in outward actions and ceremonies, but in a personal consecration to God in order to more confirmed fidelity to His covenant.—God may *prove us*, but let us not dare to *tempt Him*.—As unfaithfulness to God bears its bitter fruits, so does faithfulness its sweet fruits of promise.—When we hear of the sins of the fathers, it is not enough that we deplore them, we must avoid them too.

* [The meaning *hardness* (transferred by Hengstenberg to *wickedness*) is established beyond dispute. The Syriac and the Hebrew derivatives from the same root show this. The rendering "lusts" probably arose in this way. The LXX. being ignorant of the true meaning followed the parallelism and translated ἐπιτήδευμα in both clauses, which our translators adopted in the first.—J. F. M.]

STARKE: Let him who will sing, sing to God's glory.—Sabbaths and sacred days are nothing but monuments of Divine blessings. If men would but bear this in mind, many acts of desecration would be unperformed.—In the first commandment lies the ground-work of all the others; for to him who does not fear, love, and trust in God, there is no sin so great as that he cannot fall into it.—God is much more willing to bestow upon us His mercy than we are to receive it.

OSIANDER: Let us bear in mind, that it is not human devices, but true godliness, that makes us secure from our foes.—MENZEL: It is the nature and custom of the world to let God say what He will, and then to do as it wills.—FRISCH: Let the world follow its ways, but keep thou firm to the ways of God's children, who seek their happiness in Him.—RIEGER: What the Lord can arouse in the conscience of every one; with what powerful leadings and gracious offers He can encourage a heart, when He appears before it with these words: Hear, I will testify.—RICHTER (*Haushibel*): God loves specially in us the ever-open mouth of the soul. It is no trouble to Him to feed and revive us. But he who despises His willing goodness and mercy is an abomination to Him.—THOLUCK: Such is man! He laments that prosperity has forsaken him, and in departing from the way of his God, he leaves the way of happiness.—GUENTHER: We are and shall be the people of God Do we hearken to His voice? Do we long after communion with Him?—Why is it so ill with thee here below? Because thou dost not hearken to God, because thou dost not walk in His ways. How well it might be with us if we would only have it so!—TAUBE: What God by His Divine right has ordained for a testimony to His people, is now Israel's sacred duty and rich blessing.—The excellence of God's love is displayed in three of its attributes. It rebukes, it complains, it allures.

[MATTH. HENRY: God's grace is His own, and He is debtor to no man; and yet as He never gave His grace to any that could say they deserved it, so He never took it away from any but such as had first forfeited it.—God would have us do our duty to Him that we may be qualified to receive favor from Him. He therefore delights in our serving Him, not because He is the better for it, but because we shall be.

SCOTT: As the giving of the law from Mount Sinai, and the trials of Israel in the wilderness were proofs of the Lord's peculiar regard to that people, so humiliating convictions of sin, and sharp afflictions, are generally, and the law written in our hearts, always, evidential of the love of God to our souls.—J. F. M.]

PSALM LXXXII.

A Psalm of Asaph.

1 God standeth in the congregation of the mighty;
He judgeth among the gods.

2 How long will ye judge unjustly,
And accept the persons of the wicked? Selah.
3 Defend the poor and fatherless:
Do justice to the afflicted and needy.
4 Deliver the poor and needy:
Rid *them* out of the hand of the wicked.

5 They know not, neither will they understand;
They walk on in darkness:
All the foundations of the earth are out of course.

6 I have said, Ye *are* gods;
And all of you *are* children of the Most High.
7 But ye shall die like men,
And fall like one of the princes.

8 Arise, O God, judge the earth:
For thou shalt inherit all nations.

EXEGETICAL AND CRITICAL.

Contents and Composition.—The last verse, with its Messianic coloring, shows that this Psalm does not present as a warning, in poetical dress, the general truth that unrighteous judges and princes are worthy of punishment, but that the Psalmist implores the actual fulfilment of that Divine judgment, whose certainty as a Divine decree he, as a prophet, beheld in spirit, and which he announces as a revelation from God. The strong emphasis given to the person of the speaker in ver. 6, leads to the supposition that in that place it is not the Psalmist that speaks (Calvin, Hitzig) but that God continues, and that His words beginning with ver. 2 are not interrupted in ver. 5 by a remark inserted by the poet as to the fruitlessness of the Divine warning and admonition (Dathe). In that verse God's own opinion (that is, His estimate of the real conduct of the judges) is declared with a significant change in the mode of address, and this estimate is distinguished from the declaration given in the words which follow, that their final destiny will not all correspond to the exalted position assigned them by Him. The text contains no threatening of any particular punishment whether of a sudden and violent or early and dishonorable death (Hengstenb. and others), or that the penalty of death would be inflicted on beings who previously were not subject to death (Hupfeld). It only says that the lot of mortal men, and the fate of ruined princes should overtake all those who had borne nothing but the name and title of that dignified and exalted position conferred upon them by a commission from God. Most regard this authorization on the part of God to be the declaration of Scripture, Ex. xxii. 8 (comp. xxi. 6, but less xxii. 27) which appears to describe the rulers of Israel in their judicial capacity as God's representatives by applying to them the name *Elohim.** We must assume that these are meant here also, and not foreign kings (Gesenius and many of the more recent expositors) nor angels (Bleek in Rosenmüller's *bibl. Repertorium*, I. 86 ff., and Hupfeld). For foreign princes are never designated "sons of God" in the Old Testament. The word has a *theocratic* idea at its basis (Ex. iv. 22) and a Messianic reference (Ps. ii. 6; lxxxix. 27) when *mankind* are spoken of. Angels are indeed called sons of God (see on Ps. xxix.) but never Elohim. Gradations of rank, also, like those of an army, are mentioned with reference to angels (Josh. v. 14 f.; comp. Eph. iii. 10); likewise a judgment of God upon "the host of the high place on high" (Isa. xxiv. 21 f.), and upon the idols of Egypt as inflicted upon their kings (Jer. xlv. 25 f.). Also in later times two classes of angels are mentioned; one consisting of protecting angels over the several nations, through whom God carries on the government of the world (Dan. x. 13, 20 f.; xii. 1; Sept. in Deut. xxxii. 8), the other of those who, in the name of God, pass judgment upon men (Zech. iii. 1 f.) and execute the Divine sentence (Dan. iv. 14, 20), and who yet are themselves not pure before God (Job iv. 18; xxv. 5). But all these statements and allusions do not, as Hupfeld himself confesses, explain the description before us in vers. 2 ff., which relates indisputably to an *administration of justice on earth*, which is unrighteous and contrary to the very idea of justice. Pss. lviii. and xciv. are closely allied to this Psalm, but especially so is Isa. iii. 13, 15. John x. 34-36 also favors this view, when Jesus argues *e concessis* with the Jews for His divinity, and draws a conclusion *a minori ad majus*. In this case the utterance of God in ver. 7 is not the declaration of creative power as in Gen. ii. 7 (Hupfeld) nor an ironical turn given to the discourse = I thought ye were gods (Ewald), but a clear setting forth of the want of correspondence before indicated. On the ground of the authority of God's word, and not in accordance with heathen conceptions, 2 Macc. xi. 23 (Hitzig) does the Psalmist in ver. 1 designate by the term Elohim with equal severity those whom God, in ver. 7, addresses by the same title. Ver. 1 therefore does not refer to God's sitting as Judge in the midst of His heavenly court, 1 Kings xxii. 19 (De Wette), which might be regarded as an image and poetical mode of representation, replete with anthropomorphic expressions of the desired judgment upon the administration of justice on earth (Hupfeld). Nor is it a theophany that is here presented as in Ps. l. (Hengstenberg). There is presented, it is true, a special act of God's judicial government. But this act is in the first instance only described as in conception, in a poetico-prophetical mode of presentation. Upon this, then, the prayer is based and uttered that God would bring to *universal realization* what He had granted to His servant to behold in the Spirit, and that in accordance with its *universal significance in the world's history*.

In these representations there is contained nothing which can compel us to pass over the age of Asaph and seek the composition of the Psalm in the later times of oppression generally (Hupfeld), or in those of the dispersion specially (Ewald) or of the Maccabees (Hitzig). But the history of Israel has here a *typical* significance (Stier); and God's judgments are not confined to one special case or single cycle, but only begin at the house of God in actual execution (1 Pet. iv. 17). This justifies the application of this Psalm to analogous conditions.

Ver. 1. **Assembly of God** [E. V., **Congregation of the mighty**].—This cannot mean: assembly of gods (Sept.). In that case we would have had אֵלִים. This expression certainly does not denote an assembly convoked and conducted by God, which He appoints, and over which He presides (De Wette) in which He himself appears (Hitzig). Least of all can it be one connected with God, standing in essential relation to Him; more definitely, one invested with a Divine character (comp. Ewald, § 287 f.). It prepares the way for the following statement, that this assembly consists of persons who are designated gods. We are not to assume that the

* [These passages are not decisive, for it is perhaps more correct to understand there *God* Himself, as deciding through the court. In xxii. 8, indeed, this is necessary from the absence of the article. In xxi. 6, although the article is used, it might very well be regarded as indicating the *κριτήριον*, as the Sept. renders, "the place where judgment is given *in the name of God*."—J. F. M.]

word relates to angels (Syrian V.) Compare the explanations given above. Even if in ver. 7, כְּאָדָם could be rendered: like Adam (Job xxxi. 33; Hos. vi. 7), a transition from immortality to mortality would not be indicated. It is certainly not to be translated: like other men (most), or: inasmuch as ye are men, but simply: like men, that is, after the manner of men. It stands parallel to the following כְּאַחַד הַשָּׂרִים that is: just as one of the princes. There is no occasion for a change of pointing in order to obtain the sense: all at once, O ye princes! (Ewald). That would describe the suddenness and completeness of the Messianic judgment; but according to the connection in which the words stand, the usual reading is more suitable as alluding to the warning example of fallen princes recorded in history. The expression *sarim* suggests directly the idea that it is not kings precisely, nor simply members of the Church, but influential persons, invested with magisterial, especially judicial authority, that are addressed, which, as representing God, could be designated by the name Elohim. Since now these Elohim in ver. 1 *b* are not distinguished in so many words as objects (Sept.) of the Divine judgments, but yet are identical with those who are censured, and since it is said, further, that God holds judgment in the midst of them, it is more natural to understand the assembly of God ver. 1 *a*, to be the assembly of those persons clothed with Divine authority (Geier, Hitzig), than that they are the congregation of Israel, (Numb. xxvii. 17; xxxi. 16; Isa. xxii. 16) which God had purchased for Himself from the midst of the nations, Ps. lxxiv. 2 (Hengst., Delitzsch). [All the English expositors whom I have consulted agree that the first clause of ver. 1 refers to the congregation of Israel. The rendering "mighty," given to אֵל in E. V., and retained by most of those expositors, is without meaning as applied to the Israelites. The rendering "God" should be adopted. Dr. Moll's view of the meaning of the clause seems to me to be the most tenable. Most agree that the second clause refers to the judges. On this point Alexander says: "The parallel expression, in the midst of the gods, superadds to the idea an allusion to a singular usage of the Pentateuch, according to which the theocratic magistrates as representatives of God's judicial sovereignty, are expressly called Elohim, the plural form of which is peculiarly well suited to this double application. Even reverence to old age seems to be required upon this principle (Lev. xix. 32) and obedience to parents in the fifth commandment (Ex. xx. 12) which really applies to all the offices and powers of the patriarchal system, a system founded upon natural relations, and originating in a simple extension of domestic or parental government, in which the human head represents the original and universal parent or progenitor." And on ver. 2: "The combination usually rendered *respect persons* in the English Bible, and applied to judicial partiality means, literally, to *take up faces*. Some suppose this to mean the raising of the countenance, or causing to look up from deep dejection. But the highest philological authorities are now agreed that the primary idea is that of accepting one man's face or person rather than another's, the precise form of expression, though obscure, being probably derived from the practice of admitting suitors to confer with governors or rulers face to face, a privilege which sometimes can only be obtained by bribes, especially though not exclusively in oriental courts."—J. F. M.]

In ver. 1 *a* observe the use of the Niphal participle; the use of the Hithpael in ver. 5 *b;* and in ver. 2 *a*, the frequent expression "judge unrighteousness" [E. V., judge unjustly] instead of "exercise unrighteousness in judging," (Lev. xix. 15, 35; comp. Ps. lviii. 2).—**The foundations of the earth** or of the land in ver. 5 *b*, are not the persons of the judges (Aben Ezra), whose moral *vacillation* would then be rebuked; nor merely the foundations of the State (Knapp, Stier) on which the prosperity of the land depends. They are, in general, the fundamental conditions of the preservation of the entire order of things in the world (Ps. xi. 3; lx. 4; lxxv. 4; Job ix. 6; Ezek. xxx. 4; Prov. xxix. 4) and their being out of course is the prelude and harbinger of the Messianic judgment.—**All nations**, ver. 8, are not mentioned as the *place where*, that is, *those amongst whom* (Sept., Vulg.), but as the *object to which* God has the right of inheritance and possession, and this claim He is called upon to make good.

DOCTRINAL AND ETHICAL.

1. God, while conferring upon rulers the right of sovereignty, and investing them with full power to speak righteousness on earth in His name, has not withdrawn Himself from the government of the world, nor resigned its supreme control. He rather exercises personally, as the Highest Majesty, His Divine power in His government, and that to the fullest extent. And He makes known His efficiency as supreme and impartial Judge, by not merely taking oversight of the administration of justice, but also by calling to account those entrusted with it, and dealing with them according to their conduct. He awakes and maintains in the Church through the mouth of His prophets and servants a due sense of this relation.

2. The magisterial and judicial functions, which possess a legal power over even the life and liberty as well as over the reputation and property of men, should be discharged not only under the authority but also after the example of God, and therefore especially in righteousness and mercy. For they have been invested with the prerogatives of their high positions not for oppression, self-aggrandizement or illegal practices, but that they may execute, further, and defend justice, and all this from the favor of God.

3. The greater the power committed to rulers and judges the more blessed is its righteous employment for the restraint and punishment of the unrighteous, as well as for the defence and encouragement of those, who either have no means of aiding themselves, or scorn to redress their injuries by violent means. But the more dreadful and destructive is its abuse, for it shakes the foundations of the order of hu-

man affairs established by God and thereby imperils the existence of the whole world.

4. Yet since God alone is really *God*, He can deprive unrighteous judges and princes of the power, which is only lent by Him, if they allow to pass unheeded the warnings and exhortations, which He sends before punishment, and neither understand nor lay to heart the tokens of the coming judgment. When this judgment breaks forth upon them, then no earthly power can give them succor.

[Perowne: Men cannot see God with the bodily eye, but He is present with the king on his throne (hence Solomon's throne is called the throne of Jehovah, 1 Chron. xxix. 23), with the judge on the judgment-seat, and with all who hold authority delegated to them by Him — J. F. M.]

HOMILETICAL AND PRACTICAL.

Those who misuse the name of God, cannot use it as their protection; He will condemn them all the more surely for it.—God's judgment may begin when and where it will, it always bears and retains the character of a judgment upon the world.—Prince and people are bound together by a sacred tie, namely, the law of God with the mutual rights and obligations springing therefrom.—He who lays claim to the title: by the grace of God, must perform the duties of his position according to God's word and will.—He who would judge rightly must decide (1) according to God's law, (2) without respect of persons, (3) as God's servant.—Rulers have their power from God that they may further righteousness, but no privilege to aim at power. —Conscientiousness is as indispensable for the intervention of official power in behalf of the oppressed, as fidelity to duty is, against the temptations to abuse power against justice.—Violence and injustice disturb the order of the world, and thereby the divinely established conditions of prosperity; but God by His judgment sets them right again.—God can cast down him, whom He has raised on high; let the mighty therefore fear God and those in high places humble themselves beneath His powerful hand.—Let princes consider that they also are but men, and therefore let them so fill their high office that they need have no fear of death, but be ever mindful of their responsiblity to God, and be ready to present their account before Him.

Luther: When the rulers are rebuked as well as the people, and the people as well as the rulers, as is done by the prophets, neither party can upbraid the other, but must suffer mutually, and take it in good part, and be at peace with one another.—The office of preacher is neither a court-minister, nor a farm servant; it is God's minister and servant, and its commission reaches to both masters and servants.—Not according to our own likes or dislikes, but according to the law of right, that is, according to God's word, which makes no difference between or respect of persons.—My command and word (saith the Lord) constitute and ordain you gods, and maintain you as such, not your word, wisdom or power. Ye are gods made according to my word like all creatures, and not essentially divine or gods by nature as I am.—Christ rightly exercises the three *god-like* virtues (of a true king and ruler): He sends forth the divine word and its preachers; He creates and maintains justice for the poor, and defends and delivers the distressed; He punishes the wicked and tyrants.—So we see that besides earthly justice, wisdom and power, though these are Divine works, another kingdom still is necessary, wherein we may find another kind of justice, wisdom and power.

Starke: If God honors magistrates with His own name, they should rightly consider their duties, and perform them in His fear with great circumspectness. — A ruler must have two arms; the one to help those who suffer injustice, the other to restrain those who commit deeds of violence.—The heart of a man becomes vain of his advancement quite too easily; what is then more necessary than that he even when raised to the highest dignity, should remember that he is *man?*—Since unrighteousness in these last times is gaining mightily the upper hand, let pious hearts pray, that Christ as Judge of the quick and the dead would hasten His coming.—Selnecker: Love and friendship make many a flaw and breach in justice.—Menzel: To be called "the Church of God" is a sure consolation to subjects in two ways; first, they know who acts in their behalf; and secondly, they know that he who sits under God's rule has the privilege of serving Him.—Rieger: How we are to view the ways of God with rulers, and take heart over the government of the world and be still.—Tholuck: Death, which makes all alike, is the sermon which still produces the strongest effect on the powerful of the world.—Guenther: Every act of injustice in a judge, a ruler, or any person in power, is a nail in the coffin of State. —Let not the sacred profession defend wicked officers.—Diedrich: The unrighteousness which is done by the great and under the name of justice, brings the world to ruin.—Taube: Only with conversion do a judge and all rulers receive discernment and understanding to discharge their duties according to God's design and will.—The examples of punishment which God makes of those who bear His name and office, are visible proofs that He still holds at all times and in all places the office of Magistrate and Guardian and Protector, and that He still abides in His Church.—L. Harms: Unrighteous rulers dig their own graves.—Pray for the king and magistrates that God would grant a pious king and pious magistrates, and then for the people that they may be converted and become pious.

PSALM LXXXIII.

A Song or Psalm of Asaph.

2 Keep not thou silence, O God:
Hold not thy peace, and be not still, O God.
3 For, lo, thine enemies make a tumult:
And they that hate thee have lifted up the head.
4 They have taken crafty counsel against thy people,
And consulted against thy hidden ones.
5 They have said, Come, and let us cut them off from *being* a nation;
That the name of Israel may be no more in remembrance.

6 For they have consulted together with one consent:
They are confederate against thee:
7 The tabernacles of Edom, and the Ishmaelites;
Of Moab, and the Hagarenes;
8 Gebal, and Ammon, and Amalek;
The Philistines with the inhabitants of Tyre;
9 Assur also is joined with them:
They have holpen the children of Lot. Selah.

10 Do unto them as *unto* the Midianites;
As *to* Sisera, as *to* Jabin at the brook of Kison:
11 *Which* perished at En-dor:
They became as dung for the earth.
12 Make their nobles like Oreb, and like Zeeb:
Yea, all their princes as Zebah, and as Zalmunna:
13 Who said, Let us take to ourselves
The houses of God in possession.

14 O my God, make them like a wheel:
As the stubble before the wind.
15 As the fire burneth a wood,
And as the flame setteth the mountain on fire;
16 So persecute them with thy tempest,
And make them afraid with thy storm.
17 Fill their faces with shame;
That they may seek thy name, O LORD.

18 Let them be confounded and troubled for ever;
Yea, let them be put to shame, and perish:
19 That *men* may know that thou, whose name alone *is* JEHOVAH,
Art the Most High over all the earth.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION. The first half of the Psalm, marked by Selah, contains a prayer to God that He would not remain inactive against attacks of those tribes, which, armed with strength and cunning, had risen up to destroy Israel until its very name should become extinct (vers. 2-5). These are then enumerated as leagued together (vers. 6-9). The second half gives a positive turn to this prayer, namely that God would prepare for these enemies of Israel the same overthrow and disgrace which He had inflicted upon similar foes of former times (vers. 10-18); that He would utterly disperse them and bring them to shame, so that they might learn to seek God (vers. 14-17). This thought is ex-

pressed again (vers. 18, 19), and presented in a Messianic aspect. With regard to the time of composition, the following difficulty meets us. The ten nations who are here enumerated as being combined against Israel, are never mentioned elsewhere as enemies allied at the same time and for the purpose of annihilating Israel. And yet the expressions are of such a nature, that we cannot be inclined to consider this enumeration as only a poetical individualizing of the general idea: enemies from all sides (De Wette, Hupfeld). The position of Assyria as an auxiliary of the sons of Lot, that is, of the Moabites and Ammonites, is especially unfavorable to this view. The same circumstance, alluding as it does to a special historical instance, opposes also any attempt to refer the composition to the age of the Maccabees (for which many since Van Till decide, referring to 1 Macc. v. and Josephus, Ant. xii. 8). For even if it be admitted that the name Assyria could be transferred to Syria under the Seleucidæ, we must remember that the latter country had assumed a position of prominence in history just in the age of the Maccabees, and formed the chief power against which the Asmonæan princes contended. We cannot reconcile with this fact the subordinate position assigned in the Psalm to the power designated as Assyria, if respect be had to the *predominant* character of that age, so well known in history. But if we turn to the special case 1 Macc. v. we will find that the Syrians are not mentioned there at all, any more than the Amalekites, who had disappeared from history. We are therefore compelled to go back to a time, when Assyria had not yet become the great world-power that threatened Israel. Accordingly the Persian period Neh. iv. 1 f.; vi. 1 (Köster, Maurer, Ewald) is to be excluded, as also the Chaldean (Hassler). We would therefore be disposed to assume one of the wars of David with the neighboring nations leagued against him, 2 Sam. viii. or x. (Grotius, J. H. Michaelis, Clauss). But the enumeration given in the text does not correspond with sufficient exactness to any of them. It agrees best with the alliance formed against Jehoshaphat, at the head of which were the Moabites, Ammonites and Edomites (since Kimchi, especially Venema and most of the recent commentators). Yet it must be confessed that even under this assumption there is much to be supplied and left to pure conjecture. For Josephus (Ant. x. 1, 2), gives a multitude of Arabs instead of the Meunim mentioned by the Chronicler. These may possibly be identical with the Ishmaelites and the Hagarenes here mentioned. The latter pitched their tents from the Persian Gulf as far as the country east of Gilead towards the Euphrates (1 Chron. v. 10), while the former spread themselves (Gen. xxv. 18), through the Sinaitic peninsula over the Arabian Desert as far as the countries under the sway of the Assyrians in the remote north-east. Now, since in 2 Chron. xx. 2, we must read מֵאֱדֹם instead of מֵאֲרָם, as indicating the place of departure of these hordes, Edom appears to have been their place of rendezvous, and is given the first place by the Psalmist for this reason, unless we prefer to assume that the hostile nations were enumerated according to their relative geographical positions (Delitzsch). Further we can find a place for *Gebal*, which is not to be sought to the east of Jordan (Rosenm., De Wette), but south of the Dead Sea, (Gesenius) among the inhabitants of Mt. Seir mentioned by the Chronicler. We can certainly assume also, that Amalek, which was still existing in his time was included by him among the Edomites in the same way as Josephus (Ant. ii. 1, 2), reckons Ἀμαληκῖτις as part of Idumæa. In Amos i. 6, too (comp. Joel iv. 4,) the tribes along the Mediterranean coast, the Philistines and Phœnicians, appear as combined against Israel. Nor, if the same event is referred to as the one dwelt upon in the Psalm, does it appear in this instance also why the Chronicler omitted them as well as Assyria in his enumeration of the allies. If we assume, then, the identity of the events, the conjecture is at least worth mentioning, that the Levite and Asaphite Jahaziel named in 2 Chron. xx. 14, was the author of this Psalm. (Dathe, Hengst., Delitzsch).

[Alexander: "To the general description (Mizmor) there is here prefixed a more specific one (shîr) which designates the composition as a song of praise or triumph. The same combination occurs above in the title of Ps. xlviii. a composition which as we have there seen, was probably occasioned by the victory of Jehoshaphat over the Moabites, Ammonites and their confederates as described in 2 Chron. xx. This agrees well with the hypothesis, conclusively maintained by Hengstenberg, that the Psalm before us has relation to the same event, and that as Ps. xlvii. was probably sung upon the field of battle, and Ps. xlviii. after the triumphant return to Jerusalem, so Ps. lxxxiii. was composed in confident anticipation of the victory."—J. F. M.]

Ver. 10. **As Midian.** That is, as Thou hast done to Midian by means of Gideon (Judges vii. 8, comp. Is. ix. 3; x. 26; Hab. iii. 7). Sisera was the general of Jabin, king of Hazor, whose army was smitten by Barak and Deborah so that the river Kishon was strown with the dead (Judges iv. 5, 21). Endor lay in the midst of the battle-ground not far from Taanah and Megiddo mentioned in Judges v. 19, (Robinson, III. 468, 477). *Oreb*, mentioned in Is. x. 26, and Zeeb were שָׂרִים and therefore probably generals of the Midianites (Judges vii. 25); Zebah and Zalmunneh their kings (Judges viii. 5 ff). On the signification of these names, comp. Nöldeke, *Ueber die Amalekiter*, p. 9. [In Is. x. 26 it is the *rock* Oreb that is mentioned, so called from the death of the Midianite lord in that place. See Judges vii. 25 also.—J. F. M.]

Vers. 14 ff. **Whirlwind** [E.V.: wheel].—Comp. Ps. lxxvii. 19; Isa. xvii. 3. Wheel (Hupfeld with the ancient versions, Calvin, and others) is unnecessary here also. The fire, because it is the fire of God, devours not the covering of the mountains (most), but the mountains themselves (Hupfeld) which melt away before God like wax (Ps. xcvii. 15; Micah i. 4; comp. Deut. xxxii. 23, where the earth, and Ps. lxxviii. 21, 63: cvi. 18, where men are devoured by it). The image is more highly colored in Isa. x. 16-19.—The *knowledge* spoken of in ver. 19 is, it is true, a

practical knowledge gained by actual painful experience of God's power. But, still, as related to the design of the chastisement expressed in ver. 17 (that they may seek God's name) it is not compulsory recognizing, submitting, and bestowing homage (Calvin, Rudinger, Clericus, Hengstenberg), but an acknowledgment of the exclusive divinity of Jehovah, to which the nations seeking mercy and help shall be brought. We are not to translate: Thou, whose name is Jehovah (Geier, Rosenmüller) or: Thou, according to Thy name (J. H. Michaelis, Hengst.) The *subject* is repeated, and, as in Ps. xliv 3; lxix. 11, the repetition makes the reference more clear. [The last view is undoubtedly correct: "Thou, Thy name is Jehovah," *etc.* The sense, however, remains unchanged by the first-mentioned rendering. The second is forced and unnecessary to the elucidation. Calvin has explained the object of the repetition of the subject, laying emphasis, as it does, upon the divinity of Jehovah. He says that a comparison is made between that God and all false gods. "Lord, make them feel that the idols which they have made for themselves are nothing."—J. F. M.] As an illustration of the meaning of the passage, comp. Isa. xxxvii. 16-20; 2 Kings xix. 19.

DOCTRINAL AND ETHICAL.

1. The Church of God on earth has many enemies, and powerful and cunning ones among them. Sometimes they band themselves together, and then their purpose is to destroy the Church. But God has reversed the relation of affairs more than once. He has preserved His Church, but put her enemies to shame. For her enemies are His enemies. And even if God seems to look on for a while, to observe the conduct of men, He does not remain an idle spectator; but if He lets loose the storm and the fire of His wrath, then are felt the severity and the power of His judgment.

2. The recollection of the Divine judgment in the history of the world is to be no less frequent and lively than the remembrance of His dealings of mercy. For in both of them does God manifest His incomparable majesty, and make it clear to the whole world, that men have equal reason to fear His name and to confide in it. For this name *Jehovah* has a significance in the history of redemption, and a power in the history of the world.

HOMILETICAL AND PRACTICAL.

The designs of men and the purposes of God. —If our enemies are God's also, then we need not fear either their number, craftiness, or strength.—God proves Himself to be God alone, by glorifying His name in friend and foe.—God will not merely overthrow His own enemies and those of His Church; He will subdue them also: and so He causes them not only to feel His might, but also to know His name.—God not only rules the world, but He will be acknowledged also throughout its bounds as the Supreme Majesty.

CALVIN: God's punishments do not always effect a change in men for the better, but they do in the end compel an acknowledgment of His supremacy to the glorifying of His name among those who are justly condemned.

STARKE: If God keeps silence, do not thou: but keep crying to Him until He ceases to be silent.—Let tyrants say what they will, they do not gain what they would; the hope of the wicked must perish.—Combinations which are formed without God, yea, against God and His Church, cannot last.—Members of God's Church have, from the beginning, found enemies even in their blood-relations, Abel in Cain, Isaac in Ishmael, Jacob in Esau.—It is far better for men to be brought by God's blessings to a knowledge of Him, than to be only compelled by His punishment to confess that God alone is the Lord.

RENSCHEL: Strength, counsel, and craft are of no avail; when God begins to smite, then fall chariots, horses, and men.—ARNDT: God often conceals from our sight the tokens of His help and counsel, and yet is helping wondrously, though secretly, and preserving His own.—If God alone is called Lord, and the Highest in the universe, it is good to rely upon Him alone, and it is right that we should fear, and stand in awe, and humble ourselves before Him, and that we call upon Him, honor Him, love Him, and praise Him.—FRISCH: The less the world knows thee, the better is it for thee, and this alone is sufficient for thee: God knows His own.—Hidden, yet not lost, is the emblem of the Christian.—ROOS: It is indeed a great advantage, when the enemies of a nation or of an individual are also enemies of God, provided also that the pretext or primary cause of the injury does not lie with ourselves.—THOLUCK: Israel has a God who has spoken to His people, not only in words, but also in deeds.—GUENTHER: Thy impatience must not proceed from unwillingness to bear the cross any further, but from thy zeal to prove to thy enemies the vanity of their attempts. They would destroy the children of God from the earth.—DIEDRICH: We, the feeblest creatures, triumph if we have God with us, and the mightiest are dashed to the ground, if they have God against them.—We are so well shielded and cared for in God, that we can wish even for our bitterest foes the highest good at last, the knowledge of God Himself.—TAUBE: He whose vital breath is God's word and ways and works, offers his prayers also from out of this atmosphere. And God is ever the same, as He was of old, disposed, just as He had ever been, towards His friends and towards His foes.

[BARNES: What it is right for men to *attempt* it is right for them to pray for; what it would be right for them to *do* if they had the power, it is right to ask God to accomplish; what is far from malignity in the act and in the design, may be far from malignity in the desire and in the prayer; and if men can carry with them the idea that what they are endeavoring to *do* is right, they will have very little difficulty in regard to the so-called *imprecatory Psalms*.—J. F. M.]

PSALM LXXXIV.

To the chief Musician upon Gittith, A Psalm for the sons of Korah.

2 How amiable *are* thy tabernacles,
O LORD of hosts!
3 My soul longeth, yea, even fainteth for the courts of the LORD:
My heart and my flesh crieth out for the living God.
4 Yea, the sparrow hath found a house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O LORD of hosts,
My King, and my God.
5 Blessed *are* they that dwell in thy house:
They will be still praising thee. Selah.

6 Blessed *is* the man whose strength *is* in thee;
In whose heart *are* the ways *of them.*
7 *Who* passing through the valley of Baca
Make it a well;
The rain also filleth the pools.
8 They go from strength to strength,
Every one of them in Zion appeareth before God.
9 O LORD God of hosts, hear my prayer:
Give ear, O God of Jacob. Selah.

10 Behold, O God our shield,
And look upon the face of thine anointed.
11 For a day in thy courts *is* better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
12 For the LORD God *is* a sun and shield:
The LORD will give grace and glory:
No good *thing* will he withhold from them that walk uprightly.
13 O LORD of hosts,
Blessed *is* the man that trusteth in thee.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—On the superscription see Introd. § 2 and § 12, No. 7. The three strophes are connected in such a manner that the first sentence of each takes up the thought, though not the words, of the last sentence of the preceding one, and develops it. A solemn tone of joyful courage, the fruit of faith, and of praise flowing from the assurance of salvation, pervades the whole. The house of God and those who dwell therein are first the object of praise. It is then bestowed upon those believers in God who, under His blessing as the God of the covenant, perform their pilgrimages to Zion where they can find Him. Lastly, God Himself and those who trust in Him are praised.

Inferences have been falsely drawn from the feeling of gentle melancholy, and pious longing remarked by most of the recent commentators. For the suppliant knows and loves the house of God, longs after it and its worship, praises the happiness of those who dwell in it, and of those who walk thither, even though through the wilderness, in order to appear before God. Does this indicate that the Psalmist is personally not in a position to satisfy his longing for the sanctuary? The text gives no intimation of it; and least of all is anything hinted at which would be likely to prevent him. Not a syllable gives the indication of sickness, or imprisonment, or flight before enemies, or exile. Nor does ver. 11 say that he was forcibly detained in the tents of wickedness. Not even is any ground afforded for the inference that he was *locally* absent from Zion. For the second strophe (see the exposition below), does not describe a festival-journey or a pilgrimage to Zion, by which a longing might have been awakened or strengthened, to

take part in it also; but it employs expressions borrowed from the features of such journeys, while describing a different relation. And what makes this usage so much the more significant is the fact that a parallel instance is to be remarked in the first strophe where *dwelling* in God's house is spoken of, while *going* to God is now placed beside it in order to complete the picture. The confidence exhibited in the prayer recorded in the third strophe agrees also with this supposition. We need not therefore press into the argument the points of agreement with Pss. xlii. and xliii. in order to discover here again David's situation of flight before Absalom, which is acknowledged to be represented there. In this view of the relation of the Psalms the author has been identified with David himself (Clauss, Stier, and most of the older commentators), or with one of the Levitical singers of the family of Korah, either speaking as from the soul of David (Rosenmüller, Hengst.) or praying for him as the anointed, and expecting his own return home with the king's restoration (Delitzsch). We can only say that the "tents" in ver. 11 *c*, as contrasted with the house of God, do not prove the latter to have been the *stone Temple*, especially as the expressions used in the first strophe (see the exposition below) do not necessarily lead to any such conclusion. Nor do they permit us to assume the period in David's life when he fled before Saul, as the mention of "Zion," ver. 8, cannot possibly be accounted for on the supposition that the Psalm was committed to writing at a later date (Calvin). Hupfeld maintains that terms such as: dwellings, courts, altars, threshold, in the house of God, and the longing expressed in connection with them, presuppose a long-existing Temple-worship, already deeply seated in the feelings, and entering into the common language of the people. But this cannot be conceded unless we deny at the same time the antiquity of the Mosaic writings upon the subject of such worship. For the same reasons the expressions used with reference to the festival journeys to the Temple, throw no light upon the question, leaving out of consideration the fact that there is no clear indication that the Psalm is a pilgrim song (Herder, Muntinghe), or that vers. 2-5 are a hymn sung by pilgrims who had arrived at the sanctuary, and vers. 6-8 the reply of those who dwelt in it (Olshausen). Again, it is not intimated that the Temple was in ruins, in which the birds built their nest, but the house of God is spoken of as being resorted to for religious worship. We are therefore forbidden to assume the period of the exile (Isaaki, Kimchi as an alternative). The period following the consecration, 165 B. C., would be much more suitable than this (Hitzig), if it were necessary for us to seek the composition at so late a date. The "anointed" in ver. 11 would then naturally not be the king but the Jewish people. But it is a mere assertion, destitute of proof, that we are to attach this meaning to the same term in Ps. lxxxix. 39, Hab. iii 13; and Ps. xxviii. 8. Nor is a late date of composition to be argued from the fact that only here and in Sirach xlii. 16 is God called a Sun, and at the same time designated by the term denoting a round and glittering shield.

Vers. 1-5. **How amiable**, *etc.*—The Heb. word includes the two meanings: beloved, and: worthy of love. The use of the plural: tabernacles, perhaps has allusion to the numerous divisions of God's house. Yet these divisions themselves are not meant, for God dwelt in the Holy of Holies alone. Nor is it to be explained as a poetical (Hupfeld) plural (Pss. xliii. 3; xlvi. 5; cxxxii. 5, 8; comp. lxviii. 36). It is directed against the sensuous conception of God's local residence, and yet does not entirely abandon it, so that we are not justified in understanding the whole strophe to relate to *spiritual* residence, hunger, and thirst (Hengstenberg). But the mention of the *courts* and *altars* as the place for which the poet longed, in which he would dwell and find a home as the bird in its nest, confirms the absence of the naturalistic and sensuous idea, while it also exhibits the more restricted conception of *God's* dwelling-places, in distinction from the places where the people and priests assembled for the performance of their religious rites: and this distinction was suggested by the consciousness of the places of worship having necessarily a local habitation. Both orders of the congregation had their separate courts, as well as their established places and ceremonies in sacrifice and prayer; none of them, however, *dwelt* in these places. Yet it is not to be inferred from ver. 8 that the poet was a layman (Ewald, Olshausen). Nor do vers. 4 and 5 refer to Priests and Levites, who with their families lived *by* the altar. Nor are the residents of God's house the inhabitants of Jerusalem, or those who lived round about the Temple (Olshausen) and certainly not the constant resorters to the Temple (De Wette, Stier). But the words contain the Old Testament idea (Jer. xx. 6) corresponding to that in the New Testament: members of God's house (Eph. ii. 19). The idea rests upon the conception of filial relationship, and is here imaged forth in the emblem of brooding birds. This figure not only serves this purpose, but also leads the way to the *literal* presentation of the idea in the following verse. The form of the sentence does not show a literal comparison of the nests, which contain even the smallest birds to be found anywhere, to the altars, which are the homes of the pious, and of which the Psalmist was, for the time, deprived, and after which he longed. It only shows that it is to be understood in one of the following ways: Either the poet in an agony of passionate longing breaks off the sentence with the sigh: alas! thine altars! (Calvin, Muntinghe, Stier), or we must supply and prefix the words: So I have found (Mendelssohn, Knapp); or: should I not find (Rudinger, Clericus, J. H. Michaelis, Dathe, Rosenmüller). But the passage is not merely a *figurative* one, in which the poet by a bold metaphor represents himself as the sparrow and swallow who found their nest, that is, a secure place of refuge, and an unmolested, protected, peaceful home within the precincts of the sanctuary (Geier, Venema, Burk, Clauss., Hengst., Del.). The sentence does not begin with: for (Luther), but with also; and this particle is not united to the verb (Hengst.) but to the name of the bird, in a clause which by the use of the perfect tense alludes to a determinate occurrence. This fact

is the one well-known in history, that small birds lived undisturbed within the precincts of the Temple. We could therefore render directly: beside, or: close to thine altars (Sept., Vulg., Syr., Arab., and many of the older and recent expositors) without needing to assume that the Temple was in ruins (Isaaki, Kimchi). But, in the first place, אֵת is more readily construed grammatically, not as a preposition, but as the sign of the accusative, and in apposition (Hengstenberg, Del., Hitzig), only that we need not insert: namely (Luther) [or *even*, Engl. Vers.]; in the second place the intermediate thought would be wanting, which prepares the way for the idea of man's home-fellowship with God.

This fellowship in a spiritual sense was shared by the Psalmist. As on Old Testament ground, however, he cannot grasp the idea in its ripened fulness of meaning, and feel that he can exercise and exhibit his right of home and filial companionship in any other place than in the Temple on Zion. He therefore felicitates in *general* terms and in a *comprehensive* sense those who ever dwell in God's house (Comp. xv. 1; xxvii. 4). The proposal of Hupfeld either to supply the words: "but I" before "thine altars" or to insert the whole passage after ver. 5 *a*. is accordingly unnecessary. We must not, however slight so superficially as is usually done the objections adduced against the current explanations, especially by Hupfeld. The expression: my King and my God (Ps. v. 3), must especially receive due attention. [ALEXANDER: "The address, *Jehovah* (God) *of Hosts* has the same sense as in ver. 2. One suggests the covenant relation between God and the petitioner, the other makes His sovereignty the ground of a prayer for His protection. The same essential notions of supremacy and covenant right are conveyed by the parallel expression: my King and my God."—J. F. M.]

The particular meanings of the names of the birds, which also occur together in Prov. xxvi. 2, are a matter of dispute; for the swallow has a different name. (Is. xxxviii. 14; Jer. viii. 7). The same is true of the wild or turtle-dove (Sept., Targum, Syr., Hitzig), and it is an unsupported conjecture to suppose that these are onomatopoetic words representing a flock of medium-sized birds like crows, choughs or starlings, screeching and high-flying and separately undistinguishable (Böttcher). We may therefore hold to the Rabbinical explanation of *derôr*. Should it, however, correspond to the word *dûri* now employed in Palestine to designate the sparrow (Wetzstein in an Excursus in Delitzsch), then instead of the sparrow (Sept.) there must be understood here by *Tsippôr* some small twittering bird like the finch (Tobler, *Denkblatter aus Jerusalem* 1853, p. 117), which in particular is denoted by this onomatopoetic word.

It is not to be inferred from ver. 3 *b*, that God's praise is only to be sounded forth in the future, when it will certainly be proclaimed, while the present is still dark. This is the explanation given (Hengst., Ewald, Del.), after Ps. xlii. 6, according to the hypothesis that a like situation is described in these Psalms. But we have seen how uncertain the grounds of this assumption are. And besides, the primary signification of עוֹד is *iteratio*, so that it is much better to adhere to it in this place. The praise that resounds through God's house is to reach still further, stretching from the past through the present into the future. Most therefore render directly: ever. The *Selah* also suits this view better; the music here strikes in, leading the service of praise.

Ver. 6. **Ways in their hearts.** [E. V. In whose hearts are the ways of them]. The plural suffix is to be explained by the fact that "the man" was just before used as a collective term. But what is the meaning of the sentence? Is it as it stands, so meaningless that מְסִלּוֹת (*roads*) must be given up, and כִּסְלָה=כְּסָלוֹת (*confidence*, Hupf.) be read in its place as the Chald. has already paraphrased it? Or should we rather insert מַעֲלוֹת, because the Sept. has here as in 2 Chron. ix. 11, rendered ἀναβάσεις? Neither. The word expresses a meaning that is contrasted with side-paths or by-ways (Jer. xviii. 15; Prov. xii. 28; Ps. cxxv. 5). We might therefore think of the *straight paths* of Jehovah (Ps. xvii. 5), which Israel was careful to follow, while the heathen wandered away from them in their erring courses (Is. liii. 6): the paths that were laid down by the statutes of the law (Hitzig). We have presented according to this view either the thought that the righteous have constantly before their minds these ways of God or His commandments, ponder them in their hearts and earnestly strive to walk in accordance with them (Isaaki, Kimchi, Luther, and others); or that the hearts of the pious are no longer a trackless waste, but a well-beaten path of righteousness, Prov. xvi. 17 (Venema, Mendelssohn, Hengst.). The latter explanation is more readily attached to the form of the words and the usage of the terms employed, but it makes too little account of the context and passes over too quickly into a spiritual application, as we find also in the exposition of the following sentences that the actual and historical ground of the expressions has been needlessly abandoned by many. It is quite true that it is a forced interpretation of the disputed clause which makes it mean that the pilgrim-routes to Jerusalem (Aben Ezra, Knapp, Böttcher, Delitzsch), or the common streets in Jerusalem leading to the sanctuary (Grotius), were constantly in their thoughts. And ver. 7, completes the picture of blessedness, set forth before in general terms, that is, the blessing of trust in God, by a figure which is borrowed from a wandering or journeying as a common emblem of human life (Hupfeld). But it expresses more. For in ver. 8 *b* the travellers are described as appearing before God in Zion. The Psalmist has in mind a pilgrimage or festival journey; not indeed as apparent to the senses, as though the spectacle of a band of pilgrims had given occasion to the words of longing (Muntinghe), nor yet as an emblem of the toilsome life-journey of the righteous which has yet very many seasons of refreshing and blessedness. Here as in the preceding strophe there is a mingling of expressions drawn from the spheres of the external and the spiritual, as ver. 7 especially shows. Ver. 6 felicitates those who have in God their strength (not their *defence* or

their *glory*). And ver. 8 says that they go, not: from band to band (Grotius and Rosenmuller following the older expositors), but from strength to strength, until every one of them (transition to the singular) appears *before God Himself*. This last phrase takes the place of the usual "before God's face." and yet with the local distinction, in Zion. It is, however, most natural to take the *roads* mentioned, *without the article*, in ver. 6 *b*, not in a concrete and special application, so as to refer them generally to the ways to God and His house, whether in the sensuous or in the spiritual sense, but to understand them, as indefinitely as they are expressed, of the means and ways by which in the sphere of the heart the supply of strength vouchsafed by God to men is conveyed. It is therefore better not to compare Is. xl. 3; but in particular Ps. l. 13. This view is confirmed by the words which immediately follow.

Vers. 7 f. **Travelling through the vale of tears.** [E. V. Passing through the valley of Baca]. The participles here and in ver. 5, are parallel and have a mutual reference. They denote however, either different persons or the same persons in different circumstances, at first as being companions of God in His house, and then as being on the way thither as pilgrims to Zion. Now Zion lay upon a mountain, and the surrounding country is very much cut up by ravines and in some parts poorly supplied with water. The pilgrims would therefore have a toilsome ascent from the valley-ground below. Many of the valleys, also, had significant names, easily convertible into symbolical expressions. Such were Rephaim=shadows, and Hinnom=wailing, which lay close together between Jerusalem and Bethlehem. In the former, there grew, according to 2 Sam. v. 23; 2 Chron. xiv. 14 f., trees called בְּכָא. The rabbins have explained these to be mulberries, but later writers, more correctly (see Faber on Harmer's *Beobachtingen über den Orient*, I. 400) have referred it to a plant resembling the balsam called by the Arabs *baca*, because when it is wounded, a tearlike liquid exudes (Winer, *Realwörterbuch*). There were undoubtedly several of these *Baca*-valleys: and being employed here as a play upon בכה (=weeping) in allusion to the property just described, they could very readily receive a symbolical application, and the more so as the shrub is very common in the arid valley of Mecca. Burckhardt found such a valley in the neighborhood of Sinai (Travels in Syria, *etc.*, p. 977). And since it is evidently not a special route of any particular band of pilgrims that is described in our text, for the pilgrims in general did not march in companies upon the same road, it would be altogether opposed to the spirit of the passage and would destroy the idea and the expectation which the poet has awakened, to seek an actual *Valley of Baca*. The valley Rephaim is the less suitable, as, according to Is. xvii. 5, it was very fertile, while a conversion into a valley of fountains is spoken of here. It is therefore preferable to suppose a barren region to be referred to (Gesenius, Ewald, Olshausen), or valley full of thorns (Köster). But it is unnecessary to identify the valley here mentioned either with the Valley of Achor (Hos. ii. 17), between Jericho and Bethel (Jos. vii. 24) which contained a place called בֹּכִים (Sept. *κλαυθμὼν*), Judges ii. 1, which again might properly have been בְּכָיִם=בְּכָאִים (Hitzig); or with the last station upon the road from the north, where in a narrow and gloomy valley dark water drops from a rock (Renan, *Vie de Jésus*, Ch. IV.). For apart from the fact, that the dropping from the rock called "weeping" in Job xxviii. 11, is there called בְּכִי and not בָּכָא, it is not said here that the pilgrims made that valley a מָעוֹן=*bivouac*, before Jerusalem (Knapp), but מַעְיָן=place of fountains. Now this does not mean that they dug wells (Luther), or found fountains miraculously prepared, Is. xli. 18, (Kimchi, Calvin), or through their piety converted the toils of the journey into occasions of spiritual refreshment (Geier and others), or that they made God Himself the fountain of their salvation (Venema, by a false reference of the suffix). The words are a figurative expression of the thought that the Divine blessing accompanies them everywhere and supplies the means by which they are refreshed on their journey, and so strengthened, that they become neither faint nor languid, but ever stronger as they advance. The valley through which they are marching, becomes green meadows and pastures and fruitful fields, by springs and rain. For מוֹרֶה denotes also in Joel ii. 23, as יוֹרֶה does elsewhere, the first fertilizing rain after the heat of summer, which in the East clothes the parched ground in an incredibly short time with vegetation of the most varied kind, (Sept., Kimchi, Calvin and all the recent expositors but Hengstenberg). For it is against the context to suppose that allusion is made to the guide of the caravan (Herder) or to the teacher who instructs the travellers in the law of God, (Hengst. following the Chald. and the Rabbins, Luther and most of the older versions) who is covered with blessing (עטה as Kal in the passive sense). Although it gives a sense too restricted to translate: Baca-valley (Hitzig, Del.) and to understand by this a desolate and barren region at that time in ill-repute (Olshausen) noted for its resinous trees which derived their names from the resin which exuded from them (Böttcher), yet the nature of the discourse, which passes over immediately into the figurative, and the allusion contained in the name of the tree, make it also quite correct to render: Valley of weeping or land of tears. (The ancient versions, the Masorah, which has the remark that בָּכָא here stands for בכה, and the Rabbins except Aben Ezra and Kimchi, and after them many expositors, Hengstenberg and Hupfeld last). Luther altered his translation in many ways, but generally did not improve it. His view of ver. 8 *c*, was founded upon the rendering of the Sept.: *ὀφθήσεται ὁ θεὸς τῶν θεῶν*. Exception was made to the unusual combination of אֶל instead of אֶת־פְּנֵי with יֵרָאֶה; the allusion to אֶל חָיִל immediately preceding and to אֵל אֵל in verse 3, was overlooked; and it was suggested that the true reading was אֵל אֱלֹהִים.

Vers. 10 ff. Our Shield.—This is in the vocative, as being an address to God; not, as in Ps. lxxxix. 19, an accusative denoting the king, and depending upon the verb (Aben Ezra). Against the latter are the terms Sun and Shield applied to God in ver. 12, and changed by the Sept. into the sentence: God loves mercy and truth. God is called a shield also in Ps. lix. 12. "See" stands absolutely as in 2 Chron. xxiv. 22; Ps. lxxx. 15, parallel to "hear" in ver. 9 *c*. "For," in ver. 11, does not confirm the foregoing supplication (Hengst.) but the whole Psalm (Aben Ezra, Geier and others). The verse says nothing about *door-keeping*, which was an honorable office. Nor about a long-continued residence (Luther). A comparison is made between *dwelling* and *lying upon the threshold*, the former relating both to the house of God and to the tents of wickedness. The latter is not employed in the sense of being despised (Augustin) nor as being the consequence of violent treatment (Sept.) nor as lying before the door as Lazarus did (Hengst.). It expresses a personal experience of the exalted good, happiness and value of *belonging* to God's house, and the smallest measure of and most remote connection with this privilege were more esteemed and loved by the Psalmist than the greatest abundance supplied from other sources. The psalmist has in his mind's eye a worshipper lying upon the threshold, but utters only his own conception and appreciation of this relation, not his actual condition and posture. Any reference to his humility and modesty (Calvin, Hupfeld), is as unsuitable as an allusion to the position and employment of the Korahites in the temple-service (Del.). The plural number *courts*, in vers. 3 and 11, do not necessarily indicate a late date. The original Tabernacle had, to be sure, only one court. But intimations are found of an enlargement and alteration in that of David's time. (See Knobel on Ex. xxv.-xxxi. p. 255).

DOCTRINAL AND ETHICAL.

1. He who loves the house of God must ever experience nothing but the most ardent longing to be there, whether he be far from it or near it; he would never be found absent from it, he would even as God's child forever *live* in His house. He therefore felicitates those who abide there; and they praise God continually. They have there what the bird has in her nest. "God is so kind and condescending that He leaves not unrewarded the fervent love and holy desire which men feel for Him, but so gladdens men as to revive them in body and soul. And thus from an ardent longing after God there results an all-pervading sense of happiness" (John Arndt).

2. The earthly house of God, however, is only a type of the heavenly, and therefore in the pilgrim's longing for and journeying to the former, is imaged forth the relation of the children of God to the latter. If they have their strength in God, their longing is not in vain and their journeying not without result as it is not without an aim. In their *hearts* are paths, upon which strength from God is conveyed to them, and in their toilsome course God provides the means of their support and success, so that they, raised up out of faintness and exhaustion, go on from strength to strength until they appear before God. Such men clothed with strength from Him are indeed to be counted happy, as they in their march through the desert, gladdened by His blessing, change it into a garden of God.

3. But it is a necessary accompaniment of such experience of mercy, that we do not rest satisfied with such longing, wishing, and desiring, but that longing becomes prayer, wishing trust, and desire the possession of salvation. Therefore must we not, in a false spiritualistic feeling, lightly regard or despise the means of grace offered and provided in the visible Church, but duly avail ourselves of them. *Thrice blessed* are they who act thus.

HOMILETICAL AND PRACTICAL.

He who loves from the heart what is God's, has as much reason for rejoicing as for longing. —Man must seek at God's altars what he cannot well be without on earth, and what he can find nowhere in the world.—The happiness of those who dwell with God in His house: (1) wherein it consists; (2) how it is obtained.—Communion with God is neither to be gained nor preserved without a due use of the means of grace —He who loves God's house, walks in God's ways, and trusts in His aid, is to be counted happy even on earth.—Our pilgrimage upon earth as a journey to the house of God.—The praise of God the joy of the righteous.—The transformations which true piety effects in this earthly vale of sorrow.—God not only defends His own, He blesses them also with gifts from on high.—He who would enjoy God's blessings must open his heart to God, and prepare the way for His coming.—Progress in the ways of God is effected only through the strength of God; it is made from step to step, but is made surely towards God; it is not gained without much sorrow, but the end is abiding joy.

STARKE: If God shows every little bird a place to build its nest and hatch its young in peace, He will also grant to souls longing for salvation, means of instruction and sources of happiness.—If the soul once gains a true appreciation of God's word, its desire for intimate converse with it will grow day by day.—He who would call God his King must do Him homage, and yield himself up to Him by faith; and, by so doing, he will become not only His subject, but also an inmate of His own house.—O blessed dwelling! In God's house will everything be granted to the soul, and nothing be asked of it in return but to praise Him.—The path in which we are to walk to heaven, must not only be in books; not lie only in the ear or on the tongue; it must be in the heart; the heart must learn to delight in God's ways.—A Christian need not languish in this barren vale of sorrow, for he has everywhere beside him the fountain of life.—Is God the Sun of believers? He must enlighten them, warm them, and make them fruitful. Is he their Shield? He must protect them against all enemies. Well for those who enjoy these blessings!

OSIANDER: The happy results of the preaching of the gospel show that the true, eternal, and

only God, is present with His church, and blesses that ordinance, that it may bring forth much fruit.—SELNECKER: There is nothing better than to be a member of the true Church, and to have God's word pure and simple, for with these the Lord of hosts is and abides.—RIEGER: A soul seeking God displays: (1), its desire for this blessed communion, (2), its actual arrival before Him whom it seeks and finds: (3), its worship, wherein it testifies to God its love for Him, its joy and trust in Him and dependence upon Him, and whereby it wins its way into His presence. —God's praise in heaven is sounded forth in perfect strains; on earth we are training ourselves to bear a part in them.—THOLUCK: How much is necessary, in order to realize the highest joy of life in God's praise!—GUENTHER: First, the longing after God's house and communion with Him; next, an indication of the way to the object of desire; thirdly, the reward of residence in God's house, or in communion with him.—UMBREIT: It is not the word of praise outwardly sounding which brings blessedness and peace to man; but he alone finds the highest happiness whose heart is fixed in God as his only strength and glory, and who not merely knows the well-trodden paths of God, but in whose heart they are and live.—SCHAUBACH: It is not a bodily stay and residence in the Temple as they were granted to the priests and Levites in Jerusalem, that makes us blessed; but the constant sojourn of the heart with the Lord, which makes the Christian an inmate of His house.—DIEDRICH: The blessedness of those who enjoy unobstructed communion with the living God, the God of mercy.—SCHAPPER (at the unveiling of the statue of Melanchthon in Wittemberg, Oct. 21st, 1865): With what right and in what sense do we honor the memory of the blessed Reformers? (1) They, as true children of God and living members of His Church, desired to dwell in His house and praise Him forever. (2) As true heroes they took the Lord as their strength, and from the heart walked in His ways. (3) As true teachers in the kingdom of heaven they passed through the vale of sorrow and made it fountains of water, and have been crowned with blessing. (4) As true Reformers of the Church, they have achieved one victory after the other, so that men must see that the true God is in Zion, where they abode and whither they have directed us.

PSALM LXXXV.

To the chief Musician, A Psalm for the sons of Korah.

2 LORD, thou hast been favorable unto thy land:
Thou hast brought back the captivity of Jacob.
3 Thou hast forgiven the iniquity of thy people;
Thou hast covered all their sin. Selah.
4 Thou hast taken away all thy wrath:
Thou hast turned *thyself* from the fierceness of thine anger.

5 Turn us, O God of our salvation,
And cause thine anger toward us to cease.
6 Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
7 Wilt thou not revive us again:
That thy people may rejoice in thee?
8 Shew us thy mercy, O LORD,
And grant us thy salvation.

9 I will hear what God the LORD will speak:
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
10 Surely his salvation *is* nigh them that fear him;
That glory may dwell in our land.

11 Mercy and truth are met together;
Righteousness and peace have kissed *each other.*
12 Truth shall spring out of the earth;
And righteousness shall look down from heaven.
13 Yea, the LORD shall give *that which is* good;
And our land shall yield her increase.
14 Righteousness shall go before him;
And shall set *us* in the way of his steps.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION. After a retrospect of the former mercy bestowed upon the people, (vers. 2-4), there is uttered a prayer for a renewed manifestation of the same mercy during present sufferings from the anger of God (vers. 5-8). The intention is then announced of listening with gladness to God's pledge of peace to His people, because its fulfilment in their deliverance was certain to those who really feared Him (vers. 9, 10). This fulfilment with its wealth of blessings is finally described in strains of poetic rapture (vers. 11-14), which bear a great resemblance to Is. xxxix. 16 f.; xlv. 8; lix. 14. We receive an impression from the Psalm which compels us to assign its composition to the period succeeding the return from the Exile. There is no sufficient ground for connecting it with the peace concluded with Antiochus III (Hitzig). It is more than doubtful whether we are justified in inferring from ver. 13 a season of the year long before harvest. The assumption is altogether arbitrary that the first part contains the prayer of the Church, and the second a hymn of exhortation and promise by the priests in response (Ewald, Olshausen, De Wette). The construction of the perfects in vers. 2-4 as pluperfects (Ewald, Olshausen, Baur) is unnecessary. [These commentators suppose the reference to be to a period long past, and hence their view of the force of these verbs. —J. F. M.] The opinion is unfounded, that vers. 5 f. recall the former prayer of the people (Hitzig), or that they contain that of those who remained still in exile as distinguished from those who had returned (Venema). If the whole psalm be viewed as prophetic (the older commentators) or as having no historical back-ground (Hengst., Clauss.), the exposition is modified accordingly. The expressions indicate a *national* judgment, not in *conception* as in Ps. xiv. 7, but in *reality;* and ver. 9 *b*, hints that the present misfortunes of the people were the deserved consequences of their folly (Delitzsch). This idea is lost in the text of the Sept. where we have the rendering: and to those who turn their hearts to Him. [This rendering is due to a wrong conception of the word כִּסְלָה and to a false construction of the clause. This word was supposed to be capable of the same meaning as the form כֶּסֶל which once means *inward parts.*—Most of the English commentators agree with the view defended above. Dr. Alexander does not feel justified in referring it to any particular period. He says: "The idea that the benefit acknowledged was deliverance from the Babylonish exile has arisen from a false interpretation of the last clause of ver. 1, the true sense of which may be illustrated from Ps. xiv. 7. Captivity is a common figure for distress and God's revisiting the captives for relief from it." And again: "It seems to be appropriate to every case in which the fulfilment of the promise in Lev. xxvi. 3-13 was suspended."—J. F. M.].

Vers. 11 ff. **Mercy and truth are met together** (præterite), and therefore appear as united and co-operating harmoniously, in consequence of God's glory or majesty again dwelling in the land when the people should become converted to His fear. It is opposed to the context to change the compassion and truth of God into the human virtues of "kindness" and "faithfulness" (Hupfeld), or "love and faithfulness," (Hitzig). So also is the change of glory into "honor" (most). A like harmony exists between righteousness and peace, of which it is said literally that they are joined together. [It is more correct to say that it is said literally: they have kissed each other, the word being onomatopoetic, and then to present the idea of union as conveyed by that figure.—J. F. M.] They do not appear here as gifts of God, and consequences of His mercy and truth (most). Still less are they represented as human righteousness and earthly peace (Hitzig), but as heavenly attributes in their Divine union. They are rightly personified in this sense, and represented frequently in works of art as angels or messengers of God kissing each other (comp. Piper's *evangel. Kalender*, 1859, p. 24 ff., 1867, p. 63). It is this righteousness thus united with peace which the Psalmist beholds as looking down from heaven well-pleased with the land, in which God's glory dwells, and from which it causes to spring forth from Divine seeds united truth and mercy. In the next verse the dealings of the Covenant God answer to this *looking down*, and the grateful conduct of the nation to the merciful dealings of God. The fruit of the *land*, therefore, according to the context, cannot be the fruit of harvest (Hitzig) but the blessed results of reconciliation, that righteousness which walks before God and follows in His train when He manifests His presence in the land. This sense is found in the words, whether we render the last clause: and set (their steps) upon the way of His steps (Olshausen, Delitzsch in his first edition), or: make His steps a way, that is, walk in His footsteps (Hupfeld), or: conform to the ways of His steps (Ewald), or: mark, regard attentively the way of His steps (Delitzsch now), or: designate, make known the way of His steps (Hitzig). It is, at all events, wrong to translate: make their steps a way (Hengst.), or sets its steps upon the way, that is, sets out upon the way, has its course, is really and truly,

(most of the older expositors until De Wette). For the suffix in פְּעָמָיו must refer to God, on account of the parallelism with לְפָנָיו. [The rendering of Hupfeld is probably the correct one, representing the most natural construction of the words. The apocopated form mingles an aspiration with the declaration, and does not justify us, as Perowne supposes, in giving to the *whole verse* the force of a desire.—J. F. M.]

DOCTRINAL AND ETHICAL.

1. God does not only forgive the special sins of individuals, He blots out also the common transgressions of a whole people, and removes their common guilt in the dispensation of His mercy. This gracious dealing does not, however, make provision for the *future* transgression of the same people. But the compassion before experienced encourages to prayer for a repeated turning away of His anger, and strengthens the hope of renewed blessing. And therefore must God's people be mindful of the one when they are reminded of the other, and make both subserve the building up of the Church.

2. But, in order to realize this aim, it is above all necessary, that they be intent upon *hearing what God says.* For this purpose they do not require any new revelation from Him, but can resort to His words, familiar as they have so long been to His people, and expound and apply them for the instruction and consolation and warning and exhortation of themselves and others. For His word as a testimony to His truth not only agrees in all its parts with itself, it satisfies also the needs of His people, and answers perfectly the purposes of God. For it reveals His thoughts of salvation and peace, and announces their actual fulfilment in the world by the advent of righteousness, which it shows to be caused not merely by His general dispensation of favor and mercy, but specially by His glory dwelling upon earth. And thus the history of revelation becomes a history of redemption, and all of a Messianic character.

HOMILETICAL AND PRACTICAL.

It is good to hear the word of God, but His people must also govern their lives thereby.—We cannot meditate upon the mercy of God, without being reminded of the sins of ourselves and others; may both of them urge us to true penitence and to lively faith!—In spite of all the tokens of God's mercy, sin has not yet disappeared from the world; but mercy is still stronger than sin.—The well-being of a nation is derived from the dwelling of God's glory in it.—God has thoughts of *peace* in relation to His people, and fulfils them in conformity with His *truth*, but always in harmony with His *righteousness.*—Many ask to be spared from the anger of God, and most dread the consequences of sin, but *salvation* is nigh only to those who fear God.—God must bless the land if it is to yield its fruit; but the best fruits are those of righteousness, which are pleasing to God, and are the results of His working.—Whatever we have on earth that is good comes down from heaven.

STARKE: The nearer men are to repentance the nearer are they to mercy; but the further away they are from conversion, the less do they receive of this treasure.—God's mercy makes a joyful heart.—Honor paid to God results from His fear, and is largely increased by surpassing tokens of His help.—Righteousness is a fair ornament in a land, and a strong pillar upholding the government, the country, and the people; but righteousness and *peace* must stand together. —FRISCH: God's anger and displeasure will be averted in accordance with the conditions laid down by Himself, if men seek first in Him the grace of conversion, and not till then the alleviation and removal of punishment.—THOLUCK: The sense of mercy must ever be as abiding as the feeling of guilt is deep.

GUENTHER: Let us learn at last what promotes the peace of a country, and cease seeking in the clouds and in the soil the causes of death and public calamities, and discern above the clouds the chastening hand of God, who visits in His merciful anger for our conversion the sins which are committed upon earth by His human children.—TAUBE: The cry of faith in distress is prompted by a knowledge of the former mercy of God towards His people; the look of faith and hope is inspired by listening to His word.—DETLEFSEN: Let us honor our God (1) by humble gratitude for His help, (2) by firm reliance upon His promises, (3) by a pious walk before Him.

[SCOTT: Having spoken unto the Lord in prayer we should compose ourselves to hear Him speak to us by His word; and to expect an answer by His Spirit or in His providence. He will certainly speak peace to His people whom He has separated and sanctified to Himself.

BARNES: Those who have been afflicted and restored should feel themselves exhorted not to return to their former course of life, (1) by their obligations to their Benefactor, (2) by the remembrance of their own solemn vows when in affliction, (3) by the assurance that if they do return to their sin and folly, heavier judgments will come upon them.—J. F. M.]

PSALM LXXXVI.

A Prayer of David.

1 Bow down thine ear, O LORD, hear me:
For I *am* poor and needy.
2 Preserve my soul; for I *am* holy:
O thou my God, save thy servant that trusteth in thee.
3 Be merciful unto me, O LORD:
For I cry unto thee daily.
4 Rejoice the soul of thy servant:
For unto thee, O Lord, do I lift up my soul.
5 For thou, Lord, *art* good, and ready to forgive;
And plenteous in mercy unto all them that call upon thee.
6 Give ear, O LORD, unto my prayer;
And attend to the voice of my supplications.
7 In the day of my trouble I will call upon thee:
For thou wilt answer me.

8 Among the gods *there is* none like unto thee, O Lord;
Neither *are there any works* like unto thy works.
9 All nations whom thou hast made
Shall come and worship before thee, O Lord;
And shall glorify thy name.
10 For thou *art* great, and doest wondrous things:
Thou *art* God alone.

11 Teach me thy way, O LORD;
I will walk in thy truth:
Unite my heart to fear thy name.
12 I will praise thee, O Lord my God, with all my heart:
And I will glorify thy name for evermore.
13 For great *is* thy mercy toward me:
And thou hast delivered my soul from the lowest hell.

14 O God, the proud are risen against me,
And the assemblies of violent *men* have sought after my soul;
And have not set thee before them.
15 But thou, O Lord, *art* a God full of compassion, and gracious,
Long-suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me;
Give thy strength unto thy servant,
And save the son of thine handmaid.
17 Shew me a token for good;
That they which hate me may see *it*, and be ashamed:
Because thou, LORD, hast holpen me, and comforted me.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—We have first presented to us in this Psalm a succession of invocations and entreaties to God, supporting themselves on one hand upon the need of the suppliant and His covenant relation, and on the other upon God's compassion and accessibility (vers. 1-7). There next follows the joyful acknowledgment of God's incomparable exaltation, to which as well as to His power the heathen will

submit themselves (vers. 8-10). Then comes a prayer for direction in the way of God, which the poet promises to follow out of lasting gratitude for the deliverance vouchsafed to him, (vers. 11-13). Finally we have an entreaty preceded by a complaint against godless enemies, spared by God's patience (vers. 14, 15), which implores help for the offerer, so that his haters may be ashamed and know that it is really God who has helped His pious servant (vers. 16, 17).

The whole Psalm gives the impression of a pretty late composition. Familiar expressions and phrases from the words of the Law, the Psalms, and the Prophets, loosely connected, are found throughout, and yet not altogether without evidences of a peculiar treatment. It is remarkable that in ver. 14, in the passage taken literally from Ps. liv. 5, זֵדִים is found instead of זָרִים, and yet the acknowledgment of God in the *nations of the world* as the Supreme God is spoken of in ver. 9. It is quite uncertain to what event the deliverance mentioned in ver. 13 refers. We have no grounds afforded us for supposing the return from exile (Olshausen), or for connecting the verse with 2 Macc. xiii. 21, (Hitzig), not to mention the deliverance of David from the plans contrived by Saul (Köster and Clauss last), since we have no reason to assume that David was consoled by the Korahites by a Psalm constructed out of his own words (Hengstenberg). It is even questionable whether it was a past event, and whether the præterite, though not to be taken as prophetic præterite, and therefore as future (De Wette), may yet not be regarded as conveying an optative sense, and therefore be rendered by the imperfect, (Ewald, Baur). It is to be remarked that the appellation of God, Adonai, is here used seven times, and three times in Ps. cxxx. It seems, however, too rash an opinion to consider this circumstance as indicating a tendency to a later *adonaic* style of Psalm-poetry, in imitation of the Elohim Psalms (Delitzsch).

[The superscription of this Psalm presents a curious phenomenon. It ascribes the authorship to David, being the only instance in the whole of the Fourth Book. It occurs also in the midst of a group of Psalms of the sons of Korah. The opinion that David himself was the composer is now almost universally abandoned. But is it necessary to assume that it was composed in David's lifetime? Hengstenberg, who maintains rightly the originality of the superscription, feels bound to maintain that it was. But he is willing to depart from the literal application of the language, as he supposes that it was composed by the sons of Korah for David's benefit. The character of the Psalm suggests that we may use the same freedom of interpretation in another direction. For the looseness of connection and the liturgical rather than poetical form, as Delitzsch has remarked, seem to bespeak a late origin. It may be called "a prayer of David" because it expresses the spirit of a number of his Psalms which are of a predominantly supplicatory character, and are indicated by the same title תְּפִלָּה, and chiefly, because his sayings constitute a large portion of it. Among English commentators Perowne abandons the idea of a Davidic composition, and maintains a late date. Alexander appears undecided, though he considers the circumstances described suitable to David's frequent situations of suffering. Wordsworth thinks that a Psalm of David is inserted in the midst of the Korahite ones, to confirm the equal authority of the latter.—J. F. M.]

Vers. 2-12. **I am holy.**—The expression has reference to the covenant-relation (Hupf.) and not to piety as a virtue. The accusation that the Psalmist makes a boast of the latter (De Wette) is unfounded. Geier already has had occasion to combat it, and translated: *beneficiarius;* and the Dutch Bible: *gunstgenoot.* [In ver. 3, כָּל־הַיּוֹם is capable of being translated either: *daily*, as E. V. has it, or: *all the day*, as it is given in the margin. The latter as indicating a depth of need which the former fails to do is to be preferred. On ver. 9 Alexander says: "The common relation of Jehovah to all men as their Maker shall be one day universally acknowledged, not in word merely, but in act, the most expressive part of worship, involving a recognition of the previous display of God's perfections, in the language of Scripture, His *name*. This prospective view of the conversion of the world to its Maker, shows how far the Old Testament writers were from cherishing or countenancing the contracted nationality of the later and the less enlightened Jews. Comp. Ps. xxii. 27, 28; xlv. 12, 16; xlvii. 9; and Jer. xvi. 19; Zeph. ii. 11; Zech. xiv. 9, 16."—J. F. M.] The expression: **unite my heart**, in ver. 11, is peculiar. It is equivalent to: unite all my powers and impel them towards one object (Calvin, Geier, and others). It is the whole, undivided heart which is demanded in connection with love in Deut. vi. 5; x. 12, and in connection with the fear of God it appears here and in Jer. xxxii. 29, as לֵב אֶחָד. The contrast is exhibited in James iv. 8. It is a less tenable explanation which understands a heart *one with God* (J. H. Michaelis following older expositors). The whole heart is also mentioned in connection with thanksgiving in ver. 12. The translation of the Vulgate: *lætetur* (after Sept., Syr.) rests upon a false derivation from חָדָה.

Vers. 13 ff. The **underworld** [E. V.: **lowest** hell] is employed as in Deut. xxxii. 22, to denote the world beneath in the bowels of the earth (Ezek. xxxi. 14 f.), under the earth, Ex. xx. 4, comp. Phil. ii. 10, not as the lowest (Sept., Vulg.) or deepest (Köster, Ewald). There is nothing to indicate any allusion to different degrees of descent. Deliverance from a position in which life was endangered is the subject of the verse.—**Son of thine handmaid** may allude to the servants born in the house, Gen. xiv. 14; xvii. 12; Ex. xxiii. 12 (Geier, Olshausen, Hitzig, Delitzsch) so that the Psalmist does not describe himself as the servant of God in general (Hupfeld), but as being *born* into this relation.—**Token for good** in ver. 17 is not a miracle which the Psalmist implores in order to effect his deliverance (De Wette, Olsh.), but an evidence of the Divine favor (Geier, Hengst., Delitzsch, Hupfeld), a token of *good intentions*, not: for good fortune, or: "that it will be well with

me," (Luther), but one from which it will be clear that God purposes good with regard to him. [Hengstenberg: "What the Psalmist speaks of, according to the preceding context and the conclusion of the Psalm, is simply *help* and *comfort*, by which all his enemies may see that it is not without good ground that he calls God *his* God."—J. F. M.]

DOCTRINAL AND ETHICAL.

1. The hope that our prayers will be heard by God is grounded partly on our misery and helplessness (Ps. xxxv. 10; xxxvii. 14; xl. 18; lxxiv. 21); partly upon our covenant relation to Him. With regard to the latter, we have not only been able to receive most competent testimony of the goodness and *placability* of God (Ex. xxxiv. 6), of His incomparable exaltation (Ex. xv. 11), and of His power (Deut. iii. 24), but have also made actual proof of the truth of these declarations, and of the credibility of these attestations.

2. A true servant of this Almighty Lord not merely bears in his heart the hope that many yet in the world will be converted to Him (Ps. xxii. 18; Jer. xvi. 19), but, as included in the terms of the covenant of grace (Ps. iv. 4; xvi. 10), he labors earnestly for his own sanctification. He prays therefore especially for direction in the ways of God (Pss. xxv. 4, 8, 12; xxvii. 11), and for strength to enable him to walk in conformity therewith. And in this he includes a prayer for a heart single to God's fear, so that the whole heart may be yielded up in true gratitude. The help implored and received thus gains a significance beyond his own experience, and becomes a *token* for others also.

HOMILETICAL AND PRACTICAL.

It is well for men to complain to God of their distress; it is better to confess their own inability to relieve it; it is best for them to rely upon God's mercy, and to entreat mighty proofs of His goodness.—Believers must not become presumptuous or secure on account of their covenant relation, but find in it reason both for humility and for reliance upon God.—Let him who knows God ever learn of Him, and let him who loves God please Him better day by day. The more deeply true piety is stamped upon our own lives, the more distinctly is it made a *token* for others.—It is of no consequence to us, that our enemies are put to shame, unless they, at the same time, give glory to God.—How little do we regulate our conduct in view of the incomparable power, goodness, and faithfulness of God!

STARKE: The righteous have to suffer much, therefore they must pray much.—How useful is affliction! It forces us to pray; it excites us to ardent importunity in our prayers; it supports and strengthens faith.—The anguish of guilt and the sense of God's anger are a deep hell, from which none but God can rescue us.—There is need of great self-denial in refraining from asking a sign from God *for our own sakes*, which would be to tempt God; but we must ask for the sake of God's glory.

OSIANDER: As it is the duty of the servant to obey his master, so is it the part of the master to defend and protect his servant.—ARNDT: When God does not lead and conduct men they wander, and God has His own peculiar way.—FRISCH: The more thou givest God the honor, and showest thy reliance upon Him, the readier will he be to help thee.—RICHTER (*Hausbibel*): The best and most indispensable token of mercy which a believer can have is the witness and seal of the Holy Spirit. But God also vouchsafes to them a special token, namely, deliverance from the snares of the world, so that even unbelievers themselves must acknowledge: God is with them!

PSALM LXXXVII.

A Psalm or Song for the sons of Korah.

1 His foundation *is* in the holy mountains.
2 The LORD loveth the gates of Zion
More than all the dwellings of Jacob.
3 Glorious things are spoken of thee,
O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me:
Behold Philistia, and Tyre, with Ethiopia;
This *man* was born there.

5 And of Zion it shall be said,
This and that man was born in her:
And the Highest himself shall establish her.
6 The LORD shall count, when he writeth up the people,
That this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:*
All my springs *are* in thee.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—In the introduction, the glory of Jerusalem is praised as that of the city founded by God, loved by Him with especial affection, and blessed with a glorious promise (vers. 1–3). The promise is then presented in its *Messianic* aspect (vers. 4–6); and, finally, in one concluding verse, expression is given to the grateful joy which the promise excites. It is peculiar to this Psalm, that the conversion of nations previously strange and hostile to Israel, and their union with God's people, are described, not as the homage of subjected foes, Ps. lxviii. 30; lxxii. 9, &c. in agreement with the prophecies of the second part of Isaiah, but as an entering into the relations of children and citizens, resembling in many points Is. ii. 2, 4; xi. 10–18; xix. 24 f.; xx. 23. But our Psalm cannot be older than these passages, and therefore cannot be assigned to the time of David, as alluding by the idea of founding to the removal of the sanctuary to Jerusalem (Clauss). In ver. 4, Egypt is designated by the symbolical name *Rahab*, which occurs first in Is. xxx. 7, and that as alluding to vain-glorious presumption, while the word itself denotes a mythical sea-monster, Job ix. 13; xxvi. 12 (Sept. κῆτος), and is thus employed as an emblem of Egypt (Is. li. 9; Ps. lxxxix. 11), as the beast of the reeds in Ps. lxviii. 31. The modes of expression, condensed even to obscurity (Flaminius, Olsh.), bear in their pregnant conciseness and imagery a great resemblance to Ps. xxi.; xxii. 14; xxx. 6 f. The time of Hezekiah has therefore been fixed upon (Venema, Dathe, Tholuck, Hengstenberg, Vaihinger, Delitzsch). For, after the destruction of the Assyrian army under Sennacherib, Assyria appears no longer along with Egypt as a representative of the world-power; but Babylon has already stepped forth into the theatre of history (Is. xxxix.; Micah iv. 10; 2 Chron. xxxii. 33). We have no convincing ground for fixing the date of composition as late as the return from exile (Calvin, Ewald, Hupfeld), or still later in the days of the Maccabees (Hitzig) from a supposed reference to the Jews, who dwelt in large numbers in the countries named, and to their pilgrimages to the great feasts in Jerusalem. We can say no more than that a date must be assigned at which the power of Babylon was not immediately felt, because the language does not reveal the excitement and bitterness which are to be found in Is. xiv. and xlvii.—The Rabbins have quite misunderstood this Psalm, and Luther also has given many false renderings. The denial of the *Messianic* character (Hitzig) is at the opposite extreme to the opinion that there is no historical back-ground, but that the glory of the Church is all that is referred to.

Ver. 1. **His foundation.**—The form of the word, and its union with the suffix, make it probable that it is not a passive part. = His founded (city) as Hengst. and others maintain. But the masc. suffix is undoubtedly to be referred to God; for Zion, as the name of a city, occurs afterwards as feminine. We must neither supply a verb: is (De Wette), or: consists (Baur), or, by repeating the principal idea: is founded (Hengst.); nor can we assume gratuitously that an introductory clause has fallen out (Ewald, Olshausen). It is just as improbable that this verse of a single stich belongs to the superscription and announces the subject of the Psalm (Chald., Kimchi, and others) Nor is it a vocative. as most suppose, but an accusative, preceding its subject, depending in *thought* (J. D. Mich.) on the verb of the following verse. Nor is it necessary, in order to make the formal arrangement of the whole sentence regular, to complete the sense by uniting it to the first words of the next verse (Schnurrer, Hupfeld, Hofmann [so Perowne.—J. F. M.].

Vers. 2, 3. The **gates of Zion** are mentioned with reference not to the invincible security newly assured by God (Hengst.), but to their accessibility to the many new inhabitants promised to the holy city.—That which is spoken *of* or *in* Zion, is not God's word proclaimed in the Church generally, but the *promise* relating to Zion's increasing glory. As this promise is cited in the form of a declaration of God, it is not proper to take the part. pass. impersonally =they speak (Ewald, Maurer, Olsh., Hengst.). The use of the part. in the sing. and that in the masculine, though construed with a fem. plural, is due either to the singular meaning of the plural form employed as an abstract, or to the conception of the part., as being a kind of noun-neuter (Hupfeld). [ALEXANDER: "Instead of *in thee*, some read *of thee*, but the former is entitled to the preference; first, because it is the strict sense, and therefore not to be rejected without reason; then, because it really includes the other, but is not included in it; lastly, because it suggests the additional idea of the holy city as the scene, no less than the theme of the prophetic visions."—J. F. M.]

Vers. 4-6. **I will proclaim Rahab and Babylon as those that know me.**—[E.V.: I will make mention of Rahab and Babylon to them that know me.] The first word denotes a public and solemn acknowledgment. This, probably, is not directly an announcement *to* or *among* those who know the name of Jehovah already, that a new accession is made to their numbers,

but it is the two world-powers to the north and south, hitherto hostile, who are mentioned as knowing Him. Jehovah will name them publicly, and acknowledge them as belonging to those who know Him. And the Church is further directed to look at other nations, near and far, who are made conspicuous in the world as examples of this relation by the *pointing* finger of God, and upon whom, successively, God fixes His gaze, as He declares them one by one to be children of Zion. As the nations are to have appellations with the forms of personal proper names, it is better not to limit the term "this" to individual men in these nations (Ewald) who became proselytes "there," that is, in the countries named (Hitzig.) It brings these nations before us as individualities, and their separate existence as nations is indicated by their being pointed out, and also by the representation that these individualities are regarded, "man by man," as *born* in Zion, the city preserved for ever by God Himself. The same thing is also indicated by numbering up in a record (Ezek. xiii. 9). They are thus made Zion's citizens. Zion does not lose her peerless preeminence, no matter how great this accession may be, or how dissimilar the natural characteristics of her new citizens. There is here a forecast of the New Testament idea of the second birth. Yet it is not this idea itself, and it is very different from the conception according to which Zion should regain her dispersed inhabitants (Is. lx. 4), and thus become the mother of a countless people (Is. liv. 1, 3; lxvi. 7). No contrast is drawn here between Zion and the other places peopled by descendants of Jacob, the settlements of Jews in all parts of the world. According to this view, only individuals, "this man" and "that man" belong to the church of Israel, whether by birth or conversion, while in Jerusalem all the inhabitants, man by man, are designated Jews (Hitzig). The interpretation which assumes that for the other nations the enumeration was made *collectively*, but in Zion by *individuals* (Hofmann), is equally false.

Ver. 7. **Singers as well as dancers.**—[E. V.: As well the singers as the players on instruments.] The forms of the words do not indicate professions or positions, but actions. There is no occasion for doing away with the *dancing* as an expression of praise (2 Sam. vi. 16; Ps. cxlix. 3; cl. 4). It destroys the connection to translate: pipe-players instead of: dancers (Symmachus, Theodotion, Kimchi, Flaminius, Calvin, and others). The rendering: The singers as in rows (Aquila, Jerome, Luther), is incorrect. It is possible to resolve the participles into finite verbs (Isaaki, Dathe), but it is unsuitable, and only necessary if the pointing of the last stich is changed with the following sense: all thy inhabitants (Schnurrer, Böttcher) or neighbors (Hupfeld) sing as well as dance. It is undoubtedly a procession of the Gentiles, who offer their thanksgiving to God and the Church, as Israel once did after the passage through the Red Sea (Hengst.). There is no reason why the concluding words should not be placed in the mouths of those who, according to the custom of the orientals, give a lively expression to their joy. Only we must not restrict the sense, and understand by springs specially the fountain of salvation (Is. xii. 3). The expression **all my springs** is itself opposed to this restriction, and includes *all means of refreshment*. Yet we may be specially reminded of the prophetic representation of a fountain rising in the house of God, from which flows the water of life (Ps. xxxvi. 9; Joel iv. 18; Ezek. xlvii. 1; Zech. xiv. 8).

[Hupfeld, following a line of conjecture begun by the Sept. rendering κατοικία, assumes that the word is the Hiph. part. from עון=dwellers. This is the best of all the emendations proposed; but against it there is not only the traditional reading, but also the fact that the natural sense: all (are) dwellers with thee, would require an unusual construction of the construct. If a suffix of the 1 sing. be attached, the sentence is wanting in simplicity. Yet the conjecture is worthy of consideration, from the altogether unexpected thought afforded by the received reading.—J. F. M.]

The explanation: all my eyes, that is, glances or thoughts, are on thee (Calvin and others), is against the form of the words. The interpretation according to a supposed Arabian cognate form: my whole heart is in thee (Isaaki) is unnecessary. An arbitrary conjecture, with still more violent changes in the text, gives the following sense: masters as (numerous as) servants, all my eyes (overseers) are in thee (Hitzig).

DOCTRINAL AND ETHICAL.

1. God is bound by lasting love to the city in which He has His earthly dwelling, and from which grows the kingdom which He erects among men. He has, for this reason, an essential interest in those *foundations*, upon which He has established the city, and by means of which He extends His kingdom, and makes this His zeal in their behalf known by word and deed in the world's history. By His *word* of promise, He maintains among His people the remembrance of His choosing them, keeps alive the thought of their calling, and gives them a wider view of their destiny. And by deeds of deliverance He strengthens the faith of His Church, excites its love, directs its hopes, pledges and secures, in general, its preservation in the world. Yet its particular condition depends upon the conduct of its members.

2. The praise of Zion is justified because of the God's beloved city, built upon the rock which He has made the foundation of His dwelling, wherein those fountains are opened by which the powers of the world to come are afforded to believers from the wells of salvation, that they may prove themselves in this world to be the children of God. But these believers shall be gathered out of the whole earth, both far and near. And therefore will God open the gates of His city, that access may be afforded to those fountains, so that children may be born to Him in His city from all nations. And these are acknowledged by Him to be of the number of those who know Him, though before they were ignorant of Him, and they now rejoice with those who praise Him. But if Zion would remain God's city and enjoy His protection, she must as

established by God, ever build herself up on this foundation, and prove herself a mother to His children by her administration and use of those fountains. "It happens often that cities which rise the most rapidly to a conspicuous place in the world, are the most rapid in their fall. In order that the prosperity of the Church may not be thought to be so frail as this, the prophet adds that she is established by the Highest. As if he had said: It is no wonder that other cities nod to their destruction, for they are shaken with the world's commotions, and have none who can be their everlasting guardian." (Calvin).

HOMILETICAL AND PRACTICAL.

It is one and the same God, who has established the Church upon earth, who maintains it as a peculiar institution, and rules it after His holy and loving will.—The *foundation* which God has laid for the Church, the *end* to which He has appointed her, and the *way* which He has pointed out to her.—The destiny assigned the Church as the city of God for all the nations of the earth.—What does the present condition of the Church seem to be, when we consider her Divine founding, and the part assigned her in the world?—The house of God among the dwellings of men; (1.) its origin; (2.) whither it directs us; (3.) how it realizes its aim.—The acknowledgment which God demands, and the acknowledgment which God vouchsafes, are mutually related and mutually conditioned.—The missionary work of the Church: (1.) according to its Divine institution; (2.) in its actual extent; (3.) with the means ordained.—The conversion of the heathen: (1.) as God's will; (2.) as the work of the Church; (3.) as the delight of the pious.—He who is not a child of God need not expect to be reckoned among the citizens of His kingdom.—God opens to men in the city in which He dwells, three fountains: (1.) that of the true knowledge of Him; (2.) that of eternal salvation; (3.) that of blessed joy.—The Church founded by God, and His dwelling, as the mother of His children.—The best security for the prosperity of a city is the piety of its inhabitants.—There is nothing better for men than to have God as their Defender, Guardian, and Father.—God, the Founder and Master-builder of His city, is also the Father and King of His children.

STARKE: If the Church *is* the city of God, who would be so neglectful as not to seek to obtain its citizenship?—God is the Master-builder of His Church. Well for him who helps to build; but ill for him who seeks to injure or destroy that structure.—He who is taught the language of the Holy Spirit, is learned in the things of God.—The mutations and increase of languages have become, under the New Testament, a blessing; though under the Old, at the Tower of Babel, they were a punishment.

SELNECKER: God's people are united to God's word; where, therefore, that word is, the Church of Christ is.—RENSCHEL: A description of the Church of the New Testament, after the type of the earthly Jerusalem.—RIEGER: In building the city of God, let us not think so much about the present feeble beginning and the difficulties still to be overcome, but rather upon the sure ground of the Divine promises and the great Master-builder, who has in His own hands the plan of the city.—GÜNTHER: It is only those who are born there that are in the city of God; and it is the Highest who has founded that city.—SCHAUBACH: Would that the Lord in His mercy would keep us true to His Church, His word, and His sacraments, kindle this lamp for those among whom it has expired, and in His mercy supply the needs of those that have it, until at last there be one flock and one Shepherd.—DIEDRICH: Zion, out of which proceeds the word of grace, is the fountain of many nations, and the birth-place of a new humanity.—TAUBE: It is God's hand, and no partial human hand, that writes down in the book of life those who are born in the city of God; and just for that reason sharp tests are employed to decide the right to a place there.—MÖLLER: The firm foundation of the Evangelical Church, her sure covenant, and her joyful words.

[SCOTT: It should especially be remembered here, that almost all the sacred writers belonged to Zion, or to that despised nation which met to worship at Zion; and no nation on earth, or part of a nation, has been preserved or delivered from idolatry, except through the revelations which God made through the prophets and apostles of Israel.

BISHOP HORNE: In the book of life, that register of heaven kept by God Himself, our names are entered, not as born of flesh and blood by the will of man, but as born of water and the Spirit by the will of God; of each person it is written that he was born there, in the Church and city of God.—J. F. M.]

PSALM LXXXVIII.

A song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

2 O LORD God of my salvation,
I have cried day *and* night before thee:
3 Let my prayer come before thee:
Incline thine ear unto my cry:

4 For my soul is full of troubles:
And my life draweth nigh unto the grave.

5 I am counted with them that go down into the pit;
I am as a man *that hath* no strength.
6 Free among the dead,
Like the slain that lie in the grave,
Whom thou rememberest no more:
And they are cut off from thy hand.

7 Thou hast laid me in the lowest pit,
In darkness, in the deeps.
8 Thy wrath lieth hard upon me,
And thou hast afflicted *me* with all thy waves. Selah.

9 Thou hast put away mine acquaintance far from me;
Thou hast made me an abomination unto them:
I am shut up, and I cannot come forth.
10 Mine eye mourneth by reason of affliction:
LORD, I have called daily upon thee,
I have stretched out my hands unto thee.

11 Wilt thou shew wonders to the dead?
Shall the dead arise *and* praise thee? Selah.
12 Shall thy lovingkindness be declared in the grave?
Or thy faithfulness in destruction?
13 Shall thy wonders be known in the dark?
And thy righteousness in the land of forgetfulness?

14 But unto thee have I cried, O LORD;
And in the morning shall my prayer prevent thee.
15 LORD, why castest thou off my soul?
Why hidest thou thy face from me?

16 I *am* afflicted and ready to die from my youth up:
While I suffer my terrors I am distracted.
17 Thy fierce wrath goeth over me,
Thy terrors have cut me off.
18 They came round about me daily like water;
They compassed me about together.
19 Lover and friend hast thou put far from me,
And mine acquaintance into darkness.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION. The superscription is a double one, the two parts of which are mutually contradictory, for Heman the Ezrahite was no Korahite. See Introd. § 2. The first part seems to have been inserted after the other, since the direction, "to the leader" is elsewhere found at the end. The explanation: to be performed mournfully with subdued voice, (Delitzsch) agrees with the mournful contents, whose tone is even more gloomy than that of Ps. lxxvii. It is only the exclamation: Jehovah, God of my help, or of my salvation (ver. 2 *a*) which shows that the last cord, uniting the suppliant to God, even if worn down to the last thread, is not entirely severed. All that follows is a complaint as though from the depths of hell. (Lam. iii. 55). For it is a lamentation which after long and painful suffering under the oppression of the weight of God's anger, sees nothing before it but death and hell (Flaminius, Hupfeld). The prayer of anguish arises from the greatness of the distress (vers. 2-4), which has brought the sufferer near to death (vers. 5-6), and is the effect of God's wrath (vers. 7-8), and has cast him out from his acquaintance as an object of abhorrence (vers. 9-10). There then follows a succession of lamentations as to the condition after death (vers. 11-13), in connection with which is uttered the question which agitates him most deeply, why God should then turn away from him in the midst of his supplications (vers. 14-15). A return is then made to the lamentations over his miseries, which

surround him like billows and darkness (vers. 16-19).

It is not, however, to be inferred from this that the conclusion of the Psalm has been lost (Muntinghe, Olshausen), or that it is to be united to the following so as to form one composition (Hengstenberg). Expressions of hope are not uttered, because the suppliant had not yet reached the victorious issue of the conflict. There is still less ground for putting these words in the mouth of the Messiah (the ancients). Nor is the particular kind of calamity here deplored definitely indicated, whether sickness (Aben Ezra, Ewald), or a particular form, leprosy (Venema, Köster, Delitzsch), or imprisonment (Venema as an alternative, Hitzig). And yet the expressions indicate personal experiences, thus opposing the notion that they form a national psalm of complaint of the period of the Babylonish Exile (Syriac, Rosenmüller, De Wette), or on account of its long continuance (Chald., the Rabbins) or of the approach of that catastrophe (Hengst.). Nor should any more weight be attached to the attempt to connect the Psalm with the prophet Jeremiah when in the pit (Venema) or during the captivity, Ps. lxxxvi. being assigned to the same author and period. Nor is it more probable that the composition was contemporaneous with that of the Book of Sirach (Hitzig), or with the plague in the time of Hezekiah (J. D. Michaelis), or with the leprosy of King Uzziah (Iken), or of Job, (Köster, Delitzsch). Yet it must be admitted, that we hear resounding through this psalm tones which are familiar in others, while some expressions are most strikingly similar to phrases and words occurring in the book of Job, and that the Ezrahite Heman was among the wise men of the age of Solomon (1 Kings v. 11).

[Hengstenberg has advanced and defended at length the hypothesis alluded to above, that this Psalm and the following one constitute one double psalm. To this he was led by the length of the title, its composite appearance, and the title "song" prefixed. The supposition at first appears to be reasonable, but the conjectures and assumptions which it needs for support give it, when examined, a different appearance. For each of these psalms has a complete title, assigning it to an author different from the other. Hengstenberg, therefore, is led to assume that these so called authors were not the composers, but that the Korahites affixed their names to psalms of their own composition, in order to give weight to them, and also to honor the memory of the ostensible authors themselves. But apart from the above objection, there is this other, that the psalms are not only different in tone and feeling, but are evidently also distinct compositions; for, while the former records individual feelings, the latter records national ones. It would certainly have been much more natural to have combined the two titles. The idea of an actual Korahite authorship might not then be readily suggested, but an intimation of the unity of design would be given, which other circumstances certainly do not indicate. But it is not necessary to maintain that the superscription of this Psalm is not genuine, for there is no difficulty in supposing that after its composition by Heman the Ezrahite of the tribe of Judah (not the Korahite). *for* (ל) the Korahites, it was committed to their especial charge for its musical performance, or that it was in some other way connected with that body of singers, so as to form a part of their special literature.—The opinion of Delitzsch as to the authorship seems to me to be the most probable. Unless Heman was a Korahite adopted by an Ezrahite, as Hengst. supposes, which seems very unlikely, it is certain that the author was the wise man of that name at Solomon's court. The date is thus fixed also. For a full view of the expressions in the psalm resembling passages in the Book of Job, which is now almost proved to belong to the same period, see besides Delitzsch on this Psalm, the introduction to his Comm. on Job and his article *Hiob* in Herzog's *Real-Encykl.*—Among Anglo-American commentators, the view of Hengstenberg as to the form of the Psalm is considered probable by Alexander. For the opinion of the latter as to the date of composition, see the introduction to Ps. lxxxix. Wordsworth believes that this and the next psalm form a pair. He regards both as referring to some great affliction of David, probably the rebellion of his son Absalom. Perowne says that all the conjectures as to the author and the circumstances under which he wrote are worth nothing. And yet he claims in his critical note that Heman the Ezrahite was also the Levitical singer. Why then, on this supposition, might he not have been one of the Korahites, and the genuineness of the whole title, which Perowne denies, be thus established? In view of this coincidence, the anomalous position of לַמְנַצֵּחַ would not be sufficient to prove the spuriousness of either part. But the hypothesis given above affords a more satisfactory explanation.—J. F. M.].

Ver. 2. **In the day of my crying.** [E. V. I have cried day]. As יוֹמָם is not used, but יוֹם, closely connected by *Makkeph* with the following word, there cannot be two parallel clauses: In the day have I cried, in the night am I before thee. Nor is it necessary to alter the division of the verse and render: O God of my salvation, on the day when I cried. Nor can we strike out יוֹם as a later gloss (Hupfeld). Instead of a contrast between day and night, it is allowable to consider the former as an indefinite mark of time (Hitzig Del.) as in Ps. lvi. 4: lxxviii. 42. cf. xviii. 1. [Dr. Moll accordingly renders: In the day of my crying—in the night before thee, let my prayer come, *etc.* The rendering of the Engl. Vers. is defective from a false arrangement. The following extract from Hengstenberg seems to present the true view: "The two clauses are to be supplemented from each other: in the first, *before thee:* in the second, *I cry.* The fundamental passage is Ps. xxii. 2, 'My God, I cry in the day time and thou answerest not, and in the night season and am not silenced.' According to this passage the יוֹם must here stand for יוֹמָם or בַּיּוֹם. It certainly does not occur in any other passage, but there are many analogies in its favor, and the short form might the more readily be used here, as בלילה follows." The true rendering is

therefore: "In the day-time I cry, in the night before Thee." The *Makkeph* does not affect the connection of the words.—J. F. M.].

Ver. 6. **My couch (*is*) among the dead.** [E. V. Free among the dead.] This rendering is in accordance with Ezek. xxvii. 20, comp. Job xvii. 13 (Hitzig, Ewald, Böttcher, Köster and Maurer), following a kindred verb in Arabic meaning, *to be stretched out* (Iken, J. D. Mich.). It is possible also to view it as an adjective: prostrate (De Wette, Hupfeld), or according to another derivation: free, at large (Sept., Symmachus and other versions); not abandoned, neglected, (Luther, Venema and others), or shut out from human society and the enjoyments of this life (Geier, Clericus, Stier), but released from the performance of *legal* duties as one *defunctus* (Job iii. 19; xxxix. 5; Rom. vii. 2), from the primary idea of release from a master, Ex. xxi. 3; Deut. xv. 12; Jer. xxxiv. 9. (Chald., Isaaki, Aben Ezra, Calvin, J. H. Michaelis, Hengst., Del., Hupfeld as an alternative). But against these derivations, there is especially the term applied to a *hospital* for lepers in 2 Kings xv. 5. [Delitzsch: "In this passage (2 Kings xv. 5) the place to which the leprous king withdrew might mean a house for the convalescent as well as the sick, a *sans souci* as well as a *lazaretto*." The common rendering as given in our version, as followed by most, and as explained above, is probably the most correct.—J. F. M.].

Vers. 8, 9. The words, "all thy waves" need not be separated from the following so that the verb be understood from the preceding clause (De Dieu), and the remaining words of the verse be construed as a relative clause by *asyndeton* (Hupfeld), according to which we would have the rendering: by which thou hast afflicted me. As the suffix is absent, it is, of course, not to be translated; with all thy waves thou afflictest me (Symmachus and the most). The *accusative* precedes the verb. ["All Thy waves Thou dost press down" (upon me). For the thought and fundamental passage see Ps. xlii. 8.—J. F. M.]. So all the ancient translators but Symmachus, Aben Ezra, Ewald, Delitzsch. There is no ground for a substitution of עִוִּיתָ for עִנִּיתָ (Olshausen). Ver. 9*c*. need not be understood of imprisonment (Symmachus, Luther. Hitzig), or the seclusion of a leper (Del.). Still less, as the expression is passive, is it to be regarded as describing the condition of a man who withdraws of his own accord from mankind, who shuts himself up in his house, and will not show himself in public, whether from shame, or in order not to excite abhorrence (Clericus, Ewald, Hengst., Hitzig). It is quite sufficient to regard it as a figurative and biblical conception of distress, as a prison from which no way of escape is to be found, Lam. iii. 7, 9; Job iii. 23 and frequently (most).

Ver. 11. The designation of **the dead** as רְפָאִים, is not the name of the Rephaim, a race of Canaanitish giants, transferred to the departed, as appearing to the imagination in gigantic forms, 1 Sam. xxviii. 13 (Hengst.). It comes from a root which expresses what is weak and languid, and at the same time stretched out and long-extended, and which can accordingly be employed to describe the shadowy forms of the under world as well as the giants and heroes of the olden time. There is no reference here as there is in Isa. xxvi. 14 to a rising from the grave, or simply (Hengst., Hupfeld) to a rising from the recumbent position which results from prostration. For the expression includes the thought of a return to life, and therefore that of a reappearance, at all events, in the under world, which is here characterized (ver. 12) as *destruction*, (*Abaddon*) as in Job xxvi. 6; xxviii. 22; Prov. xv. 11; xxvii. 20, as *darkness*, ver. 13, (comp. ver. 7), and as *the land of forgetfulness*. These last words must be taken in a double sense: that God ceases to think of the dead (ver. 6), for they are forgotten (Ps. xxxi. 13), and that in the dead memory is extinct (Ps. vi. 6; xxx. 10, *et al.*, Eccl. ix. 5, 6, 10), for they forget.

Vers. 16 ff. In ver. 16 we should perhaps read אָפוּגָה (Olsh., Hupf.) instead of אָפוּנָה. For the former indicates the cessation of physical and mental life, *torpor*, *stupor* (Ps. xxxviii. 12). The latter does not occur elsewhere, and is not quite satisfactorily explained from the Arabic as mental weakness, helplessness. The optative is used to express inner necessity. [**I am distracted** (and *cannot* regain my powers). In the first member of the verse the rendering of the E. V. would be improved by substituting the words "dying away," instead of "ready to die." The former expresses better the force of continuance conveyed by the active participle, and describes better the condition of the sufferer.—J. F. M.] In ver. 17 the form צִמְּתוּתֻנִי occurs, which is neither to be corrected according to Ps. cxix. 139 (Hitzig), nor to be regarded as a monstrosity, an impossible form (Olsh., Hupfeld), but is an intensive form, employed intentionally (Del.), similar to those in Hos. iv. 18; Ps. cxlix. 6 (Ewald), with a play upon Lev. xxv. 23 (Hengst.). The rendering of Heidenheim is probably correct: their terrors have made me inalienably their own. [Delitzsch expresses the design of the form well: *vernicht—nichtigt*. Our version retains the rendering which it usually gives to this word: *hath cut me off*. The idea is that of utter destruction.—J. F. M.] The last sentence of the Psalm could mean: my trusted friends are darkness, that is, an object which is not seen, Job xii. 25 (Hitzig), therefore: invisible (Chald., the Rabbins, and most expositors). But the explanation according to Job xvii. 14; xix. 14; Isa. liii. 3; Prov. vii. 4, is more expressive, namely: that darkness has become his companion, in the place of his former companions, (Geier, J. H. Mich., Schnurrer, Hengst., Hupfeld, Del.). "With this cry the harp drops from the poet's hand. He is silent and waits until God shall solve the enigma of his suffering." (Del.).

DOCTRINAL AND ETHICAL.

1. Members of the Church of God have not only to share here below the troubles and trials of this earthly life; they may also, by repeated sorrows, by an accumulation of afflictions, by an

ever-rising deluge of cares, become outwardly and inwardly so distressed that they are utterly without prospect of escape. Avoided by their acquaintances, forsaken by their friends, abandoned by all the world, tortured in body, tempted in spirit, with nothing but darkness about their souls, they are driven to the verge of despair, and have before their eyes nothing but death, heart-rending destruction, and utter ruin. They should remember this, partly as a warning against security, when they are surrounded with peace and joy and prosperity, partly as a support for their souls in the hour of suffering and temptation.

2. For there is this difference between the people of God in their sorrows and other sufferers, that the former are united to the living God as the God of their help and salvation, by a tie which no temporal suffering, no earthly calamity, no outward power in the world can break, which, in a word, cannot be destroyed from without, but only loosed from within. But this cannot happen as long as the tempted one can pray, and raise his petition, not merely as a cry of anguish, by which, day and night, he makes his distress known unto God, but as an expression of his belief that God alone is his Helper and Saviour. "In so naming God, he puts a bridle and bit upon the attacks of insupportable pain, shuts the door in the face of despair, and strengthens himself to endure his cross." (Calvin.)

3. As long as the assurance of immortality was not held fast by the soul, and the resurrection of the dead was not revealed to the Church, so long were death and the under-world not only the last but also the worst of enemies. And therefore in those times of old the prayers of believers were not poured forth for worldly treasures, earthly good, and carnal delight, but for the preservation and improvement of life, during their earthly pilgrimage, and for the manifestation of God's glory within the sphere of the temporal, since they knew not how man could praise Him after death. The deliverance of the believer's life, therefore, and the preservation of Israel, were not matters of individual interest and selfish desire; but the perpetuity of the Church in the world, and the salvation of the believer, were bound up with a righteous concern for God's honor and His acknowledgment among men. "Although at first sight these complaints seem to evince suffering deprived of any consolation, yet they contain subdued tones of prayer. For the Psalmist addresses no proud recriminations to God, but, while he complains, asks for a remedy to heal his sorrows." (Calvin).

HOMILETICAL AND PRACTICAL.

A pious man may lose everything, and yet be not lost.—How difficult soever it may be not to cease praying when God vouchsafes no answer, it is yet the best safeguard against despair.—Men may be overburdened with sorrow, and yet more still be laid upon them.—Where do we have our *lasting* residence after death? And what becomes of us then?—There is no greater calamity than the sense of abandonment by God.—Well for him, whose fear of death increases his fear of God.—The conflict of suffering in the case of a pious sufferer a wrestling in prayer with the prospect of the final victory of faith.—The night of trouble may be very dark, but as long as the man, who is pressed down by the chastening hand of God, can rise at once again to prayer, his lamp is not yet gone out.—Though the hand of God lie ever so heavily upon us, yet, as long as we can invoke God as our Saviour, we can never lose our last hope, or fail of help at last.—Death seems to many to be a deliverer, but it brings into still more dreadful straits those who will feel themselves shut out from the hand of God.

STARKE: To cry and moan night and day racks body and soul; but remember, when thus oppressed, that God who brings down to hell, brings up again.—Grievous temptations are not to be viewed as tokens of God's anger, but of His mercy.—Now is the time to pray. In hell it will be too late.—There is a difference between the anxious fear of believers in suffering, and the despair of the ungodly: the former cry to God in their fear; the latter cast all hope away, nor seek any help in God.—It is a double suffering, when a child of God is outwardly tormented, and has nothing but children of darkness around him, who aggravate by actions and words his inward suffering.

ARNDT: How God brings, in this life, His children down to hell, and takes away all comfort from them, before He raises them to heaven, and satisfies them with eternal consolation.—None belong to the ranks of the saints in heaven, who on earth have not fought under the banner of the cross of Christ.—FRISCH: The night of anguish is the time to pray. Prayer drives away distress from the heart, and God comes and takes its place.—SCRIVER: Temptations of the soul are the greatest affliction; for then the mind feels its darkness, the will seeks languidly after God, and is utterly dismayed, and the memory can give neither joy nor comfort. Instead of these the feeling of God's anger overspreads the soul.—THOLUCK: The darker the night of sorrow is, and the more its veil overspreads the sight, the more worthy of honor is that faith, which in the midst of the darkness does not cease to pray.—GUENTHER: It must be with us sinners as gloomy as this; no less strongly must we feel the depth of our ruin, no less truly recognize that God's wrath, in the eternal death of our soul, is the due desert of our sin, before we can grasp in firm faith the hand of our Saviour who comes to redeem us.—DIEDRICH: It is indeed something great that we, in all distresses, have free access to the supreme, eternal, and only blessed God. Let no depth of suffering then keep us away from Him.—TAUBE: The midnight of distress is the soul's time of trial.—That may be called faithful continuance in prayer, which, though the anguish of the soul lasts far into the night and returns with the morning, sends forth with every new day, the old complaint to the heart of God.

[CALVIN: All men complain in their grief, but this is far from pouring out their woes *in the presence* of God; nay, they must seek some hiding-place, where they may murmur at God,

and find fault with His severity; others utter openly their clamorous words. Hence we see what a rare virtue it is to place God *before* us, and to direct to Him our prayers.

MATTH. HENRY: Nothing grieves a child of God so much as His hiding His face from him; nor is there anything he so much dreads as God's casting off his soul.—If the sun be clouded, that darkens the earth; but if the sun should abandon the earth and quite cast it off, what a dungeon would it be!—God often *prevents* our prayers with His mercies; let us prevent His mercies with our prayers.

SCOTT: If we are free from such dreadful trials, let us bless the Lord for it, and sympathize with and pray for our afflicted and tempted brethren.

BISHOP HORNE: In the solitary and awful hour of our departure hence, let us remember to think on the *desertion*, the *death*, the *burial*, and the *resurrection* of our Redeemer.

BARNES: It is well that there is one such description in Scripture of a good man thus suffering, to show us that when *we* thus feel, it should not be regarded as proof that we have no piety. *Beneath* all this, there may be true love to God; *beyond* all this, there may be a bright world to which the sufferer will come, and where he will forever dwell.—J. F. M.]

PSALM LXXXIX.

Maschil of Ethan the Ezrahite.

2 I will sing of the mercies of the LORD for ever:
With my mouth will I make known thy faithfulness to all generations.
3 For I have said, Mercy shall be built up for ever:
Thy faithfulness shalt thou establish in the very heavens.

4 I have made a covenant with my chosen,
I have sworn unto David my servant,
5 Thy seed will I establish for ever,
And build up thy throne to all generations. Selah.

6 And the heavens shall praise thy wonders, O LORD:
Thy faithfulness also in the congregation of the saints.
7 For who in the heaven can be compared unto the LORD?
Who among the sons of the mighty can be likened unto the LORD?

8 God is greatly to be feared in the assembly of the saints,
And to be had in reverence of all *them that are* about him.
9 O LORD God of hosts, who *is* a strong LORD like unto thee?
Or to thy faithfulness round about thee?

10 Thou rulest the raging of the sea:
When the waves thereof arise, thou stillest them.
11 Thou hast broken Rahab in pieces, as one that is slain;
Thou hast scattered thine enemies with thy strong arm.

12 The heavens *are* thine, the earth also *is* thine:
As for the world and the fulness thereof, thou hast founded them
13 The north and the south thou hast created them:
Tabor and Hermon shall rejoice in thy name.

14 Thou hast a mighty arm:
Strong is thy hand, *and* high is thy right hand.
15 Justice and judgment *are* the habitation of thy throne:
Mercy and truth shall go before thy face.

16 Blessed *is* the people that know the joyful sound:
They shall walk, O LORD, in the light of thy countenance.
17 In thy name shall they rejoice all the day:
And in thy righteousness shall they be exalted.

18 For thou *art* the glory of their strength:
And in thy favour our horn shall be exalted.
19 For the LORD *is* our defence:
And the Holy One of Israel *is* our King.

20 Then thou spakest in vision to thy Holy One,
And saidst, I have laid help upon *one that is* mighty;
I have exalted *one* chosen out of the people.
21 I have found David my servant;
With my holy oil have I anointed him:

22 With whom my hand shall be established:
Mine arm also shall strengthen him.
23 The enemy shall not exact upon him;
Nor the son of wickedness afflict him.

24 And I will beat down his foes before his face,
And plague them that hate him.
25 But my faithfulness and my mercy *shall be* with him:
And in my name shall his horn be exalted.
26 I will set his hand also in the sea,
And his right hand in the rivers.

27 He shall cry unto me, Thou *art* my Father,
My God, and the Rock of my salvation.
28 Also I will make him *my* firstborn,
Higher than the kings of the earth.

29 My mercy will I keep for him for evermore,
And my covenant shall stand fast with him.
30 His seed also will I make *to endure* for ever,
And his throne as the days of heaven.

31 If his children forsake my law,
And walk not in my judgments;
32 If they break my statutes,
And keep not my commandments;

33 Then will I visit their transgression with the rod,
And their iniquity with stripes.
34 Nevertheless my lovingkindness will I not utterly take from him,
Nor suffer my faithfulness to fail.
35 My covenant will I not break,
Nor alter the thing that is gone out of my lips.

36 Once have I sworn by my holiness
That I will not lie unto David.
37 His seed shall endure for ever,
And his throne as the sun before me.
38 It shall be established for ever as the moon,
And *as* a faithful witness in heaven. Selah.

39 But thou hast cast off and abhorred,
Thou hast been wroth with thine anointed.
40 Thou hast made void the covenant of thy servant:
Thou hast profaned his crown *by casting it* to the ground.

41 Thou hast broken down all his hedges;
Thou hast brought his strong holds to ruin.
42 All that pass by the way spoil him:
He is a reproach to his neighbours.

43 Thou hast set up the right hand of his adversaries,
Thou hast made all his enemies to rejoice.
44 Thou hast also turned the edge of his sword,
And hast not made him to stand in the battle.

45 Thou hast made his glory to cease,
And cast his throne down to the ground.
46 The days of his youth hast thou shortened:
Thou hast covered him with shame. Selah.

47 How long, LORD? wilt thou hide thyself for ever?
Shall thy wrath burn like fire?
48 Remember how short my time is:
Wherefore hast thou made all men in vain?
49 What man *is he that* liveth, and shall not see death?
Shall he deliver his soul from the hand of the grave? Selah.

50 Lord, where *are* thy former lovingkindnesses,
Which thou swarest unto David in thy truth?
51 Remember, Lord, the reproach of thy servants;
How I do bear in my bosom *the reproach of* all the mighty people;
52 Wherewith thine enemies have reproached, O LORD;
Wherewith they have reproached the footsteps of thine anointed.

53 Blessed *be* the LORD for evermore.
Amen, and Amen.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION. On the superscription see Introd. § 8, No. 3 and No. 2. The Psalmist begins (vers. 2, 3) with the assurance that he will never cease to praise the mercy of Jehovah which had been promised inviolably to David and his house, (Is. lv. 3), and at the same time (vers. 4, 5) gives the essential contents of the promise after 2 Sam. vii. 8 ff. He then shows the ground of his assurance and purpose (vers. 6-19) in a description of the exaltation of this God of promise, who is praised in heaven and on earth for the manifestations of His power and goodness, righteousness and faithfulness, by which He has glorified Himself as the God and Protector of the people and of their king. This is followed by a lyrical unfolding of the fulfilment of the promise (vers. 20-38). The situation of the reigning king, standing in such contrast to the promise, is next depicted (vers. 38-46) by the Psalmist. He then asks (vers. 47-49), how long this outpouring of God's wrath, which none could escape by their own strength, was to continue; and finally (vers. 50-52) he offers the prayer that this contrast between the promise and the actual condition of affairs would cease to exist. In ver. 53 is sung the closing doxology of the Third Book.

The speaker is not David (Clauss), but one who lived later and who here treats Messianically the promise given to David (comp. on Ps. ii.) He writes at a time when the position of David's descendants corresponded but little to that promise, but when the reigning monarch was still of that house, and for him he prays that he may be raised up from his prostration. For the "anointed" (ver. 39) is not the people, but the king, and he is dependent upon God as the Holy One of Israel, and belongs to Him (ver. 19). The interpretation which assumes that the king is this holy one of Israel, and that the people bear the name of anointed, is a consequence of the assumption that the Psalm belongs to the Maccabean period. (Hitzig). For this there is no ground. Nor is there any indication given which would lead us to connect it with the closing years of the Persian rule (Ewald). The same is true of the defeat of Josiah, 2 Chron. xxxv. 20 (Venema): for the *death* of the king is not mentioned here. We have no occasion to

adopt in general (Hupfeld) the times shortly preceding the Babylonian Exile (De Wette, Hengst.) or during it (Syr., Grotius). The occasion of the composition was most probably the defeat of Rehoboam 1 Kings xiv. 25 ff. 2 Chron. xii. 1 ff. (Calvin, Delitzsch) by Shishak, that is, Sheshonk I, (comp. *Zeitschrift der deutschen morgenländ. Gesellschaft*, Vol. xv. p. 233 ff.). From this is perhaps to be explained the prominence given here to Egypt under the name Rahab (see on Ps. lxxxvii.) in allusion to the former overthrow of this presumptuous and defiant enemy by the judgment of God. At that time the Ezrahite Ethan could have been still living. [The view of those who suppose that this Psalm forms with the preceding a double-psalm has been given in the introduction to the latter. Perowne, following a conjecture of Tholuck, thinks it not improbable that the king of whom the Psalm speaks was Jehoiachin, who after a reign of three months was deposed by Nebuchadnezzar, and of whom it was said that no king should "prosper, sitting on the throne of David." He thinks at all events that there is little doubt that it was written in the latter days of the Jewish monarchy. Of course the superscription is completely ignored, as that commentator does not even think with Hengstenberg that the name was attached for the sake of giving greater authority and weight to the composition. Alexander, while adhering to Hengstenberg's hypothesis of a double psalm, differs from him entirely as to the time of composition and thinks it most probable that both parts were composed almost contemporaneously with the promise recorded in the latter one—and were "intended to anticipate misgivings and repinings, which, though they existed even then in the germ, were not developed until the period of decline approached its catastrophe." The opinion favored by Dr. Moll above is also that of Wordsworth. It was, as he remarks, defended by Dr. Waterland (see his *Scripture Vindicated*, p. 204). It is in every way the most probable view. To it we are led by the superscription, from which there is no reason to depart. Only it is not necessary to assume that the Ethan here (1 Kings v. 11; 1 Chron. xi. 6) is the same as the Ethan or Jeduthun (1 Chron. xv. 17), who was of the tribe of Levi and a Merarite. That his name heads a Korahite psalm need occasion no difficulty. See the addition to the introduction to Ps. lxxxviii.—The remark of Wordsworth is hardly just that this psalm is the *Allegro* to the *Penseroso* of the preceding, for here also the tone of melancholy, though not unmixed, still predominates.—J. F. M.]

This psalm, which may be applied to the history of the afflicted servants of God in different ages of the Church, is often transferred from this use to an interpretation with special reference *prophetically* to the suffering Messiah (the ancients), or to the miseries of the Jews since the prevalence of Christianity (the Rabbins) or to the *afflictia ecclesia* (Calvin) the mystical Christ, inasmuch as He lives and suffers in His followers (Stier). [Alexander: "The particular promise insisted on here, is that in 2 Sam. vii., which constitutes the basis of all the Messianic Psalms." The application to the life of Christ has been carried to extreme lengths, not only by older English commentators, but by Wordsworth and others among the more recent. Connecting with the last verse of Ps. lxxxvii. Wordsworth says: "All the springs of life, hope and joy to the Church are in the incarnation of Christ, of the seed of David and in the Divine promise of a perpetual and universal dominion to Him." The psalm has a Messianic application, only in so far as it was intended to set forth the necessary conflict which was to be waged before the great fundamental promise could be realized. The struggle was most intense when Christ Himself was *the* King of the promise.—J. F. M.].

Vers. 2-4. **I will sing of the mercies of the Lord forever.** According to the accentuation, עוֹלָם is to be construed with the verb. It is therefore not said that the mercies of Jehovah are eternal, but the Psalmist announces his determination never to cease praising them. The meaning of *ôlam* is, at all events, not the modern abstract idea of the negation of time, nor the concrete Christian idea of eternity, but that of a period of time unknown and therefore *indefinite*, and of the course of human affairs within that period. This idea has been transferred by the Rabbins to the idea of the *world* itself, but in Biblical Hebrew it occurs only in the original sense. [From this use many false translations have occurred in the Septuagint, some of which have found their way into modern versions. The only passage on which there can be any doubt is Eccl. iii. 11, where E.V. renders "world." But there, also, there is no necessity of departing from the Old Testament meaning. On this word see the note of Dr. Lewis in Zöckler's Commentary in the Bible-Work.—J. F. M.]. It is to be decided by the connection whether the view is directed backwards into primitive or older times, or forwards into the future, whose end cannot be seen, and which runs out into eternity. The Psalmist, however, does not say that he will sing praises for all coming time or for eternity, but only, *always*. The assertion, therefore, that this expression is not suitable in the mouth of an individual, except as speaking for the Church in the assurance of her endless duration (Hengstenberg) is utterly groundless. It is only in the following stich that the singer says he will make known with his mouth, loudly and publicly, for coming generations, the faithfulness of God. By comparing ver. 3 with ver. 5 it is plain that ו need not be supplied with ôlam in the previous stich. For the former verse does not mean that mercy is established forever (most of the ancients), as an indestructible building, but that it is ever *being built up*, (J. H. Michaelis and most of the recent expositors), that it does not stand still, nor come to a stop, nor fall in ruins, but rather continues, upon a foundation which is not laid upon anything earthly, temporal, or transitory, but in heaven, that is, upon the foundation of the promises of mercy which have their support in the credibility, the truth and faithfulness of God (Ps. cxix. 89).—The declaration of God, introduced unexpectedly in ver. 4, is taken not merely in substance, but also literally in many expressions, from the prophecy in 2 Sam. vii. 5 f. The words *covenant* and *swear*, however, which so frequently

recur in the psalm in connection with the faithfulness of God, are not found in that passage, but are justified by the theocratic relation of God to His people. (Hupfeld). So Ps. liv. 9 views the promise of God (Gen. viii. 21) as an oath. (Del.).

Vers. 6–19. **Thy wonder** [E. V. wonders] does not here denote a work or a deed, but the nature of God (Geier, J. H. Michaelis, Del.) as distinct from that of all created beings, or separated from their sphere of action (Hupfeld) Judges xiii. 18; Is. ix. 5; Ps. iv. 4, xxii. 4. **The assembly of the holy ones** [Ver. 6, E. V. saints] is here not the people (most) but the angels as in Job v. 1, xv. 15; Prov. ix. 10, xxx. 3, the sons of God, Ps. xxix. 1. [In ver. 7 where E. V. has "sons of the mighty," the literal rendering is: sons of God; that is, the angels. See Delitzsch on Job xv. 15. It is parallel to the expression considered in the last verse.—J. F. M.]—Ver. 13. Since *the north* (Job xxvi. 7,) denotes the northern heavens and as Tabor and Hermon, being well known mountains on each side of Jordan, are employed to represent the land of Canaan (Venema) or the earth (Geier), especially in joyful passages (Is. lv. 12; Ps. xcviii. 8) and when national blessings are recounted (Ps. lxxii. 8), *the south* might seem to denote the southern heaven, and, as in the foregoing verse, the earth to be placed in opposition to heaven (Hupfeld). But the term: *right hand*, used to designate the south, is in favor of the usual reference to the four quarters of the earth. —In ver. 16, תְּרוּעָה is not specially the blowing of the trumpets, which were sounded in the worship of God (Isaaki, Rudinger, Rosenmüller, De Wette, Hitzig). Nor is it to be taken as alluding to the giving of the law at Sinai (Flaminius), or to the battle cry of God as the Lord of hosts (Kimchi, Venema, Muntinghe) or to shouts in honor of the king (Aben Ezra), but to the rejoicing generally at sacred seasons. In ver. 19, לְ is not = *as for*, and therefore is not a sign of the nominative (Syr., Luther, Ewald, Hitzig), but, as the context determines, it denotes *possession* or *source*. It is the relation of the king, who is called *our shield* [E. V. our defence] as in Ps. xlvii. 10, to Jehovah, that is here dwelt upon.

Vers. 20–30. **Help.** It is unnecessary, instead of עֵזֶר to read נֵזֶר: *crown* (Venema, Olshausen, Hupfeld), or עֹז: *majesty* (Hupfeld). The subject is not the choice of David as king, but the assistance rendered him by God against the Philistines. It is he himself, however, who is called the *hero* [E. V. one that is mighty] as in 2 Sam. xvii. 10, and not Goliath, as in 1 Sam. xvii. 51, in which case we would have to render: I have raised up help against the mighty (Hitzig). For the best authorities read in the foregoing stich חֲסִידֶיךָ. This does not refer to the people of God in general but to Samuel and Nathan, for God's declaration made to them follows. If the singular is preferred the interpretation which understands David to be meant by "the saint" (Hupfeld), is little in accordance with the language employed. [Alexander thinks that if the singular be preferred either Nathan or David may be meant. If the plural is to be taken in the most natural way, as referring to Samuel and Nathan, the singular ought, I think, to relate to the latter, especially as the vision was made *directly* to Nathan. In ver. 23, יַשִּׁא rendered in our version, "shall not exact upon him" is probably to be taken from נָשָׁא to deceive, here *entrap, ensnare.* Perowne wrongly attributes the different meanings to different species of the same verb.—J. F. M.]. The **first-born** is not the only (Hengst.), but the favorite son, raised above the others to the highest place, transferred from the Israelitish people (Deut. xxvi. 19; xxviii. 1), the first-born Son of God (Ex. iv. 22, comp. Jer. xxxi. 9), to David, the latest-born son of Jesse, and having reference to his seed for evermore. The expression, *days of heaven* (ver. 30) which is taken from Deut. xi. 21, has a similar significance. It is repeated, as a current saying in Sirach xlv. 18, Baruch i. 11.

Vers. 31–38. The words, **once have I sworn** (ver. 36) show the unalterable validity of the oath for all time (Sept. and most). To explain it as meaning *one* as opposed to *several* (Hengst., Del.), is not opposed to the contents of the oath, but to the context. [According to this view the rendering would be: "One thing have I sworn, *etc.*," that is, with regard to the eternity of His throne.—J. F. M.]. Vers. 31 ff. prove the priority of 2 Sam. vii. 14 as compared with 1 Chron. xvii. 13.—God has sworn by His holiness (Amos iv. 2) as, in other passages by His soul (Amos vi. 8; Jer. li. 14, [In E. V. rendered "by Himself."—J. F. M.]), by His right hand (Is. lxii. 8.) or by His name (Jer. xliv. 26) or by Himself) Gen. xxii. 16; Jer. xlv. 23). By referring to 1 Sam vii. 16, it seems natural to render ver. 38 *b*: and as the witness in heaven (the rainbow) shall it (David's throne) endure for ever, (Luther, Geier, and others). But the particle of comparison is absent. We cannot regard the witness in heaven, whose continuance is thus emphasized, as the moon, employed to set forth the perpetuation of David's race in the same way as the rainbow was a testimony to the continuance of the earth (Aben Ezra, Kimchi and others, Hengst). There is no example of such a conception or usage. We may interpret according to Jer. xxxi. 35; xxxiii. 20 ff., where God is said to have fixed the laws of the sun, the moon, and the stars, as also the laws of the heavens and earth, as pledges of the fulfilment of His covenant with Israel and His servant David, with direct reference to the duration of his throne (Isaaki, Calvin, Rudinger, Hupfeld). Or we may follow Job xvi. 19, where God Himself is designated the Witness in heaven and the Surety in its heights (Symmachus, Cocceius, Maurer, Hitzig, Delitzsch). The latter interpretation is favored by the consideration that God, as the only true One, is not only the best surety for the words of His servants, but also for all that He Himself has ordained and promised, and that He Himself testifies to their validity (Deut. vii. 9; Is. lxv. 16; Jer. xlii. 5). *Witnessing* here, therefore, has not merely the sense of a solemn promise (Hitzig) as in Micah i. 2; Is. lv. 4. [The true rendering accordingly is: "And the Witness in heaven is true."*—J. F. M.].

* [For the use of ו in asseverations, corresponding to that in Arabic, and that of our word *by*, see Ewald, Heb. Gr., § 340 c.

Vers. 39–44. **Thou hast cast off,** *etc.* The assumption that these words are put in the mouth of the enemy (Aben Ezra) proceeds from the unwillingness, felt by many, to believe that God could have been reproached by the psalmist for breach of His oath and covenant. But it is just the thought of the contradiction between the actual condition of things and the glorious destiny promised the king by God, and the consciousness of the reliability of the promise, which makes the tempted poet sensible of the impossibility of the ruin of the kingdom. And it is this which causes the transition from complaint and despondency to hope and prayer, while he looks forward to the sure fulfilment of the Divine counsels and promises, which no worldly power could prevent. The expressions used in vers. 41 and 42 were evidently written with Ps. lxxx. 13 in view. Yet it does not follow from this, either that the king is compared to a vineyard and fortress (Hengst.), or that the people are to be understood as the anointed and the servant, but only that the king and the nation are considered as one, in suffering from the desolations of war. The term נֵזֶר applied to the crown, signifying *consecration*, is used in contrast to the dishonor inflicted upon the king.—In ver. 44, we are not to render: the rock of his sword (Hengst.), or: O rock! (Olshausen). For, according to the kindred Arabic, צוּר is to be understood as denoting the edge or blade of the sword (Fleischer in Delitzsch), as already the Rabbins had conjectured from the context.

Ver. 48. **Remember,** *etc.* The sentence consists of abrupt but highly significant expressions, so that it is not necessary, by slight alterations in the text, where the manuscripts differ so much, to extract the rendering: I have remembered, or: remember, O Lord! or, following Ps. xxxi. 5, to change חָלֶד into חָדֵל. The translation: *mote* (Böttcher) has etymological support: the usual one = *term of life*, is disputed [Dr. Moll therefore renders. "Remember—I—what a mote!" DELITZSCH: "Remember; I—how quickly passing!" and so most expositors substantially. Our version conveys the right idea, but in an order of the words, which, though the most intelligible, does not follow the original faithfully.—J. F. M.]. According to the present punctuation it is incorrect to render the following stich: wherefore shouldest thou have made all men in vain? (Hengst. and most of the ancients). For מָה cannot be construed with לָמָּה=עַל, but is closely connected with the following word by Daghesh, (Kimchi and most of the recent expositors). [The former sense as given in our version should be retained. The Daghesh and the Makkeph do not affect the sense of this passage. עַל מָה in the sense of *why* is common. Hengstenberg says that we are to understand after these words the following, "As would be the case, if these should perish for ever." The hypothetical sense (shouldst Thou have made) ought to be preserved.—J. F. M.].

Bear in my bosom (ver. 51), cannot here as in Deut. xi. 12; Is. xl. 11, refer to the tender, cherishing care of love, since the passage does not allude to the sufferings of the Messiah for all peoples (many of the old expositors,) but to hostile nations. Yet it is not these (De Wette) who are said to be borne, for כָּל־רַבִּים עַמִּים cannot mean: the whole of many nations, and it is only the reproach and grief caused by them (Jer. xv. 15) and poured into the bosom (Ps. lxxix. 12) which can be said to be carried in it. The context also alludes distinctly to this. The only doubtful question is, how the three words just cited, which also create the impression that the text has been mutilated, are to be translated. They can hardly be considered as the genitive (Ewald) after חֶרְפָּה, following as they do at such a distance from the latter. Are we then to insert *herpah*, as though it had fallen out, between the words כל and רבים, which cannot be tolerated in their present position (Hupfeld)? Comp. the correct arrangement in Ezek. xxxi. 6. Or are we to strike out כל as superfluous (Septuag.)? or regard it as a mutilation for כְּלִמָּה = contempt, following the very similar passage Ezek. xxxvi. 15 (Böttcher)? Or is it a mistaken enlargement of ל = by many nations (Hitzig)? The position of רַבִּים before the principal word may be explained in two ways. It is either due to the conception of the adjective as an indefinite numeral (Ps. xxxii. 10. Prov. xxxi. 29; 1 Chron. xxviii. 5; Nahum ix. 28). Or it is to be regarded as a substantive and explained, according to Jer. xvi. 16, as *many*, that is, people.*

DOCTRINAL AND ETHICAL.

1. Whatever in the world is to endure, must not only be built upon an immovable foundation, but must have also in itself a living principle of progress; to the one as well as to the other, supernatural strength and Divine control are necessary. This is true in a special sense of all that concerns the establishment, preservation, and extension of the kingdom of God on earth. The person, reign, offspring, and history of David are types of that kingdom. In these everything was placed upon the foundation of God's promises, whose inviolability is attested by His truth and faithfulness, and whose fulfilment is secured by the uninterrupted workings of His mercy. The Church has here a subject of never-ending praise, and is ever stirred up to utter it by the grateful confession of what His servants experience.

2. But the praise of God resounds not only in His Church upon earth, but also among His saints in heaven. It has as its ground His glory, as that wondrous Being, infinitely exalted

The force of the verse is: It shall be established for ever as the moon, and (*as surely as*) there is a faithful witness in heaven.—J. F. M.]

* [The adjective is probably here placed before the noun, which rarely happens, on account of the emphasis laid upon it, as in Ps. xxxii. 10. See Green Heb. Gr. § 249. 1*a*. The reproach is not merely the *strongest* which can be inflicted (כֹּל): it is also *accumulated* as coming from so many sources (רַבִּים). The rendering: "mighty" given to the latter word in E. V. is incorrect.—J. F. M.]

above all others in that majesty which is awful even to the "holy ones," and yet is revealed for the consolation of believers in the displays of His incomparable might, unwearied help-bringing goodness, and unswerving faithfulness to His covenant, which is confirmed by an oath.

3. Blessed are the people who know this God, trust His promises, and walk in His light! They cannot perish, even though trials rise and overwhelm them like the waves of the sea. The conviction that God is able and willing to help His own, and that He will do it, saves them from despair, even though all visible support totters and falls, and, as far as man can judge, ruin is at hand, and utter destruction certain. God's promises are to believers more certain still. But as *faith* is needed to grasp these promises in the hour of distress, and *faithfulness*, to hold fast to them amidst the trials of life, so proof of loyalty to His service among the temptations of the world, and a holy life, are necessary to secure the continual fulfilment of those promises in personal experience. For he who will entrust himself to the protection which God affords to His chosen inheritance, must prove himself to belong to it, and must not forget that the God whom he trusts and serves, is the Holy One of Israel, whose throne has righteousness and justice for its foundation, (Prov xvi. 12; xxv. 5), and mercy and truth for its ministers.

4. The service of God involves sometimes trial of our fidelity to our vows, sometimes temptation in the life of faith, sometimes chastening in the way of righteousness, but it has always for its object the strengthening of those bonds which unite the children of God, and their education in the Christian life. For in the holy love of God, righteousness is so united to mercy that He visits even His children with chastisement for their sins; and yet this is the chastening of a Father. Nor does the unfaithfulness of men interfere with the exercise of the faithfulness of God, as His covenant ever stands, no matter how often they break it.

5. God cannot be charged with the responsibility of the temporary contradiction between the present condition and the assured future of the Church and its several members. God alters not His will. He takes not back His promises. He neglects not the exercise of His care and power. He rather prepares, in the very midst of the generation which He will deliver, His instruments for the accomplishment of His purposes. He Himself chooses the suitable persons; calls the men of His choice; furnishes them with the necessary powers and gifts; consecrates them to His service; blesses them for His work; affords them help for toil and conflict; raises them on high from their prostration, and saves them from destruction at the hands of their enemies, or, if they personally succumb, causes their fall to tend to the preservation of the Church.

6. Accordingly, God's faithfulness to His covenant not only assures for all time His covenant-people of the inviolability of His promises of mercy; it affords to them also at all times an experience of their truth. For by means of the contradiction just mentioned, it makes them sensible of the stringency of the conditions of deliverance, awakens a consciousness of guilt, and directs the glances of the members and leaders of the Church from the troubled present, with its joyless features, to the divinely appointed means of safety. For God does not punish His people by annulling His covenant with them, but rather gives them repeated confirmations of its truth, and, just at the time of the deepest decline of David's house, and the greatest destruction of the members of the Church, attests the eternal duration of His throne, upon which that Seed of David shall sit, declared His own son by God Himself, the chief in authority among the sons of the Highest (Ps. lxxxii. 6) and supreme over the kings of the earth. It is thus that He fixes the Church upon that firm foundation of His promises, from which has arisen the *Messianic hope*.

7. But there are dark seasons when this expectation is not clearly displayed, and troubled hours when the soul finds it hard to seize the word of promise, so surely attested, and only by a great effort can cling to the word of the oath of the true Witness. Then there is danger, lest the praise of God, whose strength is still the ornament and glory of His people, should be hushed, or changed into vain complaining; lest by so long enduring of evil the hope of amelioration should sink into the fear of greater evil. But the thought that it is still the hand of God which is bestowing a Father's correction, and that He does not consume the whole of the fleeting period of life with suffering, forms a foundation for hope and a motive for prayer. "There are prayers that are timid, lukewarm or presumptuous; there are also those which are humble, ardent, and confident. The timid prayer does not pass from him who offers it, for it is choked in the thorns of doubt, and cannot rise on the wings of trust. The lukewarm prayer stops when half said, for it has not earnestness and perseverance. The presumptuous prayer may reach even the gates of heaven; but they are barred against it, for humility is absent. If then the way to the throne of God is to be free and open to our prayers, and they are to find willing acceptance and audience there, they must come from a humble, earnest, and trusting heart. Humility teaches us the necessity of prayer; ardor of soul gives it wings and endurance; trust affords it an immovable foundation." (Bernard of Clairvaux).

HOMILETICAL AND PRACTICAL.

The sure mercies of God: (1.) as the subject of our grateful praise; (2.) as the foundation of our assured hope; (3.) as the object of our anxious prayers.—Our reliance upon God's help in severe distresses, whence it has (1.) its firmness, (2.) its joyfulness, (3.) its liveliness.—The kingdom of God is built upon earth: (1.) upon what foundations? (2.) by what strength? (3.) by what means?—When men complain to God over their distress, they need not cease to praise Him, and they must not cease to trust Him.—We must acknowledge and praise the majesty of God, not less in its awful exaltation, than in its loving condescension.—When God receives the praises of the holy ones in heaven, He at the same time listens to the prayers, praises, and

thanksgiving of believers on earth.—The fatherly guidance of God in the education of His children for the heavenly kingdom.—The unfaithfulness of men brings down the punishments of God; but it does not prevent the exercise of His faithfulness, or cast dishonor upon His promises.—All God's revelations and all His dealings must incite and assist us to fear, love, and trust Him above all else.—God's special government of His people; (1.) in its holy requirements; (2.) in its gracious dealings; (3.) in its blessed effects.—Only through the Son of God can we become and remain children of the Highest, citizens of His kingdom, and heirs of His blessings.—While we remain in the kingdom of God, we fear neither the certain prospect of death, the evanescence of life, nor the darkness of the grave; we walk in the light of God's countenance.

LUTHER: Ps. lxxxix. is a prophecy of Christ and His Church—that it should never cease or stand still on account of any sin, so that *our* blessedness does not depend upon our perfect observance of God's law, unlike the kingdom promised to the Jews, and the kingdom of the whole world, which last no longer or further than they are righteous.—This has all been promised of old for our consolation in these last times, so that we need not despond, even if it seems to us that Christianity exists no longer on earth.

CALVIN: For the afflicted Church; for God did not arrange the terms of the covenant of grace with David alone, but had in mind the body of the whole Church for all time.

STARKE: The mercy of God makes all His works a source of consolation to His people, and all the objects of nature a source of profit, lightens their afflictions, and makes them joyful in God. —The All-sufficient God could do very well without mankind, or He could bind them to the performance of all duties, so that they would be bound to fulfil His will in the strictest manner, even without the promise of a gracious reward. Is it not then a most wonderful fact that it has pleased God to make covenant with us men?—In the eyes of an unbeliever God is so small that he neither knows nor regards Him at all; in the eyes of a believer He is so great that he will neither see nor know anything but Him, in heaven or in earth.—Joy in God is a sure token that those who manifest it are His children; for when they rejoice in Him they walk in His light, and are enlightened by His favor. None of the ungodly experience this.—Christ's kingdom is the true universal monarchy.—If all the kings of the earth must bow before Jehovah, why do the most insignificant in the land refuse to know and receive him?—A rod, even though it be painful, is better than a sword; better to be chastened by the Father than to be punished by the Judge. This is the difference between the sufferings of the righteous and the punishment of the wicked.—The Church of Christ is derided by all who are not true believers; and yet it is its greatest glory to endure the dishonor cast upon its Head.—Such an end as this will all believers have; the sorrowful complaint will be changed into a song of joy, and the *Kyrie eleison* into a joyful hallelujah.—TERTULLIAN: O blessed people, in whose behalf God swears! O unhappy people, who will not believe God even though He swears.—MENZEL: We learn here upon what the consolation and blessedness of poor sinners depend, not upon the conversion and repentance which God requires, but upon His mere mercy and goodness, which leads them to conversion and repentance.—RIEGER: We may learn from this Psalm what others before us have experienced, how they have patiently borne a part in the conflict ordained them by God, and have maintained their grasp upon the mercy and truth of God held out before them.—THOLUCK: The hearts of those that fear God are not so rigid and unfeeling that the strokes from the hand of God, when He proves them, leave no trace behind; nor are they so weak and languid that all confidence at once fails them.—GUENTHER; All affliction arising from sin is only the chastening of a Father's love for our salvation. His covenant is not broken. He has only veiled His mercy.—DIEDRICH: He who lives to praise God, will never live in vain; he will have what he desires to have.—In the concluding words the collectors of the Psalms testify that they could still rejoice in God, and praise Him in spite of all temporal distress, and hope from the rich blessings of the future to receive an answer to the anxious cries of this and of all the Psalms. —TAUBE: Eternity swallows up time, but the temporal cannot absorb the eternal.—The wonderful and incomparable, the dreadful and awe-inspiring, the exalted and majestic Creator and Sovereign of the world—this is Israel's God; His all-powerful majesty, His mighty arm, His strong hand, His high right hand, serve to fulfil His eternal purposes of mercy and peace, which centre in Christ Jesus—this is Israel's consolation.—The true members of the covenant walk according to the commands of God, nor seek their safety elsewhere than in free grace.

[MATTH. HENRY: Among men it is too often found that those who are most able to break their word are less careful to keep it; but God is both strong and faithful; He can do everything, and yet will never do an unjust thing.—The stability of the material heavens is an emblem of the truth of God's word: the heavens may be clouded by the vapors arising out of the earth, but they cannot be touched, they cannot be changed.—(Ver. 14). Mercy in promising; truth in performing. Truth, in being as good as thy word; mercy, in being better.

SCOTT: Our filial confidence in God's love should not abate our veneration of His majesty; for then our worship on earth would bear no resemblance to that of the angels in heaven, (Isa. vi. 1-5). Surely then our external posture and our serious attention should indicate the reverence of our hearts, when we assemble to worship this glorious God.

BARNES: It is proper to pray that God would bless us *soon;* that He would not withhold His grace; that He would remember that our life is very brief, and if that grace is to be bestowed upon us to save us or make us useful, it must be bestowed soon. A young man may properly employ this prayer; how much more so one in the decline of life!—J. F. M.]

THE PSALTER.

FOURTH BOOK.

PSALM XC.

PSALM XC.

A Prayer of Moses the Man of God.

LORD, thou hast been our dwelling-place in all generations.
2 Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction;
And sayest, Return, ye children of men.
4 For a thousand years in thy sight
Are but as yesterday when it is past,
And *as* a watch in the night.

5 Thou carriest them away as with a flood: they are *as* a sleep:
In the morning *they are* like grass *which* groweth up.
6 In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.

7 For we are consumed by thine anger,
And by thy wrath are we troubled.
8 Thou hast set our iniquities before thee,
Our secret *sins* in the light of thy countenance.

9 For all our days are passed away in thy wrath:
We spend our years as a tale *that is told.*
10 The days of our years *are* threescore years and ten;
And if by reason of strength *they be* fourscore years,
Yet *is* their strength labor and sorrow;
For it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger?
Even according to thy fear, *so is* thy wrath.
12 So teach us to number our days,
That we may apply *our* hearts unto wisdom.

13 Return, O LORD, how long?
And let it repent thee concerning thy servants.
14 O satisfy us early with thy mercy;
That we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us,
And the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants,
And thy glory unto their children.
17 And let the beauty of the LORD our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The oft-repeated assertion that this Psalm consists of two parts loosely connected, and that the supplicatory portion, strictly considered, is not introduced until the beginning of the so-called second part, is altogether without foundation. The truth is that the Psalm bears a supplicatory character in its very first word, which *invokes* God as the Lord. It presents also in ver. 12 a real petition prepared by its contrast in ver. 11, namely, a prayer that the contemplation of mankind before described may bring forth its good fruit in the heart; and to this the prayer in ver. 13 ff. for renewed manifestations of Divine favor is attached. Both petitions have the same foundation, the confession to the eternal and only God, who forms the unchanging place of refuge for the ever changing race of mankind, who, in their perishableness, have to suffer the judgments of God's wrath for their sins. They are divided into two classes: those who allow these judgments to fall unmarked, and those who, terrified by them, are brought to reflection and urged to a saving search after God, truly fearing Him, and impressed with a sense of the true meaning of life. These serious reflections are presented in their necessary relations to one another with solemn emphasis, and in language which has a striking similarity to expressions occurring in the Pentateuch, and especially in the Book of Deuteronomy. It is certainly true that that period of national distress would naturally evoke reflections upon the evanescence of human life, and the universal sinfulness of man, so closely related thereto. This would especially be in accordance with the *religious* conception of the world in the Hebrew mind (Olsh., Hupfeld). But if we are justified in seeking a definite historical occasion for the origin of the Psalm, the last years of the long wandering through the desert, and especially an allusion to the Divine sentence of death in Numb. xiv. 28 ff. are probably indicated here. This supposition has an altogether different ground of support from the assumption of a composition during the exile (Köster, Maurer), which has absolutely nothing in the Psalm to indicate it, or in the age of the Maccabees (Rudinger, Hitzig). The poem contains something affecting and solemn, penetrating into the depths of the Divine nature, and in thought and language appears throughout marked by originality and innate power (Ewald), is worthy also of the position and character of Moses (Grotius), and corresponds to the situation of the people before alluded to (Hupfeld). We may therefore regard as entitled to no consideration, the doubt felt as to the Mosaic authorship, on the ground that we do not know what foundation the collector had for his belief. We can readily suppose that this ancient Psalm, this poem of eternity (Herder), was preserved in an older collection of writings (Del.), comp. Josh. x. 13; 2 Sam. i. 18. For the supposition that the superscription came from the hand of the author, does not agree with the title of honor: "man of God." This designation was applied to Moses only by others, (Deut. xxxiii. 1; Josh. xiv. 6); and it does not describe his official position, as "servant of Jehovah" does, but it puts honor upon his *personal* relation to God as His prophet. It is self-evidently not a musical title, but a descriptive term, which, by the prominence given to this relation, expresses, on the one hand, a near acquaintance with God, and, on the other, the credibility and authority attested thereby.

[HENGSTENBERG: "The objection that ver. 10, where the length of human life is limited to seventy, or, at most, eighty years, stands opposed to Deut. xxxiv. 7, according to which Moses reached the age of one hundred and twenty, is disposed of by the fact that Moses, throughout the Psalm, does not speak in his own name, but in that of the people. It is obvious from Deut. xiv. 22, 23 that among the Israelites at that time the exceptions to the general rule as to the duration of human life, were much fewer than at ordinary times. The assumption that the Psalm could not have been composed by Moses, because it resembles the other Psalms in language and general poetical structure, is an *a priori* assertion, which may be met by another, that it is antecedently probable that Moses, 'the fountain from which all the prophets have drawn divine wisdom,' gave at first the tone no less for Prophecy, Deut. xxxii. and xxxiii., than for Psalm poetry."—J. F. M.]

Vers. 1, 2. **Dwelling-place.**—Instead of מָעוֹן, some codices read מָעוֹז, which, however, does not alter the idea of the verse. The former word does not directly furnish the idea of a refuge (Sept.), but that of a dwelling, (Deut. xxvi. 15; Ps. xxvi. 8; lxviii. 6), sometimes including the accessory idea (Amos iii. 4; Nahum ii. 12) of a place of refuge, (Ps. lxxi. 2; xci. 9), applied to God after Deut. xxxiii. 27. The præterite, הָיִיתָ, does not admit of being translated: thou *art*. It is, therefore, not the future (Hengst.) that is the object of contemplation, but former experiences. The origin of the mountains, which are often adduced as the most expressive symbol of the most enduring of earthly things, (Gen. xlix. 26; Deut. xxxiii. 15; Ps. lxxii. 3; Hab. iii. 6; Prov. viii. 25), is set

forth as a *birth*, in that less restricted sense, in which (Gen. ii. 4) the תּוֹלְדוֹת of the heavens and of the earth are used to designate the unfolding of the process of the creative work. The figure is an exceedingly natural one to describe the emergence of the mountains from the water, as, in another application, to represent the breaking forth of the sea as from the womb of a mother (Job xxxviii. 8). If, in the following stich, we point תְּחוֹלַל (Olsh., Böttcher, Hitzig), in order to gain the passive sense (Sept., Chald., Luther, and others), we have the same figure to describe the evolution of the terrestrial globe and inhabited land, without placing God in the background as the Parent and Begetter (Hupf.). For this would have been a mode of representation impossible to the Old Testament consciousness, and can be explained neither by Deut. xxxii. 18, where this form of expression is applied to the relation of God to the establishment of the Israelitish nation, (comp. Jer. ii. 27), nor by the poetical form of the inquiry (Job xxxviii. 28) after the father of the rain and begetter of the dew, not to mention the words employed in Ps. ii. 7, which have a Messianic interpretation. For the same reason we must assume that the punctuators, when they gave the active form תְּחוֹלֵל, did not have in view the 2 masc. (Isaaki, Kimchi, Calvin, Geier, Rosenm., De Wette, Del., Hupfeld), but the 3 fem. (Syriac, Stier, and others), with a reference to Gen. i. 11 f. 24. [Alexander follows the active meaning in common with the great majority of critics. Perowne prefers the passive sense, and the corresponding change of reading. The E. V. in the translation: *formed*, expresses the true idea of the Hebrew, but shrinks unnecessarily from the literal rendering: *begotten*.—J. F. M.] The אֵל at the end of ver. 2 is not an address (Hengst.), but is the predicate. The object is not to show the eternal existence of God, but to testify to the *Divinity* of the eternal and almighty Lord. The Sept. has wrongly read אַל, and connected it with what follows.

Vers. 3, 4. **Dust.**—[E. V.: destruction. The Hebrew דַּכָּא means: *crushed* particles. "Thou makest man return to dust."—J. F. M.] That there is an allusion here to Gen. iii. 19 is rendered probable by the reference made to sin in ver. 7 ff. Yet it does not follow from this that we must render in the next sentence : turn back! or: pass away again! for the sake of obtaining the same idea. It is not forbidden by the parallelism (Hupfeld) to interpret this clause as referring to the constant changes among men as they come and return at the command of the eternal God, (Luther, Geier, Tholuck, Del.). There is no reference to the resurrection (the old Lutheran theologians), or to the passing of the spirit to God (Stier). The arithmetical treatment of ver. 4 and 2 Peter iii. 8, has resulted in the assumption that the world will last 6000 years, and that the millenial kingdom will then be established, corresponding to the work of creation and its Sabbath, (see the Rabbinical interpretations in Breithaupt on Isaaki). This is in direct contradiction to the meaning of the passage, which describes in an affecting and striking manner the evanescence of the changing generations of men, when measured by the standard of eternity and by the eye of God. Our seventy or eighty years shrink into a moment (Ps. xxx. 6). Time was not yet reckoned by hours, but the night was divided into three watches, (Exod. xiv. 24; Judges vii. 19), and the day began with the evening twilight: therefore, "the day of yesterday as it passes by" is most significantly mentioned. The rendering: when it is past (most of the ancients), which is moreover tautological, is grammatically inadmissible. It is improbable that the *thousand years* are the subject of the verb (Hupfeld).

Vers. 5–7. **Thou carriest them away as with a flood.** It is uncertain whether an allusion to the Divine judgment of the flood is intended (Calvin, Hengst.). At all events it is not a swiftly flowing stream that is meant, but a heavy and devastating tempest of rain (Ps. lxxvii. 18). But we must not overlook the use of the præterite, followed by the imperfect in a future sense. The meaning is: let the action mentioned be performed, and they fall into a state of unconsciousness, into a sleep, that is, the sleep of death (Köster, Delitzsch). This sequence of thought shows that it is not the *years* (Aben Ezra) which are said to be carried away. The words שָׁנִים and שֵׁנָה stand too far apart to afford a play on the words (Rosenm.). The common interpretation understands first the *rapid* and afterwards the *unobserved* passage of human life to be described. But it disregards the change of verbal forms, and, with many of its supporters, superadds the idea of sleeping fancies or a *dream* to the idea of sleep, which is entirely unwarranted. Nor is there any occasion for transposing the words at the beginning of the second stich to the end of the first (Böttcher, Hupfeld), since the idea of *waking* has no place in the passage. In ver. 6 it is not said that mankind in the beginning of history, or man in his youth, as in the morning of life (Kimchi and others), blooms or fades away like grass. What is said is, that when one generation is swept away during the night, another blooms forth in the morning, which, in its turn again, withers away in the evening (Delitzsch). For the primary idea of חלף is not at all that of passing away or perishing (Sept., Vulgate, Luther, and others), but that of passing over from one place or condition into another, especially when something new presses after and occupies the place of the old. Applied to plants, therefore, it certainly does not mean: to sprout (Chald., Syriac), but: to have *new* sprouts. Instead of: it fades away (Ewald, Olsh., Hitzig, Hupfeld), we cannot, it is true, accept the passive sense of the similar and proper word: it is cut down (most), but the impersonal construction: some one cuts it down (Delitzsch). The term מְלִילֹה, applied to ears of corn cut down or plucked off, and Job xxiv. 24, are especially favorable to this view, besides the consideration that death is not spoken of as a process of nature, but as the Divine punishment of sin. Hitzig gives an explanation which is

quite peculiar. He understands the verse to represent figuratively the discharge of the semen (Ezek. xxiii. 20), then follows the sleep in the womb of the mother, and then the awakening to the morning of life. [In ver. 7 the E. V. would be improved by rendering in the second clause: "terrified away," instead of "troubled." —J. F. M.]

Vers. 9–12. **A whisper.** [E.V.: a tale that is told.] The word הֶגֶה does not denote *idle chattering* (Luther), or *thought*, in allusion to its rapidity, (Clericus, Rosenm., De Wette, Hupfeld), or *breath*, as vanishing quickly (Chald.), or *speech*, in its rapidity (Jerome, Hitzig), but a low, subdued sound, whether murmuring, Job xxxvii. 2, or groaning, Ezekiel ii. 10 (Hengst., Del.). The poetical plural שְׁנוֹת, in ver. 10, occurs also in Deut. xxxii. 7. It is doubtful whether גְבוּרֹת applies to a full measure of strength or of years. The first interpretation suits better the meaning of the words elsewhere, the latter its Talmudical application. [In ver. 11 the second member should be rendered: and thy wrath according to thy fear, that is, in the measure which the true fear of God would imply.—J. F. M.] In ver. 12 כֵּן refers to "understand," not to "number," (compare 1 Sam. xxiii. 17). It is not a theoretical but a practical knowledge, to obtain which the help of God is implored. "That we may bring in a heart of wisdom"—that is, that we may bear it away as a prize, and bring it in, like the harvest into the granary, 2 Sam. ix. 10; Hag. i. 6 (Hupfeld, Del.). Other explanations are the following: bring wisdom into the heart (Kimchi, and others); bring a wise heart as an offering to God (Geier, Knapp, Stier, Ewald, Olshausen, Hitzig).

Vers. 13–17. **Return**, that is, from anger, as in Exod. xxxii. 12. The word elsewhere usually means: turn back. The inquiry which follows suits either rendering. Ver. 13 *b.* recalls Deut. xxxii. 36. The Psalmist's prayer that he may be satisfied with mercy in the morning, denotes not what would be enjoyed soon, but the breaking of a new day of mercy as contrasted with the former night of affliction. The plural form יְמוֹת (ver. 15) is found only besides in Deut. xxxii. 7, together with שְׁנוֹת, which occurs elsewhere also.—The *humbling* of Israel was the design of the journey through the desert (Deut. viii. 2 f.). The term פָּעֳל (ver. 16), applied to Jehovah's administration of mercy for the salvation of His people, is found also in Deut. xxxii. 4; and the expression: "work of the hands," frequently in Deuteronomy, as descriptive of human achievements generally. There is no reference implied to implements of husbandry (Hitzig), much less to the appliances of manufacture. The supplication is offered that the work of God's people, who confess themselves to be the servants of the Lord, may be established, with the expectation that what is described in ver. 16 *a* will be displayed before them. [There is no more beautiful and expressive word than נֹעַם, in ver. 17 *a*, signifying primarily what is sweet, pleasant, or delightful; and all language fails to express the wealth of meaning it bears, when chosen by Moses, "the man of God," and the friend of God, to picture forth those attributes which in Him were the source of *delight*. It is not merely "beauty" in its widest sense, or "glory," or "goodness," but a union of them all.—J. F. M.]

DOCTRINAL AND ETHICAL.

1. The Eternal is not merely distinguished from the world of the Becoming by His Divine nature; He also declares and vindicates His Divinity in its glory, independent, as it is, of the whole world. His people, therefore, not only know Him as the Lord reigning over the whole world from eternity to eternity, in unchangeable exaltation; they pray to Him also as the Lord their God. This they do both because He has testified of Himself, and because they have acknowledged His glory. By virtue of this relation to God, they are not contented with the perpetual recollection of all that God has ever been and displayed to them. They find in Him also their lodging-place and secure retreat, which never changes with the flight of time or any mutation of events, but is presented as unchangeably the same to all generations of men, as they follow one another in close succession. Believers have therefore in God no temporary, mutable, or transient place of refuge, as the wild beasts have their coverts and places of security, or the wanderer his tent. God offers *Himself* to His people as their *dwelling-place* for ever and ever.

2. The experience which the Church has had of this blessing serves as an efficient counterpoise to the depressing evidences of the fact that her own members have to suffer from the shortness and miseries of human life, and that they feel these troubles so much the more keenly, as they recognize their cause to be the wrath of God on account of human sin, whose manifestations in their own lives they have always to bewail, and whose guilt they can as little hide as they can the severity of God's anger. For the light by which we learn of God, the world, and ourselves is one and the same. "Although Moses, in the discharge of his office, slays by exhibiting sin in connection with its punishment, yet in naming this Psalm a prayer, he tells us that there is an antidote to death. And in this he excels in two particulars all profane writers. He dwells upon the extent and power of death, and yet, along with its terrors, makes the hope of consolation to be felt, so that those who are terrified and humbled are not utterly brought to despair." (Luther).

3. When the perception of this relation is no mere theoretical knowledge, and is more than a compulsory acknowledgment produced by the pressure of need, when it is a deliberate moral conviction *answering to the fear of God* (Deut. xxix. 9; Job xxviii. 8), then it affords not merely the only correct standard for estimating all these things, but teaches us also to pray for the saving use of it in the midst of the dangers, sorrows, and temptations which encompass men here. It raises also the humbled soul from complaining over the vanity of the world, the dis-

tresses of life, and the blindness of mankind, to an earnest and trusting search after the favor of God, and thus places it upon the true path of safety, by which it shall escape all the misery of the present life. "As Moses elsewhere keeps within the teachings of the Law, so does he here. For he preaches death, sin, and condemnation, in order to terrify the presumptuous, who are secure in their sins, and set before them their guilt and iniquity, without falsely coloring anything or concealing anything. He endeavors especially to teach men to fear God, so that when they are in dread of God's anger and of death, they may humble themselves before Him, and become fit recipients of His mercy." (Luther.)

4. In order to be awakened to true penitence, we must keep ever before our minds the truth that, even in sins that are discovered and lamented, there is, on account of the ruin of our nature, something which is still hidden and concealed, which, however, is not excused or counted undeserving of punishment, because it escapes our own observation and that of other men. There are many who give themselves up to this delusion to their ruin. They fail to understand the relation of sin and death, and therefore, also, fail to understand the teachings of events in the world. And since they begin to have less dread of the wrath of God, the knowledge of God, generally, becomes obscure to them. It becomes difficult for them to bring themselves under the range of His purposes of salvation, and they seek less earnestly for His mercy. "Moses, therefore, well calls sin a concealed thing, whose extent no mind can comprehend. For like God's wrath, like death, sin also is incomprehensible and infinite." (Luther).

5. But when, to the acknowledgment that sin extends much further than it can be recognized, there is united this other, that God's countenance casts light even upon what is hidden from our natural sight, then the fear, anguish, gloom, and care thence arising, can be overcome only by renewed experience of the Divine mercy. In the exhibitions of that mercy the glory as well as the goodness of the Lord are displayed to His people. And prayer for both must go hand in hand. "Although horses, cows and other animals die as well as man, yet their death does not manifest the wrath of God, but only transient pain. But in man's death there is anguish and wrath, for he was created to be conformed to the image of God." (Luther.)

HOMILETICAL AND PRACTICAL.

The prayers of the Church must ascend to God, if the help of the Eternal is to descend to it.—The shorter life is, the more pressing is the obligation to spend it as for eternity.—The dominion of death over the world, (1), how it manifests itself, (2), whence it arises, (3), how it is overcome.—The blindness of mankind in their judgments with reference to God, the world, and their own worth.—Seeking refuge in God under the pressure of His just anger, why it is difficult and how it is facilitated.—The fear of God, a good antidote to the fear of death, the cares of life, and the pangs of conscience.—Moses a guide to Christ, by preaching the punitive justice of God upon all the world, and the appearing of His glory over His people.—Though we cannot scan the world with the eye of God, yet, if we fear Him, we can learn to understand it by His light.—Wouldst thou in thy brief life obtain abiding joy? Turn in time to the eternal God, and yield thyself to the mercy which He ever proves Himself ready to bestow.—The life of all of us upon earth is fleeting, but it need not be unprofitable.—Death is the wages of sin, but the fear of God is the beginning of wisdom.—Let him who would not sink with the dissolving world, nor be borne away with fleeting time, nor be destroyed with sinners, hasten to take up his abode with God, as long as the goodness of the Lord continues to prepare the way.—It must be considered a great mercy, that the Eternal reveals Himself in time, as the Lord whom we serve, as the Judge whom we fear, as the God in whom we are to trust.—The attacks of sin are more frequent, the roots of sin more deeply concealed, the consequences of sin more dreadful, than many know or admit, but God's grace is mightier than sin, and God's love greater than our hearts: therefore the world is rightly judged, and the righteous saved.—How we in the midst of death, may, in God, lay hold on life.

Luther: The higher grass grows, the nearer is it to the scythe and fork.—Starke: Prayer is the true armor against sin and death; for it is directed to God, and He is not a God of the dead, but of the living.—My time and hour may come when God wills. I prescribe not to Him measure or end.—Every evening should be to us a reminder of our end, our bed an emblem of our coffin, and sleep a prelude to the quiet rest until the resurrection.—Men convey to the tomb one dead body after another, and yet will not be persuaded to destroy the sting of death by faith in Christ, and free themselves from the wrath of God.—True joy is drawn from the enjoyment of God's favor, and is therefore holy and pure. But all that joy is impure which men receive from earthly things outside of the state of grace. —He whom suffering and affliction have brought to repentance, receives a right to seek again from God consolation and joy.

Selnecker: Exalt not thyself, and be not proud in thy honors, for all men are in the hand of Him who has made them.—Menzel: Use of the teaching of God's omnipotence and infinite might, (1), as serving to promote the true knowledge of God, (2), as contributing to the unfailing consolation of His people, (3), as a warning to the wicked.—Arndt: No man dies by chance, but according to God's counsel, order, and providence.—Frisch: The more sins increase, the more life declines; hence comes our frailty.—God's mercy is better than life itself.—Roos: Wherein does that wisdom consist, which is to be drawn from the numbering or reckoning up of the days which we have lived, and which, presumably, still remain? Is it not in this lesson, that by repentance and faith we should aspire after eternal life?—Stier: Moses as the man of God recognizes in the wrath of God the cause of the death of man; he looks forth with longing into the morning of mercy after the long night; and implores strengthening for himself and all the servants of the Lord, to persevere and con-

tinue the work of their hands. — RICHTER (*Hausbibel*): The knowledge of sin is the only key that solves the mystery of death.—UMBREIT: Men have ever before their eyes the fear of death, but God, the sins of men.—GUENTHER: We fly away; whither?—TAUBE: In the punishment we can discern the extent of the sin, and yet to the sinner sin is immeasurable.—From a true conviction with regard to death, flows the true worldly wisdom.—DEICHERT: It is only when we are firmly established in God's favor, that a new year can be a happy one to us. For then (1) the thought of the swift flight of our days may indeed move us, but cannot make us yield; (2) the thought of our great guilt may indeed depress us, but cannot make us despair; (3) the thought of the troubles and trials of life may indeed dispose us to deep solemnity, but it cannot rob us of the comforting reflection, that the Lord with His help will stand by our side.—L. HARMS: Nothing preaches so powerfully on sin, as death does.—Thy God is the Almighty, and that Almighty God is Love.

[MATT. HENRY: Man, in his prime, doth but flourish as the grass, which is weak and low and tender and exposed, and which, when the winter of old age comes, will perish of itself; but he may be worn down by disease or disaster, as the grass is, in the midst of summer. *All flesh is grass.*—To be religious is to be wise.—We are so unworthy of Divine assistance, and yet so insufficient to bring anything to pass without it, that we have need to be earnest for it, and so repeat the request: *Yea, the work of our hands establish thou it.*—BP HORNE: The time of our pilgrimage upon earth is a time of sorrow; these are the days "wherein God hath afflicted us," but He will hereafter "make us glad according to them." In proportion to our sufferings, if we rightly bear those sufferings, will be our reward. Then shall our joy be increased and receive an additional relish from our former sorrow; then shall we bless the days and the years which exercised our faith and perfected our patience; and then shall we bless God, who chastised us for a season, that He might bless us forever.—BARNES: How kind and merciful is the arrangement by which man is ordinarily removed from the world before the time of "trouble and sorrow" comes!—PEROWNE: *God's* work is first to appear, His majesty is to be revealed: then *man's* work, which is God's work carried out by human instruments, may look for His blessing.—J. F. M.].

PSALM XCI.

1 He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
2 I will say of the LORD, *He is* my refuge and my fortress:
My God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler
And from the noisome pestilence.
4 He shall cover thee with his feathers,
And under his wings shalt thou trust:
His truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night;
Nor for the arrow *that* flieth by day;
6 *Nor* for the pestilence *that* walketh in darkness;
Nor for the destruction *that* wasteth at noonday.

7 A thousand shall fall at thy side,
And ten thousand at thy right hand:
But it shall not come nigh thee.
8 Only with thine eyes shalt thou behold
And see the reward of the wicked.

9 Because thou hast made the LORD, *which is* my refuge,
Even the Most High, thy habitation;

10 There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee,
To keep thee in all thy ways.
12 They shall bear thee up in *their* hands,
Lest thou dash thy foot against a stone.
13 Thou shalt tread upon the lion and adder:
The young lion and the dragon shalt thou trample under feet.—

14 "Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
15 He shall call upon me, and I will answer him:
I *will be* with him in trouble;
I will deliver him, and honor him.
16 With long life will I satisfy him,
And shew him my salvation."

EXEGETICAL AND CRITICAL.

CONTENTS AND DIVISION. The idea of the Psalm is contained in the thought, that he, who commits himself with full confidence to the protection of the Almighty, shall share that protection; that he will receive this the more fully, the more he makes his dwelling with Him, that thus deliverance will be afforded him from the greatest dangers, and that he will receive, besides, positive blessings. These comforting and elevating reflections are couched in expressions both lively and impressive. The true division, however, has become a matter of dispute, from the fact that a change of person appears on many occasions, which is quite unprovided for. And yet the supposition of *different persons* or a *chorus* (Van Till, J. D. Michaelis, Stier, Maurer, Olshausen, Delitzsch), is to be viewed with suspicion, especially as this change occurs on one occasion even in the same verse (ver. 9), and as in the concluding strophe (vers. 14-16) God is undoubtedly to be regarded as the speaker. This Psalm is significantly employed in the Church-service as an Invocavit for Sunday, and, together with Ps. iii., has been designated by the Talmudists as the Poem of Accidents, that is, a song of protection in the midst of impending dangers (Del.). It may perhaps be divided as follows. There is first presented a declaration made (vers. 1, 2) by the psalmist with regard to himself. Then he utters words of encouragement of a lyrico-prophetical character, in which he holds up to view the promises of miraculous aid from God, for his own consolation (vers. 3-4), encouragement (vers. 5, 6), and the assurance (vers. 7, 8), of safety with God (9, 10). And, finally, God's acceptance of his confession and ratification of His own promises are announced in the form of an oracle (vers. 14-16). Those assumptions which fix the time of composition shortly after the desecration of the Second Temple (Ewald) or before the Passover of the year 162 B. C. (Hitzig), are mere guesses; and yet they are entitled to rather more respect than is the superscription: A song of praise of David, (Sept.), or the supposition that the Psalm was addressed by Moses to Joshua (Venema). [ALEXANDER: "An amplification of the theme that God is the dwelling-place and refuge of His people. This and other points of contact with the prayer of Moses seem to mark it as an imitation of that Psalm, and account for its position in the Psalter."—J. F. M.]

Vers. 1, 2. **Dwelling** [E.V.: He that dwelleth]. The supposition that אַשְׁרֵי has fallen out from the beginning of the Psalm (Olshausen, Hupfeld) is untenable, especially as it necessitates the change of אֹמַר ver. 2 into אָמַר, and proceeds from the unnatural assumption that the Church both speaks and is addressed (Olshausen). Now if we consider the psalmist as occupying this double place, we have a confession recorded, which in the first verse is described as an *individual* one, springing from a sense of a personal relation to God, while in the second the substance of that confession is given. That the punctuators so intended is clear from the fact that they have not, in the second sentence, allowed a participle pointed אֹמֵר to follow the יֹשֵׁב which begins the psalm. This would give the following connection: He who dwells . . . . is speaking (Jerome, Luther and most). But they have pointed the 1st imperfect אֹמַר, which shows that they not only viewed the person *dwelling* and the person *speaking* as one and the same, but also regarded the Psalmist as that person. It was also not without an object but with good reason, that they separated, by the accentuation, אֹמַר from the following word, although the fact has been either overlooked or misunderstood by most expositors. It was just the usual connection of the words that was to be avoided. For, beside a direct address to Jehovah, an address by the speaker to himself would be much more unexpected and harsh, than the mention of what the Psalmist had confessed to God and experienced in communion with Him. Since the two members of the first verse are connected by "and," and a finite verb occurs in the second member, the idea might be suggested, that they stand in the relation of *protasis* and *apodosis* (Sept., Isaaki, Calvin, Geier, J. H. Michaelis, De

Wette). But this would result in an insupportable tautology, which could only be concealed, by foisting, against usage, upon the idea of passing the night, that of *resting*. In view of the parallelism between the members of the sentence and the thoughts, the resolving of the part. into the corresponding finite verb is seen to form a suitable transition to the conclusion of the sentence. By this mode of viewing the passage the change of persons in ver. 9, appearing suddenly and then entirely vanishing, may also be explained. The psalmist interrupts his confession by addressing to himself words of encouragement. We need not, therefore, supply אֲמַרְתָּ before (Theodoret, Isaaki, Clericus, Hupfeld) or after אַתָּה (Hitzig), or expand the latter into the former. [Dr. Moll therefore renders vers. 1 and 2:

> Dwelling in the protection of the Highest,
> (As he who) passes the night under the shadow of the Almighty,
> I say: In Jehovah is my refuge and fortress,
> My God, in whom I trust.

Dr. Alexander translates: "Sitting in the secret place of the Most High, in the shadow of the Almighty he is lodged." This verse he supposes to be "descriptive of an ideal person with whom the speaker is tacitly identified."—J. F. M.].

Ver. 3, *etc.* **Terror by night** (ver. 5). The best view is that which supposes attacks of enemies to be referred to, (Sol. Song iii. 8; Prov. iii. 23-26). The psalmist does not here enter an incorporeal, unearthly realm (Stier); and יָשׁוּד does not relate to demons (Shedim) or ghosts (the ancient translators). Nor is the devil and his brood, as a contrast to the angels, denoted either directly or indirectly by the lions, adders and dragons (Stier and Schegg, and Delitzsch in part). The dangers, especially those which threaten travellers, are represented here by illustrations readily suggested. But the nature of these dangers and the mode of overcoming them, are set forth in such a way as that they may be applied to all the powers, either of nature or of the spirit-world, which threaten destruction (Luke x. 19; Mark xvi. 18; Rom. xvi. 20). So **the snare of the fowler**, in ver. 8, is not identical with the snare of the devil (2 Tim. ii. 26), but at most an emblem of death (Ewald, Hitzig), though probably only a representation of dangerous snares generally (Eccl. ix. 12). For in ver. 3, pestilence does not yet appear as a disease, but represents the plague-like attack of ruin or evil (Hos. xiii. 14). The picture is still a general one. It is only in ver. 5, that the dangers of war by night and by day are added to it. In ver. 6 pestilence and sickness [E. V.: destruction] are introduced as diseases. In vers. 11 ff., after a description of God's protection of the righteous dwelling in his tent, the dangers of the traveller are brought into view. The concluding sentence enlarges the view after Ps. l. 23.—The emperor Alexander I. is said to have been awakened by means of this Psalm. The Countess Tolstoj gave it to him in writing on the evening before his march against Napoleon in the year 1812.

DOCTRINAL AND ETHICAL.

1. He who knows God, knows also what he has in Him, and what he knows of God he will declare under different circumstances and at different times. But to call upon, pray to, thank, and praise Him in all times of need is not an easy thing for even pious men to do. For the dangers which threaten men, the enemies which lurk around them, their menacing conduct, are innumerable and of many forms; visible and invisible, foreseen and unsuspected, concealed and openly displayed, by day and by night, in the house and by the way, at home and abroad, with violence, cunning, and malice, planned and executed for the ruin of many.

2. But if our path of life is full of obstructions, over which we are walking in constant danger of death, we have not merely to do with attacks from without, but also to contend with temptations which arise within ourselves, from timidity, want of faith, and weakness. For this we need, in equal measure, divine encouragement to our soul, which holds up to view and confirms the promises of God's help, as well as that help itself in actual experience.

3. We must therefore take refuge in God's Truth as well as in His Omnipotence and Love. Then will we in all dangers not only trust in the protection of God; we will also be guided by His word, and learn to distinguish between the fearless and confident resort to God in the true paths of our calling, and the presumptuous courting of danger so as to tempt God (Matt. iv. 6). Then, since we not merely hide ourselves under the wings of the Almighty (Ps. xvii. 8; Matt. xxiii. 37), or refresh ourselves under the shadow of His house (Numb. xiv. 9; Hos. xiv. 8; Jer. xlviii. 45), but take up our abode in God as our Dwelling-place, we can raise our contemplation above the conditions of time, to a life whose duration none can declare, and wait for the coming deliverance.

HOMILETICAL AND PRACTICAL.

No man can do without God's assistance, but it is only believers who acknowledge it, and derive consolation from that assistance in conformity with the Divine promises. Many experience the protection of God, but it is only those who trust Him, that gain lasting profit therefrom.—He who has taken refuge in God, will not leave Him again, but remain ever with Him.—Men must be guided by God's word, if they would learn to rely upon His will.—We know most assuredly that God is for us, because we can be with Him and He with us.—Whether life be long or short, the main thing is that we gain during it the gracious presence of God, and experience the saving help of the Highest.—God does not merely send His servants and messengers; He comes also Himself to help and deliver the righteous.

Starke: He who has God for his dwelling-place is raised so high, that the devil, the world, and all temptations cannot harm him.—True hope in God is naturally a token of a state of grace, for none can have a true living hope in Him, who have not true faith in and sincere love for Him.—The chief ground of the assurance of the righteous that they will obtain God's protection, is His truth and faithfulness in graciously

fulfilling His promises.—What to others is a poison and rod of anger, must to believers be a wholesome medicine: God even knows how to direct everything by His wisdom and goodness for the highest good of His children.—Beware of rejecting anything, which God graciously sends to thee.—The hut of the believer is a surer defence against all the afflictions and punishments which come from God, than the grandest palaces of the ungodly.—God is indeed very willing to protect us and to do us good, but we must do our part too, and with humility and faith seek with Him these blessings.—It is not our merit and worthiness that make us partakers of the defence and help of God, but true faith, by which we know His name.—Six times in succession does God say: I will. How great is such love! Call thou out to Him in reply: I will. I will accept the order in which Thou dost promise to prove Thy readiness to help.—ARNDT: It is a comforting word, that God, the chief captain of the guard, Himself keeps watch and guard over His children.—How men by sincere trust in God are so well assisted, is proved, partly by what God does for them, and partly by the words of comfort they address to themselves.—THOLUCK: God's covering extends everywhere, and thou needest not seek any other.—VAIHINGER: Vital union with God is the ground of help.—UMBREIT: Enjoyment in a long earthly life does in no way exclude a striving after immortal glory and the hope of eternity, but supposes only a peaceful contentment with the present, and a child-like pleasure in the glad light of the sun.—DIEDRICH: Let God rule outside with His thunder: but keep thyself completely shielded in Him.—SCHAUBACH: The Christian should exult in the victory of Jesus Christ, not with vain and harmful delight, but as a living witness to the Divine truth and righteousness, to the honor of God and the comfort and strengthening of his own soul.—TAUBE: It is not merely a safe progress through this world of sorrow that is here kept in view, but satisfaction in and from the God of salvation and life; and only then can we be satisfied.

[BARNES: Religion blesses a man in this life and blesses him for ever. In possession of this it is a great thing for him to live long: and then it is a great thing for him to die—to go to be for ever with God.—J. F. M.]

PSALM XCII.

A Psalm or Song for the Sabbath day.

2 *It is* a good thing to give thanks unto the LORD,
And to sing praises unto thy name, O Most High:
3 To shew forth thy lovingkindness in the morning,
And thy faithfulness every night,
4 Upon an instrument of ten strings, and upon the psaltery;
Upon the harp with a solemn sound.

5 For thou, LORD, hast made me glad through thy work:
I will triumph in the works of thy hands.
6 O LORD, how great are thy works!
And thy thoughts are very deep.
7 A brutish man knoweth not;
Neither doth a fool understand this.

8 When the wicked spring as the grass,
And when all the workers of iniquity do flourish;
It is that they shall be destroyed for ever:
9 But thou, LORD, *art most* high for evermore.
10 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish;
All the workers of iniquity shall be scattered.

11 But my horn shalt thou exalt like *the horn of* a unicorn:
I shall be anointed with fresh oil.
12 Mine eye also shall see *my desire* on mine enemies,
And mine ears shall hear *my desire* of the wicked that rise up against me.

13 The righteous shall flourish like the palm tree:

He shall grow like a cedar in Lebanon.
14 Those that be planted in the house of the LORD
Shall flourish in the courts of our God.
15 They shall still bring forth fruit in old age;
They shall be fat and flourishing;
16 To shew that the LORD *is* upright:
He is my rock, and *there is* no unrighteousness in him.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The mode of expression in vers. 5, 11, 12 point to *definite occasions* for the praise of God's righteous government, which had been misunderstood by stupid and foolish men, by reason of the depth of the Divine counsels, and on account of the temporary flourishing of the wicked. Yet nothing can be concluded from 1 Maccab. vii. 17, and ix. 23 to show that the Psalm was sung at the feast of dedication under Judas Maccabæus as a song of thanksgiving for the victory over the Syrians (Venema), or to connect it with the judgment of God upon Antiochus and Lysias, 1 Maccab. vii. (Hitzig). A relation to the *Sabbath*, on the other hand, is readily suggested by the whole tenor of the Psalm, and by many distinct expressions. Among these there may be specially mentioned the seven-fold repetition of the name Jehovah, the intentional form of the middle strophe consisting of seven stichs, the musical accompaniment of the song of praise, and the manifold references of the Psalm to the works of God, and to the prosperity of His people, who are planted in His house. Its *original designation* to a sabbatical use, however, can neither be deduced from its contents nor proved from the superscription. But its *application* to such purposes in the temple-service after the exile, has been made known to us by the Talmudists, who are only divided in opinion, as to whether the celebration of the Sabbath which shall end the world's history was the one really in view, or that of the Sabbath which has begun it. In the latter connection rabbinical absurdity has been carried so far as to refer the Psalm to Adam (Kimchi).—The division of the Psalm is as follows: The demand for the praise of God (vers. 2-4), is supported by allusions to the government and works of God, whose greatness and depth of wisdom are equally beyond the comprehension of all men (vers. 5-7). This demand is not weakened by the thought of the prosperity of the wicked, which is only transient (vers. 8-10), but is much rather justified by the exaltation of the righteous from a depressed condition to greater glory and power (vers. 11, 12), as they grow up vigorously, like blooming trees of God's planting, from the soil in which they stand as faithful worshippers of God in His house, and bring forth praise to Jehovah, as the ripened fruit of their flourishing growth (vers. 13-16).

[As regards the primary object of the composition of the Psalm, Dr. Alexander agrees with Hengstenberg in holding that it was for the Sabbath service—that therefore there is no reason to doubt the originality of the superscription. Perowne is of the same opinion as Dr. Moll, thinking that the superscription is not a safe guide. As to the subject of the Psalm, Perowne says: "It celebrates in joyful strain the greatness of God's works, especially His righteous government of the world, as manifested in the overthrow of the wicked and the final triumph of the righteous.—The Psalmist, therefore, touches upon the same great principles of the Divine government which are laid down in such Psalms as i., xxxvii., xlix., and lxxiii. But here there is no struggle with doubt and perplexity as in Ps. lxxiii. The poet is beyond all doubt, above all perplexity. He has not fallen down to the level of the brutish man, (comp. lxxiii. 22 with xcii. 6); he is rejoicing in the full and perfect conviction of the righteousness of God."—J. F. M.]

Vers. 3, 4. [In verse 3 there is no occasion for rendering "every night" as E. V. has done. It is the simple plural of the noun that occurs in the Hebrew. "In the nights" is a poetical use of the plural. It is parallel with: "in the morning," in the first member, and therefore has the same indefiniteness of meaning. So all the recent commentators. Ver. 4 is rendered by Dr. Moll: On the decachord and on the harp, in playing upon the cithara.—J. F. M.] Ver. 4. **In playing,** [E. V., with a solemn sound]. *Higgaion* (see Introduc. § 12, No. 2) is now explained by Delitzsch, in agreement with Hitzig, as an improvised musical performance, or one that expresses the fancies of the moment.

Vers. 11, 12. The **horn** is an emblem of excessive strength and at the same time of stately grace (Del.). We are probably not to consider the buffalo (most) to be referred to, but the antelope, which was regarded by the Talmudists as single-horned. Yet the existence of the animal which is designated רְאֵם, (here incorrectly רְאֵים), Numb. xxiii. 22; Deut. xxxiii. 17; Job xxxix. 9-12; Ps. xxix. 6, can hardly be maintained upon the evidence of natural history, especially as upon both Persian and Egyptian monuments the figure of the unicorn occurs, which certainly affords no indication of its representing a rhinoceros, for the fabulous, the mythological, and the actual are there blended together. Instead of: I am anointed (1. præterite Kal from בָּלַל), some render: my being old (infin. of בָּלָה with suffix), as though the Psalmist were speaking of increase of strength in limbs rendered stiff by old age (Sept., Symm., Jerome, and others). The adjective רַעֲנָן, employed elsewhere only of the olive-tree, is here transferred to the oil itself (green=fresh, sappy). This is perhaps an evidence of a late composition, like

the form שׁוּרָי, in ver. 12, which has either been distorted from שֹׁרְרַי (Böttcher, Olsh.), or softened down from it (Ewald, Hitzig).

Ver. 13. **Palm-tree.**—The comparison of the endurance of God's people to trees generally (Is. lxv. 22), bears allusion here to the marrowy freshness and vital force of the righteous, specialized by instancing two trees, which share with the olive (Ps. lii. 10; Judg. ix. 9) an almost indestructible productive power, longevity, and verdure, but surpass it in their majestic growth and the sublimity of their whole appearance. In all these qualities the palms and cedars are here contrasted with the grass in ver. 8. In addition to this we can, in connection with the cedar, think of its pleasant smell (Hos. xiv. 7), and in connection with the palm, (for the date-palm is particularly specified), of its magnificent blossoms, which yield fruit weighing from three hundred to four hundred pounds. For this reason this palm is called by the Arabs "the blessed tree," and "the sister of man." It is used in Jerusalem even to the present day as an ornamental tree (Tit. Tobler, *Denkwuerdigkeiten*, p. 109). On the symbolical meanings of trees and flowers, see Bähr, *Symbolik des mosaischen Kultus* I. 365, 376, 446 f., and Keil *Der Tempel Salomos*, p. 148.—The closing sentence rests upon Deut. xxxii. 4.

DOCTRINAL AND ETHICAL.

1. The praise of God in the Church on the days of her solemn assembly is in itself a good thing, on a good foundation, of excellent results, and of a delightful appearance. The working and ruling of God in nature and history presents an inexhaustible subject of such praise, the ordinance of the weekly sacred day, its regularly recurring occasion, and the house of God, the place adorned for its celebration. But let the Church only attend it numerously at all times, and, to the praise of God's name, unite the acknowledgment of His mercy and truth.

2. He who has delight in God's working and ruling, will also joyfully and thoughtfully contemplate the greatness of His works, and the depths of His thoughts, and praise them with adoring gladness, if, at the same time, he confesses that, on account of their infinite fulness (Ps. xl. 6; cxxxix. 17), and immeasurable exaltation (Isa. lv. 8), they are unsearchable by him (Rom. xi. 33). This acknowledgment is becoming to man and wise. It corresponds perfectly to the relation between the creature and the world's Governor and Creator, who not only dwells on high, but is Himself simply *Exaltation*.

3. But the people of God not only discern in the brief bloom of the wicked the seeds of their speedy destruction; they confide also in God's care over the righteous, and experience in themselves that God is a rock, which remains immovable, and His temple a fruitful ground, from which, as His planting, His people draw the means of their vigorous growth, of their prosperity and fruitfulness.

HOMILETICAL AND PRACTICAL.

He who takes delight in God's works, can neither weary in contemplating them, nor in offering the thanksgiving which is due to Him for them.—We cannot fully explore the nature of God, on account of its exaltation, but He has vouchsafed to His people through His name the way to the knowledge of Him, and the means of worshipping Him.—Without the public service of God, the Church can neither endure nor flourish: for it is *planted* in the courts of God.—The consolation drawn from the reflection that the preserver of the Church is the Creator and Governor of the world.—God's name, word, and work, the means of His manifestation of Himself and of the building of His Church.—God's exaltation declares itself in the greatness of His works and the depths of His thoughts, and calls upon us to yield ourselves up to Him in humility and trust, and to worship Him with thanksgiving and praise.

STARKE: Oh! that we were wise enough, all through our lives, to mark well what is of the greatest value. How many unprofitable things we do, and neglect the best of all life's gifts!—Nothing is more precious, honorable, or salutary, than the praise of God's name, for it is an angelic and heavenly employment on earth.—The day with its light and cheerfulness reminds us of the mercy of God, by which we have light and life. The night, with its fearful and deathlike darkness, teaches us to lay to heart the truth of God's word, because in the darkness we have no other consolation than His unchangeable promises.—Beware, ye mighty, of using your power against one of God's saints! Do ye now flourish? Ye flourish like the grass, which, before one thinks of it, is cut down.—There is no finer soil for the growth and prosperity of the righteous than the house of the Lord, wherein God plants them; for there nothing grows of itself; and what does grow of itself, is unprofitable in the Church of God.—Happy are those aged saints, who, as outward vigor fails, prove themselves so much the more fruitful in the power of the Spirit. SELNECKER: The world has great pomp and lofty titles, but God, who is the Almighty One, is the Lord of Lords, and he who clings to Him and trusts in Him, abides with Him through eternity.—ARNDT: Nothing which is not of God can endure, whether it be skill or riches or honor or power. It may indeed spring up, and be clothed with pleasant verdure, but it turns out at last to be a thistle, and is only a weed, fit for nothing but the fire.—RIEGER: He who feels no grateful joy in the goodness of God, seeks comfort in vanity, and then falls into wickedness; and in that wickedness ingratitude is the most base of all crimes; for all evil-doers sin against a beneficent God.—THOLUCK: There are no more impressive witnesses and preachers for the rising generation, than pious old men. While bodily vigor and knowledge and skill succumb to the weakness of age, their piety yields fruits that are all the sweeter the more nearly they approach the grave.—DIEDRICH: The ungodly first despise God and then murmur against Him; but those who honor His word by faith, know this above all things, that they must ever praise Him, even in death.—TAUBE: He who knows God's name from experience of His deliverance, must

love Him, and he who loves Him, must praise Him, and he who has learnt to praise Him, will never be weary of His praise.

[MATTH. HENRY: Their flourishing without is from a fatness within.—Without a living principle of grace in the heart, the profession will not be long flourishing; but where that is, "the leaf also shall not wither."—The last days of the saints are sometimes their best days, and their last work their best work. This, indeed, shows that they are upright; perseverance is the surest evidence of sincerity.—J. F. M.]

PSALM XCIII.

1 The LORD reigneth, he is clothed with majesty;
The LORD is clothed with strength, *wherewith* he hath girded himself:
The world also is stablished, that it cannot be moved.
2 Thy throne *is* established of old:
Thou *art* from everlasting.

3 The floods have lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their waves.
4 The LORD on high *is* mightier
Than the noise of many waters,
Yea, than the mighty waves of the sea.

5 Thy testimonies are very sure:
Holiness becometh thine house,
O LORD, for ever.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The superscription in the Septuagint: "For the day before the Sabbath, when the earth had been peopled; song of praise of David," arises in the first portion from the tradition, according to which this Psalm was the Psalm for the sixth day of the week in the Temple-liturgy: "because God had finished His work on the sixth day, and had begun to rule over it," (Rosh-ha-shana 31 *a.*, cited by Delitzsch). But the truth is that it is the beginning of God's ruling in *history*, and not in the kingdom of *nature*, that is referred to in the Psalm. For the lifting up of the waters is only an image of the raging of rebellious bodies of men. And it is Jehovah, the God of revelation, who is the subject of the Psalm, who has manifested in history His kingly glory, surpassing all the powers of the world, in the defence of His people and the preservation of His temple from desecration. By this He at the same time has proved Himself to be the King of that people, according to His revealed testimony, and has strengthened the hopes founded upon that testimony. The interchange of perfects and imperfects corresponds to this view which the Psalmist held as to the workings of God, a view based upon special manifestations of His power. It is not expressed as a *doxology* (Hupfeld), still less is it refined away in general expressions and to abstract truths, but presents in the concrete the history of the kingdom of God, and contemplates it from the prophetical stand-point. It is of the highest importance for the understanding of many Psalms, to distinguish between the *theocratic* Psalms, which begin with the motto: מָלַךְ יְהוָֹה (after Ps. xlvii. 9), and the *Messianic* Psalm, as two series of prophecies of the time of consummation running parallel to one another (Delitzsch). "The one class has as its central theme the Anointed of Jehovah, who rules out of Zion over all nations; the other, Jehovah sitting above the Cherubim, to whom the whole earth does homage. These two series converge, indeed, in the Old Testament, but do not meet. The history of their fulfilment alone makes clear what had only glimmered forth before from some lofty heights of prophecy and poetry, (see in Ps. xlv. 7), that the Parusia of the Anointed and that of Jehovah, are one and the same" (Del.). Accordingly this motto could express the feelings of God's people at quite different

periods, and find its application in quite distinct events, which had brought about a victory of the Theocracy, especially as the figure of the raging waters is based upon an allusion to the Red Sea, which, in the poetic recital of the famous events preceding the founding of the Theocracy, is described by the epithet: אדיר (Exod. xv. 10), elsewhere applied to Jehovah (Isa. x. 34; Ps. xciii. 4) and His people (Ps. xvi. 3). Since we cannot assign the composition of the Psalm to the period whose features are described in Deut. xxxiii. 4, we have presented for our choice the age of David (the ancients), the Assyrian period (Hengst.), the times succeeding the exile (Del.), the Maccabæan period (Venema, Olsh., Hitzig). The position of the Psalm along with the related ones is especially favorable to the age following the Exile. [Hitzig remarks that the substance of the Psalm is contained in ver. 8 of the preceding. Hence its position.—J. F. M.]

Vers. 1, 2. **Jehovah shows Himself King**, [E.V., the Lord reigneth.] The emphasis does not lie restrictively upon *Jehovah* (Geier, and others), as the eternal King upon an everlasting throne, as contrasted with earthly rulers over ephemeral kingdoms, but just as strongly upon the *manifestations* of that relation, by which disturbances that have shaken the earth and threatened the kingdom of God have been quelled. The usual term for ascending the throne (2 Sam. xv. 10; 1 Kings i. 11, 13; 2 Kings ix. 13) is chosen. It is also applied in Isa. xxiv. 23; lii. 7, and finally Rev. xi. 17; xix. 6, as in Pss. xcvi. 10; xcvii. 1; xcix. 1, to the coming of the Lord in His kingdom, Ob. 21, Zech. xiv. 9. Then follow the declarations that Jehovah clothes Himself (Is. li. 9; Ps. civ.) with exaltation (Isa. xii. 5; xxvi. 10; Ps. lxviii. 35), and girds Himself with strength like a warrior (Isa. viii. 9; lix. 17; lxiii. 1; Dan. vii. 9), to assert His sovereign sway, and thereby to establish the earth shaken to its foundations and disturbed in its order (Ps. lxxv. 4).

Vers. 3-5. The Nile (Jer. xlvi. 7), the Euphrates (Isa. viii. 7), and the Tigris (Isa. xxvii. 1) are particularly employed, among streams, as emblems of the kingdoms of the world. The sea (Ps. xlvi. 4; lxxxix. 10), and especially the Red Sea, subdued by Jehovah's voice and might (Hab. iii. 8, 10; Ps. lxxiv. 15; lxxvii. 17 f.; cxiv. 3), are used as an emblem of the outbreak of the forces of nature and of hostile kingdoms.—מִן in ver. 4 is not causal (Geier) but comparative.—The **testimonies** (ver. 5) are those of revelation, especially of the law (Ps. xix. 8; xxv. 10; cxi. 7). [PEROWNE: "The transition is abrupt, from the majesty of God as seen in His dominion in the world of nature, to His revelation of Himself in His word. At the same time there is a connection between the two, as in Ps. xix.; God, who rules the world, whose are the kingdom and the power and the glory for ever, has given His testimonies to His people, a sure and faithful word, and has Himself come to dwell with them, making His house and His people holy."—J. F. M.]

DOCTRINAL AND ETHICAL.

1. Jehovah can as little cease to be God, as His power over all things can come to an end. But two things are to be observed in this connection: First, there are times in which God veils His majesty and restrains the exercise of His power, followed by times in which He displays His kingly glory, eternal and exalted over all; Secondly, there is a radical difference between God's government of the world which He has created, and of the Church which He has established upon the earth, and yet both kingdoms are not only kept, by their common King, in existence and order, but are fixed by Him in their mutual relations, and carried forward to their several destinies.

2. God, by His might, preserves, first of all, the world in its physical existence, so that the outbreak of the elements cannot destroy it, but proves them to be powerless before the throne of the Almighty, whose voice in the clouds drowns the thunder of their raging, and at whose nod all their proud waves are stilled. But God rules the whole world also by His might, and defends His people who are in it, by controlling the agitations in the life of its nations, and directing the current of history according to His will. These reflections should strengthen our trust, and, in serious crises, enliven our courage and confirm our patience: "All acknowledge with the mouth what the prophet here teaches, but how few there are who oppose this shield, as they ought, to the hostile might of the world, so that they fear nothing, be it ever so terrible!" (Calvin).

3. But, besides, Jehovah is not merely a God of might and of faithfulness, upon whom we can rely. He is the God who has revealed His salvation in the world, and for this reason He will not only preserve His people, in whom is His earthly dwelling, but distinguish them as His own inheritance. For this end He has made known to them His will, and given testimony that it is good and gracious, that it is the will of the Holy God, who has impressed this character of holiness, which is peculiar to His nature and His word, upon His house as *becoming* to it, and will make it clearly manifest in His people and kingdom. By keeping ever before them this claim of holiness, on which the continuance of the moral order of the world depends, God's people are encouraged to the obedience of faith, and at the same time, by reflecting upon the credibility of these testimonies, are comforted by the infallible promises of His word.

HOMILETICAL AND PRACTICAL.

The immovableness of God's kingly throne in the midst of the commotions of the world: (1.) as a token of the incomparable exaltation of this throne over all the royal seats of the world; (2.) as security for the inviolable faithfulness of such a King, who from this throne preserves and rules the world and the Church; (3.) as a reason why the citizens of earthly kingdoms must yield themselves up to the service of this King and His throne.—The firmness of God's throne answers to the reliability of His word; does the same relation exist between our belief and our faithfulness?—When God's glory is concealed from us, let us only be the more mindful of His holiness.—No one need or can rely upon the

power of God, who is not willing to rely upon His testimonies, or to seek after the *holiness* of His house.—Three fundamental reasons for the preservation of the Church of God: (1.) the immovableness of God's throne; (2.) the truth of His word; (8.) the holiness of His house.

STARKE: Christ is King over the whole world, O let us take delight in lying at His feet and worshipping Him! We are blessed, if we become subjects of His kingdom of power, and kingdom of grace.—Where Christ is, there the world rages; no one can endure His presence.—Our duty is not performed if we merely beautify the house of God with gold and silver and precious stones; we give it its true adorning, if we resort to it attired in the holy robe of faith.—MENZEL: We must esteem God's word as our greatest ornament and noblest treasure.—FRISCH: Be not anxious, no matter how great cause of anxiety there be in the world. The world must bear the kingdom of the heavenly King, even if it should break beneath it.—BERLENBURGER BIBLE: The testimonies of God are well worthy of human belief, and yet men trust them not.—THOLUCK: God has established in its whole extent that world, over whose several countries the kings of the earth rule. Behold in this a proof of His power. He who alone has given it existence has never received it, but holds it as an eternal possession. Behold in this a proof of His exaltation.

[SCOTT: We should carefully inquire whether Christ's kingdom has indeed been set up in our hearts. This will best be decided by examining whether we so believe His testimonies and depend on Him for salvation, as to be led to love and follow after that holiness which His precepts command and His example displays, and which becomes all who profess the truth.

BARNES: Attendance in a place of public worship is calculated to make the heart pure, and to banish unholy thoughts and purposes from the soul. A man who feels that he is in the presence of a Holy God will not be likely to welcome into his soul polluted images and unholy desires.

WORDSWORTH: The walking of Christ on the waves of the sea was a prophetical foreshadowing of the ease and majesty, with which He shall one day tread the swelling waves of all human pride and earthly power, and make their tumultuous billows a pavement for His feet.—J. F. M.]

PSALM XCIV.

1 O LORD God, to whom vengeance belongeth;
O God, to whom vengeance belongeth, shew thyself.
2 Lift up thyself, thou Judge of the earth:
Render a reward to the proud.
3 LORD, how long shall the wicked,
How long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things?
And all the workers of iniquity boast themselves?
5 They break in pieces thy people, O LORD,
And afflict thine heritage.
6 They slay the widow and the stranger,
And murder the fatherless.
7 Yet they say, The LORD shall not see,
Neither shall the God of Jacob regard *it*.

8 Understand, ye brutish among the people:
And *ye* fools, when will ye be wise?
9 He that planted the ear, shall he not hear?
He that formed the eye, shall he not see?
10 He that chastiseth the heathen, shall not he correct?
He that teacheth man knowledge, *shall not he know*?
11 The LORD knoweth the thoughts of man,
That they *are* vanity.

12 Blessed *is* the man whom thou chastenest, O LORD,
And teachest him out of thy law:

13 That thou mayest give him rest from the days of adversity,
Until the pit be digged for the wicked.
14 For the LORD will not cast off his people,
Neither will he forsake his inheritance.
15 But judgment shall return unto righteousness:
And all the upright in heart shall follow it.

16 Who will rise up for me against the evil doers?
Or who will stand up for me against the workers of iniquity?
17 Unless the LORD *had been* my help,
My soul had almost dwelt in silence.
18 When I said, My foot slippeth:
Thy mercy, O LORD, held me up.
19 In the multitude of my thoughts within me
Thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee,
Which frameth mischief by a law?
21 They gather themselves together against the soul of the righteous,
And condemn the innocent blood.
22 But the LORD is my defence;
And my God *is* the rock of my refuge.
23 And he shall bring upon them their own iniquity,
And shall cut them off in their own wickedness;
Yea, the LORD our God shall cut them off.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION. The psalmist at first invokes the retribution of God as the Avenger (Deut. xxxii. 35) upon insolent transgressors (vers. 1-3); he then describes their bloody, violent and impious acts, by which they were destroying the people of God, and, at the same time, showing despite to God Himself (vers. 4-7); he next turns with warning and rebuke to the foolish of the people, who had begun to doubt even God Himself, (vers. 8-11); he pronounces the pious man happy, who submits to the chastening of God and thereby trusts to God's compensating righteousness (vers. 12-15), praises, for his own part the Lord as his only but sure help, (vers. 16-18), and announces his assurance of the certain infliction of the retribution which he implores (vers. 19-23).

The intermingling of personal with general experiences is of such a kind that the former appears conditioned by the latter, which, again, are not occasioned by distractions within, but by the influence of enemies from without. From them, the people had learned many things that were reprehensible. David therefore, (Sept. and other versions), is not to be thought of as the author. Within the period of the exile also, (De Wette, Hupfeld) no suitable place can be found for this psalm, since nothing is said of the departure of the captives or of the return, of the desolation of the city or of the destruction of the temple. We hesitate, too, to descend to the Maccabæan period (Venema, Rosenmüller, Hesse, Olsh., Hitzig), though 1 Macc. vii. 1 f., or ix. 23 f., contain similar descriptions. There remain, therefore, only the Assyrian or the Chaldean oppressions in their commencement (Hengst.), or those after the exile in general (Köster, Del.). According to Talmudic tradition, the Levites were singing this Psalm during the capture of Jerusalem by the Chaldees, and had just come to the last verse, when the enemy burst into the temple, so that they could not sing the concluding lines. To the objection that that day was the Sabbath, while this was a Psalm for the fourth day of the week in the temple liturgy, it is replied, that it was a song of lamentation, and sung on account of their situation (Erachin xi. *a*, in Delitzsch). The Sept. has, along with the statement, "Song of praise of David" the remark: "for the fourth day of the week." [ALEXANDER: "There is nothing to determine the precise date of the composition, much less to restrict it to any particular historical occasion. Though some things in it seem peculiarly appropriate to the state of Judah on the eve of the Babylonian, conquest, it is so constructed as to be a vehicle of pious feeling to the Church in various emergencies."

Vers. 1, f. **Show thyself** or shine forth, does not necessarily refer to a theophany in the strict sense. The construction of the form as a præt. (Sept. *et al.*, Hengst.) would accord with the regular rule after Deut. xxxiii. 2; Ps. l. 2, but does not suit the context. A rarer form of the imperative הוֹפִיעַ instead of הוֹפַע (Ges. § 53, remark 2) is therefore to be assumed, without needing to point הוֹפֵיעַ (Ewald), unless we prefer to hold that the final consonant has fallen away from the original form הוֹפִיעָה (Ps. lxxx. 2) on account of its similarity in sound to the first letter of the following word (Olshausen, Hitzig, Hupfeld, Del.). The plural, *avengings*, may denote

not only the plurality of avenging deeds (Ezek. xxv. 17), but also the severity of the retribution (Judges xi. 36; 2 Sam. iv. 8). The designation of God as the "God of retributions" is related to this.

Vers. 8-10. The expression: **foolish among the people** [E. V. literally: brutish], is not another way of conveying the idea of the highest degree of stupidity (Geier, De Wette). It is not men in general or the heathen nations (most) who are addressed, but that part of Israel who had become accessible to seduction and suggestions of doubt (Olshausen and the recent expositors). But it is doubtful whether we ought to render in ver. 10: the Instructor of the nations (Jerome, Clericus, Ewald, Köster, Maurer, Hengst., Hupfeld, Hitzig) or: He who hath chastised the heathen (Calvin, Geier, J. H. Michaelis, Rosenmüller, Delitzsch). But the contrast is not between the Gentiles without and Israel with the revealed Law; or between Israel's former punishment at the hands of oppressors, and that which is to be expected now, so that the one can be inferred from the other. An inference is rather made from one course of action on the part of God to another of similar character, and not to the *same* course of action with reference to distinct objects, or at different times. [PEROWNE: "In the English Bible this is broken up into two questions, and a clause is supplied in the second member which does not exist in the Hebrew: 'Shall not He know?' But this is incorrect. There is a change in the argument. Before it was from the physical constitution of man; now it is from the moral government of the world. He who is the great Educator of the race, who gives them all the knowledge they possess, has He not the right which even human teachers possess, of chastening, correcting, and improving? On this Divine education see Rom. i. 20; ii. 15, 16."—J. F. M.].

Ver. 11 *b*. Since the pronoun is in the masculine, it is natural to refer it to "men," and translate: for they are breath, that is, nothingness, finitude, transitoriness (Geier, J. H. Mich., Hengst., Hupfeld). The metaphysical ground of God's perfect knowledge of His creatures, which are formed by Him and absolutely dependent upon Him, would then be presented. But the context favors rather the interpretation that God who gives men knowledge, is the Omniscient One, to whom their thoughts, in their natural nothingness, lie fully disclosed. The Sept. also has so understood the sentence, and is followed by Paul (1 Cor. iii. 20) and Jerome. The *position* of the pronoun, moreover, justifies this view. If the first idea had been intended, the pronoun would have been placed before the noun (Jer. x. 15). In a dependent sentence, however, corresponding to the accusative of the object, it may precede, contrary to the usual rule (Isa. lxi. 9; Jer. xlvi. 5); also, when emphasis is required Ps. ix. 21), like the accusative in a relative clause (Ps. xcix. 4; Prov. ii. 16; Hos. vii. 2). The masculine would then be loosely employed instead of the feminine, as in Ps. xxxiv. 20 (Hitzig, Del.).

Ver. 13, *etc.* **That Thou mayst give him rest.**—This is usually referred to the inward repose of the righteous man, who receives instruction from God's law (Deut. viii. f.) as to the design of the sufferings impending over him (Jer. xlix. 23 compared with Isa. xxx. 15), and strength for the trials of evil days, so that such a man, tried and purified as he is by sufferings, is even to be counted happy (Job v. 17; Prov. iii. 11 f.; Pss. xxxiv. 9; xl. 5). But ver. 13 *b*. directs the view of the chastened to the end of the transgressor, and ver. 14 to God's abiding with His people. This is the reason why the evil days will come to an end. God will afford the sufferer outward rest or deliverance from them (Job iii. 13, 17 f.; xxxiv. 29; Prov. xv. 18). The ל in ver. 13 *a*. indicates, not the design of the teaching, but its contents (Calvin, Clericus, Hupfeld). The evil days are not called days of *misfortune*, nor days of the *evil man*, that is, of the wicked, but days of *harm*, in which bad men abuse their power to work mischief (Ps. xlix. 6). From this cause sufferings arise for the righteous, which the latter regard as Divine chastisements, and make to contribute to their salvation. The *throne of destruction*, ver. 20 [E. V., throne of iniquity], is either the throne of the enemy, from which destruction threatens Israel, but to which Jehovah grants no duration and no fellowship with Him; or the chair of the judge, who causes distress [Heb., עָמָל, E. V., mischief] by using the written law of God as an occasion for illegalities and the perversion of justice. The latter view agrees better with the mode of expression in ver. 20 *b*. For that sentence does not simply allude to a course of action disastrous in its results and opposed to the law, but to an ingenious forming of something burdensome and oppressive, the expression being suggested by and applied from the fashioning of statuets. [This idea is expressed in the rendering: who formest misery by law (rule).—J. F. M.]

DOCTRINAL AND ETHICAL.

1. The presumption of the ungodly is apt to increase, when they are allowed for a long period to employ with impunity their position in the world, their influence, and their resources, for the oppression of the weak and defenceless, and especially of the righteous. Their course of action often reaches to cruelty and reckless violence, and becomes criminality and wickedness, when, to the relentless ill-treatment of those, who, through God's precepts, are made the special objects of His watchful love and compassionate help, are united the denial of His omniscience, the delusion of complete impunity, and derision of the belief in His government of the world and in His retributive righteousness.

2. Such conduct is indeed that of *heathen*, but yet it is not only displayed among heathen nations, but appears also among those who have received the law of God, but who either transgress it openly, insolently, and defiantly, or, while holding fast to the letter, practice injustice under the appearance and garb of righteousness, and in both cases oppress those who are weak, or offend them, or cause them to err in their faith, or seduce them from their allegiance to God.

3. A cry of prayer, therefore, sounds forth at times from the midst of the Church, invoking

the judicial intervention of God against her destroyers, when they would, by violence or by perversion of justice, oppress the righteous and persecute them even to death. For God's people hold fast to the belief which is oppugned and derided, that God is the supreme and faithful Judge and Avenger, who will bring to their due results the laws according to which He regulates the course of the world, and will reconcile the occasional contradictions between the actual state or administration of justice, and the principle and norm of righteousness. The premature rejoicings of the wicked and their scorn will then be stilled, when they fall into the abyss prepared for them; while the soul of the righteous will dwell no longer in the land of silence, for God is their help.

4. But God is not merely the Judge of the whole world and the righteous Avenger; He is also the Teacher of men, and has left Himself at no time and in no place without a witness. All understanding and knowledge, even of the heathen, spring from Him who is the Creator of men, and has given them reason and all their senses. Blessed are they who not only are acquainted with His Law, revealed in Israel, but come under its instruction and guidance. To give testimony to this is the duty assigned to the Church, in order that the ignorant be instructed, the erring set right, the tried comforted, the secure and presumptuous warned, sinners convicted in conscience, the doubting and weak strengthened, and all together confirmed in the certain assurance that God is both able and willing to execute judgment for the complete deliverance of the righteous and punishment of the impiety of the wicked, in accordance with the promises and commands of His Law.

HOMILETICAL AND PRACTICAL.

It is not enough to hold a general belief that a God exists; the question is: (1.) what kind of God He is; (2.) whether we adhere faithfully to Him.—We cannot apply the promises of God's law to ourselves, unless we value His commandments.—God is not only the Creator and Ruler of the world. He is also the trustworthy Teacher and Educator of men, and their infallible Judge.—How the wickedness of men often makes them fools, and how the folly of men often urges them deeper still into ruin.—In order not to be obliged to forsake their sins, the wicked presume that they will remain unpunished, and in order not to be disturbed in their delusion, they deny the only true and living God.—God is the righteous Avenger, but before He punishes He warns, and those who would be delivered must yield to His rule.—He who would be freed from anxiety must listen to the words of God.—If our souls are to be revived by the consolations of God, we must listen to His warnings and believe His promises.

LUTHER: He who so believes and is taught of God, can be patient, and let the wicked rage, while he looks to the end, and bides the time.

STARKE: Thou dost arrogate to thyself God's royal prerogative, whenever thou dost seek to avenge thyself on those who injure thee.—Believers under oppression often cannot be reconciled to God's great patience and long-suffering towards the wicked, and therefore sigh: Lord, how long? and yet God has not forgotten.—The true Church has ever had her persecutors, but she has at all times employed prayer as the best means of overcoming them, and has found it a sure one.—Whither can men's sins not beguile them? In order to quiet their consciences they seek to persuade themselves that God is not omniscient. Vain imagination.—The joyful issue of a Christian's troubles serves to strengthen the faith and patience of all fellow-Christians.—The world forms an altogether wrong judgment as to God's chastisements. It says: ill for him whom God chastens. But the judgment of the Holy Spirit is a different one. It is precious and consoling: blessed is he whom God chastens. Should not this serve to increase our patience?—Nothing can revive the soul so sweetly, or penetrate therein so deeply, as the honey of the gospel. O gather a good supply when it abounds; it will soothe thee in time of need.—When affliction is greatest, then does faith display itself in its true and fullest strength, and is at the same time purified in that fire.—The righteous hand of God is often so clearly revealed in the destruction of the wicked, that even the least inexperienced in His ways must recognize it and say: The Lord hath done this!

FRISCH: Thou hast here a mirror of an afflicted and yet believing heart. What dost thou see therein? (1.) Many heart-griefs; (2.) manifold consolations of God; (3.) powerful and true reviving of soul.—RIEGER: Even in justifiable zeal, we are easily led to take too much upon ourselves, unless we keep within the bounds prescribed by God's Spirit and word. A fire is useful in a house, but it must be used carefully.—RICHTER (*Hausbibel*): The judgment of chastisement begins with believers; they are thus preserved from the destruction and fearful judgment of damnation, which is inflicted upon those who oppose Christ.—VAIHINGER: The education which God gives by daily experiences and sufferings, as well as His instruction by the written law, is, in the futility of human projects, a special privilege of believers, benefiting them in severe sufferings.

[MATT. HENRY: When the teachings of the word and Spirit go along with the rebukes of Providence, they then both speak men blessed and help to make them so; for then they are the marks of adoption and means of sanctification. When we are chastened we must pray to be taught, and look into the law as the best expositor of Providence. It is not the chastening itself that does good, but the teaching that goes along with, and is the expositor of it.—J. F. M.]

PSALM XCV.

1 O come, let us sing unto the LORD:
Let us make a joyful noise to the Rock of our salvation.
2 Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.

3 For the LORD *is* a great God,
And a great King above all gods.
4 In his hand *are* the deep places of the earth:
The strength of the hills *is* his also.
5 The sea *is* his, and he made it:
And his hands formed the dry *land*.

6 O come, let us worship and bow down:
Let us kneel before the LORD our maker.
7 For he *is* our God;
And we *are* the people of his pasture, and the sheep of his hand.
To-day if ye will hear his voice,

8 Harden not your heart, as in the provocation,
And as *in* the day of temptation in the wilderness:
9 When your fathers tempted me,
Proved me and saw my work.
10 Forty years long was I grieved with *this* generation,
And said, It *is* a people that do err in their heart,
And they have not known my ways:
11 Unto whom I sware in my wrath
That they should not enter into my rest.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The Church is called upon to praise Jehovah (vers. 1, 2); first, because of His exaltation as the supreme God and Creator (vers. 3–5). The call is then repeated, being supported by the relation which the Church bears to Him, and coupled with the exhortation to listen to His voice on that very day (vers. 6, 7). Finally, the declaration of God to His people, which draws its warnings from the history of the march through the wilderness, is announced (vers. 8–11). No clue is afforded to the time of composition. Its fruitful application typically is shown in Heb. iii. 7–11; iv. 3-7. The Sept. has the superscription: Psalm of praise of David. The expression in Heb. iv. 7: ἐν Δαβὶδ λέγων, does not refer to the person of David, but to the Book of Psalms named after him.—The Romish Church begins its daily *officium* with this Psalm, according to the rendering of ver. 2: *præoccupemus faciem ejus.*

Vers. 3, 4. **Above all gods.**—This expression refers, as do also Pss. xcvi. 4; xcvii. 9, to the incomparable exaltation of God. It is not angels (Calvin) who are meant, but gods of the heathen (Exod. xv. 11; xviii. 11). Yet a real existence is not ascribed to them. They are in Pss. xcvi. 5; xcvii. 7, after Lev. xix. 4; xxvi. 1, and frequently in Isaiah, called אלילים, with cutting irony.—In ver. 4, instead of *summit*, it is not advisable to translate: *mines*, of the mountains (Böttcher), although the etymology is obscure, and the meaning therefore doubtful also in Numb. xxiii. 22; xxiv. 8; Job xxii. 25. [The rendering "strength" in E. V. is derived from the meaning which the word must have in the first two passages above cited, where it is applied to the buffalo. Most recent critics concur in giving the translation of Dr. Moll: heights, or summit, which is that of the Septuagint. The primary idea being that of *weariness*, the derivation is supposed to be connected with it, by the nature of the fatigue occasioned by the ascent of a great elevation.—J. F. M.]

Vers. 7–9. We must not render: sheep of His *care* (Bött.), though the *hand* is perhaps not the creating hand, which has made the people the flock of God (Isa. xix. 25; lxiv. 7; Ps. lxxx. 6), but the guiding and protecting hand (Gen. xxx. 35). —**To-day.** By the position of יום at the begin-

ning of its clause, the day on which God's voice is not only heard, but is also obeyed, is set forth as a day of *decision*. The אם would lead us to expect an apodosis, but, when this is wanting, it gives to the clause which it introduces an optative meaning. There lay stamped already upon the names *Meribah* and *Massah* [E. V., provocation—temptation,] the events which occurred there (Exod. xvii. 1-7, Numb. xx. 1 ff.), and they could therefore be so much the more easily applied typically (Ps. lxxxiii. 10, comp. Numb. xiv. 22; Deut. vi. 16; xxxiii. 8; Ps. lxxviii. 18, 41, 56; cvi. 14).—In verse 9 *b*. the meaning is not: although they saw my wonderful working (De Wette, Köster, Hengst., Del.), but: they also observed my retributive dealing (Luther, Geier, Ewald, Hupfeld, Hitzig).

Vers. 10 f. We should not render: with that generation (Sept.), although the generation living at that time and suffering from that judgment is primarily referred to. The absence of the article rather indicates a general reference, and facilitates the application to men of like character in any circumstances. The *oath* of God (ver. 11) follows Numb. xiv. 21 f., comp. Deut. i. 35. The *rest* is primarily the place of *settlement* granted by God (Numb. x. 33; Deut. xii. 9; 1 Kings viii. 56; Is. xi. 10; Ps. cxxxii. 8, 14), but includes the idea of rest after wandering, and, according to Heb. iv. 8 f., may be employed as a type of the eternal rest.—The Sept. read in ver. 6 *weep*, instead of: bow down: and many ancient psalteries have after the *Cod. Vat.* of the Sept. the addition to ver. 8: because the Lord will not reject His people.

DOCTRINAL AND ETHICAL.

1. God, as the firm and sure ground of all help and of our salvation (Ps. lxxxix. 27; xciv. 22), is the worthy object of the praise of His adoring Church. But, when His people assemble to praise Him, they must remember that they appear before the face of Him who, exalted as the only true God above all beings that are honored by men as Divine, is the Creator of all things and the Shepherd of His people. They are, therefore, to humble themselves before Him as the One who is alone worthy of adoration, trust in Him as the Controller of all, and, in the obedience of faith, follow Him as their Guide.

2. God's people worshipping in His sanctuary have, for the reasons and with the aim above-mentioned, both to raise their own voices to God, and to listen to His voice addressed to them. Both of these are essential to true devotion, and not only express the lively nature of the relations which exist between God and His Church, but promote also their intimacy, reality, and strength. God will preserve, protect, and rule the people of His Church as His flock, not merely physically, temporally, and outwardly, but will also spiritually, eternally, and inwardly care for them, revive them, and sanctify them for His own inheritance. For this end He employs especially His holy word, by which He compels none, but invites, instructs, and directs all.

3. In order to praise God truly, and to follow His guidance with docility, the heart must be surrendered to Him; and history, including that of God's word, teaches us how seldom and with what difficulty men yield to this demand, and how often, on the other hand, and how easily, they, even with God's judgments before them, and with the evidences of His blessings around them, harden themselves even to obduracy. Then they go astray in the wilderness, and do not arrive at rest with God, since in their hearts they have wandered away from Him. As long as the voice of God over us calls upon us to hear by rebuke and punishment, we are still far from the goal. But we can learn from His voice, still sounding through the Church in the preaching of His word, that we are upon the way. And from the fact that long after the time of Moses, and again after that of David, God caused such a call to be sounded forth in the Church, and appointed days of decision, impressing upon men's minds the severity of the judgment and the preciousness of the day of grace which still runs on, we may learn that, with the possession of Canaan, neither the blessedness of Israel nor the teaching of God came to an end, but that there still remains a rest for the people of God.

[HENGSTENBERG: The Psalm has its full significance for the Christian Church, inasmuch as we stand in the same relation to the second coming of the Lord, of whose time and hour we know nothing, as the people of the Old Testament did to the first.—J. F. M.]

HOMILETICAL AND PRACTICAL.

There is reason enough for daily thanksgiving, but is there delight in it?—It is a telling accusation of our forgetfulness, indolence, and ingratitude that we need to be called upon to praise God.—All worship is based upon an acknowledgment of the Divine majesty, creative omnipotence, and watchful love of the Eternal.—We are not merely to feel what we have to thank God for and what we owe to Him, but to express it also in word and deed.—Thou hast, perhaps, a desire to speak with God; art thou also inclined to hear and to obey Him? He who would come into the rest of God, must hear the voice of the Good Shepherd and feed in His pastures as a member of His flock.—We are *to-day* still upon our pilgrimage; *to-day* we hear still the voice of God; *to-day* we can still seek the face of the Eternal; why then do so many wander about in the wilderness and perish?—When God's people tempt Him instead of trusting Him, they will not stand in the day of trial.

STARKE: If our hearts were not by nature so slow to serve and praise God, He would not need to awaken and encourage us.—The world rejoices and shouts in its service of sin; how it puts to shame the children of God, who are often so indolent in the far more blessed employment of praising Him!—The more thou wilt meditate upon the greatness of our God, the more tiny and insignificant will created things and thine own fancied greatness appear in thine eyes.—A Christian does not know how to humble himself sufficiently before God even in behaviour. It is ever with him as with the Psalmist: I will yet be more vile than this before the Lord (2 Sam. vi. 22).—The whole good of the believer is contained in one word: God is his

God.—As certain as are the oaths of God, whereby He promises life and blessedness to the penitent, so certain are those by which He announces eternal destruction to the obstinate ungodly.

FRISCH: God's anger falls suddenly; and then it is too late to do what is not already done.—THOLUCK: God's words speak loudly, and afford an inexhaustible subject of grateful songs of praise.—GUENTHER: A rest still remains even for the people of the Dispersion, but the way thither lies over Golgotha.—DIEDRICH: God Himself is the Rock on which our salvation rests, and that is one great consolation, for if it rested on our own strength, it would be a tottering support.—TAUBE: God, who is worthy to be praised, who has led the people of His pasture to Himself through the acceptable days of salvation, and who feeds them until the full enjoyment of the eternal Sabbath rest, calls upon us to triumph in His power and mercy; but the warning example of those of old, the shortness of to-day, the sweeping progress and terrible deceitfulness of sin, the labyrinth of errors in our own hearts, call upon us o exercise a holy fear of the Lord.

[MATTH. HENRY: The more experience we have had of the power and goodness of God, the greater is our sin if we distrust Him. What, to tempt Him in the wilderness when we live upon Him! This is as ungrateful as it is absurd and unreasonable —Hardness of heart is at the bottom of all our distrusts of God and quarrels with Him. That is a hard heart which receives not the impressions of Divine discoveries, and conforms not to the intentions of the Divine will; which will not melt, which will not bend.

HENGSTENBERG: The more clearly God makes Himself known, the more base is our conduct, if we only put Him to the test in time of need; as though He could not till then give proof of His true Divinity.—J. F. M.]

PSALM XCVI.

1 O sing unto the LORD a new song:
Sing unto the LORD, all the earth.
2 Sing unto the LORD, bless his name;
Shew forth his salvation from day to day.
3 Declare his glory among the heathen,
His wonders among all people.

4 For the LORD *is* great, and greatly to be praised:
He *is* to be feared above all gods.
5 For all the gods of the nations *are* idols:
But the LORD made the heavens.
6 Honour and majesty *are* before him:
Strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people,
Give unto the LORD glory and strength,
8 Give unto the LORD the glory *due unto* his name:
Bring an offering, and come into his courts.
9 O worship the LORD in the beauty of holiness:
Fear before him, all the earth.

10 Say among the heathen *that* the LORD reigneth:
The world also shall be established that it shall not be moved:
He shall judge the people righteously.
11 Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
12 Let the field be joyful, and all that *is* therein:
Then shall all the trees of the wood rejoice.
13 Before the LORD: for he cometh,
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the people with his truth.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION The Psalm begins by calling for a new song, so that the blessed name of Jehovah may be praised, the salvation of God be daily proclaimed in Israel, and the wonders of His majesty made known to the heathen (vers 1-3) This exhortation is justified by the exaltation of Jehovah as the only God and Creator, and who yet has made His sanctuary the glorious place of His self-revelation (vers. 4-6). Grounded upon this, a call is addressed to the nations to worship this God (vers. 7-9), and a charge given to the Israelites, to proclaim among the heathen the joyful message of His coming (vers. 10-13), when He shall appear for judgment, and yet bring with Him blessings for the whole earth. This conception of the Theocracy is a characteristic of the time of Is. xl.-lxvi. With this agrees the circumstance, that the text of 1 Chron. xvi. 23 ff, where the same song is repeated, gives evidence of a compilation from this Psalm and passages of others (Redding, *Observationes de Psalmis bis editis*).

According to this, the statement of the Chronicler, to the effect that the song there recorded was sung by David when the ark was transferred to Zion, is devoid of support. So also the supposition that the song was repeated at the dedication of the Second Temple, which seeks to reconcile the two statements of the superscription in the Septuagint: "Psalm of David when the Temple was built after the Captivity." [Perowne remarks that the second part of this superscription is probably correct, as indicating that the Psalm was composed after the exile, and for the service of the Second Temple. On the first part he says: "This seems to contradict the other, but was no doubt occasioned by the circumstance that this Psalm together with portions of Ps. cv. and cvi. is given with some variations by the author of the Book of Chronicles, as the Psalm which was sung when the ark was brought into the sanctuary in Zion." Mr. Perowne, therefore, does not reconcile the contradiction, but only makes it more apparent. Hengstenberg holds that the Chronicler merely says that David instituted the service of praise, and then gives specimens taken not from David's time, but from his own. See Introd. to Ps. cvi.—J F. M.].

Vers. 4 ff. **Gods.** The context shows that it is neither angels, nor rulers, but the gods of the heathen who are meant. Of these there is predicated not only impotence but *non-existence*, nothingness (Lev. xix. 4 ; xxvi. 1 ; Isa. xli. 44), by an expression which, in accordance with the play on the words, may be rendered : idols, but which is stronger than: no gods, (Deut. xxxii. 21), and: useless creatures. The Sept. give δαιμόνια as exhibiting the nature of the heathen gods, according to the opinions current in their time. Elsewhere they render: εἴδωλα and μάταια, Zech. xi. 17. These images of delusion could, by way of *personification*, be addressed and called upon to act (Ps. xcvii. 7). But they are not thereby made to pass from the sphere of mythological existence. Even heaven and earth, mountain and sea, forest and field, are called upon to listen to the announcement, to share in the joy, to clap their hands (Ps xcviii. 8; Isa. xliv. 23; lv. 12), and that upon the ground of the close analogy between nature and history. This is especially frequent in the Prophets, but occurs often also in the Psalms, yet not as a current formula or established phrase (Hupfeld), but as a lyrical echoing of prophetic conceptions, and therefore full of resemblances and quotations, yet without being a spiritless imitation. Even vers. 7-9, which are an echo of Ps. xxix. 12, have significant peculiarities of their own. In ver. 9, instead of: in holy array [E. V., beauty of holiness], the Sept. has both here and in 1 Chron. xvi. in the courts of the sanctuary. The **sanctuary** mentioned in ver. 6 *b.* is probably the earthly one (comp. Is. lx). The Chronicler has differently: strength and joy are in His place. This might more naturally refer to the heavenly place, but it is evidently connected with his historical treatment of this poem, with which he has united a passage taken from Ps. cv. Many psalters add to ver. 10 *a* the addition: *a ligno*, upon which an author so early as Justin lays great stress. [On ver. 13, ALEXANDER: "The use of the word *people* in the common version of the last clause, obscures the sense by seeming to apply the verse to Israel, whereas it is expressly applied in the original to the nations generally Even the *truth* or *faithfulness* of God, which commonly denotes His veracity in fulfilling His promises to the chosen people, has here a wider sense, as opposed to the dishonesty or partiality of human judges. In the parallel passage (1 Chron. xvi. 33) the emphatic repetitions in the first clause and the whole of the last clause, are omitted, perhaps because so striking and sonorous a conclusion would not have been appropriate, when another Psalm was to be added."—J. F. M.]

DOCTRINAL AND ETHICAL.

1. Every *new manifestation* of the truth of God in testimony of His power and mercy, deserves a *new song* By the *former* both the earlier revelation is confirmed, and progress in the history of redemption effected, by the *latter* the acknowledgment is both expressed and made more widely known. The song is therefore partly a hymn and partly a sermon, and in each relation is adapted both to edify the Church and to awaken the heathen.

2. The worship of Jehovah is destined to be extended over the whole earth. The means ordained for the fulfillment of that end, are the proclamation of the joyful message of the Lord's coming among all tribes and to all generations of men. The right to this is based upon the holy majesty of Jehovah, as the only real and true God. To this right corresponds the duty of worshipping in *holy attire*, which has its crowning manifestation in the public services of the Church. The fulfilment of these obligations is bound up with the progress of God's kingdom on earth, and on account of the condition of the world, bears in one relation the form of a *judgment*, and in another, that of a course of *education* of the nations. The development of the Theocracy stands therefore in closest connection with the salvation of the world, and the history

of the Church, but depends throughout on the revelation of God's glory, which has its appropriate times and historical stages.

HOMILETICAL AND PRACTICAL.

Every advance which is made in the kingdom of God is a blessing to the world. It therefore becomes the Church to rejoice over it, to pray for it, and to work for it.—God does not weary in blessing, but thanksgiving is often unpleasant to us, and the service of God a burden.—The eternal mercy of God may be praised with old or with new songs, provided only that it be done by a heart which has received a new impression of the glory of God.—The work of missions, even though prosecuted by individuals, is the duty of the whole Church, and the cause of the Lord our God.—The heathen world is great, its conversion goes slowly forwards, the work of laboring for it is difficult, but the will of God is plain, the assistance of God powerful, the blessing of God certain.—The coming of the Lord: (1.) as the object of our hope; (2.) as matter of our preaching; (3.) as source of our joy.

STARKE: The new song demands a new heart and a ready tongue. It has for its ground the real enjoyment of the purchased blessings of redemption.—He who has become truly a subject of Christ's kingdom of grace, burns with desire to bring others also within it, and proclaims by word and life the glory of God his King, and the blessedness of his fellow-citizens.—The true kind of joy is that which is expressed before the Lord.

FRISCH: He whose undertakings succeed should give only God the glory.—THOLUCK: The proclamation of the undivided dominion of the Lord, is a subject of rejoicing in which even lifeless nature must receive a tongue and praise Him.—TAUBE: The new salvation gives a new heart, and a new heart gives a new song.—What human sin, as a destroying power, shakes even to its foundation, receives, when judgment is led forth to victory, its immovable support from the sin-conquering and therefore delivering righteousness of the Lord, and converted souls praise thenceforward the God of order and of peace.

[MATTH. HENRY: In God there is everything that is awful, and yet everything that is amiable. If we attend Him in His sanctuary we shall behold His beauty, for God is Love; and experience His strength, for He is our Rock.

SCOTT: If we are ready for the coming of the Lord, let us bless His name, bear up cheerfully under our difficulties, endeavor to promote the peace and enlargement of His kingdom, and in our proper place and doing our proper work, let us be as faithful servants who are habitually expecting and desiring the coming of their Lord.

BARNES: Whatever makes the world attractive; whatever beautifies and adorns creation, has its source in God; it proceeds from Him. Whatever there is of power to reform the world and convert sinners; whatever there is to turn men from their vicious and abandoned course of life; whatever there is to make the world better and happier, proceeds from the "sanctuary"—the Church of God.—J. F. M.]

PSALM XCVII.

1 The LORD reigneth; let the earth rejoice;
Let the multitude of isles be glad *thereof*.
2 Clouds and darkness *are* round about him:
Righteousness and judgment *are* the habitation of his throne.
3 A fire goeth before him,
And burneth up his enemies round about.

4 His lightnings enlightened the world:
The earth saw and trembled.
5 The hills melted like wax at the presence of the LORD,
At the presence of the LORD of the whole earth.
6 The heavens declare his righteousness,
And all the people see his glory.

7 Confounded be all they that serve graven images,
That boast themselves of idols:
Worship him, all *ye* gods.

8 Zion heard, and was glad;
And the daughters of Judah rejoiced
Because of thy judgments, O LORD.
9 For thou, LORD, *art* high above all the earth:
Thou art exalted far above all gods.

10 Ye that love the LORD, hate evil:
He preserveth the souls of his saints;
He delivereth them out of the hand of the wicked.
11 Light is sown for the righteous,
And gladness for the upright in heart.
12 Rejoice in the LORD, ye righteous;
And give thanks at the remembrance of his holiness.

EXEGETICAL AND CRITICAL.

CONTENTS AND DIVISION.—The appearing of Jehovah as the heavenly judge is announced, together with His coming forth as the King of glory for the salvation and joy of many upon earth (vers. 1–3). His awful majesty, in its significance as related to the universal world, has revealed itself (4–6) to the joy of Israel and the shame of idol-worshippers (7–9), which result is to serve as a warning as well as a consolation to the righteous (10–12). The use of the præterite in the second and third strophes must not be disregarded. [PEROWNE: "The use of the past tenses in vers. 4–8 and particularly the vivid language of ver. 8 are most naturally explained as occasioned by some historical event, some great national deliverance or triumph of recent occurrence, such, for instance, as the overthrow of Babylon and the restoration of the Theocracy."—J. F. M.] Nor are we to overlook the circumstance that as in Ps. l. the description is borrowed from the Theophany on Sinai. On account of the character of the Psalm, so fruitful in great truths and so universal in its application, it is eminently suited to represent *typically*, not all the manifestations of God's judicial and delivering power generally, as the thunder, for example, in Ps. xviii. does, but those which in the history of the Theocracy bear an *epoch-making* character. On account of the numerous reproductions of passages in older Psalms, and its affinity with announcements in the Second Part of Isaiah, we are not justified in assigning it to the time of David, in accordance with the superscription in the Sept.: "By David, when his land was restored to rest" (Jerome, Hilary and others, Clauss). The time of the Maccabees (Venema, Hitzig, Olshausen) is too late. It could scarcely have been occasioned by any victory of the Israelites (Muntinghe). But such an event as the restoration of the Theocracy after the fall of Babylon (Ewald) is most readily suggested. Only we must not refer it specially to the dedication of the second Temple (Rosenm.), but, as in the whole group of which this Psalm forms a member, we must hold to its connection with the circle of prophecy following the Exile (Del.), which is concerned especially with the coming of the great and terrible day of the Lord. Hupfeld regards this Psalm as without historical occasion, but as being a free, poetical working up of current images and forms of expression. This is the extreme opposite of the Messianic view, which understands the præterites, employed *prophetically*, as describing the end of the world and its final judgment (the Rabbins, and many older expositors).

Vers. 1 f. **The isles** are mentioned also in Ps. lxxii. 10, as bringing tribute to the King of the kingdom of God, but after Isa. xli. they appear frequently as representing the countries outside of the Promised Land, stretching even to the furthest unknown limits of the world, as also the inhabitants of those countries. Hence the predicate: the many, is not superfluous. [This construction is unnecessary. It is better to take, as most do, the adjective as qualifying the noun directly. "The many islands"—the multitude of the islands.—In ver. 2 the E. V. rendering of מְכוֹן: "habitation," is accompanied by the marginal alternative "establishment." Dr. Alexander prefers to retain the former. If we give to the latter idea its more definite expression: "support," we find that both meanings may be defended by derivation and usage. But the second gives a clearer as well as more vivid and pleasing sense. Perowne, Noyes, and Barnes favor it, following the great majority of German critics. Dr. Moll translates: *Saüle;* Delitzsch: *Pfeiler;* Hengstenb.: *Boden.* The last, expressing the idea of a groundwork or basis, serves to bring the various shades of meaning into closer relation, and probably best expresses the meaning of the original—J. F. M.]

Vers. 7 ff. The *Elohim* have here also in accordance with the Sept. been erroneously regarded as *angels.* It is doubtful whether ver. 7 c. ought to be taken as an imperative (Septuag., Syr., Hengst., Hupfeld), or as a præterite (Del., Hitzig).—In ver. 11 the **light** is not viewed as *seed,* in allusion to a re-emergence from darkness (most of the ancients), but as being *scattered* upon the way of life which is trodden by the righteous. "Light is said to be sown when the rising sun diffuses his rays plentifully in all directions" (Venema). [Alexander unites the idea of *productiveness* to this.—J. F. M.] The ancient translators have probably confounded זרע with זרח: to rise (Ps. cxii. 4, comp. Prov. xiii. 9), unless they read the latter, which is indeed found in some codices.

DOCTRINAL AND ETHICAL.

1. God will not only have it preached that He is

the King and Judge of the world, He also makes men actually sensible of this truth by historical proofs of His majesty. These are to one class a source of delight, and to another a source of terror, according to their attitude with regard to this revelation of that God who is infinitely exalted above all the world and its vain gods. The vision of Him is indeed not vouchsafed to mortals, but His presence may be traced, His coming watched for, and, at the same time, His essential character discoverable. For the fire which blazes forth from the cloudy darkness which conceals Him, and yet makes Him known as the Almighty King of Heaven, consumes not the righteous but the unrighteous, and manifests the infallible righteousness of this supreme Judge of the whole world, who has established His throne upon justice and righteousness.

2. The announcement that the Eternal has revealed Himself to the world and in the Church, must be based upon these facts, must expound them also and apply them, in a word, turn them theoretically and practically to account. For the righteousness of God, which, descending from heaven, is announced and operates on earth, embraces the whole world, separates those who love Him from the wicked, and rewards every man according to his works.

HOMILETICAL AND PRACTICAL.

The revelation of God's glory in the word of truth, in the reign of righteousness, and in the workings of grace.—That which to the righteous is comforting and the source of holy joy, is to the wicked dreadful, and the object of unceasing fear; therefore they would like best not to hear or see anything of it.—There may be darkness in heaven and upon the earth, but a light is never wanting to the righteous, and it never becomes converted into a devouring fire for them, as it does for the ungodly.—The Deliverer and Judge of all the world is descending from heaven: let all the righteous sing His praise.

STARKE: Christ's kingdom is one of joy; blessed heart which has its portion there!—The beginning of a sinner's conversion is fearful, under the terrors of the law, but the progress and the end are joyful, under the consolations of the light of the mercy of the gospel.—He who will not have the justification of faith, must have the condemnation of unbelief.—Love to God is the true source of obedience to His commands.—True love to God is ever united with hatred of all evil.—Believers have here, it is true, only their seed-time, but they have often also the fair first-fruits of the harvest.—The joyfulness of faith under suffering is not the privilege of every one, yet the righteous encourage one another thereto assiduously (2 Cor. vi. 16).

FRISCH: If thou wouldst be a citizen of God's kingdom and His true subject, thou must also love Him, and from love to Him, hate what is evil; all will then acknowledge that thou dost belong to thy Jesus.—RIEGER: In the word of the kingdom lies all-abiding joy, and by it we learn to praise God's holiness, in accordance with which He extends the cause of that kingdom far beyond the expectations of all men.—GUENTHER: Who rules the world? The heathen say: their idols; the wicked: the devil; unbelievers: accident, blind chance, or iron destiny. They all look into the darkness.—How many fancy that they really love God from the heart, and yet they cannot bring themselves to a true, decided hatred of evil.—DIEDRICH: When God breaks suddenly in upon men with His judgments, then even fools must see what they would not believe, that the God of the poor and distressed is eternal Righteousness and living Omnipotence itself.—TAUBE: The righteous government of the Lord: a terror to His enemies, a joy to Zion.—The measure of love to the Lord determines the measure of the joy that is felt in Him, and both attest their genuineness and purity in and by a separation from sin.

[MATT. HENRY: Whatever is matter of our rejoicing ought to be matter of our thanksgiving, and especially the holiness of God.—The joy of the saints should confirm their antipathy to sin, and Divine comforts should put their mouths out of taste to sensual pleasures.—J. F. M.]

PSALM XCVIII.

A Psalm.

O sing unto the LORD a new song;
For he hath done marvellous things:
His right hand, and his holy arm, hath gotten him the victory.
2 The LORD hath made known his salvation:
His righteousness hath he openly shewed in the sight of the heathen.
3 He hath remembered his mercy and his truth toward the house of Israel:
All the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth:
Make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp;
With the harp, and the voice of a psalm.
6 With trumpets and the sound of cornet
Make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof;
The world, and they that dwell therein.
8 Let the floods clap *their* hands:
Let the hills be joyful together
9 Before the LORD; for he cometh to judge the earth:
With righteousness shall he judge the world,
And the people with equity.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—This Psalm is furnished merely with the superscription: *mizmor*, and is ascribed by the Sept. and Syriac versions to David. It agrees most closely with Ps. xcvi. Yet there is not an entire absence of peculiar expressions, to which, especially, vers. 1 c and 8 belong. The wonderful deeds of God in behalf of His people, in the sight of all the nations, for the display to the world of His righteousness, mercy, and truth towards the house of Israel, are cited here also in order to justify the call sent forth for the praise of Jehovah. This points to the modes of expression characteristic of the second part of Isaiah, with reference to the restoration of the people after the judgment decreed upon Babylon. There is nothing to indicate decisively a later period, whether a victory over the Persians (De Wette), or that Purim-festival which was celebrated after the victory (2 Maccab. xv. 26), to which the other Psalms are supposed to relate as triumphal songs (Hitzig). For the clapping of the hands by boys at the Purim-feast, whenever Haman was named, is something quite different from the clapping of the hands figuratively applied in ver. 8 to streams, in order to set forth the joy at the appearance of God, as King in Zion, before the whole world—a joy universally felt. The reference to the song of the Israelites after their departure from Egypt (Syriac version) was occasioned merely by the mention of the sea, which is called upon to join in the praise of God for His wonderful deliverance of Israel, accomplished before the eyes of the heathen. The division is simple and natural. In the first strophe the call is justified by pointing to the deeds of Jehovah, and in the second it is addressed specially to the people, the Levites, and the priests, in the third it is presented in its relations to the world in general.

Vers. 1 ff. **His right hand hath helped Him** [E. V.: His right hand . . . hath gotten Him the victory]. This means that God Himself has intervened, and that decisively, by His immediate miraculous interference (Is. lix. 16; lxiii. 5) and by His holy arm (Is. lii. 10). [Perowne prefers to render: "have gotten Him *salvation*," on account of the recurrence of a noun from the same root in vers. 2, 3, where this is the most suitable translation.—J. F. M.] The *remembering* in ver. 3, expresses more than retaining in the memory, as contrasted with forgetting (1 Sam. i. 11). It alludes to the fulfilment of promises given, or to the execution of resolutions taken, as contrasted with their abandonment (Gen. xxiv. 27). [On ver. 7 Hengstenberg: "The *roaring* suits the fulness of the sea as well as the sea itself; it is used in Job xxxix. 25 of the loud shout of the human voice."—J. F. M.] The clapping of the hands is employed as a token of applause and an expression of joy at the ascension of kings (2 Kings xi. 12; Ps. xlvii. 2). The waves of the sea exalting themselves are represented also in Hab. iii. 10 as hands stretched forth on high.

DOCTRINAL AND ETHICAL.

1. The Church can be helped only through the Lord its God. But there is a difference between the ordinary means of grace and extraordinary help. Since God employs both according as circumstances require, so must the Church, while awaiting the latter, not neglect the former. She is, by such a course, strengthened in hope as well as in patient waiting, and is both rendered better fitted to praise God's wonders, and encouraged to engage in such praise.

2. The wonders of God among His people are primarily designed for *them*, and earnestly directed to their deliverance. But they are not to be restricted to that nation, nor to be turned to the account of selfishness. And therefore some of them are performed before the eyes of the whole world, and are also to be made known to the heathen, in order that they may redound to the good of the world, and that God may be praised among all nations, when He shall have changed the desolated earth by righteousness and justice into an abode of salvation and joy.

HOMILETICAL AND PRACTICAL.

What God does is not merely done rightly; what He has done in Zion must promote also the good of the whole world.—The renovation of the earth by God's coming, so as to be changed into the seat of His kingdom.—Why is it that the songs in praise of God are ever becoming less frequent among us? Great and special blessings deserve great, special, and most fitting thanks.—The victory which Christ has gained, and the deliverance which He sought to achieve, will be blessings to us, if we believe in Him, since it was for our sakes that He undertook this war.—Christ has gained the victory with His own arm; therefore all merit on the part of the Church

and all her own good works are excluded.—Where Christ's kingdom breaks forth mightily in praise, it requires a very strong influence to make it cease.

[MATT. HENRY: Converts sing a new song, very different from what they had sung; they change their wonder and change their joy, and therefore change their note. If the grace of God put a new heart into our breast, it will therewith put a new song into our mouths.

BARNES: One cannot read this Psalm without being a happier man; without lofty views of God; without feeling that He is worthy of universal praise; without recognizing that he is in a world where the mind should be joyful; that he is under the dominion of a God whose reign should fill the mind with gladness.—J. F. M.]

PSALM XCIX.

1 The LORD reigneth; let the people tremble:
He sitteth *between* the cherubim; let the earth be moved.
2 The LORD *is* great in Zion;
And he *is* high above all the people.
3 Let them praise thy great and terrible name;
For it *is* holy.

4 The king's strength also loveth judgment;
Thou dost establish equity,
Thou executest judgment and righteousness in Jacob.
5 Exalt ye the LORD our God,
And worship at his footstool;
For he *is* holy.

6 Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They called upon the LORD, and he answered them.
7 He spake unto them in the cloudy pillar:
They kept his testimonies,
And the ordinance *that* he gave them.
8 Thou answeredst them, O LORD our God:
Thou wast a God that forgavest them,
Though thou tookest vengeance of their inventions.
9 Exalt the LORD our God,
And worship at his holy hill;
For the LORD our God *is* holy.

EXEGETICAL AND CRITICAL.

CONTENTS AND DIVISION.—The *three times* holy is sounded here in the confessing Church upon earth, as in Is. vi. it is represented as being sung in heaven by angels. It divides the Psalm into three parts, the refrain being somewhat lengthened in each repetition. First, there is an acknowledgment of the manifestations of Jehovah's kingly might in heaven and upon earth, which makes the world tremble, and is worthy to evoke praise to this exalted Ruler and His mighty name. To this is attached the simple acknowledgment of His holiness. This is then connected with the *worship* of Jehovah on the steps of His throne, as the King who has established the Theocracy in Israel. Finally, both the *place* of worship and the *object* to whom it is due are particularly described, after it had been shown from the history of Israel previous to the establishment of the Monarchy, that God's kingdom is not dependent upon the existence of earthly kings, but is regulated in accordance with a course of action, in harmony with its true nature, both on the part of the Church and on the part of God. This analysis and view of the Psalm avoids the difficulties and artificial character of the usual division into two parts, to which Hengstenberg also adheres, except that he

regards ver. 1 as the Theme prefixed. Hupfeld also finds a reference to the history of the leading through the desert, as in Ps. xcv. and lxxxi., joined to an appeal to the people of Israel to praise Jehovah as the mighty and dreadful King of the world, who also loves that justice which He has established and administered among His people. The exact point of view of this allusion and its connection, both internal and with the first part, is, according to him, rather obscurely expressed. The threefold division of Bengel and his school, approved by Delitzsch, according to which the Lord is praised as He that is coming, He who is, and He who was, is open to the same objections. Our view agrees more closely with the text, explains the mention of the three most important men in the Theocracy before the time of David, and preserves for the Psalm its peculiar character, which indicates decisively its position in the period after the destruction of the kingdom. That the ark of the covenant was still in existence at that time, according to vers. 1 and 5, and that therefore this Psalm, with its whole cycle and the second part of Isaiah, is to be assigned to a period preceding the Exile (Hengstenberg) is not an "indisputable fact," but an unsupported inference. [Perowne, who does not attempt to settle the time of composition, remarks on the character and position of the Psalm: "This is the last of the series of royal Psalms, of Psalms which celebrate the coming of Jehovah as King. The first of this series is the 93d. The 99th, like the 93d and 97th, opens with the joyful announcement that Jehovah is King, and then bids all men fall down, and confess His greatness, and worship Him who alone is *holy*. Both the first and the last of the series celebrate the kingly majesty and the holiness of Jehovah, and also the holiness of His worship. In this Psalm, the true character of His worshippers as consecrated priests, holy, set apart for His service, is illustrated by the example of holy men of old, like Moses, Aaron, and Samuel."—J. F. M.]

Vers. 1 ff. **Throned upon the cherubim.** [E. V. he sitteth between the cherubim]. The participle is dependent upon the preceding מָלָךְ as defining the nature and manner of Jehovah's reign (Olshausen). The expression itself always denotes a manifestation of the kingly majesty of Jehovah in the world (see on Ps. xviii. 11) whether it be from heaven or out of Zion, and is connected with the belief, not merely of the identity of the heavenly King and the God who was adored in Zion, but also of His *presence* in Israel. The Cherubim are represented, therefore, as being both over the ark of the covenant and in the chariot of heaven, and in the temple also in various forms, and if the term is applied also to the *place of the throne* over the ark of the covenant, and derives its most frequent application therefrom, the usage of this expression, which had become an established designation of God in His definite relation to the world and the history of the Theocracy, Ps. lxxx. 3, can no longer be urged in proof of the actual contemporaneous existence of the ark of the covenant.

Ver. 5. The **footstool** in ver. 5 is to be viewed in the same way, although it is not distinguished as an object of adoration, by means of a rhetorical figure (Hupfeld), but as the place where it is offered, in allusion to prostration upon the steps of the throne. The expression might, it is true, be referred to the covering of the ark of the covenant (Ps. cxxxii. 7, 8; 1 Chron. xxviii. 2) and it is such a general one, that it may characterize even the whole earth in relation to heaven, the throne of that God who rules the world and fills all space (Is. lxvi. 1). But here, as ver. 9 shows, it denotes the *sanctuary* at Jerusalem (Lam. ii. 1) as the dwelling of God, where He has His throne (Ps. v. 8; cxxxviii. 2) and the place of His feet (Is. lx. 13; Ezek. xliii. 7), without implying thereby the existence of the ark of the covenant.

Ver. 4. **And the might of a King who loveth justice** [E. V.: The king's strength also loveth judgment]. The connection by "and" does not contain any convincing ground for the assumption, that the sentence continues to enumerate objects of praise (Isaaki, Rosenmüller and others) and, accordingly, that ver. 3 b, is a parenthesis (De Wette, Hengst.). This would destroy the strophical structure. Nor does it justify us in detaching this member of the verse from the following as an independent sentence, or in considering it as a parallel confession to the words that refer to the holiness of Jehovah (or His person). According to the last view, עֹז is taken inadmissibly as denoting *majesty*, and the article is supplied, thus affording the rendering: the majesty of the king is loving justice. (The ancient translators and expositors). Nor can we regard the abstract as an adjective: the strong king (Hupfeld). The position of the words favors the view that "loving justice" is a relative clause (Chald., Aben Ezra, Delitzsch, Hitzig), and that "might" is the accusative of the object preceding its verb. The idea, that with this King omnipotence and righteousness are inseparable, is retained; but it is placed in direct connection with the *actual* verification of that truth, which is the occasion and subject of this Psalm, and by which the might or strength of the King is confirmed, as elsewhere His throne is said to be, (Ps. ix. 8; 2 Sam. vii. 13; 1 Chron. xvii. 12). Jehovah has administered justice and righteousness in Jacob by means of the Theocracy. [The author renders accordingly: And the might of the king, who loveth righteousness, hast thou established in uprightness; justice and righteousness hast thou fulfilled in Jacob.—J. F. M.].

Ver. 6 ff. Moses twice performed acts essentially priestly (Ex. xxiv. and xl. 22 f, comp. Lev. viii), at the ratification of the covenant, and at the consecration of the priests. For this reason he could the more readily be placed here among the priestly mediators. Among the suppliants Samuel is given the prominence (1 Sam. vii. 8 f.; xii. 16 f.; Sirach xlvi. 16 f.). But he too offered sacrifices and blessed the offerings (1 Sam. ix. 13), as Moses also prayed mightily (Ex. xvii. 11 f.; xxxii. 30 f.; Ps. cvi. 23). [Hengstenberg: "The whole passage proceeds upon the view that the communication of new precepts and rules of life shall be bound up with the future glorious revelation of the Lord. The people are here told how they may gain

participation in this. Participation in the new covenant is the reward of faithfulness to the old. If we observe the commandments of God, we shall receive the commandments of God, and with them salvation."—J. F. M.]. On the cloudy pillar see especially Numb. xii. 5, and Ex. xxxiii. 7. [Ver. 7. ALEXANDER: "The pronoun in the first clause (*them*), can only refer to Moses, Aaron, and Samuel, in the second it is applicable both to them and to the people; in the third it relates to the latter exclusively."—J. F. M.].

DOCTRINAL AND ETHICAL.

1. God makes known by deeds of kingly might, what He is, a King above all kings, and will be regarded and acknowledged as such on earth as in heaven. Therefore He insists upon the honor of His *name*, in which He reveals the august majesty of His being, and will have it regarded as holy, as He Himself is holy.

2. But God shows His pre-eminent kingly glory not only in manifestations of His might, which shake the world, make the people quake, and invest His name with dreadful exaltation. He has begun upon earth a kingdom of righteousness, whose king He Himself appoints and qualifies, whose lasting duration He Himself assures and effects; whose inhabitants He calls and leads to piety in the worship of Himself as the true God. He has made the historical beginning of this system in the family of Jacob, and has placed its central point in Zion.

3. God, however, long before the establishment of the actual kingdom among the Israelites, instituted the ordinances of His worship through mediators whom He called, and, in their administration, proved Himself to be the living God of *revelation*, who hears prayer and forgives sin, and yet keeps watch over the observance of His precepts, in order that He may be feared as the Avenger of human deeds.

HOMILETICAL AND PRACTICAL.

Those who praise the thrice-holy One must adore Him as the true God, serve Him as the heavenly King, and trust Him as the effectual Deliverer.—God will hear our prayers and we must keep His commandments.—God is holy in the exercise of His power, in the manifestation of His wrath, in dispensing His mercy.—The part borne by God's righteousness in founding, preserving, and ruling His church upon earth.—There is a trembling of fear as there is a trembling of hope and joy, but all these emotions, if they are to tend to salvation, must be combined with subjection to the great king who is a mighty Ruler, as well as a holy God.

STARKE: God delights to dwell among those who look with their faces towards the throne of grace, for over them will He spread the wings of His mercy.—Mark this ye unrighteous! In Christ's kingdom men must love justice; your wicked perversions of it will not succeed there.—Before all things we must pray in penitence for forgiveness of sins; otherwise our sins will hinder us in our efforts to obtain blessings.—The hearing of prayer and forgiveness of sins are not irreconcilable with God's chastisements, they can very well coexist.—If men bend low before an earthly king, how much more are we bound to do so towards the heavenly king!—God is holy! These words should pervade our minds whenever we hold intercourse with God, and many forbidden thoughts would then be expelled.

OSIANDER: God always remains true to His promises, and fulfils them, though we are not worthy that He should hear us.—SELNECKER: God has begun His kingdom on Zion and not on Mount Sinai. It is not a kingdom of wrath, but of mercy.—MENZEL: The kingdom of Christ is distinguished from all nations of the world, not only by its being spiritual and being concerned with spiritual things, but also by its leading and pointing the way to all justice and righteousness.—FRISCH: Yield thyself only to the protection of God's grace, and pray the more earnestly that His kingdom may come, and the devil cannot prevent it with all his cunning and strength. It must advance within and without thee, and end at last in glory and majesty.—ARNDT: Is not that a fair and gracious kingdom which possesses these characteristics: (1) to love justice; (2) to induce piety; (3) to work justice and righteousness!—RIEGER: What no human laws can avail to effect, namely, that none who are innocent shall be injured or molested, and that none who are guilty shall sin with impunity, is accomplished in God's kingdom and by His righteousness.—THOLUCK: God in His mercy has granted to His people powerful intercessors. It is true that He has punished their iniquities: yet He has not turned His mercy away from them, but forgiven them for the sake of those intercessors. Can Israel forget this?—VAIHINGER: The more highly God is glorified, the lower must men bow to Him.—RICHTER (*Hausbibel*): Glorify the kingly majesty of the Lord! Pay homage to His righteousness! Draw near to Him as His servants!—GUENTHER: Without commotion and trembling and quaking there is no revelation from God.—To the elect God is at the same time the Pardoner and Avenger of sin. Let the heart tremble, and the conscience be aroused; fear the Avenger and love the God of mercy!—DIEDRICH: God's highest majesty is not displayed in the creation, nor in the government of the world, but in His gracious dealings among sinful men whom He has chosen to Himself. In this He shows how He is our King, by taking our deepest cares upon Himself.—TAUBE: It is just that the fulness of mercy should fall into the bosom of faith; it is just that the wrath of the Lamb should be the most severe.

[MATT. HENRY: The more we abase ourselves, and the more prostrate we are before God, the more we exalt Him.—J. F. M.].

PSALM C.

A Psalm of Praise.

Make a joyful noise unto the LORD, all ye lands.
2 Serve the LORD with gladness:
Come before his presence with singing.
3 Know ye that the LORD he *is* God:
It is he *that* hath made us, and not we ourselves.
We are his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving,
And into his courts with praise:
Be thankful unto him, *and* bless his name.
5 For the LORD *is* good; his mercy *is* everlasting;
And his truth *endureth* to all generations.

EXEGETICAL AND CRITICAL.

CONTENTS AND SUPERSCRIPTION.—As Pss. xxxviii. and lxx. were not only written in order to call to remembrance Jehovah's gracious deeds in general, but stand in a definite relation to offerings. so here also the superscription seems to indicate a *liturgical* purpose, and that not merely for confession in the public worship (Sept. Vulg.), with the songs of praise of the people, but for real *sacrifices of praise*, called in Ps. cvii. 22; cxvi. 17, זֶבַח תּוֹדָה, but also simply תּוֹדָה Ps. lvi. 13; 2 Chron. xxix. 31. "The same class of *Shelamim* is meant, which were presented in thankful praise for divine blessings enjoyed, and especially for miraculous protection and deliverance." (Delitzsch). Along with a great resemblance to Ps. xcv. there are still not wanting essential peculiarities. For example, both strophes express and justify the invitation to the thankful acknowledgment and public worship of Jehovah.

Vers. 1-3. **Make a joyful noise**, *etc.* We may suppose this to allude to the shouts of homage of those who acknowledge Jehovah as King, and accordingly regard the *serving* [Ver. 2], as the correlative of *ruling* in the wider sense (Venema, Hengst.) as in Ps. lxxii. 11. Serving with gladness (ver. 2), stands in contrast to "serve with fear and rejoice with trembling," in Ps. ii. 11, as in that passage it is subjection that is spoken of, while here it is the voluntary union of the whole earth, that is, of men of all nations, with the Church, which appears worshipping before Jehovah in Zion. But the whole psalm has to do directly and specially with acts of *public worship*, which partly presuppose that more general service, and partly have it for a consequence. The *event* from which these nations are to gain the knowledge (Ps. iv. 4) that Jehovah is God, is not mentioned here. It must, however, according to the context, have a world-wide significance, and be connected with the deliverance of the people who confess to Him (ver. 3) that they are His work (Deut. xxxii. 6, 15; Is. xxix. 23; lx. 21), His inheritance, and a people tended and led like a flock. "His people and flock" are in apposition not to "us" (Hengstenberg), but to "we." For this passage belongs to the fifteen, which, according to the Masoretic enumeration, occur in the Old Testament, where לֹא is written and לוֹ read. Indeed, both readings may be justified (Kimchi), and the translations given: while we were not (Symmachus, Isaaki), or better: not we (Sept., Vulg., Jerome), made clearer by the addition, ourselves (Luther, Geier, and others), as a contrast to the boasting of Pharaoh (Ezek. xxix. 3). But the reading לוֹ (Chald., Jerome, Aben Ezra, Saadia), in nineteen *codices* of De Rossi and nine of Kennicott is preferred by most of the recent expositors. [This is expressed by the marginal reading in E. V., "And His we are," which is preferred by Perowne and Noyes. The other is favored by Alexander, Wordsworth, and Barnes. The passage cited above, Ezek. xxix. 3, to which this is supposed to be a contrast, is probably to be understood as it is in E. V.: "I have made it (the Nile) myself."—J. F. M.].

DOCTRINAL AND ETHICAL.

1. God is not merely Creator and Ruler of the world. He is also Founder, Guardian, Lord, and Shepherd of His Church. His people should exhibit their sense of this relation, and especially give it expression in *public worship*, in order that all the world may discover that this God is the only God, to adore whom, men of all lands should unite with the Church.

2. The conviction that such is God's will, evokes missionary songs in the Church, and sets before her eyes the duty of Missions. But it also awakens a love for the

former as well as for the latter service of the Lord, strengthens the belief in the eternal efficacy of the mercy and truth of God, and, to gratitude for the blessings already received from the hand of the Highest, unites the expectation that the world-embracing destiny of the true religion (Is. lvi. 7; lx. lxvi. 23) will be realized.

HOMILETICAL AND PRACTICAL.

We should be as willing to serve God as we are bound to do so, and encourage one another to that duty as well as invite others to engage in it.—Delight in God's service as connected with the knowledge of God and gratitude for His benefit.—The manner, ground, and blessing of the proper public worship of God.—The Church is to the world, what the house of God is to the Church, the place of blessing in the knowledge and worship of God.

STARKE: There is nothing to be found under the sun, which can make the heart more joyful than sincere religion.—If God's mercy and truth are eternal, they remain still with us now, and we and our descendants until the end of the world will have them for our consolation.—RIEGER: In the kingdom of God every one can and is permitted to come before the face of this God of mercy.—DIEDRICH: We discover all God's glory in His word, through which He has declared His name to us, that it is Love.—God asks no hard service, but only that we know Him, believe Him, and from His fulness of grace alone draw all our strength for every undertaking.—TAUBE: A shout of joy through the whole world, over the majestic God of Zion, so rich in mercy, who comes to bless the earth.

[MATT. HENRY: We must intermix praise and thanksgiving in all our services; this golden thread must run through every duty, Heb. xiii. 15. For it is the work of angels.—Knowledge is the mother of devotion and of all obedience. Blind sacrifices will never please a seeing God.—BARNES: The Psalm is based on the unity of the human race: that there is one God and Father of all, and one great family on earth.—J. F. M.].

PSALM CI.

A Psalm of David.

I will sing of mercy and judgment:
Unto thee, O LORD, will I sing.
2 I will behave myself wisely in a perfect way.
O when wilt thou come unto me?
I will walk within my house
With a perfect heart.

3 I will set no wicked thing
Before mine eyes:
I hate the work of them that turn aside;
It shall not cleave to me.
4 A froward heart shall depart from me:
I will not know a wicked *person.*

5 Whoso privily slandereth his neighbour,
Him will I cut off:
Him that hath a high look and a proud heart
Will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land,
That they may dwell with me;
He that walketh in a perfect way,
He shall serve me.

7 He that worketh deceit
Shall not dwell within my house:

He that telleth lies shall not tarry
In my sight.

8 I will early destroy
All the wicked of the land ;
That I may cut off all wicked doers
From the city of the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—This Psalm may quite probably owe its position to its resemblance to Ps. xcix. 4. There is nothing which should prevent us from assigning the composition to David. For the vow in ver. 1 suggests not merely a pious but a royal singer, while, more definitely still, the form which it finally assumes in ver. 8 argues a theocratic king. Accordingly, after he details his essential character by recording his resolves to act uprightly, first in personal conduct and domestic life (ver. 2), then with reference to his associates (vers. 3-5), and finally in his obligation to keep watch over his subjects, servants, and the inmates of his house (vers. 6-7), ver. 8 places the exercise of the punitive power vested in rulers in special relation to the city of God. As the city of Elohim (Ps. xlvi. 5), or the city of Jehovah Zebaoth (Ps. xlviii. 9), or the city of our God (Ps. xlviii. 2), that city must not only have impressed upon it the character of holiness in its public worship, but must also exhibit that character in its *moral* results (Is. xxxv. 8; lii. 1; Nahum ii. 1). David vows that he will exercise his royal power in the service of God in order to realize this end. Luther has entitled this psalm, the *mirror of rulers*. It is related, also, that Duke Ernest the Pious sent it on one occasion to an unfaithful minister, and that, when any official was guilty of misconduct, it was the custom to say: "he will certainly soon have to read the Prince's Psalm." The question in ver. 2 *b*. can hardly aid us in our efforts to arrive at a closer approximation to the time of composition (see below). The numerous points of contact with the Proverbs of Solomon do not necessarily argue a dependence upon them.

[Perowne, after indicating the contents of the Psalm, continues: "All this falls in admirably with the first part of David's reign, and the words are just what we might expect from one who came to the throne with a heart so true to his God." Further on, he thus presents the situation of the Psalmist, mainly translating from Ewald: "Zion was already David's royal seat, and the tabernacle of Jehovah was there; but the new state had yet to be organized, and the great officers of state and of the household to be chosen, men upon whose character so much always depends, and especially in despotic monarchies, like those of the ancient world. David himself was standing at the threshold of the most critical period of his life, and, fully aware of the greatness of his responsibilities, did not as yet feel himself equal to the task which devolved upon him, the burden which he was henceforth to bear. Still in the first period of his reign in Jerusalem, in the flush of victory, in the full splendor of his newly-acquired dominion over the whole of Israel, David is only the more earnest in praising Jehovah and calling to mind His attributes, in striving to purify his own heart, and to form wise measures for the conduct of a strong and righteous rule, and in the resolution to keep far from him all that would bring a reproach upon himself and a stain upon his court. Nothing shows us more clearly the true nobleness of David's soul than this short psalm."—J. F. M.].

Ver. 1. **Mercy and justice.** [E. V. Mercy and judgment], cannot be taken here as a summary of a ruler's virtues (Aben Ezra, Kimchi, Calvin and others), since it is not the custom of the Old Testament writers to praise human excellencies (Geier). Besides, the harp is immediately described as about to be sounded to the praise of *Jehovah*. God, therefore, (Judges v. 3), and what God is (Ps. lxxxix. 2, xcix. 5), are to be praised. But what follows does not celebrate divine attributes, deeds, and blessings, for which God is praised, and thanksgiving, by imitation of them, is promised (Geier, J. H. Michaelis and others), or by the contemplation of which the singer is moved to good resolutions (De Wette). Consequently ver. 1 throughout cannot be regarded as the *Theme* of the psalm, (most). Nor is there ground afforded for the view which regards it as a free adaptation of a current form of introduction (Hupfeld), or for that which would combine the whole psalm with the two following into one trilogy (Hengst.). The verse contains a vow, parallel throughout to the following resolves, which refer collectively to a course of moral conduct, to the honor and well-pleasing of Jehovah. It is a vow relating to the exercise of the poetic gift, and is expressed in such a manner, as to afford a strong testimony to a Davidic authorship.

Ver. 2. **When wilt thou come unto me?** This clause sounds strangely, and has a form which differs from any member of the other verses of the Psalm. But it need not therefore be pronounced spurious (Olshausen). We might be inclined to assimilate it to the other members of its verse, by taking מָתַי not as an interrogative, but as a conjunction=as often, as soon as, and תָּבוֹא as 3. fem. referring to דֶּרֶךְ or תָמִים (Hupf.). But what is then meant by: "as often as uprightness shall come to me?" Does David promise to mark the way of uprightness, as soon as it shall enter his house in the person of an upright man? Or does it mean: to mark how an upright man walks in order to follow in his steps? Or: to place himself in a right relation to it, in order not to overstep or contract its limits? Or, does the way signify not a *walk* but the *course of events*, as something which *comes to pass* (Hitzig), and does David promise to take a

concern in that as judge? Whatever turn we may give to the sentence, we have to encounter either an unsound sense or an unsuitable form. And it is no better, if the verb be taken, as is usually done, in the 2 masc., but the interrogative changed into a conjunction. For the sentence: when, as often, or, as soon as thou comest to me, can only be understood of a visit of God with the design of *trying*, Ps. xvii. 3, (Rosenmüller), and this is unsuitable from any point of view. Besides, מָתַי occurs always as an interrogative, except, perhaps, in the disputed passage, Prov. xxiii. 35. But the form of the question frequently expresses, as is well known, the longings of desire, the wish for speedy fulfilment, and is like the utterance of a sigh. The position of the sentence then leads us to prefer the 2 masc. to the 3 fem.; and a suitable sense is gained, if we understand by the coming of God, not specially the Holy Spirit,(Kimchi), but the coming of God with His help, in order to effect the upright walk (most). There is nothing in the text to suggest a special reference to the ark of the covenant which David, terrified by the fate of Uzzah, left at one time at the house of Obed Edom. This is discovered in a supposed allusion to his question at that time: how should the ark of Jehovah come to me? (Venema, Dathe, Muntinghe, De Wette, Delitzsch). This would be foreign to the course of thought, and is opposed rather than recommended by the appellation: city of Jehovah, applied in ver. 8 to Jerusalem. For the supposition that the Psalm was composed at a later period of David's life (Schegg), when Jehovah had already fixed His dwelling at Jerusalem, does not agree with the sigh of longing, in an altered frame of mind, which includes a prayer for the coming of a blessing not yet vouchsafed. An anticipatory use of the name Jehovah (Del.) is improbable, especially as the blessing which the ark diffused around it (2 Sam. vi. 11 f.), and which influenced David to remove it to Jerusalem, was of an altogether different character from that which is here implored. [The reference to the ark as being connected with the composition of the Psalm was, among English expositors, first suggested by Hammond; Perowne, among the recent ones, defends it. The others favor the usual reference to David's early experience as king of the whole of Israel. Perowne, moreover, while giving the usual interpretation to the clause just expounded, considers it as an allusion to the promise in Ex. xx. 24.—J. F. M.].

Vers. 3 ff. **Set before my eyes**, *etc.*—Literally: opposite to my eyes, as opposed to pleased contemplation, or to striving after an object, following a pattern or example. [The third member of the verse should be rendered: I hate the committing of transgressions.—J. F. M.]. **A froward heart**, ver. 4, would better suit the context, if referred to the Psalmist's own heart, which is expelled as an evil guest, than if understood metonymically as applying to false men. So, in the following line, the refusal to know wickedness, (Ps. i. 6; xxxv. 11), is opposed to acknowledging, cherishing, caring for it (Ps. xxx. 5). Lofty eyes [ver. 5], denote haughtiness, a broad heart, self-inflated arrogance (Prov. xxi. 4; xxviii. 25). **I will not suffer** is literally: I *cannot, am incapable*, namely, of suffering. Accordingly לְשֵׂאת is added in Jer. xliv. 22; Prov. xxx. 21. In ver. 8 the designation of time may allude to the sessions of justice held in the morning, Jer. xxi. 12; 2 Sam. xv. 2. It may also, however be regarded as equivalent to: daily (Ps. lxxiii. 14).

DOCTRINAL AND ETHICAL.

1. Mercy and justice do not exclude, but mutually condition, one another, for the salvation of the world, as that salvation has been brought to the knowledge of the church in the dealings of God. They are therefore entitled to be the subject of her songs of praise. But the people of God must not only celebrate in their songs this revelation of the divine glory, they must themselves also engage in its service (Micah vi. 8; Matt. xxiii. 23). Thus not only will a special gift of God be consecrated, but the whole man will be sanctified in Him, and hereby be qualified for his special work as one blessed of the Lord.

2. It is necessary that every man should be conscious, and continue mindful, of this his position, and the part he has to perform, and that, conformably to the whole circle of his duties, he should bring home to himself his responsibility in individual cases, and, according to the special relations of his position in life and his calling, that he should try his own conduct conscientiously, should make the corresponding resolves, and should long and sigh after and implore, for the fulfilment of his vow, the *coming* of the Lord, in order to obtain the help which he must feel to be indispensable.

3. The importance of this obligation is not at all lessened by the greatness of endowments bestowed, or with the exaltation of the office held, or with the ripeness of the experience of life; it is rather enhanced by them. Kings, princes, and rulers, therefore, have the greatest responsibilities, especially as most trials are assigned and the greatest temptations presented to them. They have not only to guard their own hearts, but also to watch over the country, not only to walk themselves in innocence (1 Kings iii. 14; Ps. lxxviii. 72; Prov. xx. 7), but to rule the country and the people in mercy and justice, and, in conformity therewith, to regulate their lives in private and public, to appoint their ministers, to choose their associates, to fashion their whole conduct to friend and foe, and to unite a conscientious administration of justice in the punishment of evil doers with consideration for the faithful in the land. "We learn from this how pleasing to God is that severity, which does not exceed a just moderation, and, on the other hand, how displeasing to Him is that cruel indulgence, which gives the rein to the wicked; for there is no greater inducement to sin than impunity." (Calvin).

HOMILETICAL AND PRACTICAL.

God's mercy and justice are worthy of the attention, admiration, and praise of men, but still more so, of their love, study, and imitation. —It is well for us, if not only our song, but also our life is a psalm to the praise of God.—Men must begin with themselves and in their own homes, if they would observe the order estab-

lished by God.—He who has to command others must not only walk blamelessly himself, but also be surrounded with servants who follow diligently a like course.—He who is not true to God will not be so to men; let us therefore take heed with whom we associate, and set God's mercy and justice before everything else.—He who has been endowed with talents, or intrusted with power, must exercise them, but do so according to God's order and with His help; therefore the wisest must learn from His word, and the mightiest seek His aid.—He who would rule, must, before everything else, become himself a servant of God.—Without conversion of the heart there is no improvement of life; and without both of these there is no pleasing God.—A king by God's mercy as a ruler according to God's justice.

STARKE: It is not well that there should be mercy alone, without regard to the distinction of good and bad, and when there is only indignation and punishment, then follows tyranny. Justice must go hand in hand with mercy.—There are three capital virtues in a ruler: prudence in matters of faith, uprightness in holding judgment, and faithfulness in general towards the whole country.—Those who are in high places should choose pious and upright servants; if they do not, they involve themselves in the greatest guilt before God, and lay upon the nation a heavy burden under which it sighs.—FRISCH: Good resolves and good performances are both the consequences of God's mercy.—To him alone, then, the honor and the praise belong. —RENSCHEL: The ruler's mirror; it exhibits the promise of David, (1) that he would rightly execute his public duties, (2) that he would set a good example to his subjects, (3) that he would purify his court and dismiss the wicked, (4) that he desired to do the same in the whole land and in the Church.—RICHTER (*Hausbibel*): The reign of a king over Israel was to be a representation and type of the reign of Jehovah, as every Christian king should be a representative and copy of Christ. In these relations, also, the cross points to the crown.—DIEDRICH: God's mercy and righteousness are reflected in believers. He alone who delights in justice and love, can take pleasure in the mercy and righteousness of God. —TAUBE: As the heart should be the Lord's, so also should the house, and as the house, so also the nation.

PSALM CII.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

2 Hear my prayer, O LORD,
And let my cry come unto thee.
3 Hide not thy face from me in the day *when* I am in trouble;
Incline thine ear unto me: in the day *when* I call
Answer me speedily.

4 For my days are consumed like smoke,
And my bones are burned as a hearth.
5 My heart is smitten, and withered like grass;
So that I forget to eat my bread.
6 By reason of the voice of my groaning
My bones cleave to my skin.

7 I am like a pelican of the wilderness:
I am like an owl of the desert.
8 I watch,
And am as a sparrow alone upon the housetop.
9 Mine enemies reproach me all the day;
And they that are mad against me are sworn against me.

10 For I have eaten ashes like bread,
And mingled my drink with weeping,
11 Because of thine indignation and thy wrath:
For thou hast lifted me up, and cast me down.

12 My days *are* like a shadow that declineth;
And I am withered like grass.

13 But thou, O LORD, shalt endure for ever;
And thy remembrance unto all generations.
14 Thou shalt arise, *and* have mercy upon Zion:
For the time to favor her,
Yea, the set time, is come.
15 For thy servants take pleasure in her stones,
And favor the dust thereof.

16 So the heathen shall fear the name of the LORD,
And all the kings of the earth thy glory.
17 When the LORD shall build up Zion,
He shall appear in his glory.
18 He will regard the prayer of the destitute,
And not despise their prayer.

19 This shall be written for the generation to come:
And the people which shall be created shall praise the LORD.
20 For he hath looked down from the height of his sanctuary;
From heaven did the LORD behold the earth;
21 To hear the groaning of the prisoner;
To loose those that are appointed to death;
22 To declare the name of the LORD in Zion,
And his praise in Jerusalem;
23 When the people are gathered together,
And the kingdoms, to serve the LORD.

24 He weakened my strength in the way;
He shortened my days.
25 I said, O my God, take me not away in the midst of my days:
Thy years *are* throughout all generations.
26 Of old hast thou laid the foundation of the earth:
And the heavens *are* the work of thy hands.
27 They shall perish, but thou shalt endure
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed.
28 But thou *art* the same,
And thy years shall have no end.
29 The children of thy servants shall continue,
And their seed shall be established before thee.

EXEGETICAL AND CRITICAL.

CONTENTS AND SUPERSCRIPTION. In this superscription there are given, contrary to the usual custom, not the historical circumstances by which the contents might be explained, and which occasioned the utterance of the Psalm, but the circumstances under which it might be employed. Accordingly, the superscription may have been affixed at a later time, when the collection of Psalms had come to be employed, not merely as a book of devotion for liturgical purposes, but also for private use, like other books of hymns (Hupfeld). This, however, is not decisive; for the contents and tone of this prayer, which is throughout of a subjective character, are pervaded by historical and personal allusions. These exclude the supposition that a poet, perhaps David, had composed it for his descendants (Hengst.), or that a prophet, having in view the future misery of the people (Calvin), had written it for the use of the class of sufferers which it describes, when their sufferings should begin, by transferring himself to their mental position, or drew up a model of prayer or formulary for employment in such circumstances. The suppliant speaks from personal experience of distress actually pressing upon him. But this distress has not an individual character, but is of that general kind which is felt under national calamities and misfortunes. He prays for himself, but at the same time affords help in prayer to those who not only are in like circumstances with himself, but who also are in a like frame of soul. The time shortly before the end of the

Exile may be recognized as indicated in vers. 14, 15. With this also agree the many points of coincidence with the prophecies of the second part of Isaiah, with which, also, passages from other Psalms, *e. g.* Pss. xxii., lxix., lxxix., and from Job, are united. Yet the Psalm is not without individuality, and is marked sometimes by a lofty poetic strain and by expressions which are as beautiful in language as they are sublime in conception. The strophical structure is rather irregular, so that only smaller and larger groups are distinguishable. After a request to be heard, expressed in general terms (vers. 2, 3), there follows, first, a description of the distressed situation of the suppliant in three sections (vers. 4-6, 7-9, 10-13). To this there is attached an expression of the confident assurance that Jehovah, the eternal Sovereign and gracious Hearer of prayer, would soon fulfil His decree of mercy to Zion (vers. 13-15), for the manifestation of His glory, in the presence of which the heathen would be affrighted (vers. 16-18), while the redeemed would praise the Lord, recount His deeds for succeeding ages, and so proclaim His glory, that even heathen nations, converted to Jehovah, should worship in Zion (vers. 19-23). Then follows the confession, that humiliation has come from the hand of the Lord. This passes over into an entreaty, that the suppliant may not be snatched away before his time. Finally, God is praised as the Eternal, who remains ever the same, and who will also grant perpetuity to the generation of His servants (vers. 24-29).

Vers. 4-7. **Hearth.**—This signification is established by the Arabic (Delitzsch, Hitzig), so that we need not translate: brand=fire (most), or=twigs (Sept. and others). The hearth, however, may be regarded as embracing what lies upon it (Isa. xxxiii. 14; Numb. vi. 2).—Persons in deep grief ate nothing (1 Sam. i. 7; xx. 34; 2 Sam. xii. 16; 2 Kings xxi. 4). The pelican (ver. 7) is mentioned as an inhabitant of moors and desert places (Numb. xi. 18; Deut. xiv. 17; Isa. xxiv. 17; Zeph. ii. 14. Comp. Oedmann, *Vermischte Sammlungen*, Part 3, Chap. 6). Along with this קָאַת in Numb. xi. 17, כּוֹס is also mentioned as an unclean bird, which in its etymology is connected with a bottle or cup, and therefore might signify the pelican (Bochart); but it has always been explained as the night-owl or night-raven.

Vers. 9-12. Swearing by one (ver. 9), means: to make his name a by-word of execration, or an example of cursing (Isa. lxv. 15; Jer. xxix. 22; xlii. 18). The **ashes** (ver. 10), allude to the custom of those in deep sorrow, of sitting in ashes and dust, and strewing them upon their heads and garments. We are not to suppose that the bread of the Psalmist was actually defiled. It is a figurative expression, like: dust is their bread (Isa. lxv. 25; comp. Gen. iii. 14; Psalm lxxii. 9). The lifting up and casting down [ver. 11] is a figure borrowed from a tempestuous wind (Job xxxii. 21; xxx. 22; Isa. lxiv. 5; Ezek. iii. 14), vividly representing how the people first lost their fatherland, and were then cast among strangers. In ver. 12 life is compared to a shadow, not as passing, or quickly vanishing (Ps. cxlv. 4; comp. xxxix. 7), but as growing towards its end (Ps. cix. 23), lengthening in the evening (Jer. vi. 4), after a figure taken from the declining of the day (Judges xix. 9). There is nothing to indicate an allusion to a leaning wall which threatens to fall, Ps. lxii. 4 (Hengstenberg).

Vers. 13-18. **Thy remembrance.**—Instead of זִכְרְךָ several codices, known already to Aben Ezra, read כִּסְאֲךָ, *thy throne*, evidently a correction after Lam. v. 19 (Kimchi), but made unnecessarily, for the passage before us rests upon Ex. iii. 15, and corresponds with the references just made to God's sitting upon His throne, that is, reigning (Ps. ix. 8; xxix. 10.)—The **time** מוֹעֵד (ver. 14) determined in God's counsels (Ps. lxxv. 8; Isa. xl. 2) is often understood too definitely of the seventy years' exile (Jer. xxv. 11 f.; xxix. 10).—The **stones** [ver. 15] are not those intended for rebuilding (Isa. liv. 11), but, as being parallel to **dust**=*debris* (Neh. iv. 4), are the stones of Zion in ruins (Jer. iv. 1; Neh. iii. 34). The loving devotion here described is, therefore, not that of longing after the future, but, as the parallelism also demands, that of sympathetic attachment, unaffected by the destruction of the city.—The restoration of Jerusalem and the appearing of Jehovah's glory [ver. 17] go together (Isa. xl. 1-5), and are to be the means of the conversion of the world. The people of the Exile are called in ver. 18 destitute and homeless, powerless, unhonored, and despised by men (Del.).

[Ver. 22. ALEXANDER: "This, according to the laws of Hebrew syntax, does not necessarily denote an act of God Himself, as the similar construction in the preceding verse does, but may have a vague sense, equivalent to saying, *that his name may be declared in Zion.* To recount God's name is to recount the mighty deeds which constitute it, and the celebration of which constitutes His praise. Zion is still represented as the great scene of Jehovah's triumphs, not, however, as the capital of Israel or Judah merely, but as the radiating centre of religious light and influence to all the earth."—J. F. M.]

Vers. 24-29. **My strength.**—It is evidently in accordance with the parallel expression: my days, to read the suffix of the first person (Syr., Chald. and many codices) instead of the usual third person=his strength (Sept. and most). But it is doubtful whether we should translate: on the way (Ps. cx. 7), or: by reason of the way (Ps. cv. 18). The Sept. gives a complete subversion of the sense: it was said to me on the way of his strength: show me the shortness of my days.—Although the heavens and the mountains are termed everlasting with reference to the lasting duration of the order of things (Gen. viii. 20; ix. 9; Ps. lxxii. 5; cxlviii. 6), preserved from decay (Isa. xlviii. 13), yet, when contrasted with God, they are not merely transitory and mutable (Ps. lxxii. 7; Job xiv. 12), but will undergo a change by the power of God (Isa. xxxiv. 4; l. 9; li. 6; lxv. 17; lxvi. 22). In view of the contrast to this change to which the world will be subjected, אַתָּה הוּא (ver. 28) is not to be understood as referring, according to the analogy of אֲנִי הוּא (Deut. xxxii. 39; Isa.

xliii. 10, 13; comp. 11; xlviii. 12; lii. 6), to the fact that God is the only Being who can lay claim to the Divine name, but, as in Job iii. 19; Isa. xli. 4; xlvi. 4, to the immutability in which God ever manifests Himself as the *same*. The Messianic application of this passage in Heb. i. 10 ff. has its justification in the context, which points to the time of fulfilment. The concluding sentence asserts that the generation of God's servants will not perish, but will ever have a seed, and thereby be preserved until the period of consummation. [PEROWNE: "It is by no means easy to understand why the words of this Psalm should have been quoted, as it does not seem at first sight to be a Messianic Psalm. It may be observed, however, (1) that it is in this sense Messianic, that it looks forward to Israel's redemption from captivity, and the future glory of Zion; (2) that . . . . there are two great lines of Messianic hope running through the Psalms, the one human, the other Divine; in the one of which the reign of the Son of David, in the other of which the advent of Jehovah is the great end and object. Here the Psalmist is occupied with the latter, the appearing of Jehovah in His glory. (3) This identification of the Jesus of the New Testament with the Jehovah of the Old is what we find elsewhere. Comp. John xii. 41 with Isa. vi. (Isaiah sees the glory of Jehovah, John says it was the glory of Christ), and John xix. 37, which in Zech. xii. 10 is language used directly of Jehovah. . . . (4) Not only the revelation, the *appearing* of Jehovah in Zion, but also the creation of the world, ver. 26, would point to the great Mediator, the Eternal Word, as the Person here spoken of, and on this last ground especially, the quotation in the Epistle to the Hebrews seems to rest."—J. F. M.]

DOCTRINAL AND ETHICAL.

1. In great sorrow of heart even the body declines. One in deep affliction loses his relish even for food and drink. He who is inwardly tempted feels himself also outwardly weakened, and passing away like a shadow to his end. Then it is necessary above every thing else to be firmly fixed in God, the Eternal, the Abiding, the Immutable, to gain and maintain that immovable ground, into which faith strikes root, and from which the expectation of answer to prayer grows up with life and vigor. Then the earthly sources of happiness may be lost, its outward supports be resigned, the temporal means of its preservation and restoration be dispensed with, yes, everything which otherwise would be precious to men may be stripped away, and the sufferer may wander a homeless stranger over the earth, and yet he will not be lost. He, who in his distress makes God his refuge, remains shielded in Him, though forsaken by the whole world.

2. But to make God our refuge in such circumstances is not so easy as some suppose it to be. For, in the first place, faith is not the gift of every one. We have besides this to take into special account the pressure which distress exerts upon the soul, and which thus overcasts the mind, weakens the love of prayer, paralyzes the powers generally, and obstructs the upward looking and rising of the soul to God. To this feeling of weariness, feebleness, and exhaustion there is then added the experience of loneliness, when we are not only forsaken but shunned, and become the object not of sympathy but of abhorrence, contempt, and execration. But worst of all is the burden of the Divine wrath, whose awful severity we have to bear in those fearful judgments. The turning point of deliverance is indeed gained, when the chastened one remembers that his sufferings are the merited chastisement of his sins. But he, who is sincere in such confession, is also conscious that he cannot with all his sufferings remove his guilt or atone for his sins, and thus falls into a deep gloom, which would consume him if he were to long for God in vain.

3. But the longing for God already contains in itself germs of faith, both in God's power, and in His willingness to pardon, comfort, and deliver. Moreover, in order that these seeds may not be blighted, but gain vigor and develop, God permits His people to behold manifestations of His power, goodness, and faithfulness, and provides that the events by which they are made known be proclaimed in the Church from generation to generation, and through the Church come to the knowledge of the heathen, and that thus all the world be called to conversion, and the means of salvation be afforded it. The preservation, therefore, of God's Church in the world, and the means of grace within the Church, form an object on the one hand, of the cares, prayers, and hopes of believers, and on the other of the providential care, the love, and the effectual working of God, as the unchangeable Creator, Preserver, and Governor of the Church, as well as the world, who will cause His glory to appear, when the time is fulfilled, and will preserve the seed of His servants, while the world is passing away.

HOMILETICAL AND PRACTICAL.

He who would not pine away in distress must seek revival from God's countenance, and, therefore, not merely pour out his complaint before Him, but also cast his cares upon Him and hope for the consolation of Israel.—The more strongly we feel our frailty and helplessness, and the more clearly we recognize the perishableness and impotence of the world, the more firmly fixed must we be in God, the more implicitly must we hope in Him, and the more cheerfully take what comes from His hand.—We care best for our own welfare, when we are concerned for God's honor, the salvation of the world, and the prosperity of the Church.—The security for the preservation of the Church does not lie (1) in the impotence of the hostile world, but in the indestructible dominion of the Almighty; nor (2) in the virtues of its members, but in His unchangeable faithfulness; nor (3) in the strength of temporal institutions, but in the invincible power of the means of grace.—The glory of the world sets with the rising of the glory of God: well for him who can resign the one and hope in the other!—Suffering and love are not counterparts, but they are quite compatible with one another. Let us recognize, feel, and testify to

this in the afflictions of the Church as well as in personal trials.—God has fixed in the Church the remembrance of His name for His own glory, for the building of the Church, and for the conversion of the heathen.—God has not resigned His power over the world, even if He permits it to last for a time, and restrains His judgments: let us then trust in His power, and, that we may not need to dread His judgments, let us serve Him faithfully as our King.

LUTHER: A Psalm of devotion, wherein the dear saints of old, weary of the law, of sin, and of dying, yearn thus fervently after God, and call for the kingdom of grace promised in Christ. —CALVIN: The more lamentable the desolation of the Church, the less should we allow ourselves to become alienated from love to her.—STARKE: True penitence does not soon cease; it is not exercised with laughter on the lips.—It does not so much grieve the pious that they are chastened by God, as that they have offended Him, and have thereby brought upon themselves His anger and chastisement.—A penitent heart distrusts its own strength, and knows that it has as little strength as a shadow, and as little sap as the withered grass.—It is the beginning of true repentance, when the stony heart, smitten by the rod of the law, overflows in a flood of tears; from this sowing in tears there grows the stately and fruitful harvest of joy.—In the world, every one turns his eyes away from him who is forsaken and despised; but God does the opposite. He turns to listen to the entreaties of those who are forsaken by the world and its comfort.—There are few among men who have part in God's mercy, because they do not groan as prisoners, or know that they are children of death.—Beware lest thou shorten thy days by an intemperate and unchaste life, needless anxiety, anger, and other evils; abide rather in God's fear, for that will lengthen thy days.—We shall have lived long enough, when we shall have gained a true knowledge of Christ, and have been well confirmed therein; if we have this, we cannot after that die at an inconvenient time. —The world must always leave a little room for the citizens of Christ's kingdom, and if they do not find it on earth, they have an eternal abiding place in heaven.—SELNECKER: That is a beautiful and comforting promise, that God will hear all those who believe and fear Him, and that the Church of Christ will ever endure, and extol and praise the great blessings of its Redeemer. —MENZEL: For what end are the people created? To praise the Lord.—ARNDT: Though God the Lord knows all thy troubles, yet He will have thee lament them to Him; (1) that in thy spirit there should be no guile; (2) and that from the heart thou shouldst know thy sin; (3) that thou shouldst show the Lord thy wound which pains thee, that He may heal it.—RIEGER: We indeed have proofs that we are not in heaven, but that we are suspended all alone, by our faith, between the life of the world and the life eternal. But it will yet be the lot of the world to utter a more bitter cry than the pelicans. Ah, how much better would it be to weep here with and over Zion!—GUENTHER: Though it may seem sometimes as if death must be near, and the night of hell must conquer and triumph over the few righteous in a city or in a nation, yet it must remain true of them, what the Lord Himself has said, that none should snatch them out of His hand, and that the gates of hell should not prevail against them.—DIEDRICH: If all thy desire is really after the living God, He will speedily vouchsafe His presence to thee most richly; but worldlings and hypocrites desire not God, but always the world, even when they pray.—TAUBE: While believers under the Old Covenant sought and gained Christ in God, the God of salvation in the God of creation, the children of the New Covenant proclaim God in Christ, who became flesh, of whom, by whom, and to whom are all things, blessed to eternity.

[MATTH. HENRY: If God by His providence declare His name, we must, by our acknowledgment of it declare His praise, which ought to be to us an echo of His name.—BARNES: An indication of a coming revival of religion is often manifested—by tenderness, pity, and compassion in view of abounding desolations, the coldness of the Church, and the prevalence of iniquity—by a conscious returning love in their hearts for all that pertains to religion, however unimportant it may be in the eyes of the world, or however it may be despised.—J. F. M.]

PSALM CIII.

A Psalm of David.

Bless the LORD, O my soul:
And all that is within me, *bless* his holy name.
2 Bless the LORD, O my soul,
And forget not all his benefits:
3 Who forgiveth all thine iniquities;
Who healeth all thy diseases;

4 Who redeemeth thy life from destruction:
Who crowneth thee with lovingkindness and tender mercies;
5 Who satisfieth thy mouth with good *things;*
So that thy youth is renewed like the eagle's.

6 The LORD executeth righteousness
And judgment for all that are oppressed.
7 He made known his ways unto Moses,
His acts unto the children of Israel.
8 The LORD *is* merciful and gracious,
Slow to anger, and plenteous in mercy.
9 He will not always chide:
Neither will he keep *his anger* forever.
10 He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
12 As far as the east is from the west,
So far hath he removed our transgressions from us.
13 Like as a father pitieth *his* children,
So the LORD pitieth them that fear him.
14 For he knoweth our frame;
He remembereth that we *are* dust.

15 *As for* man, his days *are* as grass:
As a flower of the field so he flourisheth.
16 For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
18 To such as keep his covenant,
And to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens;
And his kingdom ruleth over all.
20 Bless the LORD, ye his angels,
That excel in strength, that do his commandments,
Hearkening unto the voice of his word.
21 Bless ye the LORD, all *ye* his hosts;
Ye ministers of his, that do his pleasure
22 Bless the LORD, all his works,
In all places of his dominion:
Bless the LORD, O my soul.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—A stream of grateful praise, whose gentle and regular waves rise gradually higher and higher, here flows forth from a mind which is moved to its inmost depths by the blessings, especially those of a spiritual nature, which God has abundantly and from the earliest ages bestowed both upon the Psalmist personally, and upon the whole Church. The poet begins by calling upon his own soul to declare its gratitude for the manifestations of God's favor, which he has himself personally experienced (vers. 1-5), and the words which are uttered at the beginning of the Psalm reappear in the last line, and thus enclose the whole. Between these, the Psalmist celebrates God's gracious and helpful dealings in their actual manifestations in Israel (vers. 6-10), in their heavenly exaltation and paternal character, and their relation to sinful and mortal men (vers. 11-14), and in their trustworthiness for all who hold fast to His covenant and to His ordinances (vers. 15-18). Then the whole world is called upon to praise this heavenly King who rules over all (vers. 19-22).

The supposition that either a final strophe beginning with ver. 20 (Köster), or the last line

(Hupfeld) forms a liturgical epiphony, is without foundation. So also is the assumption that the whole Psalm was designed for the public service (Ewald, Olshausen). Still more unfounded is the notion that the whole people in exile are the speakers. The reference to David's restoration to the Divine favor after his adultery with Bathsheba (Rosenmüller) is too special. There are, moreover, serious grounds for hesitation with regard to the Davidic origin, afforded especially in Aramaic forms, among which the suffixes *echi* and *aychi* are the most striking, occurring, as they do, only besides in Pss. cxvi. 7, 19; cxxxvii. 6; Jer. xi. 15, and 2 Kings iv. 1-7. We may regard the passage cited in ver. 8 from Ex. xxxiv. 6 as the Text (Hupfeld). [Hengstenberg, holding the originality of the superscriptions, defends the opinion of a composition by David, finding resemblances to the preceding Psalm, which he assigns to the same author. Delitzsch and others, observing the same resemblances, and drawing a like inference, refer it, as they do Ps. cii., to a writer near the close of the captivity. Perowne thinks that nothing certain can be determined as to the date or the author. Alexander favors the hypothesis maintained by Hengstenberg, that this is the Psalm of *mercy and judgment* promised in Ps. ci.—J.F.M.]

Vers. 1-4. **Bless.**—The *thanksgiving*, as a response to the blessing with which God blesses, is denoted by the same word as the blessing itself. On the soul as representing the whole man see Delitzsch's *Biblische Psychologie*, pp. 104, 203. On the organs [E. V.: that is within me] of the cavities of the chest and abdomen, as employed in the service of the mind and soul, see p. 266. The **benefits** (ver. 2) of God are denoted by a word which means, literally, actions for which one has deserved well. Instead of: grave (ver. 4), in allusion to the under-world (Ps. xvi. 10), the LXX. have rendered: destruction, by deriving the form not from שׁוּחַ but from שַׁחַת, Job xvii. 14. [The former rendering is now universally adopted.—J. F. M.]

Ver. 5. The satisfying of the languishing heart or soul is also mentioned in Psalm cvii. 9; Isaiah lviii. 11; and the whole context leaves the impression rather of inward satisfaction than of outward nourishing. But we should not translate directly: desire (Sept.) For עֲדִי is known to occur elsewhere only in the signification: array or ornament; and this could very well be employed to denote the soul, as "my honor," "my darling," and the like expressions, are (Aben Ezra, Mendelssohn, Hengst.) The context, however, must decide as to the special reference of an expression so general and capable of such manifold applications. In Ps. xxxii. 9 the same word denotes the trappings of the mule, which are at the same time the means of restraining it, and we therefore render there: harness. Here we are scarcely justified in understanding the *body* (Syr.) or the *cheek* (Kimchi, Del., Hitzig) or the *mouth* (Luther), and still less *old age* (Chald.) or *youth* (J. D. Mich., Gesenius). Nor is it probable that there is any allusion to the rejuvenating influence mentioned in the next line, as though the poet, by way of anticipation, were referring to the adornment of the body which had renewed its youth (Köster, Maurer), or had meant by the word "attire" the whole outfit and equipment which surrounds men like a garment, and is in Job ii. 4 denoted by the word *skin*, in contrast to the soul. [Hupfeld: "All the *apparatus* of external means by which life is sustained, and with which it is invested."—J. F. M.] The previous mention of the soul itself does not interfere with our explanation, for the *whole person* was employed just a little before as representing it, [So Hengstenberg also, who renders: ornament, but explains the word as meaning the soul. Alexander renders: soul, directly.—J. F. M.]

Vers. 7-9. Ver. 7 alludes to Ex. xxxiii. 13. The **ways** are therefore not those to be trodden by men, but those followed by God in His march through the history of the world. Is. lvii. 16; Jer. iii. 5 are parallel to ver. 9. ["He will not always judge" is the more literal and correct rendering. For the next clause comp. Jer. iii. 5, 12.—J. F. M.]

Vers. 14-22. The **frame** does not denote here the moral nature of man (Gen. vi. 5; viii. 21; Deut. xxxi. 21) the inherited disposition of his heart (Psalm li. 7), but the frame of *dust* (Gen. ii. 7) like a potter's vessel (Job x. 8 f.; Is. xxix. 16; xlv. 9 f.) The second member of ver. 16 is taken literally from Job vii. 10. The figure of the **flower** in general, is based upon Job xiv. 2; that of the **grass** on Ps. xc. 5; Is. xl. 6 f.; li. 12; the blessing bestowed upon children's children (ver. 17) is from Ex. xx. 6; xxxiv. 7; Deut. vii. 9. Angels (ver. 20) are called upon to praise God also in Ps. xxix. 1; cxlviii. 1. They are here called heroes [of strength, E. V.: that excel in strength.—J. F. M.] as leaders of the armies of God (Joel iv. 9, 11; Is. xiii. 8; xl. 26). The **hosts** likewise mentioned here appear to be angels of subordinate rank (Del., Hitzig), and not stars (Hengst., Hupfeld). [The latter opinion has originated in the unwillingness to view this verse as containing anything like a repetition of the preceding. The explanation given above would obviate this difficulty. But there is no need of assuming a subordinate rank to be intended. It would be better to understand this verse as being more comprehensive in its application. The preceding one called upon a special class of the most exalted angels to praise their Maker. This one summons all His hosts that minister to Him. We are led to this, besides, by the gradually widening scope of the passage. For the last verse calls upon all God's works to bless Him. Thus it seems that the word "all" is intended in each verse to include what goes before, while embracing also a wider class. The application of the term "ministers" to the stars would seem to be lacking in the simplicity and directness which characterize the language of the Psalm throughout.—J. F. M.]

DOCTRINAL AND ETHICAL.

1. If the ingratitude and forgetfulness of the human heart were not great by nature, there would be no need of a special and repeated exhortation to the thankful acknowledgment of God's benefits. For these benefits are numerous and everywhere apparent, are bestowed upon individuals and the whole country, satisfy physical and

spiritual needs, and comprise temporal and eternal good. Yet it is indispensable that we trace all this to the invisible Giver of all good, while we have reason, not merely to call upon others to praise God, but also to remind ourselves, that we have not previously given to God something which is requited to us, but rather, that all our thanks are only an acknowledgment of the blessing which we had previously received from Him, and thus do merely trace back this blessing to its source in God.

2. But the ever-flowing fountain of all these benefits and blessings is the love of God. And this love is manifested not merely as guardian love, beneficent kindness, sympathizing mercy, and helpful compassion, but is chiefly displayed as *grace*. In such exhibitions of His grace does God forgive the sins of men, deliver them from death, renew their natures, heal their infirmities, beautify their lives; and this without any merit or desert of their own. For it is a paternal mode of dealing which God manifests and exercises towards His people.

3. And since He, who thus acts towards us as a Father, is also the holy God and the Heavenly King, His dealings are righteous. His love is neither a weak indulgence of all, nor a capricious preference of some. Its immeasurableness and infinitude are not the absence of moderation or self restraint, but correspond to its more than earthly nature, and express the all-comprehensiveness and all-sufficiency of its influence, proceeding from the inexhaustible and invincible fulness of power which dwells in the Divine nature, but do not interfere with the conditions under which this eternally efficacious grace is displayed in the history of the world, and is received and experienced by individuals according to their constant need.

4. All this is most clearly recognizable in the dealings of God with His people. But they, on their side, have reason most strictly to fulfil these conditions. For God's will and ways have been made known to them by Himself, and the covenant established by Him reminds them constantly, on the one hand, of their obligation to fulfil its duties, in order that His will may be performed on earth by those who fear Him, as it is by the angels in heaven, and, on the other, of the unchangeable willingness of the Highest to show compassion to man, who withers like the grass, and to make those who are His people well-pleasing in His sight.

5. The Church, accordingly, as it is the place of God's worship, is also the soil for the training up of men as His servants and children. But the sphere of God's dominion is far wider than His kingdom in Israel: it embraces heaven and earth. And therefore should the praise of this incomparable King resound through all departments of creation, and an accompaniment to the hallelujah of the Church follow in all places of His dominion.

HOMILETICAL AND PRACTICAL.

The more bountifully God's benefits are showered down upon men in their brief lives of constant need, the more easily is one after another forgotten; but all the more base is such forgetfulness.—God in His goodness comes forth to meet our wants, and anticipate our requests; are we as speedy with our thanks and as ready in our praise?—That men should praise God with willing readiness, there are necessary, (1) a soul mindful of His blessings, (2) a heart susceptible of love towards Him, (3) a conscience sensitive to His righteous demand.—God rules in His kingdom with fatherly goodness, and yet with kingly righteousness; therefore it becomes us to fear as well as love Him, to serve as well as trust Him.—If God deals with us as a Father, do we act towards Him as children?—The whole world is full of the goodness of the Lord; but how far is the whole world still from knowing and praising Him? What has our Church done to remedy this deficiency? And what is her duty with regard to it?—If we lay claim to the rights of the covenant, we must fulfil its obligations; and this we cannot do without the help of our God as it is pledged in the covenant.—Man has here below no abiding-place, not even in the memory of the world; but God forgets no one. Oh that we might remember Him!—The Church of God on earth; (1) as the object of His paternal care, (2) as the place where His heavenly glory is manifested, (3) as the organ of His royal government.

AUGUSTINE: When thou art forgiven, thy sins begin to set and God's grace rises.—Seek thy good, oh soul! All creatures have a certain good which supplies and completes their nature. Behold the highest good; it is thine!—STARKE: Not a single sin of an impenitent sinner remains unforgiven, and just as little should a single sin remain in its dominion and evil influence (Rom. vi. 12).—The crown of a believer in this life, as well as in the heavenly, is God's mercy and compassion, for they are the sure sources of his blessedness.—Justification must go hand in hand with sanctification and the renewing of the Holy Ghost.—The goodness of God is mighty, not only to strengthen our spiritual life, but our temporal also, in so far as it tends to His glory and our welfare.—He who would have the unfailing eagle-like vigor of a mind directed heavenwards, let him ever satisfy his hungry soul with grace alone, and strength will never be wanting to him.—The most potent remedy for a troubled soul is the contemplation of the compassion and goodness of God.—God lets the sinner know and feel His anger, in order to prepare him for the view of His mercy.—True parents should not, it is true, tolerate the faults and sins of their children, by being silent with regard to them or overlooking them, as Eli did; but they must recognize, on the other hand, that they are not so much their judges as their parents, and, as it were, their physicians.—The more transitory man is, the more abiding is God's mercy; the Christian must oppose this ground of consolation to all trials, yea, even to death itself.—The holy angels are not only our guardians, but also our instructors and leaders in the praise of God,—No place is an improper one to praise God, provided only our heart is sincere before Him.—We should be as ready (and still more ready) to execute the will of God, as an obedient servant is ready to execute his master's, even at a nod from him; nor should we do this by compulsion, but from love (1 John v. 3).—God knows our

distress and ruin better than we ourselves, and regards all men with compassionate sympathy, but looks upon His children especially with the most tender pity.

BERLENBURGER BIBLE: The soul which has been stricken and slain, but made alive again, feeling the joy of its new freedom and the enjoyments of its redemption, flows forth without restraint in praise and thanksgiving, in testimony of its gratitude.—RIEGER: To feel sin and death, and thereafter to have received the atonement and the Spirit which makes alive, and so to praise God, and to join in faith and patience with all the saints of God,—this is the subject of the ciii. Psalm.—ROOS: David, when he encouraged his soul to praise God, was conscious of his sins and infirmities; these only were his own. The Lord forgave the one and healed the other, and he ascribes all good to Him.—THOLUCK: The psalmist, while praising God's immeasurable mercy to those who fear Him and keep His covenant, guards against that carnal conception of the Divine love, which forgets that repentance and faith are the conditions, under which God announces Himself as our Father.—GUENTHER: If God had not been patient with our stammering and halting, we would never have learnt to speak the language of truth, nor walk the way of life; and if He had dealt with the nations according to their disobedience, where would their names have been?—DIEDRICH: The nearer we come to God, the more are we ravished with enlarged discoveries of His forgiveness.—SCHAUBACH: Without forgiveness of sins, even the highest earthly good is only a whitened sepulchre, behind which destruction lurks.—TAUBE: Man, in his body, soul, and spirit, is, as it were, a mouth opened wide with cravings; that is his greatest weakness and yet his chief adorning; nothing less than God, the native fountain of youth, can satisfy Him

[MATT. HENRY: He considers the frailty of our bodies and the folly of our souls, how little we can do, and expects accordingly from us; how little we can bear, and lays accordingly upon us; in all which appears the tenderness of His compassion.—HENGSTENBERG: Old age, in other cases always the forerunner of death, is here continually the forerunner of youth: the greater the failure of strength, so much the nearer is the complete renewal of strength.—J. F. M.]

PSALM CIV.

1 Bless the LORD, O my soul.
O LORD my God, thou art very great;
Thou art clothed with honor and majesty:
2 Who coverest *thyself* with light as *with* a garment:
Who stretchest out the heavens like a curtain:
3 Who layeth the beams of his chambers in the waters:
Who maketh the clouds his chariot:
Who walketh upon the wings of the wind:
4 Who maketh his angels spirits;
His ministers a flaming fire.

5 *Who* laid the foundations of the earth,
That it should not be removed for ever.
6 Thou coveredst it with the deep as *with* a garment:
The waters stood above the mountains.
7 At thy rebuke they fled;
At the voice of thy thunder they hasted away.
8 They go by the mountains;
They go down by the valleys
Unto the place which thou hast founded for them.
9 Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.

10 He sendeth the springs into the valleys,
Which run among the hills.
11 They give drink to every beast of the field:
The wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation,
Which sing among the branches.

13 He watereth the hills from his chambers:
The earth is satisfied with the fruit of thy works.
14 He causeth the grass to grow for the cattle,
And herb for the service of man:
That he may bring forth food out of the earth;
15 And wine *that* maketh glad the heart of man,
And oil to make *his* face to shine,
And bread *which* strengtheneth man's heart.

16 The trees of the LORD are full *of sap;*
The cedars of Lebanon, which he hath planted;
17 Where the birds make their nests:
As for the stork, the fir trees *are* her house.
18 The high hills are a refuge for the wild goats;
And the rocks for the conies.

19 He appointed the moon for seasons:
The sun knoweth his going down.
20 Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep *forth.*
21 The young lions roar after their prey,
And seek their meat from God.
22 The sun ariseth, they gather themselves together,
And lay them down in their dens.
23 Man goeth forth unto his work
And to his labour until the evening.

24 O LORD, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
25 *So is* this great and wide sea,
Wherein *are* things creeping innumerable,
Both small and great beasts.
26 There go the ships:
There is that leviathan, *whom* thou hast made to play therein.
27 These wait all upon thee;
That thou mayest give *them* their meat in due season.
28 *That* thou givest them they gather:
Thou openest thine hand, they are filled with good.
29 Thou hidest thy face, they are troubled:
Thou takest away their breath; they die,
And return to their dust.
30 Thou sendest forth thy spirit, they are created:
And thou renewest the face of the earth.

31 The glory of the LORD shall endure for ever:
The LORD shall rejoice in his works.
32 He looketh on the earth, and it trembleth:
He toucheth the hills, and they smoke.
33 I will sing unto the LORD as long as I live:
I will sing praise to my God while I have my being.
34 My meditation of him shall be sweet:
I will be glad in the LORD.
35 Let the sinners be consumed out of the earth,

And let the wicked be no more.
Bless thou the LORD, O my soul.
Praise ye the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND DIVISION. The subject of praise in this psalm is God's working in the kingdom of nature, as that of the preceding was His working in the kingdom of grace. "The poet celebrates in his song the present continuance of the world ordained by God, having in mind His first creative work recorded in Gen. i. 1—ii. 3, and concludes with the desire that evil may be banished from this fair creation, which reveals universally, and in profusion, His power, wisdom, and goodness." (Delitzsch). It is scarcely to be doubted that the Biblical account of the creation forms in general the guiding thread of this poem. The seven groups, it is true, in which the related thoughts are set forth and placed in their connection, do not correspond exactly to the seven days of the week of creation. But the progress, on the whole, is the same, and the several representations bear a striking resemblance in various expressions. It is impossible to limit this resemblance to the modes of conception presented in the first group, or to explain it as though the writer followed two independent authors, holding to the same tradition, or belonging to the same school, (De Wette). The differences are to be ascribed to the fact that the subject was viewed from different standpoints. There an account is given of the course of creation. Here a hymn is sung to the praise of the Creator and Lord of the world, based upon that account, and having in view the course of the world's history. But we are not therefore to divide this hymn, so as to refer vers. 6 ff. to the Deluge, and the whole psalm to the Providence of God the heavenly King, who will at last confirm His kingdom in its full power under the Messiah (Venema). Nor is the leading thought to be found in the first verse, and the object of the psalm, the strengthening of the assurance of the Church that the righteous shall finally triumph over the wicked (Hengst.). The last verse has certainly "the earthy flavor of a special historical situation" (Hitzig), yet with such generality, that no inference can be deduced from it as to the time of composition. There is no trace of a feeling of joyfulness over the restoration of the Second Temple (Ruding., Ven.). The linguistic peculiarities point in the general to a late age. The poetic beauty has always been acknowledged and very frequently praised.

Vers. 1, 2. **Clothed** (ver. 1), as in Job xl. 10; Is. li. 9; Ps. xciii. 1. This expression, like the participle which follows in the next verse: veiling [E. V.: who coverest thyself], shows that there is here described, not the eternal glory of God's being (Jude ver. 25), nor the light that is inaccessible as God's dwelling (1 Tim. vi. 16), but the royal splendor and majestic glory that are reflected in the created universe (Ps. xcvi. 6). The heavens as a tent-curtain stretched out (Is. xl. 22; xlii. 5; xliv. 22; liv. 2), afford the conception of the רָקִיעַ, that is, what is extended.

Ver. 3. The contradictory expressions, in which it is said that the upper rooms are framed with beams, and that the latter consist of water, serve at once to show the error of any sensuous conception, and to represent the exaltation and immaterial nature of the heavenly King. [Alexander comments as follows: "The first word means, laying beams or rafters. The next phrase may either mean *in* or *with water*. The first is more obvious, the last more striking, as it represents a solid building made of a liquid or a fluid material. In the other case, the waters meant are those of the firmament, see Gen. i. 6, 7; Ps. xviii. 12, where the clouds and the wings of the wind are also mentioned in the same connection." The rendering in E. V. has not only the advantage of being the "more obvious," it is also the only one consistent with the poetic taste of the author. Indeed Dr. Moll in his version of the Psalm, renders: "Who frameth His upper room *in* the waters," but does not notice this translation in the exposition.—J. F. M.]. There can be no allusion to the custom of erecting chambers upon the flat roofs of dwelling-houses (Amos ix. 6; Jer. xxii. 13), as places of privacy and withdrawing-rooms, for God is not viewed as concealing Himself, but as manifesting His glory.

Ver. 4. The double accusative makes the true translation doubtful. According to the common construction we must render: He makes His messengers winds (Köster), and can then put angels in the place of messengers (Sept., Luther, Stier), as in Heb. i. 7. But as there is no occasion to mention angels as heavenly ministers (Venema), in connection with the forces of nature, we are justified in approving the other construction, which is also admissible. ["Who maketh the winds His messengers," as Dr Moll has it in his version.—J. F. M.].

Vers. 5-8. The **Pillars** [ver. 5. E. V.: foundation; see remarks on Ps. xcvii. 2.—J. F. M.] of the earth are frequently mentioned as denoting, not literally, but by a poetic mode of expression, the stability of the earth as suspended freely in space (Job xxvi. 7). The description which follows shows that the idea of a Chaos was not then entertained (Comp. Buttmann, *Mythologus*, I. p. 128). The mountains are as old as the earth, and the waters which originally covered it. According to this declaration in ver. 6, ver. 8 *a* is to be taken as uttered parenthetically, (Ewald, Hupf., Del.), and not to be connected immediately with ver. 8 b, (Hitzig and others). For though the rendering: the waters rose upon the mountains, sank into the valleys, agrees in sense with Ps. cvii. 26, (Chald., Hengst.) yet it is incompatible with the statement in ver. 6, that the waters stood above the mountains. So also is the other explanation that the mountains and valleys, through upheavals and sinkings (Umbreit, Maurer, Hitzig), had adjusted themselves to the positions prepared for them by God. [Dr. Moll therefore renders vers. 7, 8:

Before Thy rebuke they fled,
Before Thy voice of thunder they trembled away—
Mountains rose up, valleys sank down—
To the place, which thou didst establish for them.—J. F. M.].

Vers. 10-13. We are perhaps to understand by the brooks, the valleys, ravines or wadys in which they flow (Sept. and others), but this is not linguistically certain. **The fruit of thy works**, ver. 13, is probably the rain, as produced by the clouds (Kimchi and most), or it may refer specially to the chambers which God has built for Himself, according to the translation: fruit of thy labor (Hupfeld). If *plants* are understood (Del.), then the earth must be used metonymically (Aben Ezra) for the dwellers on the earth, which can hardly be supposed, if we regard the preceding context.

Ver. 15. The connection of ver. 15 *b* with what precedes, by ל with the infinitive, appears to describe a further effect of the wine, that it makes the face shine as with oil. But, apart from the circumstance that it is not the face, but the head which is anointed, we must translate מִן in its comparative construction literally: *than* oil; and thus oil would be mentioned in a way strange to the context. But oil, together with bread-corn and wine, is one of the chief products of the soil in Palestine, and is employed more than anything else to give flavor and richness to food. Most therefore assume rightly a looser connection of the sentence, as the same thing occurs often throughout the strophe. [ALEXANDER: "*And wine gladdens the heart of man*,—(so as) *to make his face shine more than oil—and bread the heart of man sustains*. The text of the English Bible makes oil a distinct item in the catalogue, *and oil to make his face to shine*. But this is an impossible construction of the Hebrew, in which the infinitive (to *make shine*) bears the same relation to what goes before as the infinitive (*to bring forth*) in the verse preceding, and is therefore expressive, not of a distinct cause and effect, but of a consequence resulting from the one just mentioned. The true construction is given in the margin in the English Bible, *to make his face shine with oil*, or, *more than oil*. To the first of these alternative translations it may be objected, that wine cannot make men's faces shine with oil, unless there is allusion to the festive unctions of the ancients, which, however, were restricted to the head. The other therefore seems to be the true sense, in which oil is merely mentioned as a shining substance. The description of food as sustaining the heart is very ancient. See Gen. xviii. 5; Judges xix. 8."—J. F. M.].

Vers. 16-18. It is uncertain whether the expression: trees of Jehovah, ver. 16, is intended to imply that they overtop all others, or that they grow wild as contrasted with those planted by men. The name חֲסִידָה (ver. 17) is applied to a bird with great wide-spreading wings, (Zech. v. 9), which builds its nest upon the lofty cypresses (according to others: firs), which has regular seasons of arriving and migrating (Jer. viii. 7), and belongs to the unclean birds (Lev. xi. 19; Deut. xiv. 18), and is perhaps mentioned in Job xxxviii. 13, along with the pelican. According to the etymology which is assumed, it may mean a bird of a curved neck, or of kind disposition, and is therefore supposed to be either the heron (Sept., Aquila, Symm., Theodotius), or the white dove-falcon (Chald., Kimchi), or the stork (Isaaki and most). יָעֵל (ver. 18) cannot denote the stag (Sept.) nor the gazelle (Schegg), but (according to the etymology: the climber) the wild or the mountain goat (Job xxxix. 1; 1 Sam. xxiv. 3). שָׁפָן that is, gnawer, is mentioned in Lev. xi. 5, as an unclean ruminant, and in Prov. xxx. 26 as a sagacious animal living in flocks in the clefts of the rocks, and in Deut. xiv. 7 is distinguished from the hare. The coney (Rabbins) is scarcely meant, even if it be true that the Phœnicians gave the name Spain to the Iberian peninsula from the number of these little animals that were found there, still less the rough and spiny hedge-hog (Sept., Vulg.). The leaping-hare or leaping-mouse, (Chald.) has more in its favor. But the rock-badger is most probably meant, which resembles the marmot, and is common on Lebanon and the districts about the Jordan. [The *Hyrax Syriacus*, See the article *Coney* in Smith's Dictionary of the Bible. I cannot find any support for the explanation, *gnawer*, given above. The root is undoubtedly שׁפן, an obsolete form, but cognate in meaning with צפן *to hide*.—J. F. M.].

Vers. 19-26. **For time-measuring** [E. V.: seasons), literally: for appointed times, or: for sacred seasons (Gen. i. 14; Lev. xxiii. 4; Sirach xliii. 7). Vers. 21-23 allude to Job xxiv. 5; xxxvii. 8; xxxviii. 40. The riches in ver. 24 are the sum of all that has been brought into being by the creative power of God. (Gen. xiv. 19). The word is parallel to works before mentioned, and is therefore in sense=created things, yet this not simply as such, but as including also the accessory idea of divine ownership, by which they are indicated as all belonging to God and subject to His disposal. Hence the translation: property (Luther), which is not quite accurate, but throws light upon the word. The ancient translators also are divided between κτίσις and κτῆσις. The singular is recommended by all the ancient versions, very many codices, and many good editions, among which are the latest of Heidenheim and Baer.—The leviathan is not the crocodile, as in Job xl., but, according to the etymology, a sea-monster of immense length. בו does not mean in ver. 26: with it (Isaaki, Ewald, Hitzig), as in Job xl. 29, but *in* it, ver. 20 (Job xl. 20 f.).—The names applied to ships *hani* and *ana* in ancient Egyptian, are worthy of note, as compared with the Hebrew אֳנִי.

Ver. 30. It is not the Holy Spirit that is referred to (Geier, J. H. Mich.), nor the resurrection (the Rabbins), nor the future renovation of the universe (Stier), nor the type and security of a perpetual renewing and finally perfect regeneration of the Church (Hengst.). It is the breath of God that is spoken of, which is the breath of life to all creatures (Gen. ii. 7; iii. 19; Job xxxiii. 4; xxxiv. 14: Eccl. xii. 7; Ps. cxlvi. 4). It is for the same reason that Jehovah is called the God of the spirits of all flesh (Numb. xvi. 22; xxvii. 16; Heb. xii. 9). The perpetual renewing of created life in the mutations of time and races is alluded to.

Ver. 35. **Hallelujah.** A cry of devotion found only in the Psalter, really consisting of two words (praise Jehovah) which, however, occur only in Ps. cxxxv. 3, and are designated *unicum* by the Masora. The usual mode of writing so-

cording to the Masora (comp. Baer, *Psalterium*, p. 132) is הַלְלוּיָהּ, but in the passage before us, where it occurs for the first time, the final letter is written not ה but ה, that is, instead of the sign *Mappik* there is *Raphe*. Even in the Talmud the learned dispute whether the two words should be united or separated. If they are to be united, we must suppose the final syllable to have been considered not as a real name of God, but as an addition for the purpose of giving emphasis to the call for praise (Geiger, *Urschrift*, p. 275). [Comp. a similar instance in Ps. cxviii. 5. Delitzsch cites an observation in the Talmud, that this first hallelujah is coupled significantly with the prospect of the destruction of the wicked.—J. F. M.].

DOCTRINAL AND ETHICAL.

1. The wonders which are exhibited to us in the heavens, and upon earth, and among our race, are all the work of God, and are, on the one hand, to serve as a manifestation of His glory, and on the other, to be the occasion of our admiring gratitude, adoring praise, and of the believing and obedient surrender of ourselves to Him. For the whole creation is formed to be a mirror of His glory, and all creatures are the objects of His care and witnesses to His power, wisdom, and goodness. But man is the only one of them all who can gain a knowledge of this, and give to God the glory which such knowledge demands.

2. What God has created He will also preserve. And therefore does He daily and richly provide for all creatures, and give to them according to their nature and needs, as long as they continue to exist by His will, and by the power of His creative breath. They all enjoy their existence, perform their different parts, and act as it was intended they should. But man alone, among all creatures, in distinction from the involuntary instruments of the Almighty, has a real daily work. He has a definite part to play in life, and can recognize it. And in undertaking it, he becomes a servant of God, does what he should do, and finds enjoyment in God, His works, and His service, and thus gives to his life in time an eternal significance.

3. The order of nature, the gradation of created being, the whole contents of the created universe, afford to men much to meditate upon and to be grateful for. And when they recognize in them God's working and His disposing power, they are taught by the contemplation of His works many things which lead them beyond the sphere of the visible and sensible to another world. But even the *light*, by which the dividing of the elements began, and through which we are enabled to become acquainted with and understand the creation, is only the royal mantle of the Divine glory, the shining garment by which we come to know the Invisible, but which veils the Eternal from the eyes of mortals.

4. If any one has a sincere and lively joy in God's works and, still more, in God Himself, he will also keep near his heart the thought that God can always take delight in the world which He has formed, as He took delight in its creation. But this feeling is disturbed by the reflection that everything in the world is not in accordance with God's will and to His satisfaction. This justifies the wish that the wicked may disappear. For they not only interfere with the joy and work of God and His servants, but also contradict the design of the creation, and imperil the duration of the order of the world.

HOMILETICAL AND PRACTICAL.

The glory of God in the vastness, beauty, and order of His works.—For the light, through which God makes Himself known, there is needed an eye to observe and a mind to interpret it.—All things must be disposed according to God's will, but man must be a willing servant of the Highest, as he is the crown of creation.—As we live and continue in being only by the breath and will of God, so must we also work for Him and for His cause, and take delight in Him and His works.—God does not merely preserve the world which He has created: He governs it also, and therefore the wicked cannot endure before Him. —We are permitted to delight ourselves in the works of God, and enjoy His gifts, but only so that both should be well-pleasing to Him.—If we are at the head of the orders of created beings, we should also take the lead in God's service.—The earth is full of the goodness and possessions of the Lord; it is our part to thank Him for this, and to use according to His will what He has bestowed.

STARKE: It is to be lamented that the book of Nature is so little read and still less understood. —When faith lives and glows in the heart, nothing but praise to God flows from it.—To praise God for His own sake, because He is such a great and glorious God, is surely something greater than to praise Him only because of the benefits which He has conferred upon us.—The real pillar and foundation on which the world stands is the Omnipotence of God.—If God preserves that which is great, can and will He not also preserve thee, O thou of little faith?—If the earth stands by the almighty word of God without visible support (Heb. i. 3), why should my faith demand visible pillars for its foundation? Why should it not ground itself surely upon the gracious word of truth?—The depth of the waters may well suggest to us the depth of our sins, and the great depth also of God's compassion.—He who can place bounds to the raging sea, can still also all the waters and waves of affliction, yes, even check the burning sea of hell.—If meat and drink daily renew the vigor of thy life, let them also strengthen thee in the resolution to live to the glory of the Lord.—The wisdom and goodness of God are His comforting attributes, of which all creatures preach to men for the confirmation of their faith.—If the transitory earth is so full of the good things of God, what will we have when we come to the land of the living?—Fish, great and small, sport and play in their element, but as soon as they are brought out of it, they languish and die. Mark, O soul! what thy element is, if thou wouldst live joyful and blessed.—Creatures devoid of reason do not know who feeds them, but God knows their wants and their desires, and gives to them

richly.—The chief design of the world's creation was the glory of God. Let this be our highest aim in all our actions.—If God takes pleasure in His works, beware lest thou misuse any of His creatures for the purposes of sin against Him; and as thou art His noblest creature, aspire to be not displeasing to Him, but well-pleasing in Christ.—The desires and thoughts of all believers should ever be directed to the lessening of the number of the ungodly and to their conversion.

MENZEL: We can give to God nothing but adoration and praise, that He may have the glory. For all we have is His before He gives it.—RENSCHEL: God has created it by His power, His wisdom has assigned its order, His goodness has in it remembered us. Blessed is he who lays that to heart, who ascribes praise and glory to God.—ARNDT: God acts like a wise father who calls his child to himself. He does not rest with calling us to Himself with such kind and gracious words as the prophets and apostles speak to us. He gives, yea, showers down upon us many good gifts in nature.—THOLUCK: Food can come to all creatures from no other hand than that from which came their life.—DIEDRICH: He who has created all these things for us, and upholds them so mightily day by day, must have something good besides in store for us. He will give us yet to praise and adore Him without sin and with an overflowing heart.—TAUBE: The greatness of the Creator and Preserver of the world, in the manifestation of His omnipotence, wisdom, and goodness, in the greatest as well as in the least of His works, must be joyfully celebrated by human tongues that are formed for His praise, though a sigh must be uttered over the false notes of sin, which disturb the harmony of the order of creation.

[MATT. HENRY: The roaring of the young lions, like the cry of the ravens is interpreted. Doth God put this construction upon the language of mere nature, and shall He not much more interpret favorably the language of grace in His own people, though it be weak and broken groaning which cannot be uttered?—There is the work of every day, which is to be done in its day, which man must apply to every morning; for the lights are set up for us to work by and not to play by; and which he must stick to till evening; it will be time enough to rest when the night comes, when no man can work.

BISHOP HORNE: Let the unruly and disobedient reflect upon the terrors of His power and the terrors of His vengeance, who with a look can shake the earth, and with a touch can fire the mountains, as when He once descended upon Sinai.

SCOTT: The less we can comprehend the manner in which the Creator retains the earth in its course and the seasons in their order, the more we should admire and adore His power, wisdom, and goodness.

HENGSTENBERG: In consequence of the numerous works of God which are made according to the necessities of His various creatures, the earth is full of the good things by which He supports them. How should Zion alone starve in the midst of these riches of her God?—J. F. M.]

PSALM CV.

1 O give thanks unto the LORD; call upon his name:
Make known his deeds among the people.
2 Sing unto him, sing psalms unto him:
Talk ye of all his wondrous works.
3 Glory ye in his holy name:
Let the heart of them rejoice that seek the LORD.
4 Seek the LORD, and his strength:
Seek his face evermore.
5 Remember his marvellous works that he hath done;
His wonders, and the judgments of his mouth;
6 O ye seed of Abraham his servant,
Ye children of Jacob his chosen.

7 He *is* the LORD our God:
His judgments *are* in all the earth.
8 He hath remembered his covenant for ever,
The word *which* he commanded to a thousand generations.

9 Which *covenant* he made with Abraham,
And his oath unto Isaac;
10 And confirmed the same unto Jacob for a law,
And to Israel *for* an everlasting covenant:
11 Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance.

12 When they were *but* a few men in number;
Yea, very few, and strangers in it.
13 When they went from one nation to another,
From *one* kingdom to another people;
14 He suffered no man to do them wrong:
Yea, he reproved kings for their sakes;
15 *Saying*, Touch not mine anointed,
And do my prophets no harm.

16 Moreover, he called for a famine upon the land:
He brake the whole staff of bread.
17 He sent a man before them,
Even Joseph, *who* was sold for a servant:
18 Whose feet they hurt with fetters:
He was laid in iron:
19 Until the time that his word came:
The word of the LORD tried him.
20 The king sent and loosed him;
Even the ruler of the people, and let him go free.
21 He made him lord of his house,
And ruler of all his substance:
22 To bind his princes at his pleasure;
And teach his senators wisdom.
23 Israel also came into Egypt;
And Jacob sojourned in the land of Ham.
24 And he increased his people greatly;
And made them stronger than their enemies.

25 He turned their heart to hate his people,
To deal subtilely with his servants;
26 He sent Moses his servant;
And Aaron whom he had chosen.
27 They shewed his signs among them,
And wonders in the land of Ham.
28 He sent darkness, and made it dark;
And they rebelled not against his word.
29 He turned their waters into blood,
And slew their fish.
30 Their land brought forth frogs in abundance,
In the chambers of their kings.
31 He spake, and there came divers sorts of flies,
And lice in all their coasts.
32 He gave them hail for rain,
And flaming fire in their land.
33 He smote their vines also and their fig trees;
And brake the trees of their coasts.
34 He spake, and the locusts came,
And caterpillars, and that without number,
35 And did eat up all the herbs in their land,
And devoured the fruit of their ground.

36 He smote also all the firstborn in their land,
The chief of all their strength.

37 He brought them forth also with silver and gold:
And *there was* not one feeble *person* among their tribes.
38 Egypt was glad when they departed:
For the fear of them fell upon them.
39 He spread a cloud for a covering;
And fire to give light in the night.
40 *The people* asked, and he brought quails,
And satisfied them with the bread of heaven.
41 He opened the rock, and the waters gushed out;
They ran in the dry places *like* a river.

42 For he remembered his holy promise,
And Abraham his servant.
43 And he brought forth his people with joy,
And his chosen with gladness:
44 And gave them the lands of the heathen:
And they inherited the labour of the people;
45 That they might observe his statutes,
And keep his laws.
Praise ye the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—While in Ps. lxxviii. the former history of Israel was employed as a mirror of warning, and their relations during the march through the desert were in consequence fully described, the Psalm before us contains an exhortation to praise God and to seek the Lord, in faithfulness to the covenant, as a response to the faithfulness which Jehovah had displayed to the family of Abraham from the establishment of the covenant with him until their entrance into the Promised Land. It is a lyrical rather than a doctrinal treatment of the narrative presented in the Pentateuch. It follows the latter so closely that there is no trace of strophical structure. The limits of the groups are scarcely discoverable, for the essential events are disposed in the order of their occurrence, and a rhythmical movement is only discernible in the regular bipartite structure of the verses. The first fifteen verses are found again in the song which in 1 Chron. xvi. is said to have been sung when the ark was removed to Jerusalem. But it is shown to be a later compilation of the Chronicler, by the circumstance that the parts which are taken likewise from Ps. xcvi. and cvi. are, by the abruptness of the transitions, proved not to have belonged originally to the same composition. Besides, it contains an allusion to the Babylonish Exile; and even the doxology, which concludes the Fourth Book of the Psalms, is retained, as if it were a portion of the song itself. [See the addition in the Introduction to Ps. cvi.—J. F. M.]. We cannot determine the age of our Psalm more closely than to assign it a place later than the composition of the Pentateuch, and earlier than that of Chronicles. The opinion which infers the time of the Babylonish Captivity from the prevailing reference to the Egyptian period, is not to be relied on, especially as there is no definite indication of the custom, common both with the prophets and the poets, of comparing those periods. And the attempt (Rosenmüller following the older commentators) to separate a part, at least, of the Psalm, as the composition of David, from later additions, must be regarded as entirely at fault.

Vers. 1-6. **Call with His name** [E. V.: Call upon His name].—This expression, Gen. iv. 26, includes two things, invocation and proclamation, or prayer and preaching. The whole of ver. 1 reminds us of Isa. xii. 4.—Seeking and inquiring after Jehovah and His face (ver. 4) are not to be restricted to visiting the temple and worshipping (De Wette, *et al.*). Nor is עז to be here, as in Ps. lxxviii. 61, taken to refer to the ark of the covenant (the older expositors following the Rabbins). The context demands a general application of the word. In ver. 6, by a change in the pointing we could easily obtain the translation: his servants (Sept.), as in apposition to: seed of Abraham, and parallel to the following member: his chosen. But ver. 42 (comp. ver. 26), shows that by the servant of Jehovah is here meant Abraham. As his seed the Israelites were reminded of the fact that they held the same position as he did, and were encouraged to be mindful thereof by the fulfilling of the duties connected with that relation. And as children of Jacob, they were reminded that they occupied that position, not through hereditary succession, but by virtue of election.

Vers. 8, 9. The Psalmist does not call upon his fellow-countrymen to be mindful of the covenant (Sept.), but he tells them of the faithfulness of God, who had (præterite) given an everlasting place in His memory to the covenant which was concluded with Abraham and confirmed to Isaac

with an oath (Gen. xxvi. 3; xxii. 16). Since דָּבָר here describes the covenant with reference to its establishment by the Divine word of promise, so צִוָּה is to be taken in its primary meaning, as in Ps. cxi. 9, and כָּרַת is to have the same application as in Hagg. ii. 5. The form יִשְׂחָק instead of יִצְחָק occurs also in Amos vii. 9; Jer. xxxiii. 26.

Vers. 11, 15. The transition to the plural in ver. 11 is to be explained by the considerations that Jacob-Israel is the designation of a nation as well as a proper name, and that the promises given to the patriarchs were made to him as being the father of the chosen race, to which, therefore, they really belonged.—The term prophets, applied to the patriarchs in ver. 15, is taken from Gen. xx. 7, where God Himself employs this word in connection with those prohibitions (Gen. xii. 20, 26), to which allusion is here made. It is doubtful whether or not their appellation: anointed has any special reference, beyond the idea that they were men consecrated to God and endowed with Divine gifts.

Vers. 16-18. **Support of bread** [E. V.: staff of bread] as in Lev. xxvi. 26; Isa. iii. 1. Comp. Ps. civ. 15. The selling of Joseph was explained by himself as a *sending-beforehand* by God (Gen. xlv. 5; l. 20). His being fettered is also mentioned in Gen. xl. 3; it is therefore not a mere poetical filling out of the picture. It is doubtful whether בַּרְזֶל—בַּבַּרְזֶל=his soul (person) came into iron (most), or whether the iron, which, in the signification iron-fetter, might be regarded as feminine, according to the principle developed by Ewald, ¿ 318, is not rather to be construed as the subject, and the whole clause taken in the sense in which it is said of water in Ps. lxix. 2, that it presses into the soul (Hitzig, Del.; as previously Vatablus, Sachs). We prefer the latter construction, since the periphrastic use of נֶפֶשׁ for *person* is very remote from the context. If temptations (Hengstenb.) had been intended they must have been expressed.

Ver. 19. **His word** cannot mean the word of God (most), but that of Joseph in the interpretation of the dreams, for all the preceding suffixes refer to him. The declaration [E. V., word] of Jehovah is, accordingly, not the promise of the possession of Canaan (Hengst.), nor the decree that Joseph should be tried (Clericus), but the revelation of God made to him (Aben Ezra), whose reliability he had to prove and attest in provings and trials of his own person. צרף never signifies glorifying and distinguishing (Rud., Rosenm.). For *Ham* see on Ps. lxxviii. 51.

The description of the plagues of Egypt, after Ex. i.-xii., follows the narrative there given more strictly than do Ps. lxxviii. 44 f. Here only the fifth and sixth are omitted, and the ninth, that of darkness, is placed first. A figurative explanation, according to which the whole period is supposed to be represented, during which God showed displeasure towards and inflicted misfortune upon them (Hengstenb.), is untenable. It is in accordance with the facts, and in general with the Old Testament mode of conception, to trace the hardening of the Egyptians to God.

Ver. 27. In such connections as this the word דִּבְרֵי serves to denote *various kinds* (Hitzig), so that it is not quite superfluous, as though it were a mere periphrasis (De Wette); nor is it to be regarded as relating to the prophetic words, by which the miraculous signs were announced beforehand (Clericus and others, Hupfeld). But if we were to read the singular שָׂם instead of the plural שָׂמוּ, as in Ex. x. 12; Ps. lxxviii. 43, we could translate, since God would then be the subject: He placed among them, or He laid upon them the words of His signs (Sept., Vulg.).

Ver. 28. The order of the sentences naturally suggests the reference of ver. 28 *b* to the Egyptians, but, as they yielded to God's command only after long resistance and repeated refusals, and only when finally compelled by His judgments, this mode of expression is not suitable to them. It is not advisable to assume that a question is asked, as there would then result a whole sentence of a very feeble character. The suppression of the negative (Sept., Syr.) is unjustifiable. So also is a change of the verb, which would replace: resisted, by: heeded (Hitzig). Most, therefore, refer this negative statement of obedience to the Israelitish leaders, and suppose a contrast to the conduct recorded in Numb. xx. 24; xxvii. 14.

Vers. 33 ff. [In ver. 33 *b*. instead of: trees of their coasts, render: trees of their bounds, that is, within the bounds of their country.—J. F. M.]. The spreading of the cloud for a covering (ver. 39) does not allude to protection against the enemy (Ex. xiv. 19 f.), but to the cloud which was (Numb. x. 14) a covering and shady bower to the Israelites (Isa. iv. 5).—**Labor** (ver. 44) is used metonymically for its results, the acquisitions made by it (Isa. xlv. 14).

DOCTRINAL AND ETHICAL.

1. God grants the knowledge of His nature through His name. Therefore must His people call upon His revealed name in prayer, and thus make it known, that they have not to do with unknown powers, but that they know well to whom they address themselves when they offer thanksgiving or prayer. And this *known* God must not be honored merely by their own acknowledgment; they must also make Him known to those who know Him not, and by means of preaching diffuse the knowledge of God throughout the world.

2. The world has many vain things, of which it boasts, over which it vexes itself, after which it inquires and pursues. The Church must boast in the holy name of God, meditate upon His wondrous works, inquire after Him before all else, seek Him above all else, in order that she may be confirmed in communion with Him, and be preserved and extended as His inheritance in the world. For to this has she been chosen and called by Him. But she has many enemies, who aim to cast her down from this position of high privilege.

3. The preservation of the Church in the world, as well as her establishment, is the cause, work, and glory of God. And God remembers His covenant and the oath by which He confirmed it,

But the blessings of that covenant can be shared only by those who submit to its conditions. He, therefore, who would inherit the promises given to the patriarchs, must conform to the conditions of salvation which God has instituted for that end. The seed of Abraham are not to forget that Abraham was God's servant, and that, although this designation is indeed a title of honor, it is yet no empty title; for God solemnly asks, if His chosen act worthily of it.

4. God's judgments, as the Judge of the whole world, fall upon those nations who resist Him, and serve at the same time to deliver His church from the power of her oppressors. But these events are not to excite a false feeling of security, but call for gratitude, trust and obedience; and in displaying the severity of the divine wrath, are to quicken the conscience and beget a salutary fear. For if God protects His people miraculously, cares for them graciously, and guides them faithfully, and, besides leading them through all dangers to the place whither He promised to bring them, exalts them above all other peoples, they must make it their aim to fulfil their part of the covenant-obligations, and to testify, both in word and life, their gratitude for such benefits, blessings, and privileges.

HOMILETICAL AND PRACTICAL.

We should testify our gratitude for God's benefits: (1) by adoring His majesty; (2) by proclaiming His deeds; (3) by trusting to His guidance; (4) by obeying His commands.—God has delivered our nation so often in former times that we (1) should reproach ourselves for our ingratitude, (2) should be ashamed of our faintheartedness, (3) should grieve over our unfaithfulness.—God's judgments upon the enemies of His Church: (1) as testimonies to His sway upon earth, (2) as the means of her preservation, (3) as a ground of hope in present distress.—The growth of God's Church under affliction as being (1) after the typical history of Israel, (2) under the security given for God's faithfulness to His covenant.—Many would like to share the honor of God's servants, if they had only not to perform their service, or endure their trials.

STARKE: When a man exhibits an ardent love to God, it is a living witness that he is His temple.—How can he glorify God rightly, who does not know by a living experience His name, deeds, and wonders? O, my soul! seek the Lord, so that thou mayest extol Him joyfully.—The more men turn away from God, the weaker they become, and the more they inquire after Him and draw near to Him in prayer, faith, and meditation, the more strength do they gain from Him.—If God always remains mindful of His promises to us, what is more reasonable than that we should never forget ours to Him?—The descendants have as good a claim to, and as great a share in, the covenant of grace as their forefathers, with whom God established that covenant, provided only that they enter into it in faith.—Where there is prosperity, there is also envy and grudging; but he who has no friend but God cannot be harmed by the envy and enmity of the world.—The blood of true believers, poured out like water, has ever been a fountain of blessedness, from which spring forth the members of Christ.—The injury received by a pious man in one place is compensated by God in another with rich blessings: therefore guard against impatience and care for the body.—God has the hearts of His enemies in His power. If He takes their courage from them, He can deliver His own without a single stroke of His sword.—Let none despise the feeble or the poor: thou dost not know but that there are those among them who are in covenant with God, and whom He will yet employ for great things.—The history of the faithful patriarchs is a fit representation of the pilgrimage of believers, who have here no continuing city, but seek one to come.—In seasons of affliction, let us not look to men, but God,—upon Him who smites us, and not at the rod; it is not the rod that sends the pain, but He who employs it.—When calamities befall a whole nation, the pious must suffer with the wicked; yet God often proves to His children that His word abides sure: in the days of famine they shall be satisfied (Ps. xxxvii. 19).—The members of the invisible church must often dwell in the tents of Meshech; but they are more secure sometimes in the midst of such enemies, than among those who outwardly are members with them of the common faith.—With regard to God's deeds of goodness, believers must guard against two errors: they must ascribe nothing to themselves or their deserts, for God performs these deeds for the sake of His word and covenant; and they must not receive such benefits as a matter of course, or misuse them. Assiduous striving after sanctification and renewing ends at last in a hallelujah, which all the perfect righteous ones shall sing in unison, to the glory of the Lord, throughout eternity.

FRISCH: No more powerful consolation can be breathed into a troubled soul than the thought that God is eternally mindful of His covenant. Since the covenant is eternal, it cannot be annulled by death. Since it is a covenant of grace, thou needest not despond, even if thou hast perchance transgressed it.—RIEGER: On the mercy of Christ we enjoy the blessing of Abraham; and God is ever mindful of His covenant, until He brings us into the Fatherland, and the city to which He has called us, and which He has prepared for us.—RICHTER: Canaan was intended as a school for Israel in view of the coming of Christ.—GUENTHER: The whole history of the Chosen People, before the time of Christ, is a type of the history of Christianity, and a representation of the experience of each believer; let us learn, then, what this special chapter of the history means for you and for me.—TAUBE: A call addressed to God's people for the adoring remembrance of the mercy, displayed in God's dealings towards the heirs of the promise, in order to strengthen their faith.—Godless and prayerless souls are also forgetful souls, who learn nothing from the deeds, wonders, and judgments of God; but he who seeks the Lord meets Him, for the strengthening of His faith, on all the paths on which he has promised that He will be found.—The rapture of deliverance excites grateful love, which knows that it is bound, by duty and obligation, to the Deliverer and Blesser, and which lives to please Him in all things.

[MATT. HENRY: We are therefore made, maintained, and redeemed, that we may live in obedience to the will of God; and the hallelujah with which the Psalm concludes, may be taken both as a thankful acknowledgment of God's favors, and as a cheerful concurrence with this great intention of them.—Has God done so much for us, and yet doth He expect so little from us? *Praise ye the Lord.*

SCOTT: We greatly mistake, if we do not rank afflictions among our mercies (vers. 17–19), as they tend to prove the reality of our faith and love, to humble our pride, to wean us from the world, to quicken our prayers, to enlarge our experience of the Lord's faithfulness to His promises, to encourage our dependence, to bow our hearts into submission, and to soften them into compassion for our brethren.—J. F. M.]

PSALM CVI.

1 Praise ye the LORD.
O give thanks unto the LORD; for *he is* good:
For his mercy *endureth* for ever.
2 Who can utter the mighty acts of the LORD?
Who can shew forth all his praise?

3 Blessed *are* they that keep judgment,
And he that doeth righteousness at all times.
4 Remember me, O LORD, with the favour *that thou bearest unto* thy people:
O visit me with thy salvation;
5 That I may see the good of thy chosen,
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.

6 We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
7 Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy mercies;
But provoked *him* at the sea, *even* at the Red sea.
8 Nevertheless he saved them for his name's sake,
That he might make his mighty power to be known.
9 He rebuked the Red sea also, and it was dried up:
So he led them through the depths, as through the wilderness.
10 And he saved them from the hand of him that hated *them*,
And redeemed them from the hand of the enemy.
11 And the waters covered their enemies:
There was not one of them left.
12 Then believed they his words;
They sang his praise.

13 They soon forgat his works;
They waited not for his counsel:
14 But lusted exceedingly in the wilderness,
And tempted God in the desert.
15 And he gave them their request;
But sent leanness into their soul.

16 They envied Moses also in the camp,
And Aaron the saint of the LORD.

17 The earth opened and swallowed up Dathan,
And covered the company of Abiram.
18 And a fire was kindled in their company;
The flame burned up the wicked.

19 They made a calf in Horeb,
And worshipped the molten image.
20 Thus they changed their glory
Into the similitude of an ox that eateth grass.
21 They forgat God their saviour,
Which had done great things in Egypt;
22 Wondrous works in the land of Ham,
And terrible things by the Red sea.
23 Therefore he said that he would destroy them,
Had not Moses his chosen
Stood before him in the breach,
To turn away his wrath, lest he should destroy *them*.

24 Yea, they despised the pleasant land,
They believed not his word:
25 But murmured in their tents,
And hearkened not unto the voice of the LORD.
26 Therefore he lifted up his hand against them,
To overthrow them in the wilderness:
27 To overthrow their seed also among the nations,
And to scatter them in the lands.

28 They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
29 Thus they provoked *him* to anger with their inventions:
And the plague brake in upon them.
30 Then stood up Phinehas, and executed judgment:
And *so* the plague was stayed.
31 And that was counted unto him for righteousness
Unto all generations for evermore.

32 They angered *him* also at the waters of strife,
So that it went ill with Moses for their sakes:
33 Because they provoked his spirit,
So that he spake unadvisedly with his lips.

34 They did not destroy the nations,
Concerning whom the LORD commanded them:
35 But were mingled among the heathen,
And learned their works.
36 And they served their idols:
Which were a snare unto them.
37 Yea, they sacrificed their sons and their daughters unto devils,
38 And shed innocent blood,
Even the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan:
And the land was polluted with blood.
39 Thus were they defiled with their own works,
And went a whoring with their own inventions.
40 Therefore was the wrath of the LORD kindled against his people,
Insomuch that he abhorred his own inheritance.
41 And he gave them into the hand of the heathen;
And they that hated them ruled over them.

42 Their enemies also oppressed them,
And they were brought into subjection under their hand.

43 Many times did he deliver them;
But they provoked *him* with their counsel,
And were brought low for their iniquity.
44 Nevertheless he regarded their affliction,
When he heard their cry:
45 And he remembered for them his covenant,
And repented according to the multitude of his mercies.
46 He made them also to be pitied
Of all those that carried them captives.

47 Save us, O LORD our God,
And gather us from among the heathen,
To give thanks unto thy holy name,
And to triumph in thy praise.

48 Blessed *be* the LORD God of Israel
From everlasting to everlasting:
And let all the people say, Amen.
Praise ye the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—This Psalm, which bears the Hallelujah as an inscription, begins with a doxology. This doxology was not first employed in 1 Macc. iv. 24, but occurs already in Jer. xxxiii. 11 as being then in common use. Then in ver. 2 a question is uttered of such a kind, as to create an expectation that a song of praise to Jehovah would here strike in. But the verses which follow give to the thought another turn. For ver. 3 passes over to the praise of the righteous, and vers. 4, 5, to a prayer for personal favor, in common with favor to the people, and for participation in the happiness and rejoicing which should follow. From this point onwards the Psalm assumes fully the form of a prayer of confession, which unites the universal acknowledgment of sins (ver. 6) with a description of the conduct of the fathers, as it was displayed during the journey through the desert (vers. 7-32), as related in the Books of Exodus and Numbers, and during their residence in the Holy Land itself (vers. 33-46), as related in Judges ii. 11 ff. The closing verse forms a prayer for deliverance from the present captivity.

The Babylonish Exile is rightly assumed as the period of composition. For the liturgical doxology, which marks the close of the fourth Book of the Psalms (ver. 48), is with vers. 1 and 47, and the portions of Pss. xcvi. and cv. already mentioned, put in 1 Chron. xvi. 36 into the mouth of king David, at the removal of the ark to Jerusalem; and, though treated in the historical manner, it is there placed in such connection with the portions taken from our Psalm, as to justify us in believing, that it was already attached to it in the manner presented to us here. It can the more readily be regarded as having been specially connected with this Psalm, as its peculiar form has unmistakably been preserved by the influence of the latter. Delitzsch adduces three peculiarities of the liturgical prayer, and especially of the prayer of confession (*viddui*): (1) A fondness for a rhyme-like final sound in like suffixes, (2) an accumulation of synonyms, (3) the unfolding of the course of thought in a continuous line. He considers the oldest types of such liturgical prayers, to be the two forms, employed at the presentation of the first-fruits (Deut. xxvi.) and the dedication-prayer of Solomon (1 Kings viii.) The supposition of Ewald that this Psalm was sung by alternate performers, is based only upon the interchange of singular and plural in vers. 4 and 6, which is insufficient for its support. The plural reading, also, in ver. 4 f. (Sept., Syr., Aq., Symm., Theod., Vulg., Luther) is supported by only a few unimportant manuscripts.

[Hengstenberg: "According to the common idea, the author of Chronicles is understood to relate that this composition was sung at the erection of the sanctuary on Zion under David. The older expositors hence concluded that those Psalms from which this fragment is made up, were composed by David, or at least in the time of David. In more modern times a proof has been sought of the non-genuineness of Chronicles, or of the arbitrary manner in which the Jews fixed the authors and the dates of the Psalms. But the whole is founded upon a mistake. The description of the service which took place at the bringing-in of the ark of the covenant in 1 Chron. xvi., terminates before the Psalm-composition is introduced, so that we do not need to suppose that any use was made of the latter at the celebration. David had already pronounced the blessing, ver. 2, and the people had been dismissed with the gifts which, according to 2 Chron. vi. 18, 19, terminated the festival. A narrative is next given of the arrangement of the sacred music in the tabernacle. It is recorded next in ver. 7 that David, on the same day, caused thanks to be given by Asaph and his brethren, and, on the occasion of the great memorable day of the establishment of the sacred music, there is given, vers. 8-16, the essence of

those Psalms which at all times were sung, accompanied by their music, as a representation of the whole Psalter. The author of Chronicles naturally formed his composition out of those Psalms, which were sung in his day most frequently and with the greatest relish. In like manner it was natural that he should not bind himself strictly to the text of the borrowed passages, but should introduce slight alterations wherever such seemed suitable. The defence lies in this, that he does not, like the author of the Books of Samuel in 2 Sam. xxii., pledge himself to give a faithful transcript of another man's labor, but has rather published expressly an abstract by himself, and we must expect *a priori*, that it would be given with that freedom, which is manifested in selecting from Ps. cv. only the beginning, and from our Psalm the beginning and the conclusion."—J. F. M.]

[In ver. 4, E. V. has: with the favor *that thou bearest unto* thy people. This should probably be replaced by the rendering: "in favor to thy people." For the connection compare the next verse.—J. F. M.]

Vers. 5-7. **Of thy nation.**—גּוֹיֶךָ is parallel to עַמֶּךָ [ver. 4] as in Zeph. ii. 9; the singular being employed to designate the people of Israel, whereas the plural always expresses the nations, as contrasted with the people, עָם, united under the dominion of Jehovah. In ver. 7 the Sept. have evidently read עֹלִים instead of עַל־יָם, for they translated ἀναβαίνοντες. The word is not a gloss from ver. 22 (Clericus, Köster), nor a mutilation of אֱלֹהִים (Houbigant) or עֶלְיוֹן (Venema). A local designation is quite in place, and it is not at all surprising that in the name of the sea, which follows immediately, the preposition בְּ is used instead of עַל, in a like signification (comp. vers. 19, 22; Ezek. x. 15). The appellation סוּף is not a proper name, that of a city at the northern extremity of the Red Sea (Knobel on Ex. xiii. 18), but is connected with the ancient Egyptian *sĕbe* = reeds, or *sippe* = sea-weed. The common idea that it signifies: sea of reeds, rests especially upon Ex. ii. 3; Is. xix. 6. The absence of the article is due to the circumstance that this designation had already come into common use, as though it were a proper name.

Ver. 15. We are not to render: satiety (Sept., Vulg., Syr.) instead of: emaciation, that is, leanness, as consumption (Is. x. 16; xvii. 4), which God sent into their soul=their life. The former is an inadmissible explanation of רָזוֹן after the fundamental passage, Numb. xi. 20, which states that זָרָא, loathing, came upon them. Luther combines the two ideas: He sent them enough, until they were surfeited. The passage before us, however, specifies the *disease* which resulted from this, as the punishment decreed by God.

Ver. 20. **Their glory is**, as in Jer. ii. 11, is used of God Himself, and in a twofold relation.—His manifestation of Himself to His people, and His being thus glorified before all nations (Deut. iv. 6 f.; x. 21). A somewhat different turn is given to the sentence, if Jehovah is here called the Pride of Israel (1 Sam. xv. 29; Hos. v. 5; vii. 10).

Vers. 24-27. **The pleasant land.** So Jer. iii. 19; Zech. vii. 14. The lifting up of the hand is here not a gesture of threatening, raising it to strike, but an attitude employed in taking an oath, (Ex. vi. 8; Deut. xxxii. 40, comp. Dan. xii. 7; Ps. cxliv. 8). It was because they despised the land, that God would make them perish in the wilderness. (Num. xiv. 32). Because they murmured in their tents (Deut. i. 27), they were, in the persons of their descendants, to be dispersed among the heathen. As ver. 26 f. is unmistakably connected with Ezek. xx. 23, the repeated לְהַפִּיל would appear to be a chirographical error (Hitzig, Del.) for לְהָפִיץ. Accordingly, the translation: overthrow (Sept., Syr., Chald.), is preferred by many. But the word may have been repeated intentionally, for in ver. 43, מָכַךְ (to sink down, decay) occurs, instead of נָמַק (to dissolve, become corrupt), which is retained in Ezek. xxiv. 23; xxxiii. 10, from the fundamental passage Lev. xxvi. 39. Hitzig regards it as an error; Delitzsch as a deliberate alteration.

Ver. 28 employs, as it seems, after Num. xxv. 3, 5, a technical word denoting connection with the Moabitish priapus. [For the mode of expression comp. 1 Cor. vi. 16, and Kling thereon in the *Bibelwerk*.—J. F. M.]. It expresses, at all events, a closer intercourse and more complete yielding up, than would be conveyed by the translation: they were initiated (Sept., Jerome), or: they served (Gesenius, after the Ethiopic usage of the kindred word), Nothing is known of any special ceremony in which bands or fillets were worn (J. D. Michaelis). **The dead** are not gods of the under world (Selden), or departed spirits (Deut. xviii. 11; Is. viii. 19), for which sacrifices of the dead were brought (Köster, De Wette); for mention is also made here of eating the offerings, and Num. xxv. 2 calls them, "sacrifices of their gods." Accordingly, Moabitish gods are meant here also (Hupfeld and others), which are called dead as contrasted with the living God (Wisdom xiii. 10 ff.).

Ver. 30. עָמַד is not to be understood merely of stepping forth (Numbers xxv. 7), but also of coming forward, as mediator, for Phinehas, by intervening with his spear, performed an act of judgment, and that through zeal for God's justice. By this act of faith (Gen. xv. 6), that justice was satisfied, and as a Divine acknowledgment of its religious worth, the priesthood was bestowed upon him and his descendants for ever. (Num. xxv. 10 ff.). The signification of judging is established for the Piel פִּלֵּל (1 Sam. ii. 25); the signification of interceding (Chald., Syr., Geier) is that of the Hithpael, that of atoning (Vulg.) or expiating (Sept.) has, in fact, been assigned.

Vers. 32, 33. The unadvised words of Moses allude to His question to the people (Numb. xx. 10), which was shown to be one of impatience and doubt by his twice striking the rock, and was therefore designated by God as unbelief and disobedience (Numb. xx. 12, 24; xxvii. 14), and punished as such. But, because the people had given occasion to this fault, it is

said in ver. 32 *b*, in accordance with the complaint of their leader (Deut. i. 37; iii. 26), that "it went ill with Moses for their sakes." Yet we are not to translate: they embittered his (Moses') spirit (Sept., and most), but, according to the historical account and the usage of the phrase (vers. 7, 43; Ps. lxxviii. 17, 40, 56, Is. lxiii. 10), this reference is only to resisting the Spirit of God (Chald., Geier, Hengst., and the recent expositors).

Ver. 37. The שֵׁדִים are, according to Deut. xxxii. 17; Judges ii. 11, not demons (Sept., and others), Baruch iv. 7, but gods, under the appellation: powers, or: lords.

[In ver. 46 render: and has given them favor in the sight of all those that carried them captive. ALEXANDER: "The literal translation of the first clause is, *and has given them for mercies* or *compassions*. This remarkable expression is borrowed from 1 Kings viii. 50, (compare 2 Chron. xxx. 9), not only here, but in the history of Daniel and his fellow-captives (Dan. i. 9), which makes it not at all improbable, that what is there recorded is among the indications of returning Divine favor, here referred to by the Psalmist."—J. F. M.].

DOCTRINAL AND ETHICAL.

1. Human understanding and human speech can never measure the greatness of God's deeds or the depth of His mercy; but the grateful acknowledgment and extolling proclamation of them are not merely an expression, becoming to the people of God, of the relation in which they stand to Him, but are also the ordained means of spreading the glory due to Him, and of strengthening confidence in the eternal efficiency of His grace.

2. The strengthening of this confidence is indispensable, especially as every legitimate claim, which men could be tempted to found upon the covenant relation, is altogether cancelled by sins which are renewed from generation to generation. Accordingly, a new display of mercy is the only means of deliverance. But the seeking after and imploring this mercy presupposes, not only an experience of the need and a desire of its satisfaction, but also a belief of the possibility of the latter, and of the readiness of God to afford the means that are necessary thereto. And it is only as resting upon this ground, that courage will be imparted to appropriate personally, with all the earnestness of a soul-stricken confession of sin, the Divine promises and means of grace.

3. The contemplation of the history of God's people is specially adapted to awaken both a penitent frame of mind, and a believing seeking after the Divine favor. For that history exhibits, in impressive sketches, ingratitude displayed anew on every occasion, disobedience, fickleness, and partial defection on the one side, and, on the other, brings before the view judgments and acts of deliverance on the part of God, which are not isolated, but form one connected course of *leading*, for the unfolding of His purposes of mercy and plan of salvation.

4. It was a part of the design of these dealings to impress and develop the truth, that punishment attends upon guilt, and that without expiation there is no forgiveness of sin; that there is, however, a means of delivering the people by *substitution*, not performed by legal works and practices, not by priestly ceremonies and forms, not by external actions and sacrifices, but by the personal self-devotion of those, who, whether by acting or suffering, by interceding or judging, step into the breach, and, by yielding up their own persons satisfy the actual demands of justice, rescue and purify the people of God, and set them upon the way of salvation.

5. Such a view of history, together with its instructive use, is immediately applicable to purposes of edification. It has, indeed, to do with universal transgressions, judgments, deeds of deliverance, and experiences of mercy; yet it regards them not as general truths, but with historical particularity and in their concrete definiteness. And, accordingly, it does not excite a more general consciousness of guilt, desire for salvation, or feeling of gratitude; it rather evokes, amid the songs of the Church to the praise of God's glory, a special prayer of confession. And these are the more worthily united, the more such a prayer issues forth, with the vigor of life, from belief in the perpetual efficiency of the Divine mercy, which has been so often attested and assured in history, and the more decidedly it is expressed and animated with the sense of a community of interests, both in confession of sins and in supplications for supplies of grace, which are sought not merely with a view to personal participation, but also with a view to the needs of the united Church.

HOMILETICAL AND PRACTICAL.

It is well for us, that, while confessing our sins, we can confidently offer a prayer for the Divine favor, and can begin and end with praise to God.—All suffering endures its time, but God's love to eternity.—The history of the Church as a testimony, that grace is mightier than sin.—God remembers His covenant with us according to His mercy and truth; but we often forget His blessings and judgments, even although we remain mindful of the words of His promises and threatenings.—Only those can draw consolation from the proclamation of God's mercy, who are truly in earnest in the confession of their sins.—Though we can never praise God adequately, yet the greatness of His deeds must not cause us to be silent, but must animate us to praise.—If we are no better than our fathers, the fact should not serve to excuse us, but urge us more earnestly to penitence.—It were good for us, if the judgments of God were not our first reminders that He has not forgotten us.—We must most rightly count those happy who practise righteousness; but we are not to forget that all men are sinners, that we obtain salvation through grace, and that righteousness is the fruit of faith.

STARKE: We have always sufficient reason to praise God: but let us, above all, assiduously preserve the memory of His goodness.—A dark cloud, though it may conceal, can never destroy or extinguish the sun; so the clouds of affliction cannot blot out or quench the goodness and mercy of God.—If thou dost but truly humble thyself in prayer before God, He will ever remember thee for good.—There are still many after the fashion of the Israelites of old: they

will not recognize God's wonders as wonders, they do not fittingly regard His goodness. What can be the result but forgetfulness of God, which is the source of many other sins?—A man gives proof of a most depraved heart, when he does not fear to sin in the very place, where he has been delivered from imminent danger.—When God will serve us, nature must give way to Him. —If faith is of the true kind, it will soon make itself seen in good works.—If we would abide faithful in God's word, and be counselled ever by it, we would not so soon or so lightly forget His gracious benefits.—To demand anything from God in impatience and doubt, and thus, as it were, to force it from Him, is to tempt Him.—If we pray for temporal things without any conditions, and therefore against God's command, God may indeed hearken to us sometimes, but how often does the fulfilment humble us, and bring us to shame, when we have brought harm upon ourselves by our foolish request:—Almost every man has some moulds in which he casts the molten calves of his worship, until God alone becomes great in his eyes.—Nothing is more unbecoming and disgraceful to a man of understanding, than to set his heart on unworthy objects more worthless than himself.—He is blessed who can regard the great works of God with delight and not be terrified by them.—O believing soul, if thou art filled with dismay that so few stand in the breach, do it thyself; and all the more, the less others do it; if none will pray with thee, thou hast still the best of all fellow-suppliants, and the best Intercessor with the Father in heaven, Jesus Christ Himself.—The devil has still many kinds of enticing food, through which he seduces lusting souls to the service of idols.—A little word can often create a great disquietude in the heart, and yet there are many so thoughtless in the use of their tongues, that they speak not one, nor a few, but indeed numberless idle words. Will they become swords too, that will vex and torment their consciences?—Mistimed leniency is opposed to God, and injures also him who displays it, for it makes him a partaker in the sins of others.—The first step towards sin is the conscious neglect of God's commands.—Intercourse and association with the wicked are calculated to produce much evil.—How easily intimacies are contracted in these days! But how heavy many a heart becomes thereby! How sorely wounded is many a conscience!—There are many who become only the more wicked, the more gracious and merciful God proves Himself to them.

OSIANDER Sometimes a single mischance will make us forget all God's benefits.—ARNDT: Men cannot, without repentance, become partakers of God's grace, and all God's wonders are performed that He may bring them to conversion.—God must work long before He excites and maintains faith in us.—How God may be overcome by prayer.—RENSCHEL: God's favor outweighs all guilt.—FRISCH: There is first shown in the example of Israel the constant inconstancy of the human heart; there is then extolled the unwearied mercy and compassion of God, and lastly, David shows the true means of becoming a partaker in such compassion.—RICHTER: Each individual believer should appropriate specially to himself God's gracious promises to His whole people. If we do not lay hold upon them, to whom are they to be made good? To unbelievers?—DIEDRICH: The best kind of confession is this: to give all the glory to God, to take all the guilt to ourselves, and to hope for the best in God's glorious grace. —TAUBE: True sorrow, which is from God, not only does not make us incapable of praising God, but bears within itself the seeds of true joy, joy in the Lord.—Faith in God's mercy is the only anchor of safety for His people.

[MATT. HENRY: What is asked in passion is often given in wrath.—Those wretchedly forget themselves who feed their bodies and starve their souls.—Then God gives the good things of this life in love, when, with them, He gives grace to glorify God in the midst of them; for then the soul delights itself in fatness. Is. lv. 2.—This is the worst thing in sin, that it makes us loathsome to God, and the nearer any are to God in profession, the more loathsome they are if they rebel against Him.—BISHOP HORNE: In general, we learn from this part of sacred history, how acceptable to God is a well-timed zeal for His service, as also, how dangerous it is to converse too freely with those of the other sex, especially when they have been educated in a false religion or in no religion at all.—We stand astonished, doubtless, at this horrid, barbarous, and unnatural impiety of offering children by fire to a Moloch: but how little is it considered that children, brought up in the ways of ignorance, error, vanity, folly and vice, are more effectually sacrificed to the great adversary of mankind. SCOTT: Often have we, forgetful of the terrors of Sinai, and even of the scene exhibited on Mount Calvary, and of our marvellous deliverance from the hand of the enemy, been setting up idols in our hearts, and cleaving to some forbidden object, so that, if a greater than Moses had not stood in the breach, to turn away the anger of the Lord, we should have provoked Him to destroy us.—J. F. M.].

THE PSALTER.

FIFTH BOOK.

PSALM CVII

PSALM CVII.

1 O give thanks unto the Lord, for *he is* good:
For his mercy *endureth* for ever.
2 Let the redeemed of the LORD say *so*,
Whom he hath redeemed from the hand of the enemy;
3 And gathered them out of the lands,
From the east, and from the west,
From the north, and from the south.

4 They wandered in the wilderness in a solitary way;
They found no city to dwell in.
5 Hungry and thirsty,
Their soul fainted in them.
6 Then they cried unto the LORD in their trouble,
And he delivered them out of their distresses.
7 And he led them forth by the right way,
That they might go to a city of habitation.
8 Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men!
9 For he satisfieth the longing soul,
And filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death,
Being bound in affliction and iron;
11 Because they rebelled against the words of God,
And contemned the counsel of the Most High:
12 Therefore he brought down their heart with labour;
They fell down, and *there was* none to help.
13 Then they cried unto the LORD in their trouble,
And he saved them out of their distresses.
14 He brought them out of darkness and the shadow of death,
And brake their bands in sunder.
15 Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men!
16 For he hath broken the gates of brass,
And cut the bars of iron in sunder.

17 Fools, because of their transgression,
And because of their iniquities, are afflicted.
18 Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble,
And he saveth them out of their distresses.
20 He sent his word, and healed them.
And delivered *them* from their destructions.
21 Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men!
22 And let them sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.

23 They that go down to the sea in ships,
That do business in great waters;
24 These see the works of the LORD,
And his wonders in the deep.
25 For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
26 They mount up to the heaven, they go down again to the depths:
Their soul is melted because of trouble.
27 They reel to and fro, and stagger like a drunken man,
And are at their wit's end.
28 Then they cry unto the LORD in their trouble,
And he bringeth them out of their distresses.
29 He maketh the storm a calm,
So that the waves thereof are still.
30 Then are they glad because they be quiet;
So he bringeth them unto their desired haven.
31 Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men!
32 Let them exalt him also in the congregation of the people,
And praise him in the assembly of the elders.

33 He turneth rivers into a wilderness,
And the watersprings into dry ground;
34 A fruitful land into barrenness,
For the wickedness of them that dwell therein.
35 He turneth the wilderness into a standing water,
And dry ground into watersprings.
36 And there he maketh the hungry to dwell,
That they may prepare a city for habitation;
37 And sow the fields, and plant vineyards,
Which may yield fruits of increase.
38 He blesseth them also, so that they are multiplied greatly;
And suffereth not their cattle to decrease.

39 Again, they are minished and brought low through oppression, affliction and sorrow.
40 He poureth contempt upon princes,
And causeth them to wander in the wilderness, *where there is* no way.
41 Yet setteth he the poor on high from affliction,
And maketh *him* families like a flock.
42 The righteous shall see *it*, and rejoice:
And all iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*,
Even they shall understand the lovingkindness of the LORD.

EXEGETICAL AND CRITICAL.

Contents and Composition. A liturgical expression of thanksgiving (Jer. xxxiii. 11; Ps. cvi., cxviii., cxxxvi.) is (vers. 1–3) declared to be appropriate for the redeemed of Jehovah, whom He has gathered from the four quarters of the earth and from different lands. After this preface there follow four strophes of unequal length, clearly distinguished by two refrains, in which those are summoned to fulfil this duty of thanksgiving whom God has delivered from homeless wanderings (vers. 4–9), from the miseries

of imprisonment (vers. 10–16), from the death-pains of sickness (vers. 17–22), and from the perils of a sea-voyage (vers. 23–32). Then two strophes (vers. 33–38 and 39–42) without a refrain, and with many passages taken literally from the Book of Job and from Is. xl., lxvi., sometimes quite loosely connected, describe the controlling power of God in the varying fortunes of men and nations. The closing verse (43) commends to the consideration of men the whole of God's disposing guidance, which has just been described.

There are throughout the Psalm indications of a very late period of composition. We are not justified even in connecting it too closely with the Babylonish exile. The introduction might seem to allude to it; but the further we read in the following strophes, the less do they seem capable of being referred to special historical occurrences, such as the carrying away into captivity and the return, or of being rightly viewed as poetical pictures of the various distresses and deliverances of that period (most of the recent commentators since Schnurrer). For ver. 23 does not speak of a return home in ships, in which case, moreover, we would not be led to think of the Babylonish exile, but of the Maccabæan period (Hitzig); but of the dangers encountered by those who undertake sea-voyages, whether trading merchants, or sailors, or travellers, or fishermen. And this is not a figurative representation, but an example (Hupfeld, Del., and most of the older commentators) of the hearing of prayer, and of the divine deliverance of mankind in distress, for which God should be thanked in His church. So also with the description of the preceding strophes. In each case actual events are cited from distinct classes of distressing situations, which, however, have not merely occurred on one occasion, but may be repeated. These examples, moreover, are so much the better adapted to that parenetic purpose, in whose interest the Psalm is projected, and to which it ever tends more closely, as in some of them prominence is given to human guilt and the divine mercy, and in others to human impotence and the divine power to control. The former design is observable in the second and third examples; the latter in the fourth, which at the same time effects the transition to the description of those deeds of the Highest which effect the change of circumstances,—a description which is still more general in its character, and advances in sentences that are still more loosely connected.

The conjecture of Hupfeld that vers. 33 ff. are inserted from another composition, has accordingly little probability, even if no importance be attached to the allusion contained in ver. 36 to vers. 4 and 5. The first example is given in a narrative style, and stands in the closest connection with the words of the introduction. It is therefore most natural to understand this passage as alluding to the circumstances of the Babyl. Exile. The supposition, however, that this psalm was sung at the first celebration of the Feast of Tabernacles after the return, Ezra iii. 1 f. (Hengst.), has nothing to indicate it, and is improbable. So with the conjectures that it completes, with the number seven, the supposed trilogies ci.–ciii., civ.–cvi. (Hengst.), or forms a trilogy with Ps. cv. and cvi. (Del.) It may be quite proper to bring the position of this Psalm, at the opening of the Fifth Book, into connection with its several points of resemblance to the last two Psalms of the Fourth Book, without being thereby justified in inferring an internal relationship and the same authorship.

The allegorico-prophetical interpretation of the whole Psalm, as bearing upon the fortunes of the Christian Church, whether directly (Cocc.), or as an application of the immediate reference to the Church of the Old Covenant (Venema), is only a spiritualizing interpretation based upon the untenable view that the fortunes of the Jewish people are here described (Chald., Syr.). For to them, as has been said, only the introduction, with the first strophe, can be rightly referred. Accordingly this strophe begins, ver. 4, with the narrative tense, while, at the beginning of the following strophes, participles occur which cannot depend on that verb, but introduce the subjects of the several strophes. The grammatical connection of the sentences, however, in this Psalm, is in general loose, and hence we are neither to supply from ver. 2, before the strophe, the words "let them say" (Schnurrer), nor to regard the closing refrain "may they praise" [E. V.: Oh, that men would praise!] as the real predicate (De Wette, Hengst., Hupfeld), nor to change the finite verb in ver. 4 into a participle (Luth , Camphausen). And the latter is the less advisable, as the participle which determines the connection of the whole passage is found already in ver. 2, viz. the redeemed of Jehovah (Is. lxii. 12), who were gathered from all quarters of the world to Jerusalem, since after the return from the exile, the restoration of the Temple and the upbuilding of the Jewish Theocracy were carried out in that city.

[The application of the whole psalm to the exile, and, consequently, the figurative interpretation of the examples, are approved by Dr. Alexander. Perowne, after giving the view of Philippson and Delitzsch in favor of the trilogy above alluded to, makes the following judicious remarks: "But ingenious as this is, it rests on the assumption that the 107th Psalm, like the other two, is historical, and is designed chiefly to celebrate the return from the Babylonish captivity. The second and third verses of the Psalm are supposed to mark the occasion for which it was written. And the rest of the Psalm is held to exhibit, by means of certain examples of peril and deliverance, either, in a figure, the miseries of the exile, or, literally, the incidents of the homeward journey. Such an interpretation, however, can hardly be maintained. It is unnatural to regard these examples, taken from every-day experience, as a figurative description of the exile; it is quite impossible in particular, that the picture of the seafarers should represent the sufferings of the Captivity, though it might certainly form one part of the story of the return; for the exiles are described, not merely as coming back from Babylon, but from all the countries of their dispersion (comp. Jer. xvi 15; xl. 12; Dan. ix. 7). It is obvious that the Psalm is not historical. It describes various incidents of human life; it tells of the perils which befall men, and the goodness of God in delivering them, and calls upon all who have expe-

rienced His care and protection gratefully to acknowledge them; and it is perfectly general in its character. The four or five groups or pictures are so many samples taken from the broad and varied record of human experience." In this view, which agrees substantially with that of Dr. Moll, I fully concur. It is the impression which every reader, critical or uncritical, derives first and naturally from the Psalm. It is generally held to, also, when there is no hypothesis of relationship with other Psalms to be supported. J. F. M.]

Ver. 3. **From the sea** [E. V., from the south]. The expression would suggest to the mind of a Hebrew the idea of the west, while the context demands that of the south. It is not upon the number (Hengst.) of the four quarters of the world that the force of the passage depends, but upon the particular designation of each of them. The explanation which refers to the Arabian Gulf (Chald., Rudinger, Schnurrer, Dathe), is against the usage of the word. That which regards it as the Southern (Indian) Ocean, after Is. xlix. 11 (Hitz.), is possible, though disputed (Knobel), and yet is more probable than the unusual reference to that part of the Mediterranean Sea lying to the southwest of Palestine, and washing the shores of Egypt (Maurer, Del.). A change in the reading from מִיָּם to מִיָּמִין (Clerious, J. D. Mich., Muntinghe, Köster, Hupfeld), with reference to Ps. lxxxix. 13, is readily suggested.

Ver. 4. We need not depart from the accents and attach דֶּרֶךְ to the following member, translating: the way to a city (Sept., Vulg., Syr., Schnurrer, Rosenm.), or, after ver. 40, Is. xliii. 19, change the reading into לֹא־דֶרֶךְ: no way in the desert (Olsh., Baur, Hupfeld). The word in question is probably not an accusative of the closer definition (Geier, Hengstenberg, De Wette). It better accords with the poetical style to assume a construct state: desert of a way (Ewald, Hitzig, Del.), that is, a desolate (Jerome), unfrequented (Luther) way, (ἐρημος ὁδός, Acts viii. 26).

[Ver. 8. The general reference: "Oh, that *men*," in E. V. is incorrect. ALEXANDER: "Let (such) give thanks to Jehovah (for) His mercy, and His wonderful works to the sons of men." —J F. M.]

Ver. 17. It is unnecessary to change the reading אֱוִלִים in order to obtain, instead of the idea of sinfulness (Job v. 3; Prov. ii. 7), that of burdening (Olshausen), or that of an exclamation: woe to them! (Hitzig).

[Ver. 23. ALEXANDER: "*Going down* seems to be an idiomatic phrase borrowed from Isa. xliii. 10, and equivalent to *going out* to sea, in English. The expression may have reference to the general elevation of the land above the water, but is directly opposed to our phrase the *high seas*, and to the classical usage of *ascending* ships, *i. e*, embarking, and *descending*, *i. e.*, landing. The last words may also be translated: *great* or *mighty waters;* but the usage of the Psalms is in favor of the version: *many waters*, which moreover forms a beautiful poetical equivalent to *sea* or *ocean*."—J. F. M.]

Ver. 39. It is not necessary to suppose an ellipsis before this verse, or to transpose it with those next following (Olsh.). It is certainly inadmissible to take the verbs as pluperfects (De Wette, after the older expositors), or the sentence as a relative one (Hengstenberg), [opposed also by Alexander and others.—J. F. M.] An allusion to enemies, or, in general, to other subjects than the preceding (Knapp), has nothing to indicate it. Most assume with Kimchi and Geier a repeated diminution in the number of the same subjects, as a punishment for a relapse into sin.

Ver. 40 is taken from Job xii. 21, 24 as 33 f. from Is. xli. 18 f., 42 b. from Job v. 16, and 43, from Hos. xiv. 10.

DOCTRINAL AND ETHICAL.

1. The praise of God is essential matter of every prayer of thanksgiving; to offer it is the first duty of the redeemed, and at the same time the appropriate means for the building up of the redeemed Church, which, in such a sacrifice of praise, offers itself to God, and yields itself up as the people that are His.

2. God has not only chosen His Church, and established it upon earth as being the people of His inheritance; He preserves it also as such in this evil world, delivers it from the perils which threaten it with ruin and dissolution, gathers its dispersed members from every region under heaven, and effects its restoration from prostration and destruction. But, while it must give thanks after the deliverance, so must it, before the same, pray and cry in its distress to the living God of revelation.

3. This applies not only to the Church in its narrower sense, or to its wants as a *Church*, but to all the seasons of distress, and to all the deliverances of the Church and its members. Everywhere and at all times is displayed the contrast between omnipotence and impotence, righteousness and guilt, compassion and need, together with its adjustment by deeds of Divine help. To observe this is the wisdom of the pious, to act accordingly the piety of the wise.

HOMILETICAL AND PRACTICAL.

He who contemplates God's doings in history, finds everywhere: (1.) an exhortation to thanksgiving for His gracious help; (2.) occasion for self-humiliation beneath His powerful hand; (3.) a call to surrender himself to His gracious will. —It is no harder for God to deliver than to judge, but He loves the former better.—What opens the heart and lips of the pious, closes the mouth of the ungodly.—It is easier to cry to God in distress, than to give thanks in the Church after deliverance.—There is nothing better to be wished for than to have a heart capable of appreciating God's benefits, and an eye open to His doings; for then thanksgiving and supplication, fear and trust, anxiety and hope, are in their true relations, and after the right manner. —He who has enjoyed God's help should mark (1.) in what distress he has been; (2.) how he has called to God; (3.) how God has helped him; (4.) what thanks he has returned; and (5.) what thanks he is yet bound to render.

STARKE: Manifold afflictions are the true ma-

terial out of which the wonder-working God forms praise and glory for His most holy name, and joy and profit for us.—God's supervision and care extend over all parts of the world; He can therefore help and stand by His own, in whatever place in the world they may be.—The pilgrimage of a Christian involves wandering, insecurity, hunger, thirst, and despite, but all to the end, that the faithful guidance, the mighty help, the satisfying and revival of the Good Shepherd may be displayed.—As there is but one Helper, who is God, so there is but one means of obtaining His help, and that is prayer; but the essence and soul of prayer is faith.—If thou, believer, never findest upon earth where thou canst rest thy foot, God will at last reach forth His hand to thee, and receive thee into the holy city, into the dwellings of peace.—The spiritual bonds of sin (2 Tim. ii. 26) often surround the body also with fetters. Bodily imprisonment has been to many the occasion of anxiety for freedom from eternal chains.—Repentance and prayer must be the first remedies employed in illness, and then the use of ordinary restoratives will not remain without a blessing from God.—Recovery from a deadly disease is, as it were, already a foretaste of the resurrection from the dead.—Those who have regained health forget quite easily to render thanks therefor; but God can not suffer such ingratitude. Think what a sacrifice of thanksgiving is due to God, together with the offering up of the whole life, thus presented to thee.—The world has often been traversed by ships, but almost every voyage reveals some new and wonderful works of nature; who would then not exclaim: the earth, yea, also, the sea, are full of the goodness of the Lord?—Let not the inhabitants of the richest and most fertile countries presume upon these advantages; God can make a garden of the Lord a lake of brimstone.—If we in the meanwhile turn ourselves seriously to the Lord, and seek His grace by heartfelt prayer, He will also fulfil His promises to us.—That the honor, exaltation, and power of magistrates are a gift of God, is most clearly shown, when they lose their authority, and scarcely any will obey them.

Osiander: Believers must learn to strengthen their faith from the goodness and mercy of God.—Frisch: He who sins against his Creator, comes under the care of the physician. Death itself is the wages of our sins, and so also are its forerunners, that is, our diseases.—If God visits us sometimes with unfruitful seasons, let us consider who we are—men who daily commit many sins, and deserve much worse than this from God.—Rieger: The "man of God" conducts us through the world, as through a theatre, on which are displayed the miseries of mankind, and the wondrous works and kindness of God.—Berlenburger Bible: Let the man who cannot pray become a sailor.—Tholuck (ver. 20): The word of God is His ministering angel.—Guenther: All those nations which have not yet known the true God, are dispersed and wandering; and all who have found their home in God, feel that they are gathered in.—Diedrich: In order to learn to praise God rightly, we must first suffer much.—Schaubach: We stand with awe-struck minds before this rich display of God's wondrous power, and at the same time rejoice that in the course of long ages it has lost nothing of its fulness, but that it still never fails to revive hungering and thirsting souls.—Taube: Ye people of the Lord, see how good Jehovah is! and how blessed ye can and shall be with Him!

[Bishop Horne: A truly "wise" person will treasure up in his heart the contents of this truly instructive and delightful Psalm. By so doing he will fully "understand" and comprehend the weakness and wretchedness of man, and the power and loving-kindness of God, who, not for our merit, but for His mercy's sake, dispelleth our ignorance, breaketh off our sins, healeth our infirmities, preserveth us in temptation, placeth us in His Church, enricheth us with His grace, sheltereth us from persecution, blesseth us in time, and will crown us in eternity.

Scott: Let us remember to praise our God for turning the wilderness, which we Gentiles inhabited, into a fruitful land, and opening for us the wells of salvation (Is. xii. 3).—Let us pray that the Jewish nation, which has been so long a barren desert, may again be watered with His grace, and bring forth the fruits of faith and holiness.

Barnes: No one can study the works of God, or mark the events of His providence, without perceiving that there are innumerable arrangements which have no other end than to produce happiness.—J. F. M.]

PSALM CVIII.

A Song or Psalm of David.

2 O God my heart is fixed;
I will sing and give praise, even with my glory.
3 Awake, psaltery and harp:
I *myself* will awake early.

4 I will praise thee, O Lord, among the people:
And I will sing praises unto thee among the nations.
5 For thy mercy *is* great above the heavens:
And thy truth *reacheth* unto the clouds.

6 Be thou exalted, O God, above the heavens:
And thy glory above all the earth!

7 That thy beloved may be delivered:
Save *with* thy right hand, and answer me.
8 God hath spoken in his holiness;
I will rejoice, I will divide Shechem,
And mete out the valley of Succoth.
9 Gilead *is* mine; Manasseh *is* mine;
Ephraim also *is* the strength of mine head;
Judah *is* my lawgiver;
10 Moab *is* my washpot;
Over Edom will I cast out my shoe;
Over Philistia will I triumph.

11 Who will bring me into the strong city?
Who will lead me into Edom?
12 *Wilt* not *thou*, O God, *who* hast cast us off?
And wilt not thou, O God, go forth with our hosts?
13 Give us help from trouble:
For vain *is* the help of man.
14 Through God we shall do valiantly:
For he it is that shall tread down our enemies.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—Two fragments of Davidic Psalms, namely, Pss. lvii. 8-12, and lx. 7-14, are here brought together without any connection whatever; and the changes occurring in only a few words, are so unimportant, that neither occasion nor purpose can be discovered in this combination and conformation. Least of all is a poet like David to be held guilty of combining in such a manner (Hengstenberg) two pieces taken out of their connection. For the two most important changes are these:—The two parts are taken from Elohim Psalms, but here, ver. 4, Jehovah is substituted for Adonai. Again, the original lamentation of conquered Philistia is here in ver. 10 changed into the form of an exulting cry of victory. It is not however to be inferred from this, with any degree of certainty, that the occasion lay in the later (Clauss), perhaps Maccabæan victories (Rudinger, Rosenm., Hitzig); for the complaint and entreaty of the conclusion is entirely unsuitable to these occasions. Still less, assuredly, do the remaining, merely formal, alterations of the Text favor such a conjecture.

The following variations are also observable, but they do not affect the sense. The repeated words at the beginning of ver. 2 are omitted. Instead of the exclamation: wake my honor! that is, my soul! the words appear as defining more closely the subject, singing and playing. In vers. 4 *b* and 6 *b* a vav copulative is inserted, while in ver. 9 *a* it is omitted. In ver. 7 *b* the plural: *us* is changed into the singular: *me.* In ver. 12 *a*, the emphatic: *thou* is wanting; and in ver. 11 the idea of the strong city is conveyed by a more common word instead of a rare expression. These variations are throughout only proofs of a deterioration in style.

[The renderings of Pss. lx. 12 (10) and cviii. 12 should be identical. There is no ground for the variation of E. V. The true translation is: Hast Thou not, O God, cast us off? and Thou dost not go forth in our armies.—The view of Delitzsch as to the origin of the Psalm agrees with that of Dr. Moll. He says in addition: "The אודך of ver. 4 and the whole tenor of the Psalm are like an echo to the הודו of the preceding. It is entitled *a Psalm-song of David*, but only because composed of portions of the old Davidic Psalms. The absence of the למנצח shows already a later origin." So also Perowne. Alexander concludes with Hengstenberg that the best solution is, that David himself combined these passages so as to form the basis of a trilogy (Pss. cviii.-cx.) adapted to the use of the Church at a period posterior to the date of Pss. lvii. and lx. The former view seems to be that most favored at present. For the exposition see that of the original passages.—J. F. M.]

PSALM CIX.

To the chief Musician, A Psalm of David.

Hold not thy peace, O God of my praise;
2 For the mouth of the wicked and the mouth of the deceitful are opened against me;
They have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred;
And fought against me without a cause.
4 For my love they are my adversaries:
But I *give myself unto* prayer.
5 And they have rewarded me evil for good,
And hatred for my love.

6 Set thou a wicked man over him:
And let Satan stand at his right hand.
7 When he shall be judged, let him be condemned:
And let his prayer become sin.
8 Let his days be few;
And let another take his office.
9 Let his children be fatherless,
And his wife a widow.
10 Let his children be continually vagabonds, and beg:
Let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath;
And let the strangers spoil his labour.
12 Let there be none to extend mercy unto him:
Neither let there be any to favour his fatherless children.
13 Let his posterity be cut off;
And in the generation following let their name be blotted out.
14 Let the iniquity of his fathers be remembered with the LORD;
And let not the sin of his mother be blotted out.
15 Let them be before the LORD continually,
That he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy,
But persecuted the poor and needy man,
That he might even slay the broken in heart.
17 As he loved cursing, so let it come unto him:
As he delighted not in blessing, so let it be far from him.
18 As he clothed himself with cursing like as with his garment,
So let it come into his bowels like water,
And like oil into his bones.
19 Let it be unto him as the garment *which* covereth him,
And for a girdle wherewith he is girded continually.
20 *Let* this *be* the reward of mine adversaries from the LORD,
And of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's sake:
Because thy mercy *is* good, deliver thou me.
22 For I *am* poor and needy,
And my heart is wounded within me.
23 I am gone like the shadow when it declineth:
I am tossed up and down as the locust.
24 My knees are weak through fasting;
And my flesh faileth of fatness.
25 I became also a reproach unto them:
When they looked upon me they shaked their heads.

26 Help me, O LORD my God:
O save me according to thy mercy:
27 That they may know that this *is* thy hand;
That thou, LORD, hast done it.
28 Let them curse, but bless thou:

When they arise, let them be ashamed;
But let thy servant rejoice.
29 Let mine adversaries be clothed with shame;
And let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth;
Yea, I will praise him among the multitude.
31 For he shall stand at the right hand of the poor
To save *him* from those that condemn his soul.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The Psalmist calls upon God not to be silent with regard to his complaint (vers. 1-5) against his enemies, who are deceitful and filled with enmity, and who persecute him causelessly and unrelentingly, for he is innocent and pious, and who reward both his good deeds and his love towards them with ingratitude and hatred. The retributive justice of God, with all its terrible consequences, is then invoked upon an enemy, who is thereafter designated in the singular number, and upon his family (vers. 6-10, 11-15, 16-20). He then implores from God's mercy his own deliverance, describing his personal weakness and dishonor (vers. 21-25), and, with faith in Divine help, entreats a victorious issue of this suffering (vers. 26-29), and unites with this a vow of public thanksgiving (vers. 30, 31).

In these prayers, as well as in the introduction, a plurality of foes is spoken of. We might therefore be inclined to regard the singular designation of the enemy, which appears in the prayer for punishment, as a rhetorical figure. Yet the whole picture is of such a character that it cannot be intended for a number of persons, but only for an individual. But there is no occasion for maintaining that this section interrupts the connection, and regarding it as an interpolation (Hupfeld). From the band of enemies one could very well have been singled out for special punishment, since one actually appears as having been specially hardened in wickedness. In favor of this is the circumstance that Satan, as the accuser, is to stand at his right hand (ver. 6), as God the Defender of his servant stands at *his* right (ver. 31). Ver. 8 also speaks of the loss of his occupation. The Apostle Peter took the same view (Acts i. 20) in referring this verse, along with Ps. lxix. 26, to Judas Iscariot, of whom the Holy Ghost had prophesied by the mouth of David (Acts i. 16). Accordingly it is best to refer this Psalm to the typico-prophetical (Calvin, Venema, Stier, Del.), and not to the Messianic class. For the speaker is not presented as a type of the Messiah (many of the older commentators), or of the suffering righteous (Hengst., Clauss.) It is the enemy who is treated as the type of Judas, and that in a relation altogether definite, and only manifested as existing, when viewed from the stand-point of the *prophetical* conception of history, and not until it was brought out by the fulfilment. It is understood, of course, that actual history must furnish corresponding events, which, without seeking too far, can be naturally brought into connection with the situation described. Such events are found in the relations of David to Doeg the Edomite (Kimchi), to Ahithophel (Grotius, Knapp) to Shimei (Dathe) although the individual case in question cannot be established from the text. But, by regarding such a special case as no more than an extreme heightening of the contrast between the theocratic ruler of Israel and his adversary, who has fallen into the power of Satan, and by treating it typico-prophetically, not only may the attempts, inadequate by themselves, of a moral (Ewald) or psychological (Olshausen) or poetical (Döderlein) explanation of the fearful imprecations be assigned their *relative* worth, but also the absurd and unsuccessful efforts to justify them in the mouth of David as a type of Christ in His judicial office (J. H. Mich., Hengst.) may be avoided. For the contradiction between these imprecations, and the actions, as well as the commands, of Jesus Christ (Clericus, Grotius), cannot be removed by any effort of skill, or concealed by referring to Matth. xxvi. 24, and similar passages. The announcement and execution of the Divine judgment, and even prayer for its coming, may be in agreement with the Divine will, and may coexist with a righteous desire for its actual realization. But in such a relation there are manifested grief, moral indignation, and holy anger (comp. our remark at Ps. lxix.) Here, on the contrary, a spirit is displayed which is not free from carnal passion, and which invokes injuries of such a kind upon the person, and even upon the wife and offspring of the enemy, that some expositors have been able to discover no other way out of the difficulty, than by placing these words in the mouths of the ungodly adversaries of the Psalmist (J. D. Mich., Muntinghe). Others, acknowledging that such a view cannot be admitted, seek the origin of the Psalm in the fanatical and revengeful spirit of later Judaism. Those who hold the last view consider the poetical style, which delights in redundancies and exaggerations, to be further evidence of a late period and degenerate taste (De Wette, Hitzig). But we would be inclined to regard these as characteristics of the style employed in imprecations, rather than as a genuine expression of the feelings (Hupfeld).

[Alexander: "This Psalm is remarkable on two accounts: first, as containing the most striking instances of what are called the imprecations of the Psalms; and, then, as having been applied in the most explicit manner to the sufferings of our Saviour from the treachery of Judas, and to the miserable fate of the latter. These two peculiarities are perhaps more closely connected than they may at first sight seem. Perhaps the

best solution of the first is afforded by the second, or at least by the hypothesis that the Psalmist, under the instruction of the Spirit, viewed the sufferings of Israel which furnished the occasion of the Psalm, as an historical type of the Messiah's sufferings from the treachery of Judas, and that, with this view, he expresses his abhorrence of the crime, and acquiesces in the justice of its punishment, in stronger terms than would have been, or are elsewhere, employed in reference to ordinary criminals."—J. F. M.]

Vers. 1-5. **God of my praise**, that is, God, who art my praise (Jer. xvii. 14). The translation of the Vulg.: God, be not silent to my praise! is against the Heb. Text, and its translation in ver. 4: instead of the love due to me, is against the context; for it is clearly not the objective genitive, but the subjective, which occurs in ver. 5, as in Ps. xxxviii. 21. The change of tenses indicates a hostile course of action of very long duration, hardening itself against affection in repeated actions. The slight correction of Böttcher in ver. 4 *b*, in order to gain the sense: I am a loathing to them, is ingenious but unnecessary. [This is done by pointing תִּפְלָה. The literal rendering of the received text is: I (am) prayer. The expression probably means, I give forth my whole being in prayer. This is proposed as interpreting the form of the sentence (comp. the Heb. of Psalm cx. 3) better than the common explanation.—J. F. M.]

Vers. 6, 7. Can ver. 6 mean: pronounce against him: guilty (Hitzig)? [Hupfeld says this is against the usage of the verb, and anticipates verse 7.—J. F. M.] Since it is not a human judgment but a Divine one that is spoken of, and the expressions closely resemble Zech. iii. 1, and שָׂטָן occurs without the article, as in 1 Chron. xxi. 1, the adversary placed in the usual position at the right hand of the accused, is hardly to be resolved, if we regard 1 Sam. xxix. 4; 2 Sam. xix. 23, into the more general idea of an accuser, and is certainly not to be explained into that of an unrighteous accuser, according to the usual conception of the wicked man as being placed over the accused, as an unrighteous judge. God is rather to be supposed as the Judge, after ver. 7 *b*, and the punitive power is to be transferred to a wicked man (Lev. xxvi. 16; Jer. xv. 3), perhaps the power to drag him to judgment; a Satan to appear as the accuser. The Devil in the strict sense is probably not yet alluded to, but still, in all likelihood, an enemy with superhuman wickedness and power is intended. The objection which many take to the wish that the prayer might become sin, disappears when it is perceived that it is not the prayer of a penitent, but of one unconverted and despairing. Hence we are not to translate: let his prayer be a failure, that is, unavailing (Then.).

Vers. 8-11. Instead of: office, or position as overseer (Sept. ἐπισκοπή) there is no sufficient occasion to translate: property, savings, with reference to Isa. xv. 17 (Syr., J. D. Mich., Knapp, De Wette, Hitzig). The usual explanation (Numb. iii. 36; iv. 16) is the more to be preferred, as the loss of property is not mentioned till ver. 11. In ver. 10 *b* the Sept. have probably read גֹּרְשׁוּ instead of the present דָּרְשׁוּ, for they translate: may they be cast out. This agrees so well with the context, as also in Ex. xii. 39; Job xxx. 5, that it is natural to conjecture that it was the original reading (Houbigant, Knapp, Hupfeld). It is certainly much more simple and justifiable than the arbitrary correction of Hitzig, in order to gain the rendering: and may they get ready their baskets, that is, for begging. The whole passage is wanting in the Syriac Version. [In ver. 11 instead of: extortioner, translate: creditor.—J. F. M.]

Vers. 14, 15. **The iniquity of his fathers.**—There is presented here something more than a poetical variation (Hupfeld) of the imprecation that even the name of the family might be blotted out (Hengstenberg). Even this would be more than a "dull play of wit with conceptions which have no inner reality." The speaker wishes that the guilt of the fathers may be remembered to the disgrace of the son, Lam. v. 8. Since he himself is loaded with guilt, that of his fathers may be imputed to him also, Ex. xx. 5; Ps. lxix. 28 (Hitzig). [PEROWNE: "The curse goes backward as well as forward. The whole race of man is involved in it; root and branch he is accursed. Not the guilt of the individual only, but the guilt of all his guilty ancestors is to be remembered and visited upon his posterity. For the great law comp. Matt. xxiii. 32-36. Hupfeld objects that 'the curse on the fathers' is pointless, as it could no longer reach them, but if I see rightly, the object is to heighten the effect of the curse as it falls upon the *children* mentioned in ver. 13."—J. F. M.]

Vers. 17-19. Verse 19 desires, that according to the law of retribution, there may be experienced what in ver. 18 is related as already accomplished. The law itself is stated already in ver. 17, and the different images in ver. 18 represent its operation. [The true construction in vers. 17, 18 is to take all the verbs as describing past events: "And he loved cursing, and it came upon him," *etc.*, and then in ver. 19 comes the imprecation explained above. The Vav Conversive at the beginning of ver. 17, and repeated, proves the correctness of this construction.—J. F. M.]

Vers. 21-24. **Do thou for me**, namely, *good*, as is expressly added in Ps. cxix. 165. But perhaps the expression is absolute, as in Jer. xiv. 7, since the idea is furnished from the context (Geier, Hengst., Hupfeld). The renderings which follow are less to be commended: do with me (Rudinger), or: act with me (Del.), namely, helpfully=be with me (Luth.), in which we are referred to the construction of this word with the dative, 1 Sam. xiv. 6 (De Wette and others).—In ver. 24 *b* it is doubtful whether שֶׁמֶן is to be taken as meaning: oil, as usual, and especially anointing oil, in contrast to the fasting and mourning (2 Sam. xii. 16, 20; xiv. 2; Matth. vi. 16, 17), and then the מִן causally=because of (the want of) oil (Sept., Vulg. and others, Hengst.), or whether the preposition is to be taken in a privative sense, and oil as equivalent to fat (the recent expositors).

DOCTRINAL AND ETHICAL.

1. A religious and righteous life does not protect a man from calumny and persecution at the

hands of envious and wicked men; nor can love and friendship be secure against hatred and ingratitude. But piety and love lead him to prayer, in the midst of the trials thence resulting, and to commit revenge, as well as deliverance, to the Holy God as the true Avenger, who will not remain silent, either to the lying words and calumnies of the enemies, or to the sighs and prayers of His servant, but will give renewed occasion for the ever-extending proclamation of His ancient glory.

2. The law of retribution has not merely its Old Testament foundation (Ex. xxi. 23 f.), but its New Testament application (2 Tim. iv. 14). But he who has recourse to it, and demands and entreats that God would put it into practice, should see well to it, that he himself be not seized and crushed by it. For "cursing as well as swearing is both good and bad. For we read in the Scriptures that holy men have often cursed—therefore none can offer the Lord's Prayer rightly without also cursing. For when he prays, 'hallowed be Thy name, Thy kingdom come, Thy will be done,' *etc.*, he must include in the same outpouring of his desires all that is opposed to these, and say: cursed and execrated and dishonored must all other names be, and all kingdoms which are opposed to Thee must be destroyed and rent in pieces, and all devices, wisdom, and purposes, formed against Thee fall to the ground" (Luther, Exposition of the Sermon on the Mount). This cursing, as correlated to blessing, is just a testimony to the energy of opposition in a heart and of a life wholly devoted to God, and was uttered by Prophets and Apostles with the full consciousness that, as God's servants, they were justified and obligated in doing so, and that they acted in the name and under the commission and commands of God, and with His authority and power. The scruples of many expositors, arising from over-delicacy and sentimentality, are shorn of their force by these considerations, and the principle must be firmly held, that the servants of God are to make His threatenings as well as His promises an article of their belief, and that when they say "amen" to them, they must in deed and in truth, set themselves for the earnest execution of the Divine will. For "the kingdom of God comes not only through the salvation of the penitent, but also through the condemnation of the impenitent" (Kurtz). But still we have to lay to heart these two qualifications, first, that it is not every one who is called to curse in God's kingdom, and secondly, that those who are called must allow nothing that proceeds from their own flesh and heart to influence them in their Divine office. There are curses which do not fall upon those at whom they are cast, but recoil upon the heads of those who pronounce them.

3. When children continue in the sins of their parents, judicial hardening may then come upon them, in which the whole family is miserably ruined and destroyed, even to its name. The powers of evil, by whose aid such a race hoped to rule according to its pleasure and to the ruin of others, have gained dominion over it and its several members, and buried it beneath the burden of its iniquities. Persistent scorn of love has heaped up for itself a treasure of wrath; growing despite of goodness has exhausted patience; the increased abuse of the day of grace ripens for that judgment in which the unconverted sinner receives the fulness of that which he sought his whole life long, as though he could never be satiated with it, while that which he despised ever remains far from him; both of these being the consequences of his wickedness and the punishment of his obduracy. In such fearful judgments they will experience the force of the truth, that there is a sin unto death, and that there are sinners for whom there is no place for prayer (1 John v. 16), and whose own prayer becomes sin, because it is not the expression of a religious need or condition.

4. The history of the lives of the righteous may be a history of suffering, and a long narrative of distress and peril, dishonor and persecution, sorrow and trial. But it attains at last a blessed and joyful issue, and becomes a history of victory. And this is accomplished, not according to any pretended law of the reversing of fortune in the changes and fluctuations of earthly things, not by accident or by human power, but by the hand of God. And the servant of God can never cease to confess His name and invoke his mercy, to proclaim His glory and praise His benefits, in the Church, and before the world.

HOMILETICAL AND PRACTICAL.

God hears thee, oh child of man! and does not keep silence: are thy words pleasing to Him?—If thou art in distress, peril, and anxiety, do not cease to praise God's glory, to call upon His name, to trust His hand.—Never let go of the hand of God, it is thy only help; but submit also to its guidance.—He who persists in scorning love will reach the place where he can no longer receive it.—The suffering, the conflict, the delight of love.—He who acts with cursing as though it were his daily food and his raiment, need not wonder if his prayer becomes sin.—It befits the servant of God to bewail to God his distress, but also, when God is on his side, to venture against all foes, and even to beat Satan off the field.

Starke: He who extends God's glory by celebrating it and praising it, will never be permitted by Him to come to shame beneath the calumnies of the ungodly.—Satan and his followers contend against the right with the weapons of unrighteousness and falsehood; let us oppose to them the weapons of righteousness and truth.—Love and prayer are united like the tree and its fruit.—It is the law of retribution to punish the wicked by means of the wicked.—He who has Satan as an accuser, and has not Jesus as his Intercessor, cannot escape the sentence of condemnation from God.—The wicked bequeath to their descendants nothing but cursing and judgments.—The Lord can curse none who earnestly seek His blessing (Gen. xxxii. 26, 28), nor can He bless any who labor for His curse (Isa. xxiv. 5, 6).—In all our actions, and therefore in our prayers, the glory of the Divine name must be our final and highest aim.—Osiander: Although the Christian is sometimes condemned as guilty

by worldly judgment, and though its sentence is inflicted upon him, as happened also to Christ, yet the Lord stands by him, and pronounces him free, and leads him through death to eternal joy.—SELNECKER: Why does God keep His own under the rod and the cross? (1) That they may be continually tried and exercised in the fear of God, in faith, in calling upon Him, in patience, in confession, in holding fast to the end; (2) That they may know His anger against the sins of all men, of believers as well as of the ungodly; (3) That they may be conformed to the image of Christ; (4) That they may think upon His gracious presence, help, and deliverance.—FRISCH: The poison of the world finds its strongest antidote in prayer.—THOLUCK: All the consequences of sin are punishments, and they come from the living God. And is it not allowable for men to wish for the fulfilment of that which God does, provided only that it be wished in the same sense as that in which God does it?—RICHTER: He who despises Christ's intercession, experiences His curse.—Judicial hardening is not inflicted upon transgressors, until the Lord's love to them has spent itself in loving, and has been offered in vain.—All prayer for deliverance, unless preceded by true repentance and penitence, and every despairing prayer, are sins before God.—DIEDRICH: Mankind lasts only by God's mercy; he who hates it must vanish from the earth like the family of Saul.—The ungodly cannot be happy in any possession, for they have forfeited God's blessing in everything.—Their works follow the wicked merely as the demands of justice.—TAUBE: A prayer of David for the manifestation of God's retributive justice upon the enemy of the Lord and his companions, and for the assistance of God's gracious help for himself in his distress.—He who rejects the love of Christ, the only Mediator and Intercessor, has the eternal God over him as an angry Judge, and Satan beside him as a strict accuser; the end of his road is night.—The self-chosen reward of the ungodly.—The matter rests here: he who would be a companion of saints in God's kingdom must be their companion in affliction here.

[MATT. HENRY: *His prayer becomes sin*, as the clamors of a condemned malefactor not only find no acceptance, but are looked upon as an affront to the court.—Men's curses are impotent; God's blessings are omnipotent. J. F. M.]

PSALM CX.

A Psalm of David.

The LORD said unto my Lord,
Sit thou at my right hand,
Until I make thine enemies thy footstool.
2 The LORD shall send
The rod of thy strength out of Zion.
Rule thou in the midst of thine enemies.

3 Thy people *shall be* willing in the day of thy power,
In the beauties of holiness
From the womb of the morning:
Thou hast the dew of thy youth.
4 The LORD hath sworn, and will not repent,
Thou *art* a priest for ever
After the order of Melchizedek.

5 The Lord at thy right hand
Shall strike through kings in the day of his wrath.
6 He shall judge among the heathen,
He shall fill *the places* with the dead bodies;
He shall wound the heads over many countries.
7 He shall drink of the brook in the way:
Therefore shall he lift up the head.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION. — Two utterances of a revelation, vers. 1 and 4, the first of which is expressly stated to be a declaration of Jehovah, and the second declared to be unchangeable, because accompanied by His oath, form the two central points of the train of thought pursued in this Psalm. The first utterance of God assigns to the Lord of the Psalmist a place at the right hand of Jehovah, with the promise of the complete overthrow of His enemies. Ver. 2 takes this as the ground of an address to this Lord, in which there is promised to Him, by the help of Jehovah, a triumphant extension of His kingdom out of Zion. Ver. 3 pledges the willing loyalty of His people, which constantly rejuvenates itself, as a nation of numberless warriors, and consecrates itself to God. This is done in connection with the declaration of Jehovah contained in the second divine utterance. This Ruler is a Priest forever, after an order not Levitical, but reaching back to the unhistorical past. And vers. 5–7, in passing from the allocutive to the narrative style, describe the victorious career of this Hero, who crushes His foes with the might of God, and who, also, while on His march, is refreshed and revived when needing support.

Accordingly, the lyrico-prophetical character of the Psalm is as unmistakable as its theocratic stand-point. If their full weight and the biblical sense are attached to these terms, the supposition that the Psalm celebrates poetically the glories of the kingdom in Israel, as the kingdom of God (Hupfeld), falls to the ground. It falls to pieces from internal weakness. For the idea of the union of the sacerdotal dignity and royal authority, though a common one in heathendom, was unheard of in Israelitish history before the Maccabæan period, in connection with *actual* sovereigns. David, at a time when the temple-worship was suspended, and from the absence of priests, exceptionally fulfilled priestly functions (2 Sam. vi.), but immediately restored the legal order of things, and transferred the official authority of the priesthood to the Levites (2 Sam. viii. 17; xx. 25). The single attempt of Uzziah to take the control of the religious ceremonies, in order to perform them personally, brought upon him a judgment from God (2 Chron. xxvi. 16). In the Maccabæan period, it is true, the union of this two-fold dignity did exist. Accordingly, by a purely historical, and not prophetical view, a reference is readily suggested to Jonathan and his assumption of the pontificate (Hitzig formerly) or, better, to Alexander Jannæus (Hitzig now), or to Simon (1 Macc. xiv. 41). But apart from the general considerations against so late a composition, the usual objection may be urged, that the Maccabæans had already been priests before they became princes, whereas the opposite order seems indicated here. Yet this objection is not so weighty as the fact, that in the Psalm the union of the kingly and priestly dignities is designated by a declaration, attested and assured by God, (1) as one altogether peculiar or unique, (2) as one never again to be dissolved, or eternal, and (3) as an attribute not of a dynasty, but of a distinct Person. On these grounds the Messianic interpretation is demanded by the historical relations as much as by the language employed. The only other question is, whether the Psalm is to be understood in a typical, or typico-prophetical, or prophetico-messianic sense. In the first case, the reference of the Psalm to the Messiah would only be gained mediately, from the extraordinary character of the expressions, which, moreover, are not literally applicable to the historical relations of a theocratic ruler. It could be rendered clear only through a mode of teaching based upon the ideas and expectations which characterized more especially the time of Christ and His apostles (Knapp.) If the Psalm be viewed historically, we would have only a theocratic congratulatory poem, addressed to a king (De Wette), in which also a longing might perhaps be expressed for the restoration of the primitive union of the sovereignty and the priesthood (Ewald). The genuineness of the superscription would then have to be given up, unless we decide with Hitzig for the translation: upon David (Isaaki, Aben Ezra, Kimchi). In the second case, the king in question would be viewed by the poet himself as the type of Messiah. It would then, historically, be most natural to think of David, after he had brought the ark of the covenant to Zion, and, enthroned at the side of Jehovah under His protection, could count on a secure reign (Herder). And we would connect with this the prophecy which was made to him and his family (1 Sam. vii.). But, in the first place, ver. 4 would remain insufficiently explained. This verse does not allude to distinct priestly functions, as, for example, praying and blessing, but to the priestly office personally received. And David could not be called a priest on account of dwelling near God in the sense alluded to, nor be regarded as symbolizing Melchizedek, king of righteousness in Salem. In the second place, no answer would be given to the question as to which king the prophecy could have applied, as it is certainly something more than a piece of flattery paid by the body of priests to their favorite David (Ilgen, *De notione tituli filii Dei*, in Paulus' *Memorabilia*. VII. 193 ff.). Even the reference to the Maccabæan times, with the sacerdotal princes and the Messianic expectations, held even then by the Jews (by Lengerke), would not suffice; for at that time prophecy was extinct, and in the Psalm an actual prophetical utterance of God, not a feigned one, is given. Nor could the Psalm be the ode of a poet composed for the court-chapel on Solomon's accession to the throne (Borhek in Eichhorn's *Allg. Bibliothek der bibl. Literatur*, II. 222 ff.; VI. 315 ff.). Let it then be maintained that it is a declaration of Jehovah, and that the utterance bears a prophetical character. We must now exclude the supposition that David here gives expression to the thoughts awakened in the breast of true Israelites concerning his relation to Jehovah, as elsewhere he records their feelings concerning him and his undertakings, and consequently that he puts into the mouths of the people, as he elsewhere records their prayers in his behalf, a prophetic view of himself (Hofmann formerly), or of his dynasty (Hofmann now). Both the form and the contents

of this psalm are incompatible (Kurtz) with the assumption, that David was at the same time its author and its subject. Nor could he have regarded either himself or that victorious king who should reign at the time contemplated (Hofmann), or, specially, Solomon on the occasion of the attempt of Adonijah to render the succession to the throne doubtful, as the subject, viewed typically, of that prophetic view. For the prophecy includes not merely the sitting at the right hand of Jehovah, but the union also of the kingly and priestly offices. The conception of such a union did not, among the Israelites, arise from possible (Hävernick) conflicts of history (De Wette, who refers to Uzziah), but from divine revelation, and has not merely a prophetical, but an essentially Messianic character (Zech. vi. 13). Now, if we consider that David represented himself sometimes as a prophet and king of Jehovah, but never as His *priest*, although he performed some priestly acts, and that he needed and desired a priestly mediation, independent of his person and not representable by him, as greatly as did his people, who were distinguished as a kingdom of priests (Ex. xix. 6), then it may be conceived how just it is that not David and his family, not Aaron and the Levites, but a person like Melchizedek, standing outside the circle of historical Israel, appears as a type of the Messiah. David, therefore, was not in a position to view himself or his family typico-messianically with relation to the royal priest of Jehovah. And it is just this view of the Messiah which must be separated from the person and history of David, and which must have arisen purely from *actual revelation*. Thus does the text itself represent it. Thus did Jesus treat it in His discussion with the Pharisees (Matt. xxii. 41 ff., comp. Mark xii. 35 ff.; Luke xx. 41 ff.). Thus Peter expounded it (Acts ii. 34 f.). Thus also did Paul (1 Cor. xv. 25). Thus the Scriptures generally (Heb. i. 13; v. 6; vii. 17, 21; x. 13). Thus did the Synagogue understand it in earlier times. Thus has the Christian Church at all times understood it. And the merely and strictly scientific expositors would return, to a greater extent than they have done, to the prophetico-messianic interpretation, if they could succeed in abandoning altogether the anti-historical method of transferring Old Testament conceptions and expressions to the Person and Life of Jesus Christ, as well as the unhistorical allegorizing and spiritualizing method of interpretation, and would also treat the several declarations of the Psalm as matter of future historical realization. —The Psalm being considered as bearing this character, it was perhaps not without design that the name Jehovah was employed *three* times, and that there are *three* strophes, each of *seven* stichs. The different interpretations are fully treated by Bergmann, *Comm. in Ps. CX.*, Leyden, 1819.

[PEROWNE: "This Psalm claims emphatically to be the fruit and record of a Divine revelation. The words of the poet, though shaped in the poet's heart, come to him from the very sanctuary of the Most High. It is an oracle and utterance of Jehovah, which he has heard and which he has to declare to others. It is an oracle which concerns a king who reigns in Zion; it is addressed to one to whom the poet does homage, calling Him 'Lord;' it assures him of the high favor of Jehovah, who lifts Him to a share of His own royal dignity, giving him the victory over all his enemies. The poet then pictures the king going forth to battle surrounded by his youthful warriors, bright and numberless as the dew-drops on a summer morn, willing to shed their hearts' blood in his service, each one robed as a priest, each one a soldier of God. As he gazes on the vision which has been called up by the first word from heaven, another divine word sounds in his ear: the word confirmed by the oath of Jehovah, that the king shall also be A PRIEST FOREVER AFTER THE ORDER OF MELCHIZEDEK. Then he follows the king in imagination to the war, sees him winning victory after victory with great slaughter, aided by God Himself in the fight, and securing the fruits of his victories by a pursuit of his enemies, which knows no check even in the burning heat of an eastern sun.

"If we were at liberty to adopt in this Psalm the same principles of interpretation, which we have adopted with regard to all the other Messianic Psalms, it would present no special difficulty. We might suppose it to have been written by some poet of David's time, who would naturally speak of David himself as his lord. In the first and lowest sense, his words would apply to David as his theocratic king; in their ultimate and highest sense, they would be fulfilled in David's Great Descendant, in Him who was both David's Son and David's Lord. But we seem to be precluded from this method of interpretation by the argument which, according to all the Evangelists, our Lord, in disputing with the Pharisees, builds upon the first verse of the Psalm. . . . . Now, in this argument, all turns upon two points: first, that David himself wrote the Psalm, and next, that in writing he was moved by the Holy Ghost. David himself, in a confessedly Messianic Psalm, is speaking not of himself, but of his Great Descendant, and so speaking, calls Him his Lord, . . . and if so, it is plain that there can be no lower reference of the Psalm to David or to any other Jewish monarch."

Mr. Perowne then cites and deals with two objections brought against this view. First, it is the only instance in the prophetic Psalms of direct reference to Christ. This we have to accept. Secondly, "the language of the latter part of the Psalm is fairly applicable only to an earthly king." But the solution which he offers seems to be unnecessary. He thinks that the poet "is still suffered to conceive of Him, partially at least, as an earthly monarch, fighting bloody battles with his enemies." It is better to consider the language alluded to as simply a highly figurative description of the victorious progress of Christ, remembering also that, although the conception is purely that of a New Testament realization, it is clothed in Old Testament ideas and imagery. It was necessarily so. The actions portrayed by an Old Testament poet would look strange if presented in a New Testament garb. —J. F. M.].

Ver. 1. **A declaration of Jehovah** [E. V.: The Lord said]. The expression shows that an utterance is announced, invested with the

character of inspiration (see on Psalm xxxvi. 2), and therefore conveyed *prophetically*. Its position at the beginning of the sentence does not indicate a mutilation of the text (Olshausen), but shows that God was speaking at that moment. The whole mode of expression testifies against the supposition that the reference might here be only to a prophecy given formerly, or that a declaration of God which was already well-known might have been put in the mouths of the people. The person to whom the utterance is addressed is not directly indicated as Divine, equal to Jehovah, and of the same nature, in the sense of *adonai* (which J. D. Michaelis proposed to read), but such a person as the Psalmist acknowledges as his lord. This expresses the relation of one in high rank to one in a subordinate position. Its significance and importance are not weakened by the objection, that, according to Oriental usage, *adoni* can be used as a periphrastic expression of respect, instead of the personal pronoun of the second person. Nor do the contents of the declaration assign a mere place of honor, although the highest, to the person addressed (1 Kings ii. 19); they call upon him to take the position in which the king's vicegerent and representative, or, in other circumstances, the coregent was placed. Taken by itself, this expression could be restricted, in its application, to a theocratic king (Kurtz), 1 Chron. xxviii. 5; xxix. 23, but, when referring to the Son (Ps. ii.), it contains the germ of the idea of an assumption into fellowship with God's exaltation and dominion, Dan. vii. 13, 14; 1 Cor. xv. 25. (Delitzsch). The complete subjugation of God's enemies, who are to be utterly defeated and humbled (Josh. x. 24: 1 Kings v. 17), forms a turning point in the history of His kingdom (Acts iii. 21; 1 Cor. xv. 28: Heb. x. 13), from which time forth all relations are to become different from those in the present epoch of the world.

Ver. 2. **The staff** [E. V.: rod] is not spoken of as an instrument of chastisement, Is. xi. 4 (Jahn, Reinke, Hengst.), which Jehovah will send forth, and with which He will smite His enemies successively. It is the emblem of majesty, and is stretched forth in the exercise of dominion (1 Sam. ii. 10; Mic. v. 3; Ezek. xix. 11 ff.; Jer. xlviii. 17) out of Zion (Ps. ii. 6, comp., Ps. lxviii. 17; cxxxii. 13, 14; Is. viii. 18), until the end of the world (Zech. ix. 10, comp. Ps. lxxii. 8; Numb. xxiv. 17, 19). Ver. 2 *c* disproves the interpretation which understands the sitting at the right hand of Jehovah as expressing only the security of the king, protected by Jehovah, against the attacks of his foes, and as excluding his own action. For these words, if they are not to be placed in the mouth of Jehovah Himself (Schnurrer, Jahn, Reinke, Hupfeld, Delitzsch), are certainly to be taken in the sense of a sure promise (De Wette).

Ver. 3. **Thy people show themselves willing**, [E. V. Thy people shall be willing]. The interpretation of the fathers, after the Sept. and Vulgate, is altogether at fault. They explain: "With thee is the dominion on the day of thy power, in the brightness of thy sanctuary; from the womb I have brought thee forth before the morning star." The first words they suppose to refer to the complete victory of the Messiah on the great day of judgment, and the last to his eternal generation as the Son of God. The Arab. Version takes the same view, but translates: "in the light of the holy ones," connecting these words with those which follow. The Syr. Version is also incorrect: "thy people are to be praised in the day of thy power; in the brightness of holiness have I begotten thee. O boy, from the womb, from ancient times." The Chald. paraphrase even gives the following: "thy people of the house of Israel proves itself willingly obedient to the law; on the day when the king goes forth, thou wilt unite with him in the array of holiness; the mercy of God will descend upon thee as descends the dew, thy generations shall dwell in hope." Most of these errors arise not from differences in the Text, but from its false interpretation, which is due to false pronunciations and derivations, and, in some cases, to the omission of words. According to the Masoretic Text, it is the readiness of the people that is spoken of, not a readiness in offering gifts and sacrifices, (Herder, Hengst.), but for the military service of the king. To enter upon it, the youth shall gather as numerous, as fresh (Numb. xxiii. 10; 2 Sam. xvii. 12), and as wonderfully sudden in their appearance, as the dew from the womb of the morning. Now, since this King is no temporal ruler, and is at the same time a Priest, it cannot be the usual military service and duty that is referred to, nor a religious ceremony in festal garments preceding it (Gesenius). Moreover, the words employed are unsuitable to convey this explanation. It is for this reason, indeed, that it has been proposed to read, with 30 *codd.* of Kennicott and more than 50 of De Rossi, and with Symm., and Jerome: הַרְרֵי ק=upon the mountains, instead of הַדְרֵי ק (Houbigant, Herder, De Wette, Olshausen, Hupfeld). The true view is, that images taken from military life are united with others, which indicate the peculiar characteristics of the present war, and show that the people, as well as the royal Hero, are *priests*. With the expressions compare Ps. xxix. 2; Rev. xix. 14.—Instead of the usual שחר we have here משׁחר, which may be differently pointed, and therefore differently explained, but which is regarded by the best exegetes as merely a secondary form.—The dew of youth does not refer to the dewy freshness of the youthful period of life (Aquila) after Eccl. xi. 9, or youthfulness, youthful vigor (Hofmann). Nor in ver. 3 *a* does the day of power allude to the day of the Messianic judgment (the ancients) or the day of Pentecost (Friedrich, *Symbolæ ad interpret. Ps. cx.* 1814), when many from the East became followers of Christ. [Perowne: "The dew which, especially in the East, falls so copiously, is most probably employed here as a figure denoting *infinite multitude*, comp. the use of the figure in 2 Sam. xvii. 11, 12. Others find the point of comparison in the *brightness* and *freshness* of the dew, and this may be suggested by the figure as well as multitude. In Micah v. 7, the point of comparison seems to be different." —J. F. M.].

Ver. 4. **After the order of Melchizedek.** The allusion to Melchizedek carries our view beyond the Aaronic and Levitical priesthood, and

even beyond the history of Israel itself. The reference is not to that authority immediately resident, by virtue of their office, in Israelitish kings, by which they, as intercessors, could commend the people to God and bless them, and take the charge of the public worship (De Wette, Ewald, Hofmann). For here a special union of Priesthood and Royalty, unheard of in Israel and transferred to the king in his own person and for ever, is affirmed to exist by an oath of the only true God (Numb. xiii. 19), as something altogether extraordinary and difficult of belief, but yet made known by prophecy (Amos vi. 8). Elsewhere עַל־דִּבְרַת occurs=with reference to, according to. So in Eccl. iii. 13; vii. 14; viii. 2; Dan. ii. 30; iv. 14, instead of the usual עַל־דְּבַר. But here the ancient union vowel, *i* in addition, is joined to the construct. state, which is also retained in מַלְכִּי. Therefore this *i*, is not to be taken as a suffix=according to my word, a Melchizedec (Herder after the older expositors). There is no ground for pressing the meaning "according to" (Hupfeld), since we can translate quite correctly: in the proportion, or: after the manner. How earnestly the Rabbins have endeavored to weaken the force of this passage may be inferred from the following, among many other most unnatural explanations. They take the word *kohen* here as *princeps*, *rex*, *dux*, though, as is well known, it is the technical word for priest, as the one who stands before God. The Chald, has gone so far as to paraphrase: The Lord hath sworn and will not repent; thou art appointed judge in the world to come, as a reward unto thee, because thou hast been a spotless king.

Vers. 5-7. **The Lord at thy right hand** is not the king exalted to the right hand of Jehovah (Böhl after many of the older expositors), for which the designation *adonai* is quite unknown in the Old Testament, but Jehovah the Lord of all, here as the Helper (Ps. xvi. 8; cix. 31), in the day of the Judgment of wrath (Ps. ii. 12), which is represented here as a battle. [ALEXANDER: "*On the right hand* has precisely the same meaning which it has in Ps. cix. 31, when it denotes the place of protection or assistance, the figure being probably derived from the usages of war, in which one who succors or protects another may be said to strengthen his right hand, as the member which he uses in his own defence. In one sense, therefore, the Lord is at the right hand of Jehovah; in another sense, Jehovah is at His. This assistance, far from excluding, presupposes His own action; or rather, what Jehovah is described as doing *for* him, He does through him.—J. F. M.].

Nothing is to be inferred from the change of subject in ver. 7, for the change of persons in prophetical discourse is well known; the thought of the passage is always to be looked to. Accordingly, the subject in ver. 7 is not the enemy, who previously, being refreshed by drinking, bore his head on high (Hofmann), but the king; and that not with an allusion to Gideon (Judges vii. 5 ff.), as a hero who will allow nothing to interrupt his course, and is satisfied with a draught from the brook on his way (Calvin), or to Samson, Judges xv. 18 f. (Herder, Hengst.). The reference is rather to the toilsome nature of his way and course and conflict, in the midst of which, however, he never fails of refreshing and strengthening, and therefore can always keep his head aloft in joyful exultation. The passage may be applied, practically, to the sufferings of Christ and believers, as well as to their subsequent exaltation (Phil. ii. 8 f., Heb. xii. 2; Rev. v. 9 f.), but not referred directly to them as the Fathers maintain, (and Stier). Least of all is it to be supposed that there is any allusion to the "water of affliction," and the like figures. For drinking is here the direct means of reviving, a cordial for the hero in his pursuit of the enemy, and presupposes only thirst and need. The Chald. is altogether wrong: He will receive instruction from the mouth of the prophet on the way. [The lifting up of the head is by some referred to those assisted by the Hero. This view is based upon Ps. iii. 4. But the immediate connection with the statement of the first member of the verse, and the natural relation between drinking and being revived, are decisive of the true application. Any other relation between the members of the verse would be forced and obscure.—HENGSTENBERG: "That the words indicate an enduring and final triumph, not a momentary strengthening, appears from the opposition to the smiting of the head of the enemies. It is only when thus understood, that they are suitable as a conclusion, as is evident from the fact, that this feeble interpretation has led many to the notion, that the Psalm is only a fragment."—J. F. M.].

It is uncertain whether the choice of words in ver. 6 *c* was determined by an allusion to David's Ammonitish war (Del.). In any case we are not to translate: "the prince of the land of Rabbah," that is, of the Ammonites whose capital was Rabbah (Moses Mendelssohn, Hofm.), nor: "a head (prince) over great lands" (Luth., Geier and others). Nor does the expression mean specially, the arch-enemy, the antichrist (Stier after the older expositors), as the Head, whose head is to be smitten (Gen. iii. 15). It is not probable that some particular enemy appearing in history as a chief or leader (most) is meant, or that ראש in the present connection is to be taken collectively, (Sept., Chald. and others, Hupfeld, Camphausen). We think that, in the plastic mode of presenting the subject, a particular point in the course of the conflict is seized upon and described (Hitzig), [*i. e.* when the Hero is crushing the head of one of his foes.—J. F. M.]. The form of expression, however, admits of being employed in the latter description of the Messianic conflict with the personal antichrist (Rev. xix. 11 ff.). [I subjoin Dr. Moll's version. For a beautiful paraphrase, which agrees mainly with this version, see Mr. Perowne's Commentary.

1 Of David; a Psalm.

An address of Jehovah to my Lord:
"Sit thou at my right hand,
Until I make thy enemies
A stool for thy feet."

2 The sceptre of thy might
Will Jehovah stretch forth out of Zion;
Rule in the midst of thy enemies.

3 The people are ready on thy muster-day:
In holy array.

From the womb of the dawn,
(Comes) to thee the dew of thy youth (young warriors).

4 Jehovah has sworn and does not repent it:
"Thou art Priest to eternity,
After the order of Melchizedec."

5 The Lord at thy right hand
Dashes kings to pieces in the day of his wrath,

6 Holds judgment over nations,
It (the battle-field) is full of corpses,
Crushes a head in a wide field—

7 He drinks of the brook in the way,
Therefore he raises his head on high.—J.F.M.].

DOCTRINAL AND ETHICAL.

1. All progress in the history of the Church of God on earth is effected by the deeds of the Highest, in which He manifests Himself; all progress in the knowledge of those deeds is gathered through His revealed words. The latter often precede the former, and then bear the character of Divine promises, and come to the knowledge of the Church through the medium of prophetic vision and announcement. In this way she has received this "truly lofty and crowning Psalm of our dear Lord Jesus Christ" (Luther). "I heard in spirit, saith the prophet David, God the heavenly Father speak with His beloved Son, and because it was a glorious kingly address, which I would were known to all the world, I will give it in this Psalm" (John Arndt).

2. The exaltation of the King in the kingdom of God above all other kings, powers, and dominions, is not merely a spiritual one, of moral and religious significance. As an exaltation to the right hand of God, it transcends all earthly relations, being the only one of its kind, and proving itself to be such by glorious deeds of Divine might, which result in an incomparable and universal victory over each and every foe. For the sitting at God's right hand is only a figurative expression, employed to set forth the infinite exaltation, the supereminence above all worlds, and the personal security of this King, in His actual participation in the Divine sovereignty. This position assures not only personal safety, but certain victory, in that conflict which He wages in behalf of Himself and His kingdom, not merely with Divine assistance, defence, and protection, but also with Divine strength. And this He will do until the end of the world. "He gives no sign where Christ shall reign and where His Church shall be formed, except that they shall be among enemies" (Luther). But "as this King has a majestic throne, so He has also a wonderful footstool; and as His royal throne gives us great comfort, we are glad when we think of His footstool. How joyful also do His poor subjects become, when they hear that their Prince and King has smitten down their enemies, and thus delivered them from their power!" (John Arndt).

3. But, as conflict precedes victory, so does a life of suffering, in the abasement of earthly existence, precede exaltation. Each side of the picture merits special regard. For, although the King of the Divine kingdom wages the conflict with Divine strength and in confidence of victory, according to Divine promise, yet He must encounter the toil and dangers and sacrifices of an actual warfare; and as He, with this end in view, assumes even this position according to God's will, so He, like a mighty leader, summons His subjects to share them too. They are to contend together with Him and for Him, as He contends with them and for them.

4. All this gains a higher significance and a deeper sense when it is considered that it is God's kingdom that is concerned, a people destined to be a kingdom of priests and the holy inheritance of the Eternal. They must be unceasingly reminded of this their destiny. But, with the exhortation to act accordingly and so carry on the conflict ordained for them, there is, by Divine mercy, united a promise that its issue can and will be successful, through that King who is also a Priest, and in whom royalty and priesthood are united personally and indissolubly, and in a manner contrary to the legal order in Israel.

5. In order to realize this promise, so sacredly secured, our faith must, on the one side, be directed beyond the national restrictions of the Mosaic and Levitical institutions and the Davidic and Theocratic history, and, on the other, the knowledge must be gained, that the royal Hero who crushes with the judgments of His wrath those who oppose Him, and the Intercessor and priestly Deliverer who blesses His people and reconciles them with God, are one and the same Person, whose coming the Church has to expect and for which she has to prepare. "Our consolation, which sustains us, and makes the heart joyful and courageous against all the persecution and raging of the world, is, that in the midst of them we have a Lord, who not only redeems us from sin and eternal death, but also protects and delivers us in sufferings and persecution, so that we shall not perish. And although they rage with all their fierceness against Christians, yet neither the Gospel nor Christianity shall perish, but, on this very account, their own heads shall be crushed" (Luther).

HOMILETICAL AND PRACTICAL.

The King of God's kingdom is Lord over all lords, but is not yet for a time acknowledged by all.—The Lord who reconciles us with God, will also govern us as a priestly King; therefore let us serve Him as God's people in the garments of holiness.—In the wars of the Lord our victory is sure, but we must wage them as the host of our divine and priestly King.—The heavenly King calls His forces to conflict and service; but He leads them also to victory, and appears Himself on their behalf with protection and blessing.—The conflict of suffering, waged by the Church militant in obedience to her heavenly Lord, as the path that leads to a participation in His victories and in His glory.

STARKE: O unspeakable joy! O strong consolation for believers, that they have a Brother, who sits on His throne at the right hand of God! In all times of persecution we can commit ourselves to Him.—Christ's kingdom is a powerful, invincible kingdom, for the sceptre of its King

is a sceptre of strength, and this should urge us to deepest reverence, faith, and obedience towards Him.—Here in the kingdom of grace, Christ rules among His enemies; for while He still concedes and grants much to them, He yet fulfils His counsel in the midst of all their rage; but there, in the kingdom of glory, He will reign over them and destroy all their wickedness forever.—Christ's people consist of willing members, who serve Him without compulsion, prompted by the child-like spirit dwelling in them. Hereby thou mayest prove whether thou dost belong to the people of God or not.—The dew fertilizes and revives the earth; so believers are not only themselves fruitful in good works, but seek also to bring others to the saving fruit of righteousness, and aim to revive themselves and others.—Since Christ is both Priest and King, He has power, not only to reconcile us completely, but also to overthrow all the enemies of our salvation, and to share with believers all the blessings of His kingdom.—Christ fulfils His priestly office in all power, to eternity, without the help of any other; no saint therefore can help us as an intercessor.—Since God the Father has ordained Christ to be an eternal Priest, He never dies to believers, and thus the consolation which flows forth to them never ceases.—First the cup of sorrow, after that glory; that is God's order. So had Christ also to suffer, and after that to enter into His glory (Luke xxiv. 26; Rom. viii. 17).—The Lord knows always how to show a brook on the way to pious pilgrims in their weariness, from which they may be refreshed and strengthened.—As weak and feeble as the Church of God is in this world, in and for itself; so strong, yea, invincible is she, in her Help, Protector, and Defender, who is Christ.

Selnecker: While Christ sits at the right hand of God the Father, the Church will be wondrously preserved under tribulation and sufferings, and against the Devil and the world; but enemies will remain until the last day.—Frisch: Both humiliation and exaltation were required of Him, who was to redeem us completely; the former to gain our salvation, the latter to make it sure to us.—He who would stand under this Lord and Head, must be accustomed to drink with Him upon the way.—Arndt: I know one who sits at God's right hand, who is strong enough for all my enemies and all my misfortune. He sits on my behalf at God's right hand to defend me.—Rieger: David praises to the Son, what the Father will do in Him for the extension of His kingdom; while he declares with praise to the Father how the Son, in the sovereignty and priesthood, will do everything according to the Father's will and pleasure.—Vaihinger: As often as the Redeemer manifests His glory and power against the oppressors and enemies of His kingdom, so often does there arise in His people renewed willingness to serve Him, and so often are His worshippers increased.—Richter: The kingdom of God is extended from the earthly Zion. Warriors and ambassadors of Christ are ever going forth from the spiritual Zion, the true Church; and He, from the heavenly Zion, directs everything with His rod and sceptre.—Guenther: In spite of all foes, Christ is and remains the eternal King, and he who will not serve Him to his own salvation, must submit to Him to his condemnation.—Schaubach: That our Redeemer took the form of a servant need give us no difficulty; He shall, from this state of humiliation, again enter into His exaltation.—Taube: A people in priestly robes is a people equipped for battle.

[Matth. Henry: Sitting is a *resting* posture; after Christ's services and sufferings He entered into rest from all His labors. It is a *ruling* posture; He sits to give law, to give judgment. It is a *remaining* posture; he sits like a King forever.—The conversion of a soul consists in its being willing to be Christ's, coming under His yoke and into His interests, with entire compliancy and satisfaction.—There is a particular power, the power of the Spirit, going along with the power of the word, to the people of Christ, which is effectual to make them willing. The former leaves sinners without matter of excuse; this leaves saints without matter of boasting. Whoever are willing to be Christ's people, it is the free and mighty grace of God which makes them so.—J. F. M.]

PSALM CXI.

1 Praise ye the Lord.

I will praise the Lord with *my* whole heart,
In the assembly of the upright, and *in* the congregation.
2 The works of the Lord *are* great,
Sought out of all them that have pleasure therein.
3 His work *is* honourable and glorious:
And his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered:
The LORD *is* gracious and full of compassion.
5 He hath given meat unto them that fear him:
He will ever be mindful of his covenant.
6 He hath shewed his people the power of his works,
That he may give them the heritage of the heathen
7 The works of his hands *are* verity and judgment;
All his commandments *are* sure.
8 They stand fast for ever and ever,
And are done in truth and uprightness.
9 He sent redemption unto his people:
He hath commanded his covenant for ever:
Holy and reverend *is* his name.
10 The fear of the LORD *is* the beginning of wisdom:
A good understanding have all they that do *his commandments;*
His praise endureth for ever.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The Psalmist expresses his purpose to praise the Lord in the narrower circle of the upright and in the Church (ver. 1), for the great and memorable deeds (ver. 2) in which He reveals His never-changing glory and righteousness (ver. 3), and, as the God of mercy, establishes the memory of His wonders (ver. 4), and, mindful of His covenant, cares for His servants (ver. 5), so that His people have experienced the power of His works in being placed in the possessions of the heathen (ver. 6), and, at the same time, the reliableness of His ordinances and regulations (vers. 7, 8) for the highest good of the people of His covenant (ver. 9), whose wisdom proceeds from the fear of Jehovah to His eternal praise. These thoughts are, as it were, linked together like proverbs, and in short stichs, containing usually only three words. These are arranged in such a manner that every line begins with a Hebrew letter following the alphabetical order, and the last two verses consist of three stichs, while all the rest contain but two. This latter phenomenon was due to an unwillingness that the verses should exceed ten, the number of completeness. All this corresponds exactly with the following Psalm, and indicates a late composition, though we have no grounds for the determination of the exact date. The superscription is purely liturgical. The application of ver. 5 to the eucharist is very ancient. It is found even in Theodoret and Augustine; and thus this Psalm has become the Eucharist-Psalm of the Church, and has been adopted by the Romish Church as one of its daily vesper-psalms.

Ver. 1. **In the circle of the upright** [E. V., assembly of the upright].—סוֹד is a more select assembly (being equivalent to intimacy), distinguished from the whole Church (Aben Ezra, Geier and others), a distinction which, with other designations, occurs also in Ps. cvii. 32. It has been denied without ground by some who understand by the upright the Israelites generally. [ALEXANDER: "The word means properly a circle of confidential friends. See Ps. xxv. 14; lv. 15; lxiv. 8; lxxxiii. 4. It is here applied to the church or chosen people as constituting such a company or circle in opposition to the world without. It is not therefore really distinct from the *congregation* mentioned in the last clause, but another name for it. The *upright* (or *straightforward*) is a title given to the true Israel, from the days of Balaam downwards. See Numb. xxiv. 10."—J. F. M.]

Ver. 2. The sense of ver. 2 *b* is doubtful. If we compare 1 Kings ix. 11 with Isa. xxiv. 7; xliv. 28; xlvi. 10, we discover how untenable is the translation: asked for or sought according to all their desires (Heng.). But it may be possible to translate: remarkable in all their connections, that is, in every respect (Hitzig), or: investigated in all their designs (Del.) Yet the usual explanation appears to be best assured (Hupfeld). The reference to God: sought out for His purposes (Sept., Vulg.), or: according to His will (Schegg) is altogether false.

Vers. 5-10. In ver. 5 **meat** is not to be restricted to the feeding in the wilderness (most). Nor is the literal meaning: prey, booty, to be adopted in allusion to the gold and silver vessels taken away from the Egyptians (the Rabbins).—The **redemption** in ver. 9 is not to be limited to that from the land of Egypt. Ver. 10 follows Job xxviii. 28; Prov. i. 7; ix. 10. The expression: excellent understanding is derived from Prov. iii. 4; xii. 15. The suffix in עֹשֵׂיהֶם refers back to the commandments of ver. 7. The final clause does not speak of the praise of understanding (Aben Ezra) or of the doer, the expression being taken collectively (Kimchi, Geier, and others), or, by anticipation, of the man praised in the next Psalm (Bake, Delitzsch), but of the praise of God, comp. ver. 5 *b*.

DOCTRINAL AND ETHICAL.

1. The righteous ever have occasion to give heartfelt praise to God, whether in the familiar circle of a few kindred minds, or in the public assembly of the whole church, when meditating upon His great deeds, in which He displays His own glory, helps His covenant people, and thus prepares for Himself eternal praise.

2. He who has pleasure in the works of the Lord, always turns to them in a renewed search.

They remain to him ever new and great, wonderful and worthy, deserving of study and most precious, affording an assurance of Divine help, and being a cause why the pious yield themselves to God, and the lasting objects of their praise.

3. For God has manifested His glory, that is, His might, His goodness, and His righteousness, to His people, not merely once in the days of old: He has made it known to them as essential to Him, and as eternally displayed. He has established a covenant forever with them, and fixed in it the memory of the wonders which He performed, in founding and preserving them.

4. In His works God reveals His power; in His ordinances, whether commands or promises, His will; in His name, His nature; but in them all there are displayed the immutability, truth, and holiness of that God, who is as just as He is merciful, as faithful as He is true, as dreadful as He is holy. Hence it is that all true and saving wisdom arises from the fear of Jehovah, and is exhibited in the fulfilment of His commands.

HOMILETICAL AND PRACTICAL.

The praise of God the joy of the pious.—God does more good to His people than they can thank Him for.—What God has done for the Church is to be proclaimed in it, and praised by it.—God's deeds in behalf of His people, (1) as the objects of their praise, (2) as monuments of His glory, (3) as the security of the covenant entered into with us.—God, besides unveiling to us what He *is*, has shown us what He *can* do, and announced to us what He *will* do.—The saving wisdom of a life spent in God's fear.—It is easier to contemplate the glory of God's works than to rely upon the truth of His word, and build up, in faithfulness to the covenant, His kingdom of righteousness.

STARKE: The heart is to be the altar, upon which the fire of Divine love, of praise, and of thanksgiving, should never be extinguished, even under affliction.—Against the great God, what is that which the world calls great?—We must regard it as an act of great mercy and compassion, that God has obviated the consequences of our neglect and forgetfulness, by causing His wonders and gracious works to be remembered.—God does not let His works preach for entertainment; His people are to learn to discover Him therein, and to draw comfort therefrom in His appointed way.—God's commandments and works agree well together, for they are both truth and justice.—The covenant of God is the ground of the expectation of final and perfect redemption.—The world abounds in unwise and foolish persons, because they are without the foundation of true wisdom: they do not seek the fear of God.

OSIANDER: The promises of the Gospel show us what a faithful and paternal heart our heavenly Father bears towards us.—There is nothing hard in them; we are only required to accept with faith the offered grace of God.—ŒTINGER: All the works and ordinances of God are directed towards deliverance, and redemption, and the glory of God and of His name.—RIEGER: What a blessing it is, when we can always gather a few friends together to speak with them of God's works and sing His praise! We would otherwise overlook many things from which we could strengthen our faith.—THOLUCK: God comes to meet deluded men in a thousand ways; for each of His works and deeds, if seriously regarded, directs us to Him.—RICHTER: The heathen themselves are bequeathed to God's people, and they must take possession of this inheritance to draw them to themselves.—GUENTHER: All would like to have the credit of sagacity, and it is counted the greatest insult to affirm the contrary of any one; many would be learned, and the opposite is not very agreeable to any; but only a few strive to be wise in the true sense; and folly is most widely spread in the world.—DIEDRICH: God's word and His guidance by it are sources of consolation.—TAUBE: The experience of God's mercy and compassion in the miracle of redemption, is and ever must be, the result of the most penetrating search into God's works, and the most profound knowledge of His greatness, both in its glory and in its righteousness.—The fear of God is the fundamental idea of the Old Testament. Godliness answers to it in the New.—L. HARMS: There are two things which make the Church the dearest of all objects to true Christians: (1) the works of God; (2) the ordinances of God.

[BARNES: One great error of the friends of God is to neglect to study His *works*.—J. F. M.]

PSALM CXII.

1 Praise ye the LORD.

Blessed *is* the man *that* feareth the LORD,
That delighteth greatly in his commandments.
2 His seed shall be mighty upon earth:
The generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house:
And his righteousness endureth forever.
4 Unto the upright there ariseth light in the darkness:
He is gracious, and full of compassion, and righteous.
5 A good man sheweth favour, and lendeth:
He will guide his affairs with discretion.
6 Surely he shall not be moved forever:
The righteous shall be in everlasting remembrance.
7 He shall not be afraid of evil tidings:
His heart is fixed, trusting in the LORD.
8 His heart *is* established, he shall not be afraid,
Until he see *his desire* upon his enemies.
9 He hath dispersed, he hath given to the poor;
His righteousness endureth forever;
His horn shall be exalted with honor.
10 The wicked shall see *it*, and be grieved;
He shall gnash with his teeth and melt away:
The desire of the wicked shall perish.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The servants of God, who are true to His covenant, are praised in this Psalm, as in the preceding, Jehovah was extolled as being true to the covenant. The connection between the two is so close, not merely in the choice and form of the stichs, but also in various expressions (comp. vers. 3 *b* and 9 *b* with Ps. cxi. 3 *b* and 9 *b*) that the design is unmistakable. From the whole character of the Psalm, however, an imitation (De Wette), is rather to be inferred than a composition by the same poet. The Vulgate has an additional superscription, by which the composition is placed in the time of the return from the exile; but this statement is utterly worthless. [The Vulgate says: "*Conversio Aggæi et Zachariæ.*"—J. F. M.]

The praise of the pious man as blessed (ver. 1) is followed by the promise of blessing to his race (ver. 2) and to himself (ver. 3), being compared to the rising of light in darkness (ver. 4). To this follows the praise of the excellence of the pious man with reference to his kindness to his fellow-men, and its reward (ver. 5), which is particularly described from different points of view (vers. 6-8), and then the whole summed up (ver. 9), with a glance at the opposite fortunes of the ungodly (ver. 10). The Psalm immediately suggests to us Pss. i. and xv.

Ver. 2. **A hero upon the earth.**—[E. V. mighty upon earth]. The expression is based upon Gen. x. 8. Its restriction to the sense: mighty, powerful (Sept. and others) and the translation: in the land are arbitrary. Its reference to the whole people and the promise of power to overcome the world, Deut. xxxiii. 29 (Hengst.), is equally unfounded. For although "his seed" is parallel to "the generation of the upright," yet the latter is not identical with the whole of Israel, (comp. Ps. cxi. 1). [The translation "mighty," given in E. V. and favored by most, still appears to me to convey the true sense of the word. If the notion is more restricted than in the translation proposed above, the restriction is imposed by the original and more suitable sense. But the word is a substantive in the Hebrew: "a mighty one." The conception of the power of the descendants of the righteous is made more vivid by the concrete form.—J. F. M.]

Ver. 3. The righteousness of the man is not his welfare as the reward of his righteousness (Aben Ezra, Rosenmüller), or as consisting in the good condition of his affairs (Köster). Nor is it merely fidelity to the covenant (Olshausen), and certainly not righteousness by faith in Christ (J. H. Mich.), or that presented by God (Hengst.) According to the Old Testament conception it means right conduct, agreeing inwardly and outwardly with the Divine requirements. The allusion to the preceding Psalm is here undeniable, but it is scarcely conceivable that what is there asserted of God is here unskillfully applied to man (De Wette, Hupfeld).

Ver. 4. The adjectives can be explained grammatically as epithets of the righteous (Kimchi, Ewald, Hengst.) only under extreme necessity, although this would very well agree in meaning with Isa. lviii. 7 ff. It is not probable that a meaningless formula in frequent use was transferred from Ps. cxi. 4 in order to find a place for the letter ח (Clericus, Köster, Maurer, Hupfeld). There is no reason why these epithets should not be viewed as defining the light (Isaaki, Aben Ezra, Calvin, Hitzig), or, still better, God, as the light, after Is. x. 17; lx. 1 ff.; Mal. iii. 20 (Sept., Vulg., Calv., J. H. Mich., De Wette, Olshausen, Delitzsch). But we must not, by inserting the prep. מִן, translate: from the gracious, *etc.* (Luth., Geier, and others). [Perowne, on the other hand, says: "The first two epithets, elsewhere applied only to Jehovah, are so applied in Ps. cxi. 8, and the relation of the two Psalms makes it almost certain, therefore, that they are here applied to His servants. See also Matth. v. 45-48; Isa. lviii. 7. The change from the plural to the singular is certainly unusually harsh, as the three epithets are loosely strung together without anything to mark their reference; but this may be accounted for, in some measure, by the requirements of the alphabetical arrangement."—J. F. M.]

Vers. 5-7. טוֹב, according to the context, is not to be understood of moral excellence (the ancients) but of a prosperous life (expositors since

Lud. de Dieu), as in Is. iii. 10; Jer. xliv. 17. On account of the alphabetical order, we do not have the usual אַשְׁרֵי as in ver. 1. But it does not follow from the parallelism that the second member of the verse continues to describe the situation of the man, as would be expressed in the translations: who conducts his affairs with justice (Geier, J. H. Mich.), or: feeds, that is, maintains them in a good condition (Hengst.) It is not a participle but a finite verb, and the assertions are justified in the following verses. [The rendering of Dr. Moll accordingly is: ("It is) well with the man who is benevolent and lends, he will maintain his cause in judgment." This interpretation is that of Delitzsch, who translates a little more freely. With this Perowne also agrees. Alexander translates: "Happy the man showing favor and lending; he shall sustain his affairs by justice." It is universally agreed that the idea "discretion," as in E. V., is wrong.

[Ver. 7. Perowne: "The epithets 'established,' 'trusting,' 'supported,' are all strikingly descriptive of the true attitude of faith, as that which *leans upon and is upheld by God*. The two last are combined also in Is. xxvi. 8."—J. F. M.]

Ver. 10. In the last stich there is no sufficient reason for reading תִּקְוַת instead of תַּאֲוַת (Hupfeld, Olshausen). The former would give the idea of confidence, as in Ps. ix. 19; Job viii. 13; Prov. x. 28, comp. Prov. x. 24 (Hitzig).

DOCTRINAL AND ETHICAL.

1. The fear and the love of God are inseparably united, and have an internal connection, in the truly pious. The reward of this blessed and holy union is great. Its blessing extends to their descendants, and is powerfully displayed in themselves. Not only earthly prosperity, but a life well-pleasing to God, and the opportunity thereby gained of becoming a power on earth, and of exercising an influence that overcomes the world, form a mind, a position, and a greatness of action that are *heroic*. They are thus maintained as a blessing from God in pious generations, the light never failing to rise again even in the night of affliction.

2. The love of our neighbor is connected in the closest manner with love to God, and he who has experienced in himself and his family the mercy of the Eternal is both inclined and enabled to show mercy to others, and thereby gains a new support, strengthening his heart in God, widening his active influence among men, securing his happiness for all time; while the wicked are destroyed outwardly and inwardly, and go to ruin with their possessions and fortune, as well as with their efforts and aspirations.

[3. Perowne: All human righteousness has its root in the righteousness of God. It is not merely man striving to copy God; it is God's gift and God's work. There is a living connection between the righteousness of God and the righteousness of man, and therefore the imperishableness of the one pertains to the other also.—J. F. M.]

HOMILETICAL AND PRACTICAL.

How the fear of God not only expels all other fear, but also fills the truly pious with joy, love, and life.—The delight, the suffering, the light of the pious.—The blessing of God abiding in a pious generation.—Even for those who fear God, it is not uninterrupted day upon earth; but a light never fails them.—The fear of God begets power and courage.—Fear of God and love to our neighbor are closely united when men take delight in God's commands.—The prosperity of the pious increases continually. Whoever is vexed at it reveals the wickedness of his heart, and injures himself more than any other.

Starke: Delight in God's word is manifested specially in a life regulated in accordance therewith.—The fear of God in many a pious father's heart is rewarded in his children even after his death.—He who would share in the blessings of pious ancestors must follow after their faith.—All creatures favor those whom God favors: the blessings given to them fall to the lot of the pious.—To pursue righteousness and the fear of God is the true way to gain a name that will be truly immortal.—A joyful, fearless heart, and a good conscience, are the happy fruits of the true fear of God.—Our works of love have two good qualities, if we perform them abundantly and generously, and are not wearied in them. An abundant and eternal reward will follow them both from the divine mercy.—A pious man is a sharp thorn in the eyes of the ungodly, and yet they cannot injure him. They only injure themselves; for they shorten their lives by envy and vexation.

Selnecker: Those who trust in God shall receive rich blessings, and shall want nothing, even though in the world it may seem otherwise. Frisch: The true sign of a God-fearing and consequently happy man is the delight, and that a great delight, which he has in God's commandments.—Rieger: A cheerful heart which is sustained by constant application to God's word, by ever-renewed meditation upon His ways, and by frequent resort to Him, profits more than all other resources.—Diedrich: The devil lies to his servants; but God rewards those who risk everything upon His word with perfect faithfulness and eternally.—Guenther: The prosperous and blessed life of the righteous is here presented; but its inner nature is exhibited as well as its outward signs.—Taube: The final lot decides; the cry sounds forth: *live, perish*.

[Matt. Henry: Religion has been the raising of many a family; if not so as to advance it high, yet so as to found it firm.—Barnes: Surely there is an advantage in our world in being a friend of God.—J. F. M.]

PSALM CXIII.

1 Praise ye the LORD.

Praise, O ye servants of the LORD,
Praise the name of the LORD.
2 Blessed be the name of the LORD from this time forth and for evermore.
3 From the rising of the sun unto the going down of the same
The LORD's name *is* to be praised.

4 The LORD *is* high above all nations,
And his glory above the heavens.
5 Who *is* like unto the LORD our God,
Who dwelleth on high,
6 Who humbleth *himself* to behold
The things that are in heaven, and in the earth!

7 He raiseth up the poor out of the dust,
And lifteth the needy out of the dunghill;
8 That he may set *him* with princes,
Even with the princes of his people.
9 He maketh the barren woman to keep house,
And to be a joyful mother of children.

Praise ye the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—An exhortation is sent forth to praise Jehovah at all times and throughout the world (vers. 1–3) as the God who, though infinitely exalted, yet beholds even things that are most abased (vers. 4–6), and exalts, blesses,and gladdens the feeble, the despised, and the mourning (vers. 7–9). No special connection with the people of Israel after the exile (Hengst. and the ancients) is discoverable. Just as uncertain is any allusion to Jonathan's elevation, 1 Macc. x. 63 (Hitzig), or the assumption that there is a close connection between this Psalm and the following, and that it was composed in view of the passover (Köster, Ewald). [It is thus supposed to be connected with the deliverance from Egypt pictured in Ps. cxiv. —J. F. M.] But even the frequent, and, in some cases, unexpected use of the so called *chirek compaginis** (comp. Ewald, § 211) is no evidence of antiquity, but indicates design.

In the liturgy, the so-called *Hallel* (Psalm cxiii.—cxviii.), also termed the Egyptian Hallel, as distinguished from the Great Hallel, Psalm cxxxvi. begins with this Psalm. The latter designation is also applied sometimes by the Talmud and Midrash to Ps. cxx., cxxxvi., and to Ps. cxxxv. 4–cxxxvi. By some Christian writers it is wrongly applied to the Hallel in the more restricted sense. This Psalm continued to be recited while the Temple stood, and is still recited in Palestine, eighteen times a year, apart from its customary, though not legal, use at the new moon. Outside of Palestine, it is now yearly recited twenty-one times on account of the addition of three great feast-days. At the family celebration of the passover Pss. cxiii. and cxiv. were sung before the meal, and indeed before the emptying of the second cup, and Pss. cxv.–cxviii. after the meal, and after the filling of the fourth cup (comp. the expositors on Matt. xxvii. 30; Mark xiv. 26).—This Psalm is the Old Test. *magnificat.* [PEROWNE: "The Psalm may be said to be a connecting link between the Song of Hannah and the Magnificat of the Virgin."—J.F.M.]

Ver. 1. **Servants of Jehovah.** This phrase is more expressive here than in Pss. cxxxiv., cxxxv. 20, and pre-supposes a specific conception of the relation in which Israel as a whole stood to God as His servant (Ps. cxxxvi. 22), and in which their individual living members (Psalms xxxiv. 23; lxix. 37) were embraced.

Vers. 5, 6. A connection in the thought might be considered possible between verse 6 *b* and ver. 5 *a* (Deut. iii. 24). But we are prevented by the structure of the sentences from assuming such connection here (Geier,

* [Because it was formerly supposed to have been employed to *unite* its own word euphonically with the following. See Böttcher, Gr. § 584. It is generally, though not exclusively, attached to the construct. state. See GREEN, *Gr.* § 61, 6 *a*, 218. According to Ewald, it is only used *artificially* by later poets.—J. F. M.]

Hengst., Camphausen). The angels in heaven (Calvin) are, at all events, not to be thought of. The simplest course is to supply: upon all things. For this affords the most comprehensive conception of every thing that exists and transpires there (J. H. Mich. and others). But the restriction to *seeing* generally (Hupfeld), as contrasted with *looking down*, is unsuitable; for although the throne of God is usually mentioned as existing in heaven, yet the exaltation of God over heaven and earth is distinctly expressed (Ps. cxlviii. 3). [The true rendering of vers. 5 and 6 accordingly is: "Who is like Jehovah our God, who sitteth throned on high, who stoopeth down to see (what is done) in heaven and on earth?" (Perowne). The literal construction of the second and third clauses is, *who maketh high to sit, who maketh low to see.* For the thought comp. Is. lvii. 15.—J. F. M.]

Vers. 7-9. Vers. 7, 8 are taken verbatim from the song of Hannah (1 Sam. ii. 8), and ver. 9 probably follows 1 Sam. ii. 5. A barren spouse was not assured of being allowed to remain in the house. Not until she became a mother did she gain a firm position. The application of the figure to the Church (Is. liv. 1 ff) does not justify a typical interpretation of this passage (The older expositors and Hengst. following the Chald. and the Rabbins).—"One who is shut out from society in Syria and Palestine lies upon the *mezbele* (dung and ash-heap), calling upon the passers-by for alms during the day, and at night cowering in the ashes warmed by the sun" (Del.). [Ver. 9 *b*. is correctly: a joyful mother of *the* children. Delitzsch: "The poet presents the scene so vividly to himself, that he points, as though with his finger, at the children with which God has blessed her." The article is suspected without reason by Olshausen and Hupfeld. These critics, especially the former one, run to an excess in their attempts to amend the text.—J. F. M.]

DOCTRINAL AND ETHICAL.

1. As God has given Himself a name that is above every name, and has therein revealed His nature for all times and the whole world, so will He be invoked always and everywhere by His servants by this name, and bids His Church in all places of the earth be mindful of this part of its service to Him.

2. God's infinite exaltation above all created beings does not separate Him from those in need of help, or remove Him to an unapproachable distance, or place Him in solitude and out of relation to them, but is united in an incomparable manner with a careful regard for the least as well as for the greatest.

3. This mindfulness of them is no mere observing or purposeless gazing, but actual *condescension* to the insignificant, despised, and afflicted, so that they may be raised from their misery, and that the Church may ever have renewed occasion to praise Him.

HOMILETICAL AND PRACTICAL.

The condescension of the Highest as the strongest and ever-renewed ground of His praise in the Church.—God acts as befits His name; do we render Him the thanks which are His due?—Can it be said of us: As the Master so the servant?—God indeed condescends to the most distressed of men who mourn in obscurity; but what He does in a corner of the earth serves to manifest and exalt His glory, and shall make His name an object of praise for all time and through the whole world.—Who is like our God? A question, (1) of confession, (2) of thanksgiving, (3) of trust.

Starke: If we are to praise God rightly, we must be His servants and believing children; for those who serve Satan and their own bodies, and are the slaves of Mammon, are not fit for such a service.—God's praise is as worthy of a place in His true service as any other of its elements; this is why we are so often called upon to engage in it.—It is not unbecoming to God to care for what is debased. What it was no dishonor to create, it is no dishonor to preserve.—The exaltation of the wretched is an unassailable testimony to the merciful providence of God, and to the reward that is bestowed upon the pious and godly.—He that is raised from a low station to great honor, must know that God has done it, and must not become uplifted, else God may set him down again.—He who is to be advanced to positions of peculiar importance has no need to anticipate God's time. When His time and hour come, He will know how to place him where He would have him.

Selnecker: There are many servants and friends of the Lord throughout the world. Their lives and teaching should therefore be such as that God shall not be dishonored, but honored by them.—Francke: The word *our* is a word of faith. He who has truly given his heart to God, may trust in Him with joy, and need fear nothing.—Rieger: In all God's words and works are to be found precious traces of His greatness and exaltation and condescending love.—Faith unites the lofty and the condescending in God, and they are equally dear and precious.—Richter: The natural man, even though he be learned, takes no delight in contemplating God's greatness in lowering Himself. It is faith alone which can harmonize the two, and rejoice that the condescending Lord of the universe does yet favor this little earth so highly, and glorify Himself in things that are insignificant. —Guenther: What are all the exaltation and glory of this world compared to the glory of the kingdom of God?—Diedrich: If the poor Church will be dismayed at times, the servants of the supreme God of mercy must only strike up again the hallelujah, the song of mercy and freedom, and all distress will disappear.—Taube: The small regard the great; and the great God regards the small; the child of the dust seeks self-made heights of greatness; and He who is truly high and exalted will dwell with those who are of a broken and contrite spirit. Wonderful and adorable way for the salvation of the world!

[Scott: In His providence the Lord sometimes raises men from the most abject to the most honorable stations of society, and it is well when they acquit themselves properly in their new dignities. But this is His constant method in the kingdom of grace. He takes us debtors, beggars, nay, rebels and traitors, from

the dust, the dung-hill, or the dungeon, to be His favorites and His children, to be kings and priests unto Him: and thus He numbers us with the princes of His chosen people.—J. F. M.]

PSALM CXIV.

1 When Israel went out of Egypt,
The house of Jacob from a people of strange language,
2 Judah was his sanctuary,
And Israel his dominion.

3 The sea saw *it*, and fled:
Jordan was driven back.
4 The mountains skipped like rams,
And the little hills like lambs.

5 What *ailed* thee, O thou sea, that thou fleddest?
Thou Jordan, *that* thou wast driven back?
6 Ye mountains, *that* ye skipped like rams;
And ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
8 Which turned the rock *into* a standing water,
The flint into a fountain of waters.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The wonderful power of God over nature is celebrated in a compact lyrical form and with poetic vividness (vers. 3-6), as it was displayed in the leading of the people from Egypt, for the purpose of establishing a Divine government in Israel (vers. 1, 2), and forms the ground of a summons to the earth to tremble before this wondrous God of Jacob (vers. 7, 8). The time of composition cannot be ascertained. A union with the preceding so as to make one Passover-Psalm, under the supposition that a sacrifice intervenes (Ewald), is altogether arbitrary. The combination with the following into one Psalm (Sept., Syr., and others, Kimchi and some MSS.) was not made till later, and that for liturgical purposes.

[PEROWNE: "This is perhaps the most beautiful of all the Psalms which touch on the early history of Israel. It is certainly the most graphic and the most striking in the boldness of its outlines. The following remarks may perhaps illustrate the conception and plan of the Poem. 1. In structure it is singularly perfect.—We have four strophes, each of two verses, and each of these of two lines, in which the parallelism is carefully preserved. 2. The effect is produced, as in Ps. xxix., not by minute tracing of details, but by the boldness with which certain great features of the history are presented. 3. A singular animation and dramatic force are given to the Poem by the beautiful apostrophe in vers. 5, 6, and the effect of this is heightened to a remarkable degree by the use of the present tenses. The awe and the trembling of nature are a spectacle on which the Poet is looking. The parted sea through which Israel walks as on dry land; the rushing Jordan arrested in its course; the granite cliffs of Sinai, shaken to their base—he sees it all, and asks in wonder what it means. 4. Then it is that the truth burst upon his mind, and the impression of this upon the reader is very finely managed. The *name* of God, which has been entirely concealed up to this point in the poem, . . . is now only introduced after the apostrophe in vers. 5, 6." "The reason seems evident and this conduct necessary, for if God had appeared before, there could be no wonder why the mountains should leap and the sea retire; therefore that this convulsion of nature may be brought in with due surprise, His name is not mentioned till afterwards; and then, with a very agreeable turn of thought, God is introduced at once in all His majesty" (*Spectator*, No. 461).—J. F. M.]

Vers. 1, 2. The people from which Israel was separated are called **stammering** [E. V.: of a strange language], not in ridicule, but for the purpose of describing their language as unintelligible, that is, foreign. [Dr. Alexander thinks that such expressions may

perhaps involve an allusion to the pre-eminence of Hebrew as the primitive and sacred language. See Alexander on Isa. xxxiii. 19. For the other view comp. Deut. xxviii. 49; Isa. xxviii. 11; Jer. v. 15.—J. F. M.]. It is characteristic of the poetic plan and beauty of this Psalm that God the Lord is only suggested in ver. 2 and not named definitely till ver. 7. [See addition above]. The differences in the designations applied to the people of God are also intentional and admirable. They are first named genealogico-historically *the house of Jacob*. [ALEXANDER: "The *house of Jacob* is a phrase peculiarly appropriate to those who entered Egypt as a family and left it as a nation."—J. F. M.]. Next they are termed *Judah*, in allusion to the sanctuary in their midst; for after David's time Jerusalem was regarded as belonging to Judah rather than to Benjamin. Lastly they are called *Israel*, with reference to the relation in which they stood to God as their King, as citizens of His kingdom.—*Judah* is here feminine, being regarded as a nation or country.

Vers. 3 ff. The leaping of the mountains probably refers to the shaking of Sinai at the giving of the law (Ex. xix. 18), since the miracle at the Red Sea, which began the journey through the desert, and that at the Jordan, which terminated it, are mentioned. The last verse alludes to Ex. xvii. 6; Num. xx. 11; Deut. viii. 15. The derivation of *Challamish* (ver. 8) is doubtful. According to Wetzstein, it is perhaps the ancient name of basalt. The word appears to be a mingling of the verbal roots: to be hard, and: to be dark-brown.

DOCTRINAL AND ETHICAL.

1. The religious reformation of Israel was bound up with its deliverance as a nation, and its historical separation from a strange people and country. Its formation into a separate people is not to be severed from its character as having been chosen, called, and planted as a people consecrated to God and a kingdom of Jehovah.

2. In this, God has proved Himself to be the unconditioned Ruler of all the forces of nature, and manifested Himself to His people as their Deliverer from bodily and spiritual distress. The Church upon the quaking earth should acknowledge this, proclaim it with praises, and exhibit it in her conduct.

HOMILETICAL AND PRACTICAL.

The Lord of nature and the Founder of the Church is one and the same God: what consolation there is in this assurance! And what a warning too in this truth!—Deliverance from the powers of this world, and subjection to the dominion of God, go hand in hand with God's people.—The Almighty is thy God; what dost thou fear? But He is a holy King, too; how dost thou serve Him?—Let the earth tremble, but hold thou fast to God, as His redeemed people and consecrated inheritance.

STARKE: The misery of the oppressed is so much the more aggravated when it is endured in the midst of people whose language they cannot understand.—If we are God's kingdom, let none become lord and master of our hearts except Him who has purchased us at such a price, to be His peculiar possession.—Sinai and Horeb quaked before the dreadful Lawgiver; Golgotha and Tabor leap with joy for the Redeemer.—If God can make the stones and water, He can also make stones bread and water wine, and thus in every need help His own.—LUTHER: We now sing this Psalm to the praise of Christ, who leads us out of death and sin, through the raging of the world, the flesh, and the devil, to eternal life.—OSIANDER: Miracles are related to us that we may know how we, with the help and succor of our God, may overcome all adversity and trouble. For the course of nature must be changed, rather than that God should let us perish.—The best weapon we can use against unbelief is this: with God nothing is impossible. RIEGER: Faith must ever keep looking back to the small beginnings of God's works.—GUENTHER: All the history of God's people is prefigurative, both for other nations and for the Church of the Lord, and for each of its members.—DIEDRICH: Wherever God's testimony is now beheld, there is Judah, and where there is strife for endless victory through God's word alone, there is Israel.—TAUBE: The Lord over all is the Lord of His people, the God of Jacob: the ever-green olive leaf of consolation for His Church at all times.

[MATTH. HENRY: What is God's sanctuary must be His dominion. Those only have the privileges of His house that submit to the laws of it: and for this end Christ hath redeemed us that He might bring us into God's service and engage us for ever in it.—What turns the streams in a regenerate soul? What ails the lusts and corruptions that they fly back? that the prejudices are removed and the whole man becomes new? It is at the presence of God's Spirit, that imaginations are cast down, 2 Cor. x. 5.—The trembling of the mountains before the Lord may shame the stupidity and obduracy of the children of men who are not moved at the discoveries of His glory.—The same almighty power which turned waters into a rock to be a wall to Israel, Ex. xiv. 22, turned the rock into waters to be a well to Israel; as they were protected so were they provided for by miracles, standing miracles, for such was the standing water, that fountain of waters into which the rock, the flinty rock, was turned, *and that rock was Christ*, 1 Cor. x. 4. For He is a fountain of living water to His Israel, from whom they receive grace for grace.—J. F. M.]

PSALM CXV.

1 Not unto us, O LORD, not unto us,
But unto thy name give glory,
For thy mercy, *and* for thy truth's sake.
2 Wherefore should the heathen say,
Where *is* now their God?

3 But our God *is* in the heavens:
He hath done whatsoever he hath pleased.
4 Their idols *are* silver and gold,
The work of men's hands.
5 They have mouths, but they speak not:
Eyes have they, but they see not:
6 They have ears, but they hear not:
Noses have they, but they smell not:
7 They have hands, but they handle not:
Feet have they, but they walk not:
Neither speak they through their throat.
8 They that make them are like unto them;
So is every one that trusteth in them.

9 O Israel, trust thou in the LORD:
He *is* their help and their shield.
10 O house of Aaron, trust in the LORD:
He *is* their help and their shield.
11 Ye that fear the LORD, trust in the LORD:
He *is* their help and their shield.

12 The LORD hath been mindful of us: he will bless *us;*
He will bless the house of Israel;
He will bless the house of Aaron.
13 He will bless them that fear the LORD,
Both small and great.
14 The LORD shall increase you more and more,
You and your children.

15 Ye *are* blessed of the LORD
Which made heaven and earth.
16 The heaven, *even* the heavens, *are* the LORD'S:
But the earth hath he given to the children of men.
17 The dead praise not the LORD,
Neither any that go down into silence.
18 But we will bless the LORD
From this time forth and for evermore.

Praise the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—Jehovah is called upon for the sake of His mercy and truth, and not on account of the worthiness of His people, to manifest His glory which had been reviled or brought into question by heathen (vers. 1, 2). For He is the heavenly, almighty God, while the idols of the heathen are worthless images of

men's hands, of whose worthlessness those partake, who have made them and yet trust in them (vers. 3-8). But those who belong to God's house, and who fear Him, may be called upon to trust in Him (vers. 9-12) with the assurance that He who has been mindful of them will bless and increase them (vers. 12-14), in order that they, as the blessed of the Lord, may continue preserved in life upon the earth which has been given to them by God who dwells in heaven, and may give Him the glory forever (vers. 15–18).

The matter and style of this Psalm differ so greatly from those of the preceding that the union of the two into one whole (Sept. and others) cannot have been the original form, and must have been made later for liturgical purposes. The liturgical character is strongly marked, especially in vers. 9 ff. But there is no sure ground for a distribution among different choirs (Köster, Ewald).

The time of composition is no less uncertain, since the invocation to God for help against the heathen is altogether general in its character. It is possible that the thrice-pronounced refrain, "He is their help and their shield," instead of "our help," as in Ps. xxxiii. 20, may have had some connection with a host going forth to war, (Hitzig). But nothing follows from this in favor of the military expedition of the Maccabæan prince Jonathan, since the supposition, that the three following Psalms are connected with the same event, and are to be explained from 1 Macc. xi. has not been established. It is likewise possible that this was an antiphony sung by the same voice (Delitzsch), which had announced the propitious acceptance of the sacrifice supposed to have been offered (Ewald); but there is not the least indication of the offering of a sacrifice in these Psalms. [See the Introduction to the exposition of Ps. cxiii.—J. F. M.] It is possible, finally, to divide the antiphony, vers. 9 ff. so as to make, first, the whole people, then, the priests, and, lastly, the laity speak. (Köster). But on this point nothing more certain can be said, especially as it is not even decided whether "those who fear God" refer to the laity as distinguished from the house of Aaron, or to the whole priesthood (Hitzig), or to the whole nation of Israel, in the sense of God's servants (De Wette, Hengst., Hupfeld) or to those in the nation who are truly pious (Calvin), or to the proselytes, according to the later Judaistic and New Testament usage (Isaaki and others, Ewald, Delitzsch). Still more arbitrary is the supposition that in vers. 12 and 13 the laity sing, then in vers. 14 and 15 the priests, and in vers. 16-18 the whole people end in chorus (Köster). In Ps. cxviii. 2-4 the same triple classification is given: Israel, the house of Aaron, and those that fear God. In Ps. cxxxv. 19 f. the house of Levi is, in addition, distinguished from the house of Aaron. [Perowne and Alexander agree with Hengstenberg in thinking it probable that the Psalm was composed after the return from Exile and before the Temple was built. Delitzsch offers no conjecture as to the date.—J. F. M.]

Ver. 2 is the same, verbatim, as Ps. lxxix. 10. It must not be too confidently maintained that it was taken from that Psalm (Hengst.), for the same expression occurs also in Joel ii. 17. Similar in thought are Psalm xlii. 4; Micah vii. 10.

[Ver. 3. PEROWNE: "The answer to the taunt of the heathen, who, seeing no image of Jehovah, mocked at His existence. First, He is in *heaven*, invisible indeed, yet thence ruling the universe: next, *He doeth what He will*, in fine contrast to the utter impotence of the idols of the heathen. The last expression denotes both God's almighty power, and His absolute freedom. This, truthfully accepted, does away with all *a priori* objections to miracles."—J. F. M.]

Vers. 4 ff. **Idols**. Literally: carved images. The assertion that the polemic of the Psalmist was directed only against the images and not the gods of the heathen (De Wette) is not justified by this expression. For, as images of men's mistaken faith, these gods have no real existence. They are really only represented in their images, the work of men's hands. In both respects these gods fall under the common idea of human construction, and of being inanimate. It is just against these points that the attack is directed after Deut. iv. 28, in the same manner as in Isa. xliv. 9 ff.; Jer. x. 8 ff.: Wisdom, xv. 15, in order to make it clear that their lifeless gods are *nothings*, whose fate shall be shared by those who trust in such idols.

[Ver. 7. ALEXANDER: "The sameness of this long enumeration, the force of which is logical and not poetical, is partially relieved by a change in the form of the original, which cannot well be imitated in translation: *Their hands and they feel not, their feet and they walk not.* Some make the first words in each clause nominatives absolute, *their hands—they feel not; their feet—they walk not.* But in the preceding parts of the description the verbs relate not to the particular members, but to the whole person. It is better, therefore, to supply a verb: *their hands* (are there) *and* (yet) *they feel not; their feet* (are there), *and* (yet) *they go not.* The English *feel* is to be taken in its outward and physical sense, answering to the Latin *palpo*, here used by the Vulgate and Jerome. A less equivocal translation would be *touch*. . . . The meaning of the last clause is, that they cannot even make the faintest and most inarticulate guttural noise, like the lower animals, much less speak as men do."—J. F. M].

Vers. 14-17. Ver. 14 does not refer to an increase of the blessing (Aben Ezra, Luth., Calv., Geier, and others), but to an increase in the population after Deut. i. 11; 2 Sam. xxiv. 3; comp. Gen. xxx. 24. [In ver. 16 translate: "The heavens (are) heavens for Jehovah, and the earth He has given to the children of men." If God, while reserving the heavens to Himself, gives the earth to men, that they may multiply and replenish it, He will increase them.—J. F. M.] **Silence** in ver. 17 is that of the underworld, as in Ps. xciv. 17.

DOCTRINAL AND ETHICAL.

1. The pious are not concerned for their own honor, which they are not worthy to have (Ezek. xxxvi. 22 f.), but for the glory of God. This seems to suffer when it fares ill with those who fear God. Then unbelievers appear to be justified in deriding the faith of the Church. But her members do not rely upon their worthiness or desert, but upon the fact that the cause and

the glory are not theirs, but their God's. This God, who has made Himself an unequalled name in the world, cannot allow it to be dishonored with impunity, and just as little can He leave those in distress who confess and call upon it. His mercy and His truth are the foundations of this belief.

2. Unbelievers have not, in any respect, the slightest cause for derision or self-laudation. For the God of historical revelation is the Almighty Creator of heaven and earth. He not only lives, but He is a self-conscious, active Person, as unlimited in His power as in His will. The gods of the heathen, on the contrary, are idols fashioned by human hands, without life and being. They have only the outward appearance of personality, only the semblance of life and of power to act, but no reality and no efficiency.

3. To trust in such effigies of humanity, and such works of human hands, is not merely foolish but ruinous. Idolatry, in a refined or in a grosser sense, brings its votaries inevitably to destruction. But that people which is wholly devoted to God, is blessed in all its members, and increases constantly by the blessing of that God, who has reserved for His special dwelling the heavens which He has created, but has portioned out to mankind (Acts xvii. 26) the earth which He has created, and will receive their praise, presented to Him willingly and unceasingly by the members of His Church, who will encourage each other to the performance of this holy and blessed service.

4. As long as the redemption of the world and its reconciliation with God remain uncompleted, so long must the separation between God's dwelling-place and that of men remain in actual fact unremoved. Heaven and earth still continue distinct, and the believer in revelation indulges no illusions, as do the heathen, concerning this relation and its future conditions. As with regard to God's being, power, and will, so with regard to this he does not fondly cherish or indulge any ideas, or speculations, or visions of his own fancy. He adheres simply and entirely to God's word. As long as he has no clear word of promise he knows nothing of the Church which praises God eternally in heaven. His hopes are directed towards the possession of the promised land, a long life upon earth, God's blessing in the increase of his generation, and the continued existence of God's Church in the world. And even though the prophetic vision and announcement of an indestructible personal and vital communion of believers with God, or even of the idea of the resurrection, have been presented to him, yet their appropriation and the introduction into the life of faith enjoyed by the Church remain a subject of anxious thought, upon which, as the Psalms show, light is but slowly scattered, and which becomes only gradually cleared up by successive revelations.

HOMILETICAL AND PRACTICAL.

We are unworthy of any glory. God is worthy of all; but it is our part to ascribe it to Him.—Faith is in opposition and conflict not merely with unbelief, but also with false belief.—God is never weary of hearing, helping, and blessing; but how often and how soon do men cease to pray, to trust, and to give thanks!—God dwells in heaven, wouldst thou not go to Him? Now, while thou livest, seek and serve Him upon earth, and trust His mercy and truth.—The Almighty, who dwells in heaven, has given the earth to the children of men, not merely as a residence while they live, but also as the place where He has revealed Himself, and where they shall serve Him. The relation of the questions, where is our God? and, who is our God?

Starke: There is no idol in the world so great as inordinate self-love. Self-denial thrusts this god from its throne.—God's mercy and truth are the foundation of our faith and hope, and of all our help and comfort.—There is no child of God so poor and forsaken as not to be able to point with his finger on high, and say: behold my witness is in heaven, and He who knows me, on high (Job xvi. 19). Those who serve idols are much more liberal in devoting their substance to their false gods, than worshippers of the true God are, in giving theirs to churches and schools.—No man's curse can injure him whom God blesses.—None can receive God's blessing but those who fear the Lord.—God is not so much confined to heaven as to be shut out from the government of the world.—As the earth is not the property of men, but they have received it from the great God only as a trust, they are to use it, as not abusing it.—Do good while you live and have opportunity; death shuts the mouth from speaking and the hand from doing good.—Only wait a little, and see how the lofty speeches of God's enemies end. They are surely followed by great stillness, by eternal silence.—Hallelujah! Who will join in the song? This harmonious praise on earth is as it were the prelude to the heavenly hallelujah (Rev. xix. 6).

Frisch: Let the living not neglect to do what the dead can no longer do.—Œtinger: God has given the earth to the children of men, especially for this end, that they may most earnestly devote their short and transitory lives to the praise of the living God, and not to that of dead idols, and thus learn that, in view of the future world, the earth fulfils a special purpose, and that is, that God's wisdom may be glorified.—Rieger: Urged by the fear of God, men must cast away many natural and unnatural grounds of hope, but for these they receive a rich compensation from God's mercy and truth. But, unless they trust in His mercy and truth, they treat our beloved God no better than a dumb idol.—Tholuck: It is the curse which follows all false belief with regard to God, that man in a manner, becomes his own God.—Guenther: Different ages have different customs. This is true also with regard to sin. Its essential nature is always the same, departure from the true God, but the forms of its manifestation are determined by the circumstances of education and culture.—Diedrich: God's Church needs the help of her King against more powerful heathenism, but not for her own merit, or that she should receive the praise, but only for the sake of the glory of God's name.—Taube: One sad consequence of the fall is the band, by which man, separated from communion with the invisible God, lies fettered beneath the influence of the temporal and visible.

[MATT. HENRY: Wherever there is an awful fear of God, there may be a cheerful faith in Him. They that reverence His word may rely upon it.—SCOTT: When conscious unworthiness is ready to extinguish our hopes, we have a never-failing plea, and we may entreat the Lord to serve and bless us, for the glory of His mercy and truth in Jesus Christ, when all our other arguments are silenced.—BARNES: It is always a sufficient answer to the objections which are made to the government of God, as if He had forsaken His people in bringing affliction on them, and leaving them, apparently without interposition, to poverty, to persecution and to tears, that He is "in the heavens;" that He rules there and everywhere; that He has His own eternal purposes; and that all things are ruled in accordance with His will. There *must*, there fore, be some good reason why events occur as they actually do.—J. F. M.].

PSALM CXVI.

1 I love the LORD, because he hath heard
My voice *and* my supplications.
2 Because he hath inclined his ear unto me,
Therefore will I call upon *him* as long as I live.

3 The sorrows of death compassed me,
And the pains of hell gat hold upon me:
I found trouble and sorrow.
4 Then called I upon the name of the LORD;
O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous;
Yea our God *is* merciful.
6 The LORD preserveth the simple:
I was brought low, and he helped me.

7 Return unto thy rest, O my soul;
For the LORD hath dealt bountifully with thee.
8 For thou hast delivered my soul from death,
Mine eyes from tears,
And my feet from falling.

9 I will walk before the LORD
In the land of the living.
10 I believed, therefore have I spoken:
I was greatly afflicted:

11 I said in my haste,
All men *are* liars.
12 What shall I render unto the LORD
For all his benefits towards me?

13 I will take the cup of salvation,
And call upon the name of the LORD.
14 I will pay my vows unto the LORD
Now in the presence of all his people.

15 Precious in the sight of the LORD
Is the death of his saints.
16 O LORD, truly I *am* thy servant;
I *am* thy servant, *and* the son of thy handmaid:
Thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the LORD.
18 I will pay my vows unto the LORD
Now in the presence of all his people,
19 In the courts of the LORD's house,
In the midst of thee, O Jerusalem.

Praise ye the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—This is not a psalm of complaint (Hupfeld), but the song of thanksgiving of an Israelite rescued from death. It is interspersed with fragments of his yearnings, reflections, complaints, and prayers in that time of peril. It is penetrated also by the refrain-like utterance, gradually and ever more richly unfolding itself, of a vow to proclaim with praises, now after his deliverance, the name of Jehovah, whom he had invoked in his distress; and this he would do as long as he should live, before the whole people, and in the place of God's worship in Jerusalem. Neither the peculiar nature of this distress, nor the position occupied by the author, nor the time of composition, is discoverable. The Psalm however, by the strong Aramaic coloring of the linguistic forms, set off as they are with all kinds of ornaments (Delitzsch), as well as by its numerous passages borrowed from Psalms composed before the exile, is proved to belong to a late period. A division into two distinct psalms, vers. 1-9, 10-19, (Sept. and others) is not justified by the character of the poem. [PEROWNE: "The Psalm is an evidence of the truth and depth of the religious life in individuals after the return from the Exile, for there is little doubt that it must be assigned to that period. Many words and turns of phrases remind us of earlier Psalms, and especially of the Psalms of David. His words must have laid hold in no common degree of the hearts of those who were heirs of his faith, and have sustained them in times of sorrow and suffering, and nothing would be more natural than that later poets would echo his strains, and mingle his words with their own when they poured forth their prayers and praises before God."—J. F. M.].

Vers. 1-3. **I love.** The explanation: It is dear to me, that is: I am glad or like to see, I rejoice, that thou, *etc.*, (Isaaki, Aben Ezra, Luther, Geier, De Wette, Hitzig), is possible only if we assume an imitation of the Greek, and so descend to a very late period. It is more natural to suppose that the object is omitted, for the same anomaly occurs also in vers. 2 and 10, and therefore characterizes the style of the Psalmist. This object is naturally Jehovah, not grammatically but logically (Kimchi, Calvin, Grotius, Stier, Hengst., Del.), and therefore it is not necessary to transpose that word (Hupfeld). The change also in ver. 3, by which מְצָדֵי *nets* (Hupfeld) is put for מְצָרֵי *oppressions, straits,* [E. V.: pains] is not demanded, although on account of the affinity with Ps. xviii. 2, it is not to be utterly slighted.

[Ver. 5. PEROWNE: "Instead of saying directly, 'Jehovah answered me,' he magnifies those attributes of God, which, from the days of His wonderful self-revelation to Moses (Ex. xxxiv. 6), had been the joy and consolation of every tried and trusting heart. Ver. 7: The deliverance vouchsafed in answer to prayer stills the tumult of the soul. The *rest* is the rest of confidence in God."—J. F. M.]

Vers. 10, 11. The words of ver. 10 are in 2 Cor. iv. 13, after the Sept., employed to express the sense: ἐπίστευσα, διὸ ἐλάλησα. But this does not compel us to give the same translation here (Luth. and others, Hengst.), and to understand the words as a confession expressive of belief in the mercy and help of God, and to refer the other member of the verse to the circumstances or consequences of that confession. The words and their connection are obscure. The second member is most simply viewed as expressing what is spoken. It is not admissible to take כִּי as meaning *even if* or *although* (Rosenmüller, De Wette). To explain it as equivalent to: than that (Hitzig) would make the poet say, that his trust was greater than that he could declare it. But this thought would then be very obscurely expressed. It is better to explain: I have believed and do believe henceforth, when I speak, that is, have to speak, must speak (Delitzsch). Ver. 10 would then contain the result of what was experienced, and ver. 11 would recall the time when he, abandoned by all those from whom he expected assistance and help, experienced the truth and faithfulness of God. [Dr. Moll accordingly renders: I trust, when I must say: "I am greatly bowed down," I said in my terror: "all men are liars." The following rendering with its accompanying exposition, taken from Dr. Alexander, seems to me to be the best, because it gives substantially the same idea as that conveyed in the citation made, and because it adopts the most frequent meaning of כִּי: "*I believed, for* (this) *I speak: I was afflicted greatly.* I must have exercised faith, or I could not thus have spoken. The Sept. version, retained in the New Testament (2 Cor. iv. 13), clothes the same idea in a different form, *I believed, therefore have I spoken.* It was because his faith enabled him to speak, so that his speaking was a proof of faith.—*I said in my terror all man-*

kind are false. The form of expression in the first clause is borrowed from Ps. xxxi. 23. But instead of being a confession of error, it is here rather a profession of faith. The proposition; all mankind are false, *i. e.*, not to be trusted or relied upon, implies as its complement or converse that therefore God alone is to be trusted. See the same contrast stated more explicitly in Ps. cxviii. 8, and comp. Ps. lxii. 9, 10; cviii. 13; cxlvi. 3, 4."—J. F. M.]

Vers. 13, 14. The figure of **the cup of salvation**, or the cup of deliverance, is perhaps taken from the cup of thanksgiving for the deliverance from Egypt, drunk at the paschal meal. Ver. 18, especially, favors this view. The allusion made by Gesenius and Hupfeld to the fact that among the Arabs the cup was the symbol of *fortune*, does not explain the lifting up of this cup in connection with the proclamation and praise of God's name. [Perowne: "Many see in the words an allusion to the cup of blessing, at the Paschal meal (Matt. xxvi. 27), and this would accord with the sacrificial language of vers. 14, 17. It is true that there is no evidence of any such custom at the celebration of the Passover in the Old Testament, but, as the custom existed in our Lord's time, the only question is, as to the time of its introduction. If it was introduced shortly after the Exile this Psalm may very well allude to it." Dr. Moll renders the whole verse, "I will raise the cup of salvation, and proclaim the name of the Lord." E. V. renders "call upon the name." Probably both senses are included, according to the remark of Delitzsch that the expression is the usual one for *invoking* and *proclaiming* publicly God's name. Ver. 14 *b* (as likewise 18 *b*) should be translated: "Let me (do so) in the presence of all his people."—J. F. M.]

Vers. 15, 16. Ver. 15 is said to have been sung by Babylas, bishop of Antioch, when he was being led forth to death under the emperor Decius. The Apostolical Constitutions, vi. 30, recommend the chanting of the same verse, along with others from the Psalms, at the funeral solemnities of those who have died in faith (Augusti, *Denkwürdigkeit*, ix. 568). [In ver. 16 *a*. the true rendering is: Ah now Jehovah!* for I am thy servant. Alexander: "The expression of entreaty at the beginning has reference to something not expressed, though easily supplied, namely, permission thus to express his gratitude."—J. F. M.].

DOCTRINAL AND ETHICAL.

1. Our love to God is essentially a reciprocal love, as being a grateful return for the love actually bestowed upon us (1 John iv. 19; Ps. xviii. 2), and is expressed in the readiness, exhibited by those whom He has delivered, to devote themselves to His name while they live, to invoke and proclaim Him all their days, whether by praying, thanking, confessing, or instructing, and to fix their whole trust and all their hopes upon God alone, and no longer upon men.

2. It reflects no dishonor upon one who has been blessed and saved, to recall his former temptations, cares, and complaints, as well as the misery and distress which he endured, and his natural helplessness. It rather tends to the salvation of himself and others, if he, before God, and in the Church, calls this weakness to remembrance with humility, and thankfully confesses what God has done for his soul. It helps, at the same time, to fix him more firmly in a state of grace, and serves as a defence against the danger of relapsing into his former weakness.

3. When we earnestly endeavor to pay our vows to the Most High, we must bear in mind, that we have not the power to return His benefits. And when we reflect how far our practice falls below our obligations, we are not to infer that we are released from our responsibility, but are to be urged to employ only the more zealously and conscientiously, the means of salvation and grace which God affords in the Church and in the ordinances of her service. We are strongly encouraged to this by the assurance that God has an earnest care over our lives, and that they have a value in His sight; that, therefore, He keeps watch over His chosen, and protects His saints, in order that they, as His servants, should serve Him, for their own salvation, for His glory, and for the building up of the Church.

HOMILETICAL AND PRACTICAL.

God bestows upon us so many blessings that none of us can return them to Him; and He asks nothing in exchange but our love.—If we love God sincerely, we will trust in Him implicitly in our times of need, will give Him thanks for His help, and serve Him in His Church.—It is not equally well with us at all times; but we are blessed indeed if we, with God's help, have happily overcome the evil days, not merely of earthly calamity and outward danger, but also of spiritual weakness and inward trial.—Our life has a value in God's sight. Do we employ it to His praise?—Wouldst thou come to thy rest? Cling always to God with simplicity of heart.

Starke: Who would be saved from despair when the tempest rages in the poor conscience, if God would not deliver?—He who can pray in distress and trials has gained half the victory; but this it is hard to do.—Childlike simplicity has powerful protection from God, and therefore also have believing souls.—Far from the world is rest; far from God is unrest.—We can never learn better what men are than in times of great distress, when we most need their help.—If the death of God's saints is precious in His sight, He will know the right time to avenge it on those who have poured out their blood as water.—The true application of redemption consists in a life spent in obedience to God, in His kingdom, and in His service.

Selnecker: God's love to me and mine to Him are here brought together.—Believing, the confession of our belief, and suffering, are mutu-

* [אָנָּה (here for אָנָּא). In regard to its composition and intensity of expression, see Ewald Gr. § 262, Boettcher, § 967, B. It is unnecessary to assume that the לְ in the last word of the verse is the sign of the accusative. It is often assumed as an imitation of the Aramaic without the least necessity, as by Hupfeld in Ps. lxxiii. 18, where see the addition. It is better to regard the noun to which it is joined as the indirect object. See Green, Gr. § 272, 2, *a*. For the other view see Ewald, § 277 *e*.—J. F. M.]

ally connected.—FRISCH: Receive with thanksgiving what you must else receive whether you are thankful for it or not. Remember (1) that this cup comes from the hand of the Lord; (2) that it has been filled for many saints and beloved ones of God before you; (3) that it is not dealt out at random, but that all that you are to drink has been carefully measured; (4) that it is not a cup of wrath or intoxication, but rather a cup of salvation; (5) that, after the cup of affliction, comes the cup of rejoicing.—STIER: A joyful testimony to the confidence of God's saints in Christ, who die and yet live.—THOLUCK: A sincere prayer of gratitude is to the Lord the most pleasing sacrifice.—GUENTHER: It is a wonderful mystery in the relationship in which men stand to God as His children, that the more they give thanks, the more they have to be thankful for, and thus receive the more good.—DIEDRICH: We have all been raised from death and hell by God's mercy helping us; therefore do we love and praise Him, and find described in this Psalm our own experience.—Lean much on God's help, and thou wilt learn what He is; avail thyself of it much, yea, even to the utmost; have recourse to Him in order that thou mayest be purified and quickened, and thou wilt experience who and what kind of a God He is.—TAUBE: All true thanksgiving and songs of praise have their final result in an upright walk before the Lord. If the feet stand again upright through Him, they should also run in His ways, and walk according to His precepts and laws.

[BP. PATRICK: The very bonds which Thou hast loosed shall tie me faster to Thee.

MATT. HENRY: As long as we continue living, we must continue praying; this breath we must breathe till we breathe our last; because then we shall take our leave of it, and till then we shall have occasion for it.—God's people are never brought so low but that the everlasting arms are under them, and they cannot sink who are thus sustained.—Quiet thyself and then enjoy thyself: God has dealt kindly with thee, and thou needest never fear that He will deal hardly with thee.—I know no word more proper to close our eyes with at night, when we go to sleep, nor to close them with at death, that long sleep, than this: *Return unto thy rest, O my soul.*—The land of the *living* is a land of mercy, which we ought to be thankful for: it is a land of opportunity, which we should improve. If God has delivered our soul from death, we must walk before Him. Our new life must be a new life indeed.

BARNES: What does not the world owe, and the cause of religion owe, to such scenes as occurred on the death-beds of Baxter, and Thomas Scott, and Halyburton, and Payson!—J. F. M.]

PSALM CXVII.

1 Oh praise the LORD, all ye nations:
Praise Him, all ye people.
2 For His merciful kindness is great toward us:
And the truth of the LORD *endureth* for ever.

Praise ye the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—This Psalm, which occupies exactly the middle place in the Holy Scriptures, is the shortest, as far as words are concerned, but is highly important in its Messianic meaning. It contains the lyrical expression of the consciousness of the Old Testament Church, (1) that it was the object of the special and everlasting care of God; (2) that the former proceeded from His mercy, the latter from His truth; (3) that for this very reason (not Israel, but) Jehovah is the worthy object of praise for all peoples. The truth that all nations should yet worship Jehovah, as the God who has revealed Himself to the world by means of what He did for Israel, is unfolded by the Apostle Paul (Rom. xv. 11) from the germs herein contained. The special occasion of the composition of the Psalm cannot be ascertained. The supposition (Hitzig) that it was the victory of which the preceding and following Psalms are supposed to treat, has nothing for its support. The style is *liturgical*, and therefore this is often called a Temple-Psalm, sung either at the beginning or at the end of the service (Rosenmüller), or, by separate choirs or by the whole people, in the interval between longer psalms (Knapp). Many MSS. and editions annex it to the following Psalm.

Instead of the Heb. form אֻמּוֹת, Gen. xxv. 16, Numb. xxv. 15, the Chald. form אֻמִּים* occurs

[* May this not have been an alternative Heb. form less frequently used? So Green, *Gr.* § 200 c. Boettcher, *Gr.* § 642, note I., thinks that כָּל־לְאֻמִּים ought to be read. Perowne calls this latter word another and more frequent form of אֻמּוֹת. It is, of course, an entirely different word.—J. F. M.]

here in ver. 1. The closing word of the same verse, לְעוֹלָם, does not further define גבר (Luther) but is the predicate of אֱמֶת (Sept.).—"Mercy and truth are the two divine forces which, once unveiled and unfolded in Israel, shall go forth from Israel and overcome the world" (Del.). The heathen are called upon to praise the Lord on account of His great deeds in behalf of Israel in Ps. xlvii. 2; lxvi. 8; xcviii. 4 (Hengstenberg).

[DELITZSCH: "כָּל־גּוֹיִם are all nations without distinction. כָּל־לְאֻמִּים are all nations without exception."—J. F. M.]

HOMILETICAL AND PRACTICAL.

What God does in His Church tends to the good of the world.—The expectation of salvation for all peoples: (1) whither it is directed; (2) on what it is based; (3) by what means it may be realized.—The worship of God on earth: (1) its meaning; (2) the place where it is to be offered; (3) its elements and mode.—The influence of God's mercy, as a means of preserving and extending His Church among all nations, in accordance with His eternal truth and faithfulness.

STARKE: Others may praise and boast of the glory of the world; let Christians praise God's mercy and truth.—Where God's priceless mercy is rightly understood, there follows a hallelujah to God the Lord.—RIEGER: Any Jewish child could learn this little Psalm by rote, but when it comes to be fulfilled, it is just as hard for that nation to learn it inwardly.—DIEDRICH: Mercy and truth are the deepest need of mankind; let them then praise Him who answers such a need.—TAUBE: When we read of mercy, that it is powerful, and of truth that it is eternal, we are told to look for a royal march of victory through the world. But there is much to be overcome, not only in the hearts of heathen before they are brought from raging to praising, but also in the hearts of the Jews, before they become willing instruments of the divine counsels and embrace the far-reaching love of God.

[MATT. HENRY: The tidings of the gospel being sent to all nations should give them cause to praise God; the institution of gospel ordinances would give leave and opportunity to praise God, and the power of gospel-grace would give them hearts to praise Him.—J. F. M.]

PSALM CXVIII.

1 O give thanks unto the LORD;
For *he is* good: because his mercy *endureth* for ever
2 Let Israel now say,
That His mercy *endureth* for ever.
3 Let the house of Aaron now say,
That his mercy *endureth* for ever.
4 Let them now that fear the LORD say,
That his mercy *endureth* for ever.

5 I called upon the LORD in distress:
The LORD answered me, *and set me* in a large place.
6 The LORD *is* on my side;
I will not fear: what can man do unto me?
7 The LORD taketh my part with them that help me:
Therefore shall I see *my desire* upon them that hate me.
8 *It is* better to trust in the LORD
Than to put confidence in man.
9 *It is* better to trust in the LORD
Than to put confidence in princes.

10 All nations compassed me about:
But in the name of the LORD will I destroy them.
11 They compassed me about; yea, they compassed me about:
But in the name of the LORD I will destroy them.

12 They compassed me about like bees;
They are quenched as the fire of thorns:
For in the name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall:
But the LORD helped me.
14 The LORD *is* my strength and song,
And is become my salvation.
15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous:
The right hand of the LORD doeth valiantly.
16 The right hand of the LORD is exalted:
The right hand of the LORD doeth valiantly.
17 I shall not die, but live,
And declare the works of the LORD.
18 The LORD hath chastened me sore:
But he hath not given me over unto death.

19 Open to me the gates of righteousness:
I will go into them, *and* I will praise the LORD:
20 This gate of the LORD,
Into which the righteous shall enter.
21 I will praise thee: for thou hast heard me,
And art become my salvation.
22 The stone *which* the builders refused
Is become the head *stone* of the corner.
23 This is the LORD's doing;
It *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made;
We will rejoice and be glad in it.
25 Save now, I beseech thee, O LORD:
O LORD, I beseech thee, send now prosperity,
26 Blessed *be* he that cometh in the name of the LORD:
We have blessed you out of the house of the LORD.
27 God *is* the LORD, which hath shewed us light:
Bind the sacrifice with cords,
Even unto the horns of the altar.

28 Thou *art* my God, and I will praise thee;
Thou art my God, I will exalt thee.
29 O give thanks unto the LORD; for *he is* good:
For his mercy *endureth* for ever.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The Psalm begins with an exhortation, of an altogether liturgical character, to offer thanksgiving to Jehovah in acknowledgment of His mercy (vers. 1–4). It is addressed to the whole Church, its priests, and its members. In the next strophe the Psalmist, because he had himself experienced the help of the Hearer of prayer, praises joyfully the security of those who do not seek refuge in men, even in princes, but confidently seek it in God. This passage is interspersed with sentences repeated like a refrain (vers. 5–9). Confidence of victory in the name of Jehovah over enemies that have risen up all around him is then boldly expressed (vers. 10–12). And lastly he celebrates the power of Jehovah, who has helped and will help, and vows that he will proclaim His doings, because he has been delivered by Him (vers. 13–18). Then follows a command to open the temple-gates that the just may enter to praise Jehovah; for He had actually heard and answered prayer, and made the stone, rejected as useless by the builders, the corner stone, and that in a wonderful manner (vers. 19–23). This is succeeded by a demand for solemn rejoicing on the feast-day, with the usual prayers and blessings, and for the offering of the sacrifice (vers. 24–26). The Psalm then closes with a profession of faith made to God, and a vow of thanksgiving, returning to the mode of expression employed in the opening sentence (vers. 27–28.)

This is unmistakably a Temple-Song. Several

expressions seem to allude to a particular feast, with its peculiar prayers and sacrifices.—One feels tempted to assign the several strophes to the several divisions of the congregation, priests or people, who were marching up to the temple, or welcoming the festal train, or preparing the sacrifice, or praising God. But there are no convincing grounds to enable us to pronounce decisively upon the special event, even if there is no reason to deny a definite historical situation and occasion for the composition (Hupfeld). There is no need of going down to the Maccabæan period in order to establish a connection with the inauguration of Simon (Venema, De Wette, Rosenmüller), or with Judas Maccabæus after the victory over Nicanor (Hesse), or with the rescue of King Demetrius II., by the help of the despised Jews, from the uprising in Antioch, 1 Macc. xi. 44 ff. (Olshausen), or with the return of Jonathan from his victorious campaign, 1 Macc. xi. 74 (Hitzig). The period succeeding the return from Exile affords a more suitable occasion, and, since vers. 19, 20 presuppose the completion of the Temple, this occasion could not have been the Feast of Tabernacles in the seventh month of the first year after the return, Ezra iii. 1-4 (Ewald), or the laying of the foundation-stone of the Temple in the second month of the second year, Ezra iii. 8 f. (Hengst.), but either the dedication of the completed Temple in the twelfth month of the sixth year of Darius, Ezra viii. 15 ff. (Del.), or the first complete celebration, according to the legal ceremonies. of the Feast of Tabernacles, Neh. viii. 14 ff. (Stier).

[Perowne adopts this last view. He thus sums up the arguments in its favor, mainly following the discussion by Delitzsch, from whom most of the remarks given above are also taken: "1. The use of the Psalm in the ritual of the Second Temple leads to the conclusion that it was originally composed for the Feast of Tabernacles. For the words of the 25th verse were sung during the feast, when the altar of burnt-offering was solemnly compassed, that is, once on each of the first six days of the feast, and seven times on the seventh day. This day was called 'the great Hosanna' (*save now*, ver. 25), and not only the prayers for the feast, but even the branches of trees, including the myrtles which were attached to the palm-branches, were called 'Hosannas.' Further, although the Psalm itself contains no allusion to any of the national feasts, the word 'tents,' in ver. 15, at least accords very well with the Feast of Tabernacles. 2. In the second place, it seems equally clear that the Psalm supposes the completion of the Temple. The language of vers. 19, 20 . . . . and the figure employed in ver. 22 . . . . cannot be easily explained on any other supposition. The allusions in vers. 8-12 to the deceitfulness of human help and the favor of princes, as well as to the active interference of troublesome enemies, are exactly in accordance with all that we read of the circumstances connected with the rebuilding of the Temple. The most probable conclusion, therefore, is, that the Psalm was composed for the first celebration of the Feast of Tabernacles, after the completion of the Second Temple."—J. F. M.]

The Messianic interpretation (the Rabbins and most of the ancients) is based especially upon vers. 22 and 25, 26, and confounds the *application* of the Psalm with the original sense. To seek, in addition, a three-fold *prophetic* sense (Stier), is at variance with the principles of a sound interpretation. Luther: "This is my Psalm, which I love. Although the whole of the Psalter, and of Holy Scripture itself, which is my only consolation in life, are also dear to me, yet I have chosen this Psalm particularly to be called and to be mine; for it has often deserved my love, and helped me out of many deep distresses, when neither emperor, nor kings, nor the wise and prudent, nor saints, could have helped me."

[In the second member of each of the vers. 2, 3, 4, the translation, "*for* His mercy, *etc.*," is most favored.—J. F. M.]

Ver. 5. **Through the wide expanse** [E. V., *and set me* in a large place], that is, from His lofty heavens (Ps. xx. 7). But it is admissible also to translate: with the wide space=freedom (Olshausen), or to suppose a pregnant construction: by setting me in a large place (most). Instead of *Jah* at the end of ver. 5 *b*, there is a reading recognized also by the Masora (comp. Baer, *Psalterium*, p. 132), according to which the הָ, which expresses the *utmost degree* of any condition, is to be read as the final syllable of the preceding word (comp. Jer. ii. 31). If this be correct, boundless space would then be described. But the usual pointing, having the first member of the verse in view, is to be preferred.

Ver. 6 is related to Ps. lvi. 10, and ver. 7 to Ps. liv. 6. Accordingly, the meaning is not, that Jehovah was one among many helpers, but that He was *the* One, who surpassed all others. In an historical connection the passage may allude to the hostile efforts of the Samaritans and the Satraps during the building of the Temple, while the contrast which is drawn between the confidence placed in man and that placed in God, may bear some allusion to the fact, that the work, begun under Cyrus and already brought into suspicion under Pseudomerdis, was interdicted under Cambyses, and not resumed until the accession of Darius (Del.).

Ver. 10. We ought perhaps to translate: "ward off" (Sept. and others), instead of "hew in pieces" [E. V., destroy], since the Hebrew word means literally: to cut off (Hupfeld). But it is scarcely to be supposed that this action was a token of violent subjection (1 Sam. xviii. 25; 2 Sam. iii. 14; Josephus Ant. xiii. 9, 1; ii. 3;) and mentioned with allusion to the sign which distinguished the Jew and the Gentile, Gal. v. 12; Phil. iii. 2 (J. H. Mich., Hengst.). Such a translation is held to be possible from a comparison with the Arabic, so that there is no need of changing אֲמִילָם into אֲכִילֵם (Hupfeld). [ALEXANDER: The construction of the last clause is unusual and doubtful . . . . Perhaps the best solution is the one afforded by the Hebrew usage of suppressing the principal verb in oaths or solemn affirmations. . . . The sense will then be: *in the name of Jehovah* (I swear or solemnly affirm) *that I will cut them off.*"

Vers. 19-23. **Gates of righteousness** are identical with the gate of Jehovah, ver. 20, by

which the righteous, that is, the Israelites, entered into the outer court of the Temple on the eastern side, it alone being accessible to them. There is not the slightest occasion to abandon this local designation, and to regard it as a figurative expression (Hupfeld) for turning to God, or to import into it religious and theological notions of righteousness (older and recent expositors with all possible references). For in ver. 27 religious rites are expressly spoken of. It is only through the symbolical significance and the typical aspect which all of these had in Israel that they contained the germs of a higher development, and it was in the process of development that they disclosed a deeper import and unfolded a richer meaning. The same principle also justifies the final reference to Jesus Christ of the statement (ver. 22 f.) with regard to the stone that had been rejected, but which became the chief corner-stone through God's wonderful power (Matt. xxi. 42 ff.; Mark xii. 10 f.; Acts iv. 11; 1 Pet. ii. 7). This purpose is equally well served whether the sentence be viewed as a proverb (De Wette, Ewald) or not. It is self-evident that the expression is figurative. So also is the allusion to the builders (Hupfeld), and therefore this designation is not to be pressed, in order to make it apply, so early as in this Psalm, specially and historically to the heathen (Kurtz), or to the Jews (Del.). The declaration of Jehovah, Isa. xxviii. 16: "Behold it is I who have laid in Zion for a foundation a stone, a tried stone, a precious corner-stone of a sure foundation—he who believes, shall not waver," is specially important for the biblical conception of this figure. What is said of the servant of Jehovah in Isa. xlii. f. furnishes also essential points of comparison.

[ALEXANDER: "As this Psalm was sung by the people at the last Jewish festival attended by our Saviour, He applies this proverb to Himself, as one rejected by the Jews and their rulers, yet before long to be recognized as their Messiah whom they had denied and murdered, but whom God had exalted as a Prince and a Saviour to give repentance to Israel and the remission of sins (Acts v. 31). This, though really another application of the proverb in its general meaning, has a certain affinity with its original application in the verse before us, because the fortunes of the ancient Israel, especially in reference to great conjunctures, bore a designed resemblance to the history of Christ Himself, by a kind of sympathy between the Body and the Head. Even the temple, which suggested the original expression, did but teach the doctrine of Divine inhabitation, and was therefore superseded by the advent of the Son Himself. *The head of the corner* means the chief or corner-stone of the foundation even in Zech. iv. 7, where the Engl. Vers. translates *head-stone*."—J. F. M.]

Vers. 24-29. **This is the day,** *etc.*—This word also admits of manifold applications to sacred seasons and to God's gracious deeds in the lives both of individuals and of nations, and has always received them in full measure. In the passage before us it is applied to the celebration alluded to in this Psalm. This we are inclined to regard as that of the Feast of Tabernacles (Ewald), since ver. 25 appears to contain the exclamation with which, in the time of the Second Temple, the altar of burnt-offering was solemnly compassed, once on each of the first six days of the feast, and seven times on the seventh day (comp. Delitzsch, *Der Hosannaruf, Zeitschrift für luther. Kirche und Theologie*, 1855). [See the addition in the introduction to this Psalm.—J. F. M.]. At the entrance of Jesus into Jerusalem this exclamation in the mouths of the people, when they hailed the visitor at the festival as the Messiah (Matt. xxi. 9), was coupled with the words of ver. 26 *a*, with which according to Jewish tradition the inhabitants of Jerusalem were accustomed to greet the pilgrims to the Temple. Here it appears to have been the priests who welcomed the congregation as they ascended the Temple-hill with the animals to be sacrificed. [The view of Delitzsch; see the introduction above.—J. F. M.]. According to Ezra vi. 17, the victims were very numerous. This appears to agree with ver. 27. For the translation: adorn the feast with boughs (Luther, Geier and others, after the Sept., Aquila, Jerome), is untenable. Although עֲבֹת may perhaps mean: thickly-leaved clusters of twigs, Ezek. xix. 11; xxxi. 3 f. (a meaning disputed, however, by Hengst. and Hävernick), yet אסר בּ cannot mean: to bind round, wrap round, and still less: to decorate, but only: to bind on with cords (Judges xv. 13; xvi. 11; Ezek. iii. 25). חַג must therefore be taken in the sense of: victim, as in Ezek. xxiii. 18; comp. 2 Chron. xxx. 22; Deut. xvi. 2; John xviii. 28. And since the victims were not bound to the horns of the altar, but their blood was sprinkled upon them, the words "even unto" are not intended to mean that they were fastened close against the horns with short cords (Hitzig). The expression is either a pregnant one, conveying, in a general manner, the idea that the animals should be bound even until the sacrifice (Chald., Kimchi, J. H. Mich., Hengst., Hupfeld), or crowded so closely together as to fill up all the space even to the horns of the altar (Del. and others). [Del., referring the Psalm to the dedication of the Second Temple, compares Ezra vi. 17, where it is mentioned that great numbers of animals were sacrificed on that occasion. On his explanation Perowne remarks: "But in this interpretation there is nothing appropriate in the mention of the *horns* of the altar. These have always a reference to the blood of the sacrifice.—The expression is apparently a pregnant one and the sense is: Bind the victim with cords till it is sacrificed and its blood sprinkled on the horns of the altar." Alexander explains: "Hold fast the sacrifice with cords until it comes to the horns of the altar, poetically put for the altar itself, not only as its prominent or salient points, but as the parts to which the blood, the essential vehicle of expiation, was applied."—J. F. M.] According to the context the words of ver. 26: in the name of Jehovah, are not to be connected with: he that cometh, but with: blessed. [For the force of the particles of entreaty in ver. 25, see on Ps. cxvi. 16 and the additional note.—J. F. M.]. The second

clause of ver. 27 *a* [God is Jehovah and hath given us light], which is not to be rendered as a present (Luther, De Wette), but as a preterite, does not allude, as does Numb. vi. 25, to the priestly blessing, but, like Ex. xii. 21; xiv. 20, to the shining forth in the pillar of cloud and fire in the history of the march through the desert (Hupfeld), comp. Neh. ix. 12, 19. It is only the *application* of this expression which can afford the idea of the light of mercy, freedom, and joy (Del.) The correction וַיָּאֶל: and he led (Hitzig), is unnecessary.

DOCTRINAL AND ETHICAL.

1. Not only the priests, but all the members of God's Church are to praise Him. The ordinary service of God affords opportunity for the expression of this relation in an edifying manner. The believer finds occasion for it in the goodness of the Highest, ever manifested anew in His kindness, which endures forever, of which individuals and the whole Church have rich experiences, while, by particular instances of prayer-hearing, they are urged to mutual encouragement. "Let him who can learn, learn here, and let every one become like a falcon, which in its distress soars far upwards into heaven. It is said: I called upon the Lord. Thou must learn to call, and not sit by thyself or lie upon the bench, hanging and shaking thy head, and letting thy thoughts bite and devour thee; but rouse up thou indolent fellow! fall upon thy knees, raise thy hands and eyes to heaven, repeat a Psalm or the Lord's Prayer, and present thy distress before God with tears." (Luther).

2. Under such experiences and the reception of such benefits, trust in God increases, along with the growing insight into the value of His help, and into the blessing of such trust. Thus increases also courage to face a hostile world in the midst of dangers and afflictions. The resulting evidences of our assurance have a vivifying and gladdening influence, but have nothing in common with the boasting of presumption. They are based, along with the confession of the perishableness of all earthly greatness and human power, upon the wonderful help of God's mercy, and are therefore surrounded and sustained by thankful praise for that help, and by ardent entreaties for its continuance.

3. The sufferings which God's people have to endure, are regarded by believers as chastenings from the hand of the Most High; and they are so severe, that they are felt to be heavy and painful strokes. But the same Hand which has chastened them so severely, delivers them again from death and all their enemies, if they humble themselves before Him. By His wonderful working He makes the stone rejected by men, the cornerstone of a building indestructible and pleasing to Him, so that there is joy in the tabernacles of the righteous, and songs of thanksgiving resound in the house of the Lord.

4. God be praised that He has His house amongst us, and has opened its gates that His people might enter before His face, to celebrate those sacred feasts which He has ordained! May we, on the days consecrated by the Lord, always become ourselves consecrated, to perform joyfully the service which He requires of us: not to count up or lament the sacrifices demanded, but only to seek how we may please Him, how we, as "the righteous," may go in and out, and receive and take with us the blessing which is held in readiness for those who come in the name of the Lord (Numb. vi. 24 ff.; Deut. xxi. 5).

HOMILETICAL AND PRACTICAL.

Those are the right prayers which have thanksgiving for their support. God will not be weary of them; let us not be indolent or wearied in them.—We have certainly not deserved, and we cannot repay, all that God has done for us and for our house; but we can offer our thanks, and proclaim His goodness in His house.—God has attached great blessing to His day, and to coming to His house; but it rests with us to obtain that blessing.—If our church-going is one of blessing, it will be seen also to be one of prayer, of penitence, and of faith.—The courage of trust in God: (1) its sources; (2) its manifestations; (3) its results.—He who comes to God's house as one of His people, is to pass through the gates of righteousness, and gain His presence, and will be blessed with the *name* of God.—If God's judgments are not to tend to our death, but to our life, we are to make them serve as chastenings unto righteousness.

Starke: God's goodness is unspeakably great, as well in the kingdom of nature as in the kingdom of grace.—The ground of thanksgiving and praise to God is the knowledge of His valiant doings and great goodness.—Well for the country, the city, and the Church, when the three great orders of the people are united in the true fear of God and in praising Him.—Religion does not make a life free from distress, but it does not allow us to remain held under distress.—The arm of men cannot take away my courage, as it cannot give me courage. The former is a groundless fear, the latter a vain hope.—Strong faith in God begets unwavering courage in all the events of life. The name of the Lord is a strong tower (Prov. xviii. 10).—We have a Lord who helps us and holds us by the hand. Let him thrust at us who will; but who will help him whom God casts aside?—God is our Psalm; of Him we must glory and sing, and His name we must confess, though we should have to suffer for so doing.—He who praises with joy the power of the Divine mercy, will evermore share in His salvation.—The song of joy is born of the cross.—If God has given thee thy life, employ it in proclaiming His deeds of mercy.—Let him who would enter with praise and thanksgiving into the gates of glory, enter in faith the gates of God's righteousness here, and glorify His name.—Do not wonder at it if the Lord deals with thee in wonderful ways. He who would be something precious in the sight of God must first be rejected and ennobled by affliction.—As the sun in heaven makes the natural day by his light, so does Christ the Sun of Righteousness make ours a spiritual day.—He who abides in the house of the Lord will hear from heaven and earth no word but of blessing.—If our service on our sacred days is to please God, we must come before Him with penitent hearts, so that He may give us light, and thus rejoice us.

OSIANDER: It is a greater work of God, to deliver a lost soul from the power of the devil, and make it blessed, than it is to create a new world. —FRISCH: Behold how much faith can do! It gives an invincible courage which fears nothing. —Adam introduced a day of sadness, but another day is made by Christ: Abraham saw His day from afar, and was glad; we walk even now in His light.—OETINGER: The most insignificant event on the most unimportant occasion is to be ascribed to grace, which achieves also the greatest results in the most decisive junctures.—RIEGER: Full trust in God may be excited and endure, while all trust in man is counted as nought, and, consequently, he who so trusts will be less controlled by the fear of man; and, at the same time, he will humbly resolve to submit to all chastening, yea, even to the suffering of death, and yet never yield the blissful hope of glory.—THOLUCK: The glorious deliverances which God's people experience give them the assurance of future victory.—DIEDRICH: God has brought us out of distress into blissful rest, that we may be enabled to have heartfelt delight in Him.—Expect no aid from the world; rather be prepared for all kinds of rebuffs from it: but God's word will give thee strength enough for victory.—Our God welcomes all with blessing, who come together to enjoy that blessing in Israel; and those who are thus blessed on earth will also be blessed in heaven.—STIER: A song of thanksgiving for the victory of the Anointed and His people.—TAUBE: Whenever the everlasting goodness of God is sung, let all who have experienced it say Amen.—SCHAUBACH: An evidence of the conflict, the victory, and the peace of the Redeemer.—DEICHERT: The victory of the risen Saviour, and its far-reaching consequences: (1) Death is vanquished; (2) the gates of righteousness are opened; (3) the corner-stone of the Church is laid.—G. HUYSSEN (vers. 15-21): The thanksgiving of the Christian in the joy of victory: (1) the joy of victory and its source; (2) the sacrifices of victory, and their significance; (3) the thanksgiving for victory, and the mode of rendering it.

[MATTH. HENRY: Without the Lord I am weak and sad, but on Him I stay myself as my *strength*, both for doing and suffering; and in Him I solace myself as my *song*, by which I both express my joy, and ease my grief; and making Him so, I find Him so; He doth strengthen my heart with grace, and rejoice my heart with His comforts. If God be our strength, He must be our song; if He work all our works in us, He must have all praise and glory from us. God is sometimes the strength of His people when He is not their song; they have spiritual supports, when they want spiritual delights; but if He be both to us, we have abundant reason to triumph in Him; for if He is our strength and our song, He is become not only our Saviour, but our salvation; for His being our strength is our protection to the salvation, and His being our song is an earnest and foretaste of the salvation.—We are weak and act but cowardly for our lives, but God is mighty and acts valiantly for us with jealousy and resolution, Isa. lxiii. 5, and when God's right hand doeth valiantly for our salvation, it ought to be exalted in our praises.—It is not worth our while to live for any other purpose than to declare the works of the Lord, for His honor and for the encouragement of others to serve Him and trust in Him.—Sabbath days must be rejoicing days, and then they are to us as the days of heaven. See what a good Master we serve, who, having instituted a day for His service, appoints it to be spent in holy joy.

SCOTT: As we need not dread the rage of the ungodly, so we need not envy their carnal, vain, and vanishing mirth. — Our thanksgivings on earth must always be accompanied with prayers for further mercies and the continuance of our prosperity; our *Hallelujahs* with *Hosannas*.

BARNES (ver. 15). There is nothing that diffuses so much happiness through a family as religion; there is no joy like that when a member of a family is converted; there is no place on earth more happy than that where a family bows before God, with the feeling that all are children of God and heirs of salvation.—J. F. M.]

PSALM CXIX.

ALEPH.

1 Blessed *are* the undefiled in the way,
Who walk in the law of the LORD.
2 Blessed *are* they that keep his testimonies,
And that seek him with the whole heart.
3 They also do no iniquity:
They walk in his ways.
4 Thou hast commanded *us*
To keep thy precepts diligently.

5 O that my ways were directed
To keep thy statutes!
6 Then shall I not be ashamed,
When I have respect unto all thy commandments.
7 I will praise thee with uprightness of heart,
When I shall have learned thy righteous judgments.
8 I will keep thy statutes:
O forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way?
By taking heed *thereto* according to thy word.
10 With my whole heart have I sought thee:
O let me not wander from thy commandments.
11 Thy word have I hid in mine heart,
That I might not sin against thee.
12 Blessed *art* thou, O LORD:
Teach me thy statutes.
13 With my lips have I declared
All the judgments of thy mouth.
14 I have rejoiced in the way of thy testimonies,
As *much as* in all riches.
15 I will meditate in thy precepts,
And have respect unto thy ways.
16 I will delight myself in thy statutes:
I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant,
That I may live, and keep thy word.
18 Open thou mine eyes, that I may behold
Wondrous things out of thy law.
19 I *am* a stranger in the earth:
Hide not thy commandments from me.
20 My soul breaketh for the longing
That it hath unto thy judgments at all times.
21 Thou hast rebuked the proud *that are* cursed,
Which do err from thy commandments.
22 Remove from me reproach and contempt;
For I have kept thy testimonies.
23 Princes also did sit *and* speak against me:
But thy servant did meditate in thy statutes.
24 Thy testimonies also *are* my delight,
And my counsellors.

DALETH.

25 My soul cleaveth unto the dust:
Quicken thou me according to thy word.
26 I have declared my ways, and thou heardest me:
Teach me thy statutes.
27 Make me to understand the way of thy precepts:
So shall I talk of thy wondrous works.
28 My soul melteth for heaviness:
Strengthen thou me according unto thy word.
29 Remove from me the way of lying:
And grant me thy law graciously.

30 I have chosen the way of truth:
Thy judgments have I laid *before me.*
31 I have stuck unto thy testimonies:
O LORD, put me not to shame.
32 I will run the way of thy commandments,
When thou shalt enlarge my heart.

HE.

33 Teach me, O LORD, the way of thy statutes;
And I shall keep it *unto* the end.
34 Give me understanding, and I shall keep thy law;
Yea, I shall observe it with *my* whole heart.
35 Make me to go in the path of thy commandments;
For therein do I delight.
36 Incline my heart unto thy testimonies,
And not to covetousness.
37 Turn away mine eyes from beholding vanity;
And quicken thou me in thy way.
38 Stablish thy word unto thy servant,
Who *is devoted* to thy fear.
39 Turn away my reproach which I fear:
For thy judgments *are* good.
40 Behold, I have longed after thy precepts:
Quicken me in thy righteousness.

VAU.

41 Let thy mercies come also unto me, O LORD,
Even thy salvation, according to thy word.
42 So shall I have wherewith to answer him that reproacheth me:
For I trust in thy word.
43 And take not the word of truth utterly out of my mouth;
For I have hoped in thy judgments.
44 So shall I keep thy law continually
Forever and ever.
45 And I will walk at liberty:
For I seek thy precepts.
46 I will speak of thy testimonies also before kings,
And will not be ashamed.
47 And I will delight myself in thy commandments,
Which I have loved.
48 My hands also will I lift up unto thy commandments, which I have loved;
And I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant,
Upon which thou hast caused me to hope.
50 This *is* my comfort in my affliction:
For thy word hath quickened me.
51 The proud have had me greatly in derision:
Yet have I not declined from thy law.
52 I remembered thy judgments of old, O LORD;
And have comforted myself.
53 Horror hath taken hold upon me because of the wicked
That forsake thy law.
54 Thy statutes have been my songs
In the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night,
And have kept thy law.
56 This I had,
Because I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD:
I have said that I would keep thy words.
58 I entreated thy favor with *my* whole heart:
Be merciful unto me according to thy word.
59 I thought on my ways,
And turned my feet unto thy testimonies.
60 I made haste, and delayed not
To keep thy commandments.
61 The bands of the wicked have robbed me:
But I have not forgotten thy law.
62 At midnight I will rise to give thanks unto thee
Because of thy righteous judgments.
63 I *am* a companion of all *them* that fear thee,
And of them that keep thy precepts.
64 The earth, O LORD, is full of thy mercy:
Teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant,
O LORD, according unto thy word.
66 Teach me good judgment and knowledge:
For I have believed thy commandments.
67 Before I was afflicted I went astray
But now have I kept thy word.
68 Thou *art* good, and doest good:
Teach me thy statutes.
69 The proud have forged a lie against me:
But I will keep thy precepts with *my* whole heart.
70 Their heart is as fat as grease:
But I delight in thy law.
71 *It is* good for me that I have been afflicted;
That I might learn thy statutes.
72 The law of thy mouth *is* better unto me
Than thousands of gold and silver.

JOD.

73 Thy hands have made me and fashioned me:
Give me understanding, that I may learn thy commandments.
74 They that fear thee will be glad when they see me;
Because I have hoped in thy word.
75 I know, O LORD, that thy judgments *are* right,
And *that* thou in faithfulness hast afflicted me.
76 Let, I pray thee, thy merciful kindness be for my comfort,
According to thy word unto thy servant.
77 Let thy tender mercies come unto me, that I may live:
For thy law *is* my delight.
78 Let the proud be ashamed; for they dealt perversely with me without a cause:
But I will meditate in thy precepts.
79 Let those that fear thee turn unto me,
And those that have known thy testimonies.

80 Let my heart be sound in thy statutes;
That I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation:
But I hope in thy word.
82 Mine eyes fail for thy word,
Saying, When wilt thou comfort me?
83 For I am become like a bottle in the smoke;
Yet do I not forget thy statutes.
84 How many *are* the days of thy servant?
When wilt thou execute judgment on them that persecute me?
85 The proud have digged pits for me,
Which *are* not after thy law.
86 All thy commandments *are* faithful:
They persecute me wrongfully; help thou me.
87 They had almost consumed me upon earth;
But I forsook not thy precepts.
88 Quicken me after thy loving-kindness;
So shall I keep the testimony of thy mouth.

LAMED.

89 Forever, O LORD,
Thy word is settled in heaven.
90 Thy faithfulness *is* unto all generations:
Thou hast established the earth, and it abideth.
91 They continue this day according to thine ordinances:
For all *are* thy servants.
92 Unless thy law *had been* my delights,
I should then have perished in mine affliction.
93 I will never forget thy precepts:
For with them thou hast quickened me.
94 I *am* thine, save me;
For I have sought thy precepts.
95 The wicked have waited for me to destroy me:
But I will consider thy testimonies.
96 I have seen an end of all perfection:
But thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law!
It *is* my meditation all the day.
98 Thou through thy commandments hast made me wiser than mine enemies:
For they *are* ever with me.
99 I have more understanding than all my teachers:
For thy testimonies *are* my meditation.
100 I understand more than the ancients,
Because I keep thy precepts.
101 I have refrained my feet from every evil way,
That I might keep thy word.
102 I have not departed from thy judgments:
For thou hast taught me.
103 How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth.
104 Through thy precepts I get understanding:
Therefore I hate every false way.

NUN.

105 Thy word *is* a lamp unto my feet,
And a light unto my path.
106 I have sworn, and I will perform *it*,
That I will keep thy righteous judgments.
107 I am afflicted very much:
Quicken me, O LORD, according unto thy word.
108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD,
And teach me thy judgments.
109 My soul *is* continually in my hand:
Yet do I not forget thy law.
110 The wicked have laid a snare for me:
Yet I erred not from thy precepts.
111 Thy testimonies have I taken as a heritage forever:
For they *are* the rejoicing of my heart.
112 I have inclined mine heart to perform thy statutes
Always, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts:
But thy law do I love.
114 Thou *art* my hiding-place and my shield:
I hope in thy word.
115 Depart from me, ye evil doers:
For I will keep the commandments of my God.
116 Uphold me according unto thy word, that I may live:
And let me not be ashamed of my hope.
117 Hold thou me up, and I shall be safe:
And I will have respect unto thy statutes continually.
118 Thou hast trodden down all them that err from thy statutes:
For their deceit *is* falsehood.
119 Thou puttest away all the wicked of the earth *like* dross:
Therefore I love thy testimonies.
120 My flesh trembleth for fear of thee;
And I am afraid of thy judgments.

AIN.

121 I have done judgment and justice:
Leave me not to mine oppressors.
122 Be surety for thy servant for good:
Let not the proud oppress me.
123 Mine eyes fail for thy salvation,
And for the word of thy righteousness.
124 Deal with thy servant according unto thy mercy,
And teach me thy statutes.
125 I *am* thy servant; give me understanding,
That I may know thy testimonies.
126 *It is* time for *thee*, LORD, to work:
For they have made void thy law.
127 Therefore I love thy commandments
Above gold; yea, above fine gold.
128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right:
And I hate every false way.

PE.

129 Thy testimonies *are* wonderful:
Therefore doth my soul keep them.

130 The entrance of thy words giveth light;
It giveth understanding unto the simple.
131 I opened my mouth, and panted:
For I longed for thy commandments.
132 Look thou upon me, and be merciful unto me,
As thou usest to do unto those that love thy name.
133 Order my steps in thy word:
And let not any iniquity have dominion over me.
134 Deliver me from the oppression of man:
So will I keep thy precepts.
135 Make thy face to shine upon thy servant;
And teach me thy statutes.
136 Rivers of waters run down mine eyes,
Because they keep not thy law.

TZADDI.

137 Righteous *art* thou, O LORD,
And upright *are* thy judgments.
138 Thy testimonies *that* thou hast commanded *are* righteous
And very faithful.
139 My zeal hath consumed me,
Because mine enemies have forgotten thy words.
140 Thy word *is* very pure:
Therefore thy servant loveth it.
141 I *am* small and despised:
Yet do not I forget thy precepts.
142 Thy righteousness *is* an everlasting righteousness,
And thy law *is* the truth.
143 Trouble and anguish have taken hold on me:
Yet thy commandments *are* my delights.
144 The righteousness of thy testimonies *is* everlasting:
Give me understanding, and I shall live.

KOPH.

145 I cried with *my* whole heart; hear me, O LORD:
I will keep thy statutes.
146 I cried unto thee; save me,
And I shall keep thy testimonies.
147 I prevented the dawning of the morning, and cried:
I hoped in thy word.
148 Mine eyes prevent the *night* watches,
That I might meditate in thy word.
149 Hear my voice according unto thy loving-kindness:
O LORD, quicken me according to thy judgment.
150 They draw nigh that follow after mischief:
They are far from thy law.
151 Thou *art* near, O LORD;
And all thy commandments *are* truth.
152 Concerning thy testimonies, I have known of old
That thou hast founded them forever.

RESH.

153 Consider mine affliction, and deliver me:
For I do not forget thy law.
154 Plead my cause, and deliver me:
Quicken me according to thy word.

155 Salvation *is* far from the wicked:
For they seek not thy statutes.
156 Great *are* thy tender mercies, O LORD:
Quicken me according to thy judgments.
157 Many *are* my persecutors and mine enemies;
Yet do I not decline from thy testimonies.
158 I beheld the transgressors, and was grieved;
Because they kept not thy word.
159 Consider how I love thy precepts:
Quicken me, O LORD, according to thy loving-kindness.
160 Thy word *is* true *from* the beginning:
And every one of thy righteous judgments *endureth* forever.

SCHIN.

161 Princes have persecuted me without a cause:
But my heart standeth in awe of thy word.
162 I rejoice at thy word,
As one that findeth great spoil.
163 I hate and abhor lying:
But thy law do I love.
164 Seven times a day do I praise thee,
Because of thy righteous judgments.
165 Great peace have they which love thy law:
And nothing shall offend them.
166 LORD, I have hoped for thy salvation,
And done thy commandments.
167 My soul hath kept thy testimonies;
And I love them exceedingly.
168 I have kept thy precepts and thy testimonies:
For all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD:
Give me understanding according to thy word.
170 Let my supplication come before thee:
Deliver me according to thy word.
171 My lips shall utter praise,
When thou hast taught me thy statutes.
172 My tongue shall speak of thy word:
For all thy commandments *are* righteousness.
173 Let thine hand help me;
For I have chosen thy precepts.
174 I have longed for thy salvation, O LORD;
And thy law *is* my delight.
175 Let my soul live and it shall praise thee;
And let thy judgments help me.
176 I have gone astray like a lost sheep: seek thy servant;
For I do not forget thy commandments.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The Christian's golden A B C of the praise and love of the power and profit of the word of God. This title in the German Bible admirably expresses the character of this Psalm. For in all the 176 verses there is no other subject introduced than the excellence of God's word in its blessed influences and obligations. The Psalm is so disposed that every one of the eight verses in each division begins with the same letter, and these letters follow in the order of the Hebrew alphabet. And it was scarcely without design that in every verse, with the exception of ver. 122, occurs one of the ten expressions usually employed to designate the law, and that the name Jehovah occurs in the whole 22 times, though not once in every verse.

The carrying out of this artificial plan through such a long series of verses with great comparative simplicity, has not only occasioned many repetitions, with but slight changes in expression and shades of thought, but has made it questionable whether there can be any internal structural connection or progress of thought. It is cer-

tainly saying too much to maintain that there is no connection whatever (De Wette) and to designate the Psalm as the most monotonous and barren in thought of all aphoristic collections and a specimen of the trifling of later times (Hupfeld), or a mnemonic book of devotion (Köster), at the same time denying any reference to a special situation or mental posture of the author. But even if the notion be abandoned that there is any regularity of plan, or any inner progress of thought (Hengst.), the Psalm is, at all events, not a collection of apophthegms, but is evidently a Psalm of *supplication* composed not by an old man (Ewald), but, according to vers. 9 f., 99, 100, by a young man (Del.), who prays, particularly after ver. 84, for steadfastness in the midst of great trouble, surrounded by evil men and persecutors. Yet it must be allowed that, along with the praise of God's word and law, which is repeated almost like a refrain, there are interwoven prayers for enlightenment to understand them, and strength to be faithful to them, intermingled here and there with complaints, promises, and hopes, and also with supplications for Divine assistance against mighty and crafty oppressors and persecutors. All these occur so frequently that it is unadvisable to limit the connection of thought to a narrow range.

Whether the author was in imprisonment, and shortened the time by thus weaving together his complaints and comforting thoughts (Hitzig, Del.) cannot be known with any degree of certainty. The same remark applies to the time of composition and the person of the composer. It is only certain that the Poet did not speak for the Jewish people (Rudinger), and that the Psalm is to be reckoned among the latest of the whole collection (Ewald). Some of the older commentators have assigned it to a Jew living in captivity among the Syrians (*Sylloge commentt. theoll. ed. Pott.* I., p. 814 ff.). There is also something to be said in favor of referring it to the period of Grecian rule, under which the government was unfriendly, and a large party among the Jews themselves, who favored the government, persecuted the pronounced professors of the Thora (Del.). If we go down to the time of the Maccabees, an historical connection is presented with the imprisonment of Jonathan, 1 Macc. xii. 48 (Hitzig). But the closing period of the Persian supremacy affords the contrasts presented here, between a worldly government, hostile to the religion of Jehovah and the Divine dominion revealed in the Law; between that party of presumptuous blasphemers, who appear as national enemies, and the pious worshippers of Jehovah; between disloyal, unfaithful, covenant-breaking Jews, and the friends of the Law, whose companion the Poet is (Ehrt, *Abfassungszeit und Abschluss des Psalters*, p. 191).

Delitzsch gives the inner progress of thought through the several strophes as follows: After the Poet has praised fidelity to God's word (1), and characterized it as the virtue of all virtues, which is a blessing to the young, and which he himself labors to gain (2), he prays, in the midst of scornful and persecuting companions, for the mercies of enlightenment (3), of strengthening (4), of preservation (5), of suitable and joyful profession of his faith (6); God's word is the object of his striving and aspirations (7), he loves the friendship of those who fear God (8), and, though recognizing the salutary influences of his humiliation (9), is yet in need of consolation (10), and sighs: how long! (11). Without the immovable and mighty word of God he would despond (12); it is his wisdom in situations of distress (13); he has sworn to be faithful to it, and in persecution remains faithful (14); he abhors and despises the faithless; he is oppressed, but God will not leave him under oppression (16), or permit a godless conduct, which forces rivers of tears from his eyes, to prevail over him (17), over him who is small (*youthful*) and despised, whom zeal, on account of the prevailing forgetfulness of God, is consuming (18); he entreats that God might hear his crying by day and by night (19), might soon revive him with His helpful compassion (20), as he remains firm in his fidelity to God, though persecuted by princes (21), and seek the lamb, that was separated from the flock and exposed to such dangers (22).—This is, at least, a guiding thread in the efforts which are necessary to connect the several strophes. The sections are then more or less individualized in their single verses.

[Hengstenberg, holding the view given above under his name, sums up the contents of the Psalm thus: "The praise of God's word, the assertion that it is the infinitely sure way of salvation, and the only comfort in suffering, the determination to be faithful to God's word and law, prayer for the spiritual understanding of the law, and for strength to fulfil it, and supplications for the salvation promised in it, form the contents of this Psalm." With reference to the stand-point of the author, Hengstenberg considers it entirely national, referring to vers. 23, 46, 87, with which he compares Ps. cxv. 14, and ver. 161. He therefore considers large portions of it, which appear to represent only *individual* feelings, as bearing a hortatory character. But the true view appears to me to be that of Alexander: "There is no Psalm in the whole collection which has more the appearance of having been exclusively designed for practical and personal improvement, without any reference to national or even to ecclesiastical relations than the one before us." After citing some of Hengstenberg's arguments for the opposite view, he continues: "The opinion that the ideal speaker throughout this Psalm is Israel, considered as the Church or chosen people, will never commend itself as natural or likely to the mass of readers, and is scarcely consistent with such passages as vers. 63, 74, 79, and others, where the speaker expressly distinguishes himself from the body of the people. The same difficulty, in a less degree, attends the national interpretation of the Psalms immediately preceding. Perhaps the best mode of reconciling the two views is by supposing that this Psalm was intended as a manual of pious and instructive thoughts, designed for popular improvement, and especially for that of the younger generation, after the return from exile, and that the person speaking is the individual believer, not as an isolated personality, but as a member of the general body, with which he identifies himself so far, that many expressions of the Psalm are strictly applicable only to the whole

as such considered, while others are appropriate only to certain persons or to certain classes in the ancient Israel. To this design of popular instruction, and especially to that of constant repetition and reflection, the Psalm is admirably suited by its form and structure. The alphabetical arrangement, of which it is at once the most extended and the most perfect specimen, and the aphoristic character, common to all alphabetic Psalms, are both adapted to assist the memory as well as to give point to the immediate impression. It follows, of course, that the Psalm was rather meant to be a storehouse of materials for pious meditation, than a discourse for continuous perusal." On this last question Perowne also agrees with most commentators, against the opinion of Delitzsch that there is a continuity of thought in the Psalm.

On the opinion of Delitzsch and Ewald, referred to above, with regard to the period of the author's life at the time of the composition, Perowne argues: "The language of ver 9 is rather that of one, who looking back on his own past life, draws the inference, which he seeks to impress upon the young, that youthful purity can only be preserved by those, who from early years take God's word as their guide. When it is said in vers. 99, 100 that the Psalmist is wiser than his teachers, wiser than the aged, the only conclusion that can be drawn is, that he is not advanced in life. It is plain that the writer is not an old man, as Ewald would have us believe, or he would not compare his knowledge of the law with the knowledge of the aged. But it does not follow that he is a young man. The teachers whom he had outstript may have been those, whose disciple he once was, not those whose disciple he still is, or he may refer to authorized teachers, to whom he listened because they taught in Moses' seat, though he felt that they had really nothing to teach him. Indeed the whole strain of the Psalm, its depth and breadth of spiritual life, and the long acquaintance, which is everywhere implied in it, with the word of God, can leave us no doubt that it was written by a man who was no longer young, who had at least reached 'the middle arch of life.'"

The *spiritual* worth and beauty of the Psalm are not impaired by its artificial form. "If we would fathom the depth of meaning in the written law of Israel: if we would measure the elevation of soul, the hope, the confidence, even before princes and kings, which pious Jews derived from it, we must turn to this Psalm. Here is an epitome of all true religion as conceived by the best spirits of that time. To such a loving study and meditation on the law, the alphabetical arrangement is not inappropriate, and if the poem be necessarily somewhat cramped, it is nevertheless pervaded by the glow of love, and abounds in spiritual life." (The Psalms Chronologically Arranged by Four Friends, p. 385; quoted by Perowne). See also an estimate of its spiritual teaching in Edwards on the Religious Affections, Part III. Sec. 3.—J. F. M.].

Aleph. Vers. 1-4. This Psalm in accordance with the more extended treatment of its topics, has a double ascription of blessedness, instead of the single one in Ps. i. 1; cxii. 1. The præterites, mingled as they are with futures in the sense of the present, express the *constancy* of the relation described.—[The rendering of ver. 1 *a*, in E. V. is not sufficiently perspicuous. The literal translation is: Blessed are those who are blameless in their ways. Its rendering of ver. 4 is also incorrect, neglecting the division of the verse according to the accents. It should be: Thou hast enjoined thy precepts; to observe them diligently. The explanation follows.—J. F. M.]. In ver. 4 *b*, the design in enjoining the precepts is given, with the implication that their observance is as earnestly enjoined, as it is difficult to practise.

Vers. 5–7. The Psalmist does not say that he would have his ways directed to the object expressed in Ver. 5 *b*. (Sept., De Wette, Del.), or that he would have them established, standing fast, for the sake of the object to be gained (Hupfeld), Prov. iv. 26. [The former view which is expressed in E. V. is also that of Alexander. That of Dr. Moll is probably more correct. It is expressed in his translation: Oh that my ways were firmly set, to keep Thy statutes! The difference between the two views is very slight.—J. F. M.]. אַחֲלַי, for which in 2 Kings v. 3, occurs אַחֲלֵי, is equivalent to *Oh if!* a sigh of desire. Ver. 7. The **judgments of thy righteousness** [E. V. righteous judgments] are those decisions with regard to justice and injustice, which express and fulfil God's righteousness, and which are to be learnt from Scripture in connection with History (Del.) Ex. xxi. 1; xxiv. 3; Lev. xviii.; Ps. xix. 19 f., and which form the object of praise.

Beth. Ver. 9. In ver. 9 *b*, the answer given, in the gerund, to the question in ver. 9 *a*, has a form which is not quite suitable (Olshausen). After שמר may be supplied according to the analogy of the Psalm: it, that is, the way, or the law (Aben Ezra, J. H. Mich., Rosenmüller, Hupfeld, Hitzig). The reflexive construction (Luther, De Wette, Hengst., Del.) is likewise admissible, Josh. vi. 18. The cleansing of the way (Ps. lxxiii. 13; Prov. xx. 9) alludes to the defilement of sin. [Alexander differs from all these critics. He considers the construction of the infin. as a gerund to be too rare and doubtful to be assumed without necessity, and renders the second member: "(so) as to keep it according to thy word." He says, "It is much more simple and agreeable to usage, to regard the whole as one interrogative, and the second clause as supplementary to the first. The answer is suppressed, or rather, left to be inferred from the whole tenor of the psalm, which is, that men, and especially young men, whose passions and temptations are strong in proportion to their inexperience, can do nothing of themselves, but are dependent on the grace of God. The omission of an answer, which is thus suggested by the whole psalm, rather strengthens than impairs the impression on the reader."*—J. F. M.]

[* This mode of viewing the verse, which I do not find in any of the other expositors, and which is certainly preferable to the common one, illustrates the critical sagacity of its author, which, together with his exquisite judgment, is in none of his writings better illustrated than in his masterly treatment of this Psalm throughout. It may not be out of place here to call attention to a misconception widely prevalent with regard to his Commentary, that it is very little more than an abridgement of that of Hengstenberg. Numerous

Ver. 14. The Law is equalled in value to all possible riches; that is, to all blessings that can be conceived, and that are most highly prized by men. The rendering should not be: as it were more than all riches (Olsh.), but: as above all riches (comp. ver. 162).

Gimel. Vers. 17, 18. In ver. 17, according to the accentuation, אֶחְיֶה belongs to the first member, and indicates the end for which the divine bounties are entreated: "that I may live." Attached to the second member, with the translation: if I live, I will keep (held to be possible by Hupfeld), the vow of obedience, prompted by the divine gift of life, would be uttered. Or, if we adopt the construction: may I live and keep (Hitzig), both of these ends are distinguished in one supplication, as simultaneous objects of entreaty. [According to the accents, the best translation is: Grant to thy servant (that) I may live, and I will keep thy word. So most translators. Alexander remarks that there may be an allusion to the way in which the Law connects life and obedience, and refers to Lev. xviii. 5; Deut. vi. 24. Hengstenberg, in accordance with his hypothesis given above, holds that it is the preservation of the national existence that is meant.—J. F. M.] The **wondrous things** in ver. 18 are not events in which the direction given by God is shown unexpectedly to have been right (Hitzig), but truths disclosed to faith, and revelations concerning God, lying in the law beneath the veil of the letter, and perplexing to the common understanding, to the knowledge of which the removal of the veil suspended over the eyes by nature is also necessary.

Vers. 19 ff. On earth we are only lodging as strangers, and, as it were, in a foreign land (1 Chron. xxix. 15; Ps. xxxix. 13). Nor do we know beforehand what is established there as right and law. This we would fain discover; for the anger of God, which does not concern itself about our ignorance, dwells there too (Hitzig). Therefore we do not need speedy compassion on account of the fleetness of life (Hupfeld); we need instruction (De Wette) in our helplessness (Luther, Hengst., Del.) [Luther explains: "I have no inheritance but thy word; therefore forsake me not."—J. F. M.]—In ver. 22 גַּל is not instead of גֹּל, from גלל to roll off, Josh. v. 9 (Isaaki, Ros., De Wette, Hengst.), but it is from גלה, to uncover, draw away the covering (Geier, J. H. Mich.), here that of contempt, [which is regarded as if it were a garment or cloak.—J. F. M.]

Daleth. Vers. 25–28. The reviving in ver. 25 refers as usual, not to the strengthening of the spiritual, but to the restoration of the physical life, welfare, and prosperity, by deliverance from distress and danger. [ALEXANDER: "The first clause seems intended to suggest two consistent but distinct ideas: that of deep degradation as in Ps. xliv. 26, and that of death as in Ps. xxii. 30. The first would be more obvious in itself and in connection with the parallel referred to; but the other seems to be the prominent idea, from the correlative petition in the last clause. . . . *Thy word*, the promise annexed to Thy commandment, see ver. 28." Ver. 28 *a*, should probably be rendered: My soul weeps from sorrow. The verb means to *drop*. In Job xvi. 20 it is applied to the eye.—J. F. M.]

Vers. 30 ff. In ver. 30 שִׁוִּיתִי is scarcely to be explained as a setting before the mind; *i. e.* acknowledging as binding (Köster), or as a mental agreement; *i. e.* approving (Hitzig), but is to be understood of the act of the subject, by which something was placed before the eyes as a standard of action (Hengst., Del.). That which should be contemplated is contemplated (Ewald). The enlarging of the heart (ver. 32) does not refer to the enlargement of the understanding, 1 Kings v. 9 (De Wette), but expresses the feeling of well-being and joy (Is. lx. 5; 2 Cor. vi. 11–13), as contrasted with mental oppression (Geier). [Render: For Thou shalt enlarge my heart.—J. F. M.]

He. Vers. 37 ff. The outward senses present to the heart the objects of forbidden desire, and excite pleasure in and desire for them (Is. xxxiii. 15; Job xxxi. 1-7); men must therefore shut their ears and eyes against them and let them pass unheeded. In ver. 38 the relation can be referred either to the *word* (Isaaki, J. H. Mich., De Wette, Hengst., Del.), or to the *servant* (Syr., Geier, Hitzig), without essentially altering the sense. בצע *abscindere* is used of profiting by defrauding one's neighbor, 1 Sam. viii. 3. שָׁוְא means that which is without real, intrinsic worth; that is, with relation to God; doctrine and life opposed to God. Ver. 39 does not speak of the judgments of God, whether merciful (Kimchi, Geier and others) or righteous ones (Hengst.), but, like the whole Psalm, of the revealed ordinances of justice.

Vau. Vers. 41, 42. As the Vau is really only placed here on account of alphabetical requirements, its occurrence in ver. 42 is not to be pressed so as to make it indicate the object aimed at in the petition of the preceding verse: in order that I may answer (De W.). The manifestations of God's mercy in ver. 41 are, in the original, not in the singular (Sept.) but in the plural (Chald., Jerome).

Vers. 46-48. Ver. 46 is the motto of the Augsburg Confession according to the historical view of the verbs in the Vulgate, which, however, does not correspond with the Heb. text: *Et loquebar de (in) testimoniis tuis in conspectu regum et non confundebar.* The lifting up of the hands, ver. 48, does not refer to the observance of the commandments, (most), still less to the worship of the law in the later Jewish manner (Köster), but to the longing desire expressed by stretching out the hands after the commandments (Hitzig), often parallel to the lifting up of the heart to the highest good, Pss. xxviii. 2; lxiii. 5; Lam. iii. 41 (Hengst., Hupfeld).

Zain. Vers. 50 ff. Ver. 50 reminds us of Job vi. 10. It is doubtful whether כִּי in the second member of the verse is to be taken as explaining the "this" by mentioning what the comfort consisted in, or as the confirmatory "for" (Hupf.). [In ver.

instances of disagreement between them are to be found in the additions to this volume, and many more would be observed in a comparison of the two works. The modesty of Dr. Alexander's preface has misled many with regard to this point; but his Exposition is an evidence of the independence as well as of the power which characterized everything that he wrote.—J. F. M.]

53 render: Indignation hath taken hold of me.—J. F. M.] In ver. 54 the reference is not to exile or any other misfortune, but human life is, after Gen. xlvii., described as "the house of my sojournings." Man has not upon earth his בֵּית עוֹלָם, Eccl. xii. 5. The earth has been indeed given to him (Ps. cxv. 16), but not as his abiding-place (see on ver. 19).

Cheth.—[Ver. 57 is translated by Dr. Moll: My portion is Jehovah! I have said to keep thy precepts (I have promised to keep thy precepts). Alexander translates and comments thus: "*My portion, oh Jehovah, I have said* (is) *to keep thy words.* This construction is rejected by Hengstenberg and others as forbidden by the accents and the analogy of Pss. xvi. 5; lxxiii. 26. But, as the same words may either express the sense here given, or: *My portion is Jehovah*, we are at liberty to choose the one best suited to the context, even in opposition to the accents, which cannot be regarded as an ultimate authority. In favor of the sense first given is its perfect agreement with the close of the preceding stanza. In reference to the resolution there recorded and described as being fulfilled, he here adds: thus have I said (declared my purpose), oh Lord, to obey thy words.—J. F. M.]

Vers. 61 ff. Ver. 61 is explained by ver. 110. The pointing does not distinguish as clearly as might be expected (Del.) between חֶבְלֵי ὠδῖνας and חַבְלֵי (snares). [Dr. Moll translates: The snares of the wicked have surrounded me. So Delitzsch, Hupfeld and Hengst. Perowne translates: cords. Alexander: bands, "the cordage of a net," Ps. xviii. 5. The meaning: bands, in the sense of companies, troops, given in E. V. is as Del. remarks, never found attached to that word in the plural, though the sing. has that sense in 1 Sam. x. 5–10. Böttcher, however (§ 800), assigns to it that meaning here. The translation: "robbed" of E. V. in the same verse is entirely unfounded. I cannot discover its source.—J. F. M.] In ver. 62 we have the accusative of time as in Job xxxiv. 20. With ver. 63 comp. Prov. xxviii. 24. Ver. 64 *a* recalls Ps. xxxiii. 5.

Teth.—Vers. 69, 70. The poet will not be induced to err from fidelity to God's word by all the falsehoods which presumptuous men *smear* upon him (Böttcher) or better (absolutely as in Job xiii. 4) *smear all at once* over him, making the true nature of things undiscernible by daubing them over with false colors (Del.), or pasting on deceit (Hitzig). [Del. quotes the Chald., Talmud, and the Syr. in favor of the meaning *smear over* or *on*. This is now generally accepted. The idea of *forging*, *devising*, in E. V. follows the meaning to *sew together*, formerly assigned to טפל as the primary idea.—J. F. M.] Ver. 70. The heart which is overspread with fat or grease is a figure employed to denote want of sensitiveness or hard-heartedness, Pss. xvii. 10; lxxiii. 10; Is. vi. 10.

Yodh. Vers. 75-78. In ver. 75 it is not God Himself who is called אֱמוּנָה after Deut. xxxii. 4 (Hengst.). The word is employed either as an adverbial accusative: in fidelity (most), or as in apposition and parallel to צֶדֶק, the following word becoming a relative clause, attached at the end of the verse (Hupf.). [The first member of ver. 78 should be translated: Let the proud be ashamed; for they have wronged me by falsehood.—J. F. M.]

Caph.—Vers. 83, 84. The **bottle in the smoke**, ver. 83, is probably not a figurative representation of one who had become mellow and ripened by affliction (Hupfeld), taken from the custom of the ancients of hanging bottles filled with wine in the smoke high up above the fire; for *wine* is not the subject of the verse. Nor is there any comparison to a bottle hung up in order to make it dry and wrinkled, so as to adapt it for preserving wine (De Wette). It seems more suitable to refer to the effects of smoke as destroying and rendering useless (Geier, J. H. Mich., Hengst.). Accordingly, the meaning would be, that he allows nothing to force God's word from his consciousness, although already he has become like a bottle blackened and shrivelled up in the smoke (Del.). The object of hanging such a bottle high up would then be to set it aside in the meantime as not immediately needed. And its contact with the smoke would be merely the consequence of its hanging in an elevated position, whither the smoke, in the absence of chimneys, would naturally rise. The point of comparison would then be the *being set aside* (Hitzig, Del.).—The expression in ver. 84, translated: how many, in Gen. xlvii. 8, occurs here in the sense: how few, Ps. xxxix. 5. The entreaty of an immediate interference of God is evoked and supported by the thought of the brevity of human life.

Lamedh.—Vers. 89–91. The heavens are mentioned with reference to their unchangeableness, as in Pss. lxxxix. 3; xxx. 37, not as a locality. So the firm establishment of the earth, as an actual proof and as the theatre of the unchangeable faithfulness of God (Geier, Hupfeld, Del.). The sense of ver. 91 is doubtful; its explanation depending upon what is assumed as the subject of עָמְדוּ, and upon the meaning of that word itself. If heaven and earth be taken as the subject of the verb and the latter be understood in the sense of standing firm (Hupf.), the meaning would then be that the heavens and earth stand firm for the judgments and laws of God, serving, as it were, to support them, after the analogy of the preceding figure. If the subject is the judgments (Köster, De Wette, Hitzig), the meaning would be: As for thy judgments, they stand to-day. The word would then not be used in the sense which it bears in Is. lv. 11, but would mean His declared will, which, as the moral order of the world, is the internal complement of the physical order. The preservation of the world, ver. 90, the continuance of the original creation, is an act of His unalterable and gracious purpose, Gen. viii. 21 f. (Hitzig). If the subject be taken as generally as possible, as in Job xxxviii. 15, and with a reference to the following "all," then it would not be merely meant, that all beings are subject to law, but either that they all, as his servants, stand ready to execute His will, Ps. l. 6 (Hengst.), or better, on account of the resemblance which the expressions bear to Numb. xxx. 5, 10; Josh. xx. 6; Ezek. xliv. 24, that they have humbly to obey

God's judicial decisions (Böttcher, Del.), and that they must do so still *to-day*, because these declarations, long since formulated in the Law, are unalterably valid, as being words of God, and sure from eternity.

Ver. 96 strictly says only in reference to extent in space, that the Psalmist had seen an *end* of it, that a limit was to be found to everything in the world. It is, however, usually so explained to mean that all perfection on earth was wanting, and that the Psalmist knew that fact from experience.—The breadth of the Law is its immeasurableness, expressed likewise as though in space, as, in Job xi. 7–9, the immeasurableness of God.

Mem. Vers. 99-102. The meaning of ver. 99 is not that the Psalmist had profited in understanding *from* his teachers and from those who were very old (the Rabbins), but that he was *superior* in that quality to his teachers and the aged. An opposition is indicated to a worldly wisdom whose source is not the word of revelation. It is less clear, whether opposition is felt by a younger man, in his zeal for the law, to older men, who were hellenizing, or whether the aged men are here mentioned as representatives, like the teachers, of human authority.—[Ver. 102. ALEXANDER: "The divine *judgments* in this Psalm are always the external exhibitions of the divine righteousness in word or deed, by precept or by punishment. Here, of course, the former are especially intended. The figure of a way, though not expressed, is still indicated by the verbs *depart* and *guide*."—J. F. M.]

Nun.—To have one's soul in his hand (ver. 110) signifies, according to the context, to remain consciously in danger of death. To *take* one's soul in his hand (Judges xii. 3; 1 Samuel xix. 5; xxviii. 21; Job xiii. 14) means: to be prepared to give up one's life. Delitzsch cites the Talmudical saying: Man's prayer is not heard unless he takes his life in his hand; *i. e.* unless he is ready to sacrifice his life.

Samech. Vers. 113-118. The doubters are called literally: divided persons, divided, that is, between two views, or between two modes of belief with their opposing claims (1 Kings xviii. 21), [E. V. translates the first clause: I hate vain thoughts. The translation supposed the word in question to be another form of סְעִפִּים (written usually with שׂ), thoughts, opinions. Hitzig translates: double-tongued, referring to Sirach v. 9. RIEHM: "It is certainly more suitable to suppose that the hating is directed against hypocrites, or those wavering in their belief between the true God and false gods, than against doubters; but it may be more correct to explain according to Ps. xii. 3; 1 Kings xviii."—Ver. 115 *b.* should be translated: and I will keep the commandments of God. Most translators render: "that I may keep," *etc.* But this is meaningless. The true view is that given by Alexander: "The first clause is borrowed from Ps. vi. 9. The meaning in both cases seems to be that he has no fear of their enmity. The reason given in this case is, because he is resolved to do the will of God, and is therefore sure of His protection." Ver. 118 translate: Thou hast despised, *i. e.*, instead of: Thou hast trodden down.—J. F. M.]

Vers. 119, 120. **Dross**, or the residuum of smelted metal, is an image of the separating and purifying process of God's judgments (Jer. vi. 28 f.; Ezek. xxii. 18 f.; Mal. iii. 2 f.).—In ver. 120, פַּחַד is probably the terror of God, *i. e.*, His dreadful appearing for judgment, Is. ii. 10 f. (Hupfeld), before which the hair and skin of the Psalmist trembled (Ex. xxxiv. 7).

Ayin. [Ver. 122. **Be surety,** *etc.* ALEXANDER: "It means not merely: take me under Thy protection, but: become answerable for me, stand between me and those who, under any pretext, even that of legal right, may seek to oppress me." See the phrase furtner discussed in Delitzsch on Job xvii. 3, and in his remarks at the end of that chapter, and comp. Alexander on Is. xxxviii. 14.—J. F. M.]

Ver. 128. The words: פִּקּוּדֵי כֹל כָּל, in spite of the analogy of Is. xxix. 11, as to the meaning, and of Num. viii. 16; Ezek. xliv. 30, as to the form, are rather strange if they are intended to mean: all precepts concerning everything. Yet the correction כָּל־פִּקּוּדֶיךָ: all Thy precepts (Houbigant, Venema, Ewald, Olsh., Hupfeld), is not absolutely necessary.

Pe. Vers. 129–132. Ver. 129 does not allude to the observance of God's testimonies for the sake of fulfilling them, but to the contemplation of them in order to understand them; for they are designated wonderful and marvellous (paradoxical) things, elevated above every-day life and the common understanding (Del.). There is therefore a light demanded for men, as they are simple (Prov. xxii. 3), which God gives by the פֵּתַח, that is, the opening or unfolding of His word. The opening of the mouth (ver. 131) is an expression of the desire (Job xxix. 23) of the man who pants after the heavenly food of such disclosures. [The second member of ver. 132 should be rendered: according to the right of those that love Thy name. In E. V. מִשְׁפָּט was supposed to have here the sense of custom, a meaning which it sometimes has, compare Greek δίκη, and Arabic *dinûn*. This translation is retained by Perowne. But it is better, since the suffix is wanting. to take the word, as most do, in the sense of *jus* (comp. Ps. lxxxi. 5).—J. F. M.]

Tzadhe. Vers. 138–141. Since מְאֹד (ver. 138) belongs, as in Ps. xlvii. 9, to the preceding substantive, it is, perhaps, better to take the substantive: אֱמוּנָה and its parallel צֶדֶק, not adverbially: in righteousness, in truth, or: in justice, in fidelity (Syr., Hupf., Del.), but as in apposition: as righteousness, as truth, or: as justice, as fidelity (Sept., Geier, Hitzig). [In E. V. the Heb. order is entirely abandoned. Alexander and Perowne follow the former of the views above given: "Thou hast commanded thy testimonies in righteousness and exceeding faithfulness."—J. F. M.]—In ver. 141 the term **small,** applied by the Psalmist to himself. is interpreted by most, after the Sept. and Vulg., as referring to his youth. Yet it may also mean: insignificant (Hitzig).

Koph.—Ver. 147 does not mean: I hastened

to meet thee (Ps. lxxxviii. 14) or: I hastened before thy face (Geier by supplying פָּנֶיךָ). Nor can the meaning be: I anticipated the morning dawn, for קִדֵּם has not the accusative here, as in ver. 148, but stands absolutely=to go before (Ps. lxviii. 26), or: to hasten one's self, here followed by the words: in the dawn. But the object with which or to which he hastened is here not connected with what precedes by ל, as in Jonah iv. 2, but, in a looser construction, with the sentence: and I cried. His eyes then anticipated the night watches, in having not been closed by sleep in the beginning of each of them severally.

Ver. 152 means: I have long known from thy testimonies that, &c. (most), or: concerning thy testimonies, that (Hitzig). Hupfeld takes objection, and would rather translate, by doing away with the preposition: I have long known thy testimonies, for. Since, however, the preposition cannot be shown to be spurious, and the explanation of some of the older expositors: I know the times of old, or: antiquity, or: what is past, for, *etc.*, is not tenable, he is not disinclined to take ידעתי absolutely: I am instructed, have understanding.

Resh.—Ver. 160. ראש, according to the context, does not mean: the beginning (the ancient translators and most expositors), but the sum, the total number of all the items in the reckoning. "The word of God is reckoned over in its parts and as a whole. Truth is the grand denominator and Truth the result" (Delitzsch).

Sin (Shin).—"While even in the oldest alphabetical *Piyutim*,* Sin sometimes represents Samech also, and Shin never does, the reverse is the case in the biblical alphabetical pieces; here Sin and Shin occur together, and to Samech is assigned a place of its own" (Delitzsch)—Ver. 164. Seven times, as in Lev. xxvi. 18; Prov. xxiv. 16, comp. Matt. xviii. xviii. 21, is not merely a round number, as it is at all events, in Prov. xxvi. 16, 25 (Hitzig), but a sacred number. It is to be understood here, however, not arithmetically, but symbolically, representing a continued course of devotional exercises, complete in itself, and surrounding and pervading, with its sacred influences, all the duties of the day. In the same way such exercises *three times* engaged in (Ps. lv. 18), were shown to be spontaneous, rising above the perfunctory spirit, which might characterize the customary morning and evening devotions. [ALEXANDER: "The use of this form of expression here is not the effect, but the occasion of the use of canonical hours."—J. F. M.]

Tau.—[Ver. 171 translate: My lips shall pour forth praise, for Thou wilt teach me Thy statutes. —J. F. M.] Ver. 176. A **lost sheep** is one separated from the flock (Is. xxvii. 13), and, therefore, every moment in danger of destruction. The idea is explained by Is. liii. 6. The accents (J. H. Mich., Hupf., Del.) are usually not regarded. [PEROWNE: "The figure cannot be employed here in the same sense in which it is employed in our Lord's parable. He who is the lost sheep here is one who does not forget God's commandments. The figure, therefore, seems in this place to denote the helpless condition of the Psalmist, without protectors, exposed to enemies, in the midst of whom he wanders, not knowing where to find rest and shelter." ALEXANDER: "As the preceding verse sums up the petitions of the psalm, so this sums up its complaints in the first clause, and its professions in the last, connected by the short prayer (*seek thy servant*) as a single link. The predominant use of the past tense, even to the end, shows how deeply the entire psalm is founded upon actual and previous experience."—J. F. M.]

[* The name applied to Jewish poetry after the 8th Cent. It is evidently derived from the Greek. See ETHERIDGE, *Hebrew Literature*, pp. 367 ff.—J. F. M.]

HOMILETICAL AND PRACTICAL.

Vers. 1-8. The blessedness of those who love, praise, and strive after God's word, in spite of all its opposers.—From the relation in which thou dost stand to God's word, thou canst derive knowledge concerning the inclinations of thy heart, the bias of thy soul, and the conduct of thy life.—Be not satisfied with the possession of God's word in the Holy Scriptures, but grow in the knowledge of it, and exercise thyself in its use.—Open thy heart to God in prayer for the entrance of His Word in its power.

STARKE: The blessed use of God's word consists in a pious life, regulated thereby sincerely and steadfastly.—The world seeks its happiness in riches and honors, and does not find it. God's word is a mine of gold in which we must dig, if we would be eternally happy.—To walk in God's ways, and not to do evil consciously, are things inseparably connected.—If thou doest what God bids thee, thou knowest thou canst do no wrong. —We learn faith from the gospel, and love from the law. How can these commands be better kept, than when they are obeyed in the exercise of faith and love?—Where there dwells a heavenly mind there is a longing and sighing after the things of heaven.—It is the highest of all arts, to impress God's word deeply upon the heart, and to desire to listen to nothing else. We have to keep learning that art as long as we live.—When we have God as our Teacher, and the Holy Spirit as our Guide, we learn Divine things aright.—It is the nature of God's word, that, the more and the more diligently we read it and meditate upon it, the richer understanding, instruction, and comfort it imparts. Its teaching can never be exhausted.

FRISCH: Follow the known will of God, as in belief, so also in life, and depart neither from the love nor the fear of it.—RIEGER: The blessed purpose, to seek God in His word, to cleave to Him according to His word, and to become a man thoroughly furnished to every good work through His word.—The word of God drives us to prayer by revealing to us our needs.—RICHTER: God's word is the true expression and mirror of His nature.—GUENTHER: Having respect to God's commandments is the condition of deliverance from temporal and eternal ruin. But this spiritual beholding is a looking to the commandments, contemplating them, meditating upon them, and observing them all without exception.—DIEDRICH: A life according to God's law is not one of compulsion or servitude, but

of the highest delight, of blissful enjoyment, and of lofty sublime security.—TAUBE: The Psalmist has a lofty aim before him, and yet there is a sigh in his bosom; he aspires to learn and perform assiduously God's commandments, and yet to rest humbly in the mercy of God alone, and all with the whole heart and with an upright soul.

[MATT. HENRY: It will not serve us to make religion the subject of our talk, but we must make it the rule of our walk.—See how the desires and prayers of a good man exactly agree with the will and command of a good God. Thou wouldst have me keep Thy precepts, and, Lord, I fain would keep them.—God's judgments are all righteous, and therefore it is desirable, not only to learn them, but to be learned in them, mighty in the Scriptures.—We cannot keep God's commandments, unless we learn them, but we learn them in vain, unless we keep them.—SCOTT: It is the will of God that we should wisely seek our own happiness; our self-love, indeed, should be properly directed and subordinated: but it cannot and ought not to be extirpated.—BRIDGES: To exclude any commandment from a supreme regard in the heart, is the brand of hypocrisy.—We always find that as our mind is dark, our tongue is dumb and we are unable to bear a testimony for our God.—J. F. M.].

Vers. 9-16. The greater the perils and the stronger the temptations which beset the young in the world (2 Tim. ii. 22), the more do they need to hold us to God's word, whose wisdom will help their inexperience, and whose power will help their weakness.—We must begin early to obey God's word (Prov. viii. 17; Lam. iii. 27), and never cease.—From love to God's word, there flow thanks that we have received it, joy that we now possess it, and desire to make use of it.—Those who have, hear, and learn God's word, should also keep (Luke xi. 28), profess and follow it. as the guide of their faith and life.

STARKE: He who would be godly must begin in time, for that to which one is habituated in his boyhood, he does not abandon in his age (Prov. xxii. 6).—God's word is the best school for the young and the old (2 Tim. iii. 15; Lev. ii. 31 f.).—True religion has its seat in the heart, and is proved by words, by works, and by a Christian life.—The more a believer exercises himself in God's word, and tastes its graciousness, the dearer it becomes to him.—The heart as well as the memory must be a casket that contains the treasure of the Divine word.—Growth in godliness results from delight in God's word.

ARNDT: God's word must be fulfilled upon thee, whether for life or death.—RICHTER: Hold to God's whole word early, earnestly, and joyfully.—DIEDRICH: I cannot trust in myself to remain steadfast. And the most advanced in spiritual things must implore it as a favor from God, that they may abide only in the truth.—TAUBE: A youth of unimpaired purity and strength, is a presage of the blessedness of the whole life.

[SCOTT: As God is both perfectly holy and perfectly happy, and as His blessedness is the result of His infinite excellency, how absurd it must be to expect happiness by being contrary to Him and rebelling against Him!—BRIDGES: Let it be remembered that daily progress in the heavenly walk is not maintained by yesterday's supply of grace. A fresh supply must be continually drawn in by humble and dependent prayer.—No better test can be needed of the security of our heart with God, than a willingness to come to the searching light of His holy word.—If our inability to bear a testimony for our Lord is not painful to us (comp. Ps. xxxix. 12; Jer. xx. 9), we have the greatest reason to suspect, if not the sincerity, at least the strength of our attachment to His precious name.—BARNES: Such an apprehension (that there may be a wandering from God's commandments) is one of the best means of security, for it will lead a man to pray, and while a man prays he is safe. —J. F. M.].

Vers. 17-24. The word of God as the light and the food of His servants, who, as strangers upon earth, journey heavenwards.—Among the benefits and the wonders of God, the gift of His holy word shines forth in power, diffusing help and blessing in its beams.—All men desire life and well-being, and God furnishes the means of obtaining them. But how few are thoroughly acquainted with them, and how few avail themselves of them in the way appointed by God.—In order to discern the truth of revelation, we need not only to have the gift of sight, but also to pray that both our eyes and the Scriptures may be opened for us.

STARKE: We can only be said rightly to receive the blessings of God with thanksgiving when they are employed to advance our spiritual life, and the exercise of true godliness.—The wicked act as though they had to remain in the world for ever: the pious, on the contrary, know that their abiding place is in heaven, and they long after that (Heb. xiii. 14).—The longing of believers for the true service of God is not a transient heat, but is hearty, ardent, and constant.—The mystery of affliction is soon solved if we keep God's testimonies.—It is much better for us to live, so as to please the Supreme King who lives eternally. Then we will find comfort enough in His word.—The fear of men, and the desire to please them, poison true religion and prevent it from ever becoming pure.

FRISCH: Thou mayest consult God's word upon whatever thou wilt, and it will never send thee away without advice. But it rests with thyself to follow it.—THOLUCK: God's law should not be the object of an idle contemplation, but a practical counsellor for all the relations of human life.—GUENTHER: A strong incitement to a pure life may be found in the nature of man and of his life, His temporal life is only the beginning not the end; the earth is not his enduring dwelling-place, but only a transient lodging-place. Woe to the stranger who has not chosen here the true home.—DIEDRICH: We must not allow ourselves to be turned from God's word by the enmity of the world.—GEROK: God's commands to His strangers on earth as inscribed upon the gates of the new year. They relate (1) to the heavenly Protector, (2) to the earthly companions, (3) to the heavenly goal.—TAUBE: God's word is the greatest miracle; it is the key to the knowledge of His whole government.

[MATT. HENRY: *I am a stranger*, and therefore stand in need of a guide, a guard, a companion, a comforter; let me have Thy commandments always in view, for they will be all this to me, all that a poor stranger can desire. *I am a stranger here*, and must be gone shortly, by Thy commandments let me be prepared for my removal hence.—BP. HORNE: Pride, prejudice, and interest will compose a veil, through which the Christian shall see as little of the New Testament, as the Jew doth of the Old. Lord, convince us of our blindness, and restore us to our sight!—BRIDGES: It is indeed an unspeakable mercy to know a little of the Lord, and yet, at the same time, to feel that it is only a little that we do know. In this spirit we shall be longing to know more, and yet anxious to know nothing, except as we are taught of God.—We want, not a clearer rule, or a surer guide, but a more single eye.—J. F. M.].

Vers. 25–32.—The sighs, tears, and anxieties of the pious are as little understood by the world, as their prayers, their joys, and their hopes.—God's testimonies afford consolation, strengthening, and hope, even to him that is persecuted by men, and that in his hours of greatest extremity.—He who walks in the way which the commands of God point out and prescribe to us, learns ever to understand it more deeply, and receives thereby renewed desire and fresh strength to advance upon it.

STARKE: That which supports the heart most powerfully against spiritual feebleness, is the gracious word of the gospel.—The word of God is the touch-stone by which we can prove whether a doctrine is true or false.—He who plans before his eyes, as a rule, God's wise precepts, will find mercy and help with Him.—Human wit and learning may bring to shame, but God's word and faith in it, never can.—God's comforts incline and prepare the heart to become more godly.—In the religion of Christ there must be no standing still; the motto of a Christian must be: ever onward through Christ (Eph. iv. 13).

ARNDT: Everything is false (1.) which is not and comes not from God; (2.) which comes not from the inmost depths of the heart; (3.) which does not abide the test of affliction.—FRISCH: God is faithful; do thou only keep what thou hast vowed, and, if He has opened wide thy heart from without and from within, continue thou the more zealously and joyfully in His service, so as to please Him well.—GUENTHER: Sin has crippled the wings of the soul, and it is only through God's word that it can soar aloft again; and, when it languishes, can revive it with the water of life.—TAUBE: The heart that resorts constantly and hopefully to God's word and to prayer, can never be driven from its stronghold, but is preserved therein by God's power (1 Pet. i. 5). And then the progress is firm and sure, and the walk in God's ways, joyful and comforting.

[MATT. HENRY: God's word should be our guide and plea in every prayer.—God by His Spirit enlarges the hearts of His people when He puts wisdom there, 1 Kings iv. 29, and when He sheds abroad the love of God in the heart, and puts gladness there. The joy of our Lord should be wheels to our obedience.—BISHOP HORNE: How much depends upon the road we choose! How difficult it is, in a divided and distracted world, to choose aright! Yet this choice, so important, so difficult, often remains to be made by us, when we have neither judgment to choose, nor strength to travel!—BRIDGES: No one can lay claim to the character and privileges of a Christian, to whom sin is not the greatest sorrow and the heaviest burden.—It is the *earthliness* of the soul that obstructs our brighter view of the Saviour, dims the eye of faith, and hides those brighter prospects which, if beheld in the clear horizon, would enliven and invigorate us in our heavenly way.—BARNES: Sin contracts the soul, religion enlarges it.—J. F. M.]

Vers. 33–40.—Deviations from the right way are very numerous and perilous, under the allurements of sin. We, therefore, need not merely instruction through God's word, but also to have our hearts guided and inclined towards what is right and pleasing to God.—We need never flatter ourselves that we are secure. We must labor to remain steadfast even to the end; and we can never do without God's assistance, for such fidelity demands an observance of the law with the whole heart.—There are few who are contented with the gain which arises from godliness (1 Tim. vi. 6), or who feel that they have enough of the gifts of God (Gen. xxxiii. 11), and yet avarice is a root of all evil (1 Tim. vi. 10).

STARKE: It is with most men, in spiritual things, as with the blossoms on the trees in spring. How many are whirled away by the wind! how many are pierced by the worm! This is why constancy is so much insisted upon in God's word.—It is impossible to preserve God's word in the heart, and to obey it from the heart, when there is no love for it (John xiv. 33).—Pleasure! pleasure! is the cry of the world; in all directions this is the great object. But who seeks and finds pure pleasure in God and His word?—To hate, fear, and flee from sin is a noble, yea, a godlike attribute, and results from love of virtue and good.—When the heart begins to doubt with regard to God's word, whether it is His word or not, it falls into a most pitiable condition.—The regenerate, in every event of their lives, renew their resolution, not to sin presumptuously, but fear God as little children.

ARNDT: I care not for the disgrace of calumniation, which I innocently endure, if only I am not put to shame before God.—FRISCH: Why do I complain so much of outward temptations? I have in myself the greatest distress. I find darkness in my understanding, great indolence in my will, and in my inclinations, and still too much anxiety and love for the earthly, and in my thoughts of external things, too great bias towards the vain pursuits of this world.—RIEGER: Show me Thy ways, instruct me, guide me, incline my heart. In these prayers there is indeed shown just distrust of ourselves, and a child-like clinging to the hand of God.—GUENTHER: Thou must free thy soul from earthly good and carnal desires, else thou canst not rise, but wilt remain tied down, and forget at last how to fly.—DIEDRICH: Be Thou my Teacher, Thou that art the highest Wisdom and the Source of life, and then shall I be able to live and love better.—Dishonor

from the world is our honor; it becomes our dishonor only when we by it are drawn away from God.—God's guidance, which constrains us so gently and yet so powerfully, is the best defence against the evil impulses of the human heart, which His servant feels deeply, and confesses so unreservedly.

[MATT. HENRY: Beholding vanity deadens and slackens our pace; but if our eyes be kept from that which will divert us, our hearts will be kept to that which shall excite us.—BRIDGES: If God loves you, He will not indeed lose you; but unless you "take heed and beware of covetousness," He will not spare you (1 Tim. vi. 10).—Watchfulness without prayer is presumption; prayer without watchfulness is self-delusion.—In proportion as our interest in the great salvation is assured us, will be the exercise of our faith in pleading our interest in the great salvation included in it.—BARNES: An ugly object loses much of its deformity to us, when we look often upon it. Sin follows this general law.—J. F. M.]

Vers. 41-48.—If we had not God's gracious promises, we poor sinners would not venture to come before His face with petitions; but now we may and shall draw near unto Him, in penitence and faith, on the ground of His word.—Our calumniators, revilers, and enemies should not rob us of our joy, and drive us from our faith, but only urge us more strongly to God and His word.—God's commandments are to have more weight with us than the mandates of the mighty of earth.

GREGORY OF NAZIANZUS: I have this advantage over my revilers, that I become only more devoted to religion and godliness on account of their attacks.

STARKE: God's mercy, help, and word are closely united with one another; each is based upon the others, or flows from them.—The word of truth does not help us so long as we regard it as an empty husk, and do not strive to have our faith kindled by it.—Dost thou really fear God, oh soul? Then let thyself be heard, so that it may be known what thou art. What is believed in the heart must be confessed.—It is for the honor of Christ, and also for thine own, if thou dost fearlessly confess Him before men—The less earnestness one shows in religion, the more foolish he is, for it is just his half-heartedness in his religion, that makes it painful and harassing to him.—In a profession of faith there must be steadfastness. Whatever is yea and amen according to God's word remains ever so. Truth to-day is nothing different from what it was yesterday.—FRANKE: The ten commandments are an old-fashioned thing with the world. None trouble themselves about them for they think that no one can keep them. But with God's children it is not so. His commandments are to them not a house of correction, but a garden of delights.—FRISCH: He, of whom you confess, is greater than they before whom you confess. Only see to it, that the heart and the hand agree with the mouth.—RIEGER: A good step is taken forwards, when we become ready to give an answer to him who demands a reason: when we overcome the modesty which would keep itself concealed, and are not kept back from confessing the truth by the unbelief and scorn of others.—GUENTHER: It is demanded of us that we hold fast to God's word, that we overcome humiliation by humility, and that we esteem honor from God, more highly than all the praise of the world.—TAUBE: That freedom, which has its divinely powerful springs in a blessed devotion to God's precepts, begets great joy, which is manifested outwardly by fearless confession, inwardly by absorbing delight in His commandments.

[MATT. HENRY: All that love God love His government, and, therefore, love all His commandments.—BRIDGES: General notions of the mercy of God, without a distinct apprehension of His salvation, can never have any other origin than in presumption, which God abhors.—The common topics of earthly conversation may furnish a channel for heavenly intercourse, so that our communication, even with the world, may be like Jacob's ladder whose bottom rested upon the earth, and the top of it reached to heaven.—Acceptable obedience, must flow from love, and be accompanied with a measure of delight.—J. F. M.].

Vers. 49-56. The word of God, as the ground of our hope in life, as a light in our night of trouble, as a song on our pilgrimage.—To continue steadfast, patient, and courageous in the word of God, is, according to the testimony of history and the experience of all believers, the everflowing fountain of blessing in the miseries of this world.—God deigns to be reminded of His word by our mouth. But he who undertakes to do so must not only know God's word, he must also sincerely love it, believe it from the heart, and earnestly strive to keep it.—God does not forget or abandon us: but oh that we, at all times, by day and by night, in prosperity and in adversity, might remember God and His word, and cleave to them!—To keep God's word, is the endowment and estate of the pious.

STARKE: If God wills that our faith should not forget His promises, He will surely, in His faithfulness, not leave His promise unfulfilled.—When God's word and hope and prayer are united in any heart, there are found comfort, life, and revival.—Former judgments of God are a powerful mirror of terrors for the ungodly, but comforting tokens of mercy for believers.—The children of God resemble their heavenly Father, inasmuch as what He abhors is abhorred by them.—To abandon God and His word is the first step to sin, and soon after that comes the greatest degree of obduracy.—It is a burden to the children of the world, to have much to do with God's word, but to God's children it is a delight, for it cheers and sweetens this troublous life.—Those who assiduously call God's word to mind through the day, and who commend themselves earnestly to Him on retiring to rest, have in this the surest remedy against evil thoughts and sinful dreams.—A good conscience, guarded well in accordance with God's word, is better than all the joys and riches of this world.—RIEGER: It is a great privilege, when we have to sustain new assaults, to be able to look back with comfort upon temptations overcome.—GUENTHER: Thou must now learn to make a difference amongst men, determining thy friendships and thy enmities ac-

cording to God's word.—DIEDRICH: God cannot forsake those who wait for Him: the faith which He Himself has evoked, He cannot leave unjustified.—TAUBE: God's words are the concealed roots of His deeds, and His deeds are His words laid bare.—A worldly man is enraged when he himself is insulted, but quite indifferent when God is insulted. It is the reverse with God's children. Their holy indignation at the despisers of God has, as its reverse side, a holy love for the law of the Lord.

[MATT. HENRY: Those that make God's promises their portion, may with humble boldness make them their plea.—Those can bear but little for Christ, that cannot bear a hard word for Him.—God's work is its own wages: a heart to obey the will of God is a most valuable reward of obedience; and the more we do, the more we may do in the service of God: the branch that beareth fruit is made more fruitful.—BRIDGES: Seek to keep your heart in tune.—J. F. M.]

Vers. 57–64. It is impossible to keep God's word without His gracious assistance, but He affords such assistance to those who pray earnestly for it, and continue thus to pray.—The communion of believers is a rich fountain of mutual comfort, support, and edification.—The better we learn to know ourselves and the world by an impartial trial, with the greater longing will we entreat from God's mercy the light, the comfort, and the power of His holy word.—MELANCHTHON's custom was to rise up soon after midnight, and after praying to meditate upon God's word.—STARKE: How earnestly men strive after earthly possessions! how many disputes are caused thereby! But they despise the heavenly inheritance, and often even trifle it away.—The chief matter of all our prayer should be, that God would be merciful to us, and preserve us in His mercy.—It is sometimes advisable in temporal matters to postpone the execution of a purpose, but in things spiritual, every moment is fraught with peril if repentance be deferred.—GUENTHER: As soon as thou showest zeal in thy religion, many former friends will forsake thee. No matter.—LYNCKER: A retrospect of the past year teaches (1) how much we have to be thankful for, (2) how much we have to implore pardon for, (3), whom we have to comfort us.—TAUBE: He who is in haste to deliver his soul evinces a sincere heart.—The riches of God's mercy, spread as they are over all the earth, are disclosed to the eye of faith; but the greatest of His mercies is His word, which excites faith, and teaches us to recognize God in His ways and works.

[MATT. HENRY: Those that take God for their portion, must take Him for their prince, and swear allegiance to Him; and having promised to keep His word, we must often put ourselves in mind of our promise, Ps. xxxix. 1.—We must never think the worse of God's ways for any trouble we may meet with in those ways: nor fear being losers by our religion at last, however we may be losers by it now.—See how the Psalmist husbanded his time: when he could not lie and sleep, he would rise and pray.—BP. HORNE: Mercy is the sole fountain of every good gift for which we ask, and God's promise the sole ground upon which we ask it.—BRIDGES: The more there is of our heart in seeking, the more there will be of the Lord's heart in returning to us.—J. F. M.].

Vers. 65–72. He who humbles himself under God's powerful hand, will find his sufferings turn to blessings; they make him, especially, learn and feel his own sins and God's mercy.—He is blessed, who has become wise by experience, and who, by the discovery of his error, has been driven from his own sins, and from the ways of the world, to God and His word.—We err most and most perilously, when we esteem ourselves wise, righteous, and strong.—God's word a treasure above all treasures; why and for what ends?

STARKE: God is the living source of all good.—To this fountain men should trace it all, so that God be not robbed of His glory.—Affliction is a holy and profitable ordinance of God; a school of wisdom, in which is learnt what God and man are.—Human knowledge and scientific understanding of Divine truth does not make any truly taught of God. Faith, prayer, and trials are also necessary.—There is nothing that can be less well endured than prosperity. Men commonly fall away, under it, into false paths and into sin.—God may bring us back to His way by gentle or by harsh means, and yet they are all nothing but goodness and mercy.—The rod makes good children, and the uses of the cross, to those who are exercised thereby, are great and manifold.—That so many are lost and condemned is due to their worshipping gold and silver as their gods, and thus forgetting the Eternal God.—He who is God's child does not concern himself about gold and silver. If he is God's child, he is also His heir, and He will give him what he needs, when it is necessary for him.—If men would rightly consider the origin of the Divine word, that it is a word from the mouth of God, they would joyfully become possessors of it; they could not do otherwise.—FRISCH: From every work and word of our beloved God, we must taste and see how kind He is.—RIEGER: God brings men down from their own wisdom by humiliations, and commonly from their own righteousness by more severe humiliations.—TAUBE: What are we without God's word? We know not what we are to do, nor what He does.

[MATT. HENRY: God's favors look best when they are compared with the promise, when they are seen flowing from that fountain.—Sanctified afflictions soften the heart and open the ear for discipline. The prodigal's distress brought him to himself first and then to his father.—SCOTT: How dreadful is the case of those who are hardened in sin, even in the furnace of affliction!—BRIDGES: Let my heart never condemn me when it ought not! Let it never fail to condemn me when it ought!—There is none so communicatively good as God.—The first mark of the touch of grace, is when the heart becomes sensible of its own insensibility, and contrite on account of its own hardness.—J. F. M.].

Vers. 73–80. We owe to God as our Creator our natural life and its preservation. Is it otherwise with our spiritual life?—To those who fear God, His faithfulness is discernible, even in His judgments, as that of a merciful God.—The

sincere servant of God soon discovers that he has no other consolation than the mercy of the Lord.

STARKE: The creation of a new heart creates also the obligation to strive after progress in the living knowledge of God, and to praise Him for His benefits.—The good that God bestows upon a believer serves not only to console and edify him, but other believers also.—Nothing in God and in great lords is more convenient to their subjects than mercy, but there is nothing that is so much abused or so capriciously drawn upon.—God's mercy is not for the servants of sin, but for His own.—Our consolation flows from the fountain of eternal Compassion, and we repose upon God's promise, when we are inclined to receive this consolation.

FRISCH: Others are directed to look at thee: look then well at thyself. Oh, let them never discover anything evil; think of the sad effects of wickedness! Rather let thy doing and forbearing be so regulated that they may follow thy example with gladness and a good conscience.—RIEGER: It is no small help to those who fear God and yet are unable to throw off the oppression of the service of vanity, when they see one who clings so fast to God in faith, confession, holy deeds, and hope, and allows himself to be overwhelmed by no obstruction.—DIEDRICH: Like seeks comfort only in like, and so do those who fear God. But they have also a long chain of comforting thoughts behind them, and in these thoughts they are raised up again.—TAUBE: The flower and quintessence of the whole revealed word is the gracious consolation promised by God, and gained by prayer.

[MATT. HENRY: The way in which God recovers and secures His interest in men is by giving them an understanding; for by that door he enters into the soul and gains possession of it.—BP. HORNE: In all our trials let us remember that our brethren as well as ourselves are deeply interested in the event which may either weaken or strengthen the hands of multitudes.—BRIDGES: Be chiefly afraid of an inward decay, of a barren, sapless notion of experimental truth. Remember that your profession can only be thriving, vigorous, fruitful, as it is watered at the root.—J. F. M.]

Vers. 81–88. God's word is and remains the subject of our confession, the guide of our path, and the ground of our hope.—If we do not make such rapid progress as we would wish, we go yet more surely forwards, if we do not allow ourselves to be forced or enticed aside from the word and way of God and the influence of His mercy.

STARKE: If God removes His consolation there is nothing in the world which can comfort the soul.—God often wounds the body that He may heal the soul.—To have God's word ever and forever in lively recollection, is an excellent characteristic of hope.—Presumption and pride in the enemies of Christ and of His followers, is a sure fore-token of the severe judgment that impends over them.—As much as the world can afflict, torment, and slay, so much can God's grace comfort, delight, and revive.—The mercy of God must be beginning, middle, and end. Thou livest in that mercy and upon it.—To God's children every moment that He delays His help appears too long. But God has His wise reasons. He will surely fulfil His word at the right time.

FRISCH: The ungodly can only kill the body; they may take away the natural life and earthly goods and possessions; they must leave us the life eternal.—DIEDRICH: In God consolation, in the world distress; with God faithfulness, with the world deadly falsehood.—TAUBE: New troubles and new conflicts, but the old hope and refuge in his God.—It is the consolation of grace, that first opens the way to the prayer for help.

[MATT. HENRY: *God help me* is an excellent comprehensive prayer. It is a pity that it should ever be used lightly or as a by-word.—The surest token of God's good-will towards us, is His good work in us.—BRIDGES: Faith is indeed the soul's venture for eternity, but it is a sure venture upon the ground of the word of God.—Be assured that waiting time is most precious. Not a moment of it will be found eventually to have been lost. And not a moment of it could possibly have been spared. It is the preparation and work by which the Lord has been progressively moulding your heart for the reception of a more refreshing and abundant mercy.—J. F. M.]

Vers. 89–96. Nothing is to be compared with God but His word. From it we may learn to know Him in His truth, and from it, too, we may gain eternal life.—The world has been created by the word of God, and by His word it shall be prepared for His kingdom.—Everything changes; but not God and His word.

STARKE: Eternity is a word of terror, or a word of delight, according to the character of the person who contemplates it.—God will not change His word, but men must change themselves according to that word, or it will judge them on that day.—Remember God's word at all times, and never forget it. If thou wilt forget anything, forget created things, which prevent thee from remembering it continually.—He who rightly appropriates in faith the meaning of the name Jesus, can truly pray: save me.—The friendship between God's children and the world began with Cain, and will continue to the end of the world.—The pre-eminent excellence of God and His word must be so much clearer in the eyes of one who compares with them the things of this world.

FRANKE: The uniting of the heart with God, so that God becomes ours and we become God's, is the highest good that can be sought in this life.—FRISCH: Be not deluded by Satan, and persuaded that the word of the Lord is of the same nature as that of men. Rather let experience testify in thee, whether thou wouldst not long since have perished in manifold distress, if this word had not continued with thee, and strengthened thy heart.—DIEDRICH: We know surely, that we have in God the greatest strength for us, as well as the greatest love.—TAUBE: He who abides by the Father is established with the word that is forever sure, and cannot perish.

[MATT. HENRY: See here what is the best help for bad memories, namely, good affections.—BRIDGES: Will the Christian complain of the exceeding breadth of the commandment? The contemplation of it has lost its terrors in the recollection that the gospel of the Saviour has met its full demands. Broad as it may be, the love

that has fulfilled it is immeasurable.—BARNES: A man who feels assured that he is a friend of God, has a right to appeal to Him for protection, and he will not appeal to Him in vain. —J. F. M.]

Vers. 97–104. The longer and the more seriously we have to do with God's word, the clearer it becomes to us; and the more highly we value it, the more will everything drive us to it.—It will be manifest in our words and conduct how we abide by the word of God.

LUTHER: Old age does not save from folly if God's commands are not kept.—STARKE: He who has tasted in his soul the graciousness of God's word, can never be satiated in its enjoyment.—His hunger grows in such excess of supply: in his case it is true: "the longer the fonder."—As highly as grace surpasses nature, so much do those who are enlightened by God surpass those who are learned in the light of nature. True wisdom is not to be gauged by the number of years, but by the love to God and His word, and a blameless life.—A regenerate Christian is his own severe critic. He will not spare himself if he detects his heart inclining to error.—God's word is truly that miraculous tree which sweetens the bitter waters of affliction.—Honey is both medicine and food, so also is God's word to our souls, but its fruit and taste far surpass earthly honey.—The love of virtue always begets hatred of vice. The devil and Christ, light and darkness, are never united.—RIEGER: What a sincere heart seems to say here in its own praise, is really resolved into nothing but praise of God and His word, by which it has been taught, guided, and kept from every evil and false way. —DIEDRICH: God's word is of infinite meaning. One never wearies of it, but is ever more refreshed and revived.—DEICHERT: There is no more precious treasure in the world than God's word; for (1) it remains when all else disappears; (2) it comforts and revives in distresses and sins; (3) and makes all wise for the blessed overcoming.—TAUBE: Men cannot love God's word without constant use of it, and they cannot love the truth obtained from it without hating falsehood.

[MATT. HENRY: Heavenly wisdom will carry the point at long run against carnal policy. —By keeping the commandments we secure God on our side, and make Him our friend, and therein are certainly wiser than those who make Him their enemy.—The love of the truth prepares for the light of it.—BP. HORNE: Our heavenly Teacher differeth from all others in this, that with the lesson, he bestoweth on the scholar both a disposition to learn and the ability to perform.—We shall ever find our relish for the word of God to be greatest when that for the world and the flesh is least, in time of affliction, sickness and death; for these are contrary one to the other. In heaven the latter will be no more, and therefore the former will be all in all. —BRIDGES: Let us remark this frame of enjoyment, this spiritual barometer, the pulse of the soul, marking most accurately our progress or decline in the divine life. With our advancement in spiritual health, the word will be increasingly sweet to our taste, while our declension will be marked by a corresponding abatement in our desires, and love and perception of its delights. —J. F. M.]

Vers. 105-112. In the light of God's word we see where we are to set our feet in the darkness of this world, so as not to stumble and fall, and whither we are to direct the way of our steps for our salvation.—As God is so much in earnest with His requirements, threatenings and promises, so it is incumbent upon us to govern our lives according to them.—The perils of those who confess God are great; but so also is the reward of faithfulness.—If the heart has been inclined in love to God's word, then the word impels us, with the vigor of life, to the fulfilment of our resolves and vows, to the praise of the Lord, with the offerings of the lips and the life. —The word of God—a heavenly light, a comfort to the soul, a life-giving force.

STARKE: If God's word is a lamp and light, it must be bright and clear. How do unbelievers say then that it is dark?—Reason may be a light, and a fair one; but it cannot show or discover the way from death to life —Affliction may indeed subdue and humble us; but God's word gives, under its influence, rich consolation. If thou lovest life better than God's word, thou wilt in death lose both thy life and Christ.—What will men not do in order to acquire an earthly inheritance? And should not the eternal inheritance be worth so much as that men would willingly resign everything else, and aspire after it alone?

FRISCH: Make a good beginning, and accustom thy heart more and more to be conformed to God's judgments, even to the end.—RIEGER: The best and most fervent resolutions may be followed by the most complete humiliation, so that the strange fire that has been introduced may be separated, the spirit preserved from self-elevation, and the professed zeal be put to a suitable proof.—DIEDRICH: Worldlings would have, as their inheritance, hard cash or real estate; such possessions give them much vexation.—TAUBE: The word is always the strong branch, which the believer seizes while about to sink, so that he is not swallowed up in the abyss; and his prayer from the depths is then the outstretched hand.

[MATT. HENRY: The commandment is a lamp kept burning by the oil of the Spirit; it is like the lamps in the sanctuary and the pillar of fire to Israel.—BP. HORNE: Man is a traveller, his life is a journey, heaven is his end, his road lies through a wilderness, and he is in the dark.—BRIDGES: The lamp must be lighted, or no reflection will shine upon our path. The word of God must be accompanied with the teaching of the Spirit, or all is "darkness, gross darkness" still.—Those who have never realized the nearness of eternity can have but a faint idea of the support that is needed in the hour when "flesh and heart fail" to keep the soul in simple dependence upon the Rock of ages.—How encouraging is it to trace every tender prayer, every contrite groan, every working of spiritual desire, to the assisting, upholding influence of the free Spirit of God. The same hand that gave the new bias to direct the soul in a heavenward motion will be put forth from time to time to quicken that motion—to in-

cline the heart even unto the end.—BARNES: All who make a profession of religion solemnly vow or swear. They do it in the house of God; they do it in the presence of the Discerner of hearts; they do it at the communion table; they do it at the family altar; they do it in the closet when alone with God.—J. F. M.]

Vers. 113-120. With *half* of the heart we can neither love God, nor trust His word truly, nor earnestly hate and forsake evil.—The turning away from the world and the turning to God are mutually conditioned and are the saving fruit of a living fear of God.—The word of God, as a word of *truth*, assures the deliverance of the righteous and the ruin of the ungodly.

STARKE: That man has not a spark of true love to God in his soul who can behold the wickedness of men with indifference and without emotion.—No man can be so secure and free from danger as a believer who dwells under the protection of the Highest.—If a man would withdraw himself gradually from evil society, his endeavors will be useless: he always becomes entangled in it again. The separation must be made completely and at once.—Those reflections are profitable which a believer makes when he examines himself to discover whether he retains his early strength of religious feeling or whether he has declined. If he detects signs of the latter, what is more necessary than the prayer: Strengthen me that I may recover?—All false doctrine and sinful living are seed and fruit sown and raised by the devil; therefore God hates and punishes them.—He who is not terrified before the wrath of God and does not work out his salvation with fear and trembling has in store for himself in eternity unceasing despair and wailing.

FRANKE: If a man be spiritually sound, God's word will ever be sweet to him; his heart will ever delight itself in God, and he will do His will with alacrity and cheerfulness in all that is enjoined upon him. By this it can be known whether his soul is healthy or unsound.—FRISCH: Many suppose that they can believe what they will, that no one will care anything about it, that there will be no trouble or danger in it, and so they cast God's word behind them, and follow every changing opinion, and allow themselves to be deceived by false doctrine, and thus are led to fall away; but are they to do this with impunity? They imagine, indeed, that they may live as they please and no misfortune will come upon them. But when they say: There is peace! there is no danger! destruction quickly overtakes them.—RIEGER: Hatred of evil must quicken and purify the love of good; while the love of good must control and regulate the hatred of evil.—DIEDRICH: All the thoughts and desires of the natural man are false; for he wishes what does not, and can never, come to pass, and seeks life and honor in that which is death and the vilest disgrace.—TAUBE: Fear and love, in one and the same heart, and towards one and the same object, God's testimonies and judgments.

[MATT. HENRY: Whatever others do, this I will do; though I be singular; though all about me be evil-doers and desert me; whatever I have done hitherto, I will for the future walk closely with God. They are the commandments of God, of my God, and therefore I will keep them. He is God, and may command me; my God, and will command me nothing but what is for my good.—We stand no longer than God holds us, and go no further than He carries us. —BP. HORNE: Encompassed with a frail body and a sinful world, we need every possible tie; and the affections both of fear and love must be employed to restrain us from transgression; we must, at the same time, love God's testimonies and fear His judgments.—BRIDGES: There is no humble believer that will not have observed how intimately the "fear of the Lord" is connected with the "comfort of the Holy Ghost," and with his own steady progress in holiness and preparation for heaven.—J. F. M.]

Vers. 121-128. A good conscience comforts and strengthens the soul in the bitter sufferings of persecution which the world never forgets to inflict upon the righteous; but it does not make them vain or secure.—Courage and humility are as closely united in the righteous as are thanksgiving and prayer.—Those are the gloomiest times when the faithless not merely transgress the law of God, but seek to destroy it, and banish the word of revelation from the world.

STARKE: Thou must not depart from what is right on account of the friendship or enmity of the world, but must continue courageously therein in the duties of thy profession or calling.—It is ever true that the love of righteousness is attended by persecution; but it is also true that right will ever remain right.—Divine consolation can give far more joy than all calumnies can disturb.—Hope in a true believer is only the stronger and more steadfast, the longer divine help is delayed.—The mercy of God is not to be abused as an occasion for sin, but should urge us to the most strenuous efforts to fulfil the will of God in a holy life.—The longer we learn in God's school, the more we become conscious of our yet remaining ignorance, and therefore long more for growth in knowledge.—He who will pray against his enemies must be more concerned about the hallowing of God's name than about his own welfare.—Not to regard God's word, but to act according to one's own will, and to do all the works of the flesh, are sure presages of the impending judgments of God.—Thou wilt not be able to fulfil God's law unless thou hast love. Love is the fulfilling of the law (Rom. xiii. 10).—God's word must not be divided. If we hold the one portion, we must hold the other.

FRISCH: Dishonor done to God should concern thee more than disgrace or injury inflicted upon thyself in the world.—RIEGER: Let no pleasure or pain tear me from the love of God and of His word.—DIEDRICH: God so deals with his servants as to make them wise and make them His familiar friends (John xv. 14 f.).—TAUBE: Earnest zeal for God is united in all saints with the deeply humble spirit of the publican.

[MATT. HENRY: Though our eyes fail, God's word doth not; and therefore those that build upon it, though now discouraged, shall in due time see His salvation.—BP. HORNE: How ought a man to fear lest the next sin he commits should fill up his measure and seal his eternal doom!—BRIDGES: In a season of desertion, while we

maintain a godly jealousy over our own hearts, let us beware of a mistrustful jealousy of God. Distrust will not cure our wound or quicken us to prayer, or recommend us to the favor of God, or prepare us for the mercy of the gospel. Complaining is not humility. Prayer without waiting is not faith.—J. F. M.]

Vers. 129-136. The greater the departure from God's word, the more ardent the prayer for the diffusion of His light. The depth of love in the faithful is gauged by the depth of their sorrow for the fallen and deceived (Jer. i. 9; Luke xix. 41; Phil. iii. 18 f.).—Why should supplication for God's merciful upholding never be permitted to cease among His servants?

STARKE: The more wonderful the things are which are contained in God's word, the more time and diligence should be employed in apprehending, comprehending, learning and practising them. Many a troubled heart still experiences the wonderful power of the divine word, drawing from it consolation, joy and life.—The love of God is the true school in which to have the knowledge and mysteries of God.—A pious heart bewails not only its own sins, but also those of others.

FRANKE: The Holy Scriptures are a mine to which not merely the learned have a right, but which is opened to the whole world.—FRISCH: The madness and ruin of others should make us wise to esteem more highly the word of God, full, as it is, of precious secrets and wonders, a treasure-house stored with saving instruction and heart-enlivening consolation.—RIEGER: In the anguish of sin, God's word whispers forgiveness to the heart and preserves us when tempted to new sins.—DIEDRICH: The greater our joy in God, the more intense is our suffering in the world.—TAUBE: It is just what is *wonderful* in God's Scriptures, that the world stumbles at, but which attracts the single-hearted.

[MATT. HENRY: Then we may expect temporal blessings, when we have this in our eye, that we may serve God the better.—Comfort me with the light of Thy countenance on every dark and cloudy day. If the world frown upon me, yet do Thou smile.—The sins of sinners are the sorrows of saints; we must mourn for that which we cannot mend.—BRIDGES: It is the peculiar character of the Christian, that he is as earnest in his desires for deliverance from the power as from the guilt of sin.—BARNES: Nothing is more remarkable than that pious men ordinarily feel so little on account of the danger of their friends and fellow-sinners.—J. F. M.]

Vers. 137-144. Love to God is the fountain of that zeal which seeks not its own advantage, but the honor of God, and consumes not others, but itself.—We cannot value the word of God at nearly its worth, nor praise it so much as it deserves of us.—The word of God has its value and power in this: it contains, reflects and holds forth to the apprehension of men God's eternal righteousness, His infallible truth, and His unchangeable purity.

STARKE: God's word is a clear mirror of the Divine righteousness, both in its promises and in its threatenings.—The preaching of the law is to be attended to, as well as the preaching of the gospel.—The Holy Scriptures, as they are the oldest, are also the plainest and the best book in the world.—What is best should ever be to us dearest, and above all, God and His word.—Humility, suffering, and fidelity in the ways of God, are infallible tokens of sincerity in religion.—If men believed from the heart, that all God's words are nothing but truth, they would also seek to walk as children of the truth.—The children of the world glory in their great prosperity and riches; true Christians glory in their tribulations (2 Cor. xii. 9).—Delight in God's word overcomes all misfortunes.

FRISCH: If thou wouldst give a token that God is in thee, labor, with God-like zeal, against false doctrine and godless living.—TAUBE: Whatever God has ordained, kings and beggars are bound to obey, and he who disobeys, does it at his peril and to his own hurt; while he who obeys, enjoys a rich reward.—It is a blessed consequence of the world's despite, and the wholesome fruit of all affliction, that the faith of the man who cleaves to God, becomes thereby more decided, his love to God more faithful and strong, and his delight in the word more intense (1 Cor. iv. 12).

[MATT. HENRY: That which we are commanded to practice is righteous; that which we are commanded to believe is faithful.—BISHOP HORNE: Let our study be now in the Scriptures, if we expect our comfort from it in time to come. SCOTT: Happy are those who love the whole word of God, because of its purity and its purifying influence upon their hearts.—The law of God is the truth, the standard of holiness, and the rule of happiness.—BRIDGES: The most satisfactory evidence of our zeal as a Christian principle, is when it begins at home, in a narrow scrutiny and vehement revenge against the sins of our own hearts.—BARNES: He who can bear contempt on account of his opinions, can usually bear anything.—J. F. M.]

Vers. 145-152.—When danger increases, let not anxiety increase, but faith and prayer.—The assurance of being heard in prayer does not flow from our piety and zeal, but from God's mercy and truth.—When persecutors draw near us, let us draw near to the Omnipresent God, and cast all our cares upon Him.

STARKE: God bestows Himself and His gifts only to praying souls. If these gifts are at all of importance to thee, never cease praying.—What does it help a man, that he knows the means of grace, God's word, and prayer, and yet does not employ them?—If we neglect to do good, we very soon begin to do evil.—God proves that He is nigh His people, especially in times of persecution, and that by unexpected help and protection.—God's word and promise have an eternal foundation, and therefore nothing earthly can overturn them.

RIEGER: The mercy and justice of God, announced and displayed in His word, are a staff of comfort.—DIEDRICH: God's word has the power to make us pious and faithful; but it lies with ourselves to win from it a blessing.—TAUBE: The earnestness of our supplications may be tested, not only by the urgency of our cries, but also by the time when they are offered.

[MATT. HENRY: The more intimately we converse with the word of God, and the more we

dwell upon it in our thoughts, the better able shall we be to speak to God in His own language, and the better we shall know what to pray for as we ought. Reading the word will not serve, but we must meditate upon it.—BRIDGES: Near as the Lord is to His people, to shield them from their enemies, is He not nearer still, when He dwells in their hearts?—BARNES: This conviction that God is *near* us, this manifestation of God to the soul, as a present God, is one of the most certain assurances to our own minds, of the truth of religion and of our acceptance with Him.—J. F. M.]

Vers. 153-160.—God's dealings follow the rule of His righteousness, as the word of His truth testifies; and therefore He remains far from the despisers of His salvation, but vouchsafes the help of His mercy to those who crave it earnestly.

STARKE: It is already the beginning of deliverance when God regards us in mercy.—He who avenges himself robs God of His honor, and encroaches upon His prerogative; for vengeance is His.—All who remain sincerely and steadfastly by God's word, find in Him a mighty Defender and strong Protector.—There is nothing more precious or helpful, than to approach God by laying hold upon His mercy; for then He can not pass thee by, He must grant to thee what thou dost by faith grasp so hard.—It is as difficult for the penitent in distress to avail themselves of God's mercy with confidence, as it is easy for the ungodly to abuse it.—The victory of believers is gained by faith and patience in the word of God.—Sincere endeavors to fulfil God's commands, and unchanging hatred of all that is ungodly, flow from ardent love to God's word.—If God's word is nothing but truth, the foundation of faith is immovable and no prayer will be lost.

FRISCH: Consider well among what manner of persons thou hast to live in this world. With respect to God, thou wilt find most to be despisers; with respect to themselves, lost, and far from salvation; with respect to thee, persecutors and foes.—We can trace here how the Psalmist's turning to God, through the medium of His beloved word, becomes ever more tender; how he becomes ever more anxious to separate himself from the desperate condition of the ungodly, who throw away all hope of salvation by forsaking the judgments of God.—DIEDRICH: I cleave to Thy promise, nor will remain in any sin; and on such distress as mine, Thou must have compassion.—TAUBE: He who presents his plea to God's mercy, ceases to boast of his own worthiness; and he who praises that mercy, has discovered the greatness of his guilt and his own inability.

[MATT. HENRY: A man that is steady in the way of his duties, though he may have many enemies, need fear none.—BRIDGES: As often as we feel the hindrance of straitened desires and heartless affections, let us repair to the loving-kindness of the Lord, as the overflowing fountain of life to the soul. Remember, to be "filled" is the promise. We have life, but oh, give it us more abundantly, as much as these houses of clay, as much as these earthen vessels can contain.—J. F. M.]

Vers. 161-168.—To love God's word, to enjoy His peace, to wait for His salvation—this is the employment, reward, and joy of faith.—God's word will profit him little who prefers the favor of princes to the mercy of God, and dreads their power more than he does God's hand.

STARKE: The fear of God regards the eternal and does not depart from God's word, even though life itself should be sacrificed; but the fear of man regards the temporal and prefers honor from men to honor from God.—As long as the heart is rent with restless desires, it cannot be called the peaceful dwelling of God.—In spiritual matters we must flee from all trifling fancies of men and hold fast to God's word.—If we allow ourselves, wilfully or neglectfully, to commit venial sins, they grow deadly ones, which rob us of all our powers, of spiritual life itself.—The daily spiritual occupation of the Christian, is to endeavor to grow in love to God and His word, to become ever more faithful in striving after holiness, and to keep God's commandments.—A believer loves both the Law and the Gospel. As the latter leads him to Christ and true faith, so the former urges him to a holy life.—If there is anything which can create holy impressions upon men's minds, so as to influence them to leave wickedness and do good, it is surely the thought, apprehended by faith, of God's omnipresence.

FRANKE: If our hearts are temples of the Holy Ghost, we will no longer keep counting up our times of praising God, but from those hearts, as from an altar of thanksgiving, the flame of devotion and love will unceasingly ascend in fervent praise to Him.—FRISCH: If thou dost retain God's word in thy heart, it will be to thee instead of the richest spoil, and in outward disquietude, thou mayst encourage thyself with inward peace in God.—DIEDRICH: To men of the world, the word of God is harsh, over-strict, and difficult, but to us, it is the highest delight; and our dread is lest, amid the temptations of the enemy, we may through unfaithfulness and indolence, depart from it.—TAUBE: The praise of God and the peace of God, are the legitimate consequences of a sanctified life.

[MATT. HENRY: The more we see of the amiable beauty of truth, the more we shall see of the detestable deformity of a lie.—They that love the world have great vexation, for it does not answer their expectations; they that love God's word have great peace, for it outdoes their expectations.—BISHOP HORNE: Christ alone kept the old law, and He enableth us to observe the new.—BRIDGES: Conscious unworthiness may give a trembling feebleness to the hand of faith, but the weakest apprehension of one of the least of the gospel promises, assures of our interest in them all.—Why may we not set all the fulness of the covenant before the weakest believer, as well as before the strongest, and proclaim to both, with equal freedom, the triumphant challenge: "Who shall lay anything to the charge of God's elect?"—How beautiful is that spirit which not only longs for holiness as the way to heaven, but loves heaven better for the holy way that leads to it, and for the perfect holiness that reigns there eternally.—BARNES: Religion is essentially voluntary, and the times of secret devotion must also be voluntary; and therefore a man can easily determine, by his own secret de-

votion, whether he has any peculiar interest, at any particular time, in religion, or whether he has any religion at all.—J. F. M.]

Vers. 169–176.—Thanksgiving for the hearing of prayer emboldens to renewed supplication, and opens the way for new blessings.—The faithfulness of God our Shepherd the cause of our salvation, and the perpetual subject of our prayers and thanksgiving.

STARKE: As ingratitude stops the fountain of the Divine mercy, so gratitude opens it.—Is it not because men are ashamed of God and His word before others, that there are so very few conversations on Divine things?—The more God's word is read and heard, the more consolation does it impart, like those odoriferous plants and spices, which, the more they are bruised, give forth the sweeter perfume.—The soul cannot praise God if it does not live, and no praise is pleasing to God, unless it comes from a soul which lives in Him.—Whenever a man fancies he is better than others, and belongs to a higher type of Christianity, he soon loses all the good he once had.—The whole of religion is comprised in three things, namely: a true knowledge of the misery of sin, an earnest striving to gain redemption, and a genuine amendment of life according to the precepts of God's word.—LUTHER: A Christian is not in being, but in becoming; his life is not piety, but a becoming pious; not health, but convalescence; not rest, but exercise; we are not yet, we are only to be; with us there is no completion, but only progress and ceaseless action; we are not at the goal, but upon the way.—FRANKE: The cause of the feebleness in religion, which many manifest, is that they soon leave off praying, if God does not hear at once.—The sinful lusts, which are against God's commandment, contend also against our souls, and slay us if we persist in them.—DIEDRICH: Let me but understand Thy word truly, and then come what will.—TAUBE: Poverty of spirit is the beginning and the end of the life of grace.—It was I that strayed and was lost; it was Thou that didst seek and find and keep.

[MATT. HENRY: They that pray for God's grace, must aim at God's glory.—We are apt to wander like the sheep, and very unapt, when we wander, to find the way again.—Lord, own me for one of them, for, though I am a stray sheep, I have Thy mark. Concern Thyself for me; send after me by the word and conscience and providence; bring me back by Thy grace.—Thus he concludes the Psalm, with a penitent sense of his own sin, and a believing dependence on God's grace. With these a devout Christian will conclude his duties, will conclude his life; he will live and die repenting and praying.—BISHOP HORNE: Restore us, oh Lord Jesus, by Thy grace to righteousness, and by Thy power to glory!—BRIDGES: The life of prayer is the cry of the heart to God. The eloquence of prayer is its earnestness. The power of prayer is the spirit of supplication.—J. F. M.]

PSALM CXX.

A Song of Degrees.

In my distress I cried
Unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips,
And from a deceitful tongue.

3 What shall be given unto thee?
Or what shall be done unto thee, thou false tongue?

4 Sharp arrows of the mighty,
With coals of juniper.

5 Woe is me, that I sojourn in Mesech,
That I dwell in the tents of Kedar!

6 My soul hath long dwelt
With him that hateth peace.

7 I *am for* peace: but when I speak,
They are for war.

EXEGETICAL AND CRITICAL.

Contents and Composition.—On the superscription compare Introd. § 6, No. 5. We have but little to add here. Ewald now decides for the reference to the festival journeys to Jerusalem. So also Liebusch in the Ouedlinburg *Osterprogramm*. 1866, mentions "The pilgrim songs in the Fifth Book of the Psalms." Delitzsch, on the contrary, now holds to the expression "songs of ascents," but refers, it, with Gesenius and others, to the artificial climactic form of the rhythm, in which the poem, by the repetition of one of the significant words immediately preceding advances by a gradual ascent. Hitzig traces this obscure and doubtful term, for which none of the explanations proposed are sufficient, (Hupfeld), to a word-play, by the collector and redactor of the fifteen Psalms which are furnished with this title, referring to the steps of the Temple. For the ascent to the outer court was made through each of the three gates by seven steps, and that to the inner court by eight; and in this small collection of songs, which are closely connected by many similarities both of form and contents, the first contains seven, the second eight verses. It is further to be remarked that, in Ps. cxxi. is written exceptionally *lammaălôth*, which seems to favor the explanation: "for the upward journeys" (Aquila, Symmachus). but may just as well mean: after the manner of steps (Del.); for it is just in that Psalm that the climactic structure, which in others almost disappears, is displayed quite characteristically. This difference is entirely unnoticed by the Sept., Chald., and Jerome, and regarded by Hitzig as a mistake of the copyist.

[Hengstenberg, with whom Alexander and Perowne, as well as most commentators, agree, favors the view first mentioned above. Against the view given in the Syrian translation, and also by Chrysostom and Theodoret, and formerly held by Ewald, that the title refers to those songs which were sung by Israel on the way home from Babylon, he urges the consideration that David and Solomon are mentioned as the composers of some of the Psalms which bear that title. He accounts for the position assigned to those Psalms, and the dissimilarity of style and modes of thought between them and the others, on the hypothesis, that "these five ancient Psalms, sung by the people, as they went up to Jerusalem, before the captivity, were made the basis of a whole series or system, designed for the same use, by an inspired writer, after the restoration, who not only added new Psalms of his own, as appears from the resemblances of tone and diction, but joined them to the old ones in a studied or artificial manner, entirely inconsistent with the supposition of fortuitous or random combination." On the characteristics of the Psalms bearing the general title, he remarks: "These Psalms have much in common. The tone never rises in any of them above a certain height, and descends very speedily from that height when gained. They all bear the character of simplicity. With the exception of Ps. cxxxii. they are all of short compass. In all of them, with the same exception, the parallelism of the clauses is little attended to. No one of them bears an individual character; they all refer to the whole Church of God with the exception, in some measure, of Ps. cxxvii., which, without being individual, places before us, in the first instance, the particular members of the Church, but which the collector has applied also to the circumstances of the whole community."—J. F. M.]

In the Psalm before us is first presented an acknowledgment of prayer heard in former times (ver. 1). There is then offered a prayer for deliverance from the power of a false, warlike, and savage enemy (vers. 2-4). The suppliant longing for peace then complains (vers. 5-7) of that enemy's implacable hatred, this complaint being the more sorrowful and urgent, as he had already bitterly experienced, dwelling as he did in the midst of such savage foes, the painful contrast, already too much aggravated, to his former condition. Nothing definitely can be said as to the historical situation, not even whether the author had in mind purely personal experiences, or sufferings of his nation shared by him. Nor can we say whether the name of the enemy is to be taken historically or symbolically.

Vers. 2–4. The expressions here are so concise and obscure, and it is possible to connect them in so many different ways, that the sense is highly doubtful. It is first most readily suggested to consider ver. 3 as a continuation of the address to Jehovah, and to take the deceitful tongue as the subject (Mendelssohn, Olshausen). But such a question would afford a sense but little suitable, and would be still less aptly connected with ver. 4. It has therefore been proposed to invert this order, and to regard Jehovah as the subject, and the deceitful tongue as addressed in the vocative (many since Isaaki, also Hengst. and Del.) An allusion is then supposed to exist to the formula usually employed in the announcement of the Divine punishments, (1 Sam. iii. 17 and frequently), and ver. 4 is taken as a continuation of the question, and as a figurative description of the tongue (J. D. Mich., Ewald), which is a sharp sword (Ps. lvii. 5), and a pointed arrow (Jer. ix. 7), and like the fire of hell (James iii. 6); or it is regarded as the answer to the question, and as a sarcastic description of the punishments (comp. Ps. cxl. 11) according to the law of retribution. But the supposition of a sudden change of subject is very harsh in this connection, nor do adequate reasons for it appear. If, then, we return to the construction, according to which the deceitful tongue is the subject, it would certainly be in the highest degree forced and strange to suppose the possessor of the tongue to be meant, as metonymically implied in ver. 2, and ver. 4 to mention the punishments to be inflicted upon him for his deceitful conduct (Chald., de Dieu) or to describe figuratively the injuries which he causes to others. while he himself gains nothing by them (Aben Ezra, Kimchi, Calvin, and many of the older expositors; also Rosenmüller, and De Wette). But, instead of this, there would be an address to the Poet, whether in the form of a question put by himself, or by a third person, in poetical fashion, or whether it is, which however is least probable, referred to an indefinite per-

son, as being a general expression. Ver. 4 would then present the conditions which called forth the prayer in ver. 2, expressing figuratively the dangerous effects of the tongue, but in the form of an answer (Hitzig), and not as an explanatory description (Luther, Geier). [Dr. Moll thus translates vers. 3, 4: "What to thee gives, and what to thee brings the tongue of deceit?" (tongue being the subject). "Arrows of a strong one, sharpened, along with coals of the broom-tree." This ingenious mode of viewing the passage appears to present its most natural connection, and, at the same time, to bring out its poetic beauty. The following rendering of vers. 1–4 will exhibit this view, the arrangement of the clauses in the original being in some cases neglected for the sake of perspicuity.

1. (*The Poet*). I called to Jehovah in my distress, and He answered me.

2. Jehovah, deliver me from lips of lying, from the tongue of deceit.

3. (*A third person is represented as addressing the Poet*). What does the tongue of deceit give thee and bring to thee?

4. (*The Poet*). Arrows of a mighty man, sharpened, with coals of the broom-tree.

The opinion mentioned above, as that of Hengstenberg and Delitzsch, is favored by Alexander and Perowne.—J. F. M.]

The roots of the *rethem*, that is, of the broom-tree (Gesen.), not of the juniper (Jerome, the Rabbins, and the older expositors), furnish the best wood-coals in the opinion of the Arabs (Burckhardt, *Reisen in Syrien* II., 791, 1073. Robinson, Palestine, I., 836). They retain the glow longest, and, therefore, along with sharp arrows, are a suitable figure in the present connection. It is not said that the arrows were sharpened with broom-tree coals, or hardened, pointed in them (older expositors cited in De Wette), or that they were burning (Knapp). The particular term is perhaps chosen in allusion to the mention made in the following verse of an abode in the tents of Kedar, a predatory Arab tribe (Gen. x. 2; Isa. xlii. 11; lx. 7; Sol. Song i. 5). But it does not follow from this, any more than it does from the cry of woe, (Calv., J. H. Mich.), that ver. 4 should be severed from the preceding verse.

Vers. 5, 6. Neither can ver. 4 be combined with the following verse, as though it represented the same historical situation. For we cannot justify the ingenious change of the reading גַּחֲלֵי into אָהֳלֵי (Hupfeld), in order to gain the meaning: the arrows of a warrior are sharp in the tents of Rethamim, according to the analogy of ver. 5, and the similar proper name in Numb. xxxiii. 18. Moreover Mesech is named besides, along with Kedar, as a place of residence. This name points to a region between the Caspian and Black Seas in the far North near Magog (Ezek. xxxviii. 2). The attempts which have been made to bring it into connection with Damascus (Hitzig), or to refer it to another Ishmaelitish tribe elsewhere unmentioned (Olshausen), or to explain it appellatively of the long duration of the abode in a strange land (Sept. *et al.*) and thus to do away with the proper name, have arisen from the difficulty of assigning to the author a residence among two tribes so far apart, especially when such residence is also described as still continuing. Most expositors, therefore, since Saadias and Calvin, regard both names as figurative designations of rude and hostile companions. These are supposed by some to have been the nations among whom the Jews lived in the Exile; by others, the Samaritans, who retarded the re-building of the city; by others still, the tribes among whom the people of God dwelt during the dispersion.

[Ver. 7. Delitzsch: "He, for his part is *peace*, (comp. Micah ix. 4; Pss. cix. 4; cx. 3), inasmuch as love of peace, readiness for peace, and longing for peace fills his soul: yet, if he does but open his mouth, they are for war, their voice and conduct become hostile at once. . . . The Psalm ends with the shrill dissonance of שלום and מלחמה. The cry for help, with which it begins, lingers hovering over that discord, longing for its removal."—J. F. M.]

DOCTRINAL AND ETHICAL.

To him who seeks peace, it is not always granted, in this world, to live in peace with those about him. He must often, and sometimes for a long period, have the bitterest experiences of their quarrelsome and hostile dispositions, and suffer much pain from their sore and malicious attacks by word and act. But the living God remains ever his Refuge, and the blessed experience of prayers, heard in times past, strengthens and encourages his faith in the coming of a like blessing in the troubled present, and his hopes of deliverance after renewed supplication.

HOMILETICAL AND PRACTICAL.

The pious have no peace in the world, but they can rest in God.—Wounds, inflicted by a sharp and malicious tongue, burn more severely than fire does, but God has a balm for them.—Blessed is he, who, though experiencing suffering in this evil world, experiences deliverance too, from answers to prayer.

STARKE: Liars and calumniators are the most injurious people in the world, and yet they injure none as much as they do themselves; for they are accursed, and an abomination unto God. —The kingdom of the devil is a kingdom of lies, and will in all likelihood, continue so, but Christ's kingdom is one of eternal truth, whose fruit is peace and love.—The true Church has ever to dwell among the most cruel enemies, and under oppression. FRISCH: It is much easier to heal a severe wound, than to repair the effects of a calumny circulated by lying tongues.— GUENTHER: The troubled, filthy spring of evil speaking is selfishness, envy, hatred of brethren, departure from God. If therefore, it is a sure mark of godlessness, and of a carnal disposition, to slander one's brother, it is not to be wondered at, if the children of light have to suffer most from such poisonous arrows.—TAUBE: He who has entered into communion with the God of peace, through the blood of reconciliation, is a child of peace (Matt. v. 9), while the wicked are like the troubled sea, which can never rest. (Is. lvii. 20 f.).

[Bp. Horne: Marvel not, O disciple of Jesus! if the world hate and oppose thee, but pray only that, when thou shalt be used as He was, thou mayest be enabled to bear that usage as He did.

Barnes: *I cried unto the Lord, etc.* I had no other resource. I could not meet the slander, I could not refute it. I could not prevent its effects on my reputation, and all that I could do was to commit the case to the Lord.—There is a world of peace, and the peace of heaven will be all the more grateful and blessed, when we go up to it from such a scene of conflict and war.—J. F. M.].

PSALM CXXI.

A Song of degrees.

I will lift up mine eyes unto the hills,
From whence cometh my help.
2 My help *cometh* from the Lord,
Which made heaven and earth.

3 He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
4 Behold, he that keepeth Israel
Shall neither slumber nor sleep.

5 The Lord *is* thy keeper:
The Lord *is* thy shade upon thy right hand.
6 The sun shall not smite thee by day,
Nor the moon by night.

7 The Lord shall preserve thee from all evil:
He shall preserve thy soul.
8 The Lord shall preserve thy going out and thy coming in
From this time forth, and even for evermore.

EXEGETICAL AND CRITICAL.

Contents and Composition.—The Poet lifts his eyes to the mountains, upon which is Jehovah's seat, with the assurance, that from thence protection from all that can imperil body and soul, and help in every situation of life, will be vouchsafed him by the almighty and eternal God, who is not only the Creator of the world, but the Keeper of Israel, and who never grows weary in His activity and care. The change of persons is probably to be regarded as a poetical figure. A responsive song between a single voice (vers. 1 and 3), and the believing Church (vers. 2, 4), with the words of the Priest in (vers. 5-8), in support of such trust (Olsh.), is not definitely indicated. The confidence of trust is expressed already in ver. 1 *b*, without the need of taking the sentence relatively (the German, English and Dutch Bibles) against the prevailing usage of מֵאַיִן (yet comp. Josh. ii. 4). The question is not one of uncertainty or doubt, but is a figure of speech.

The particular situation of the Poet cannot be discovered. It is not even to be assumed with certainty that he was in exile, or on a festival journey. For the mountains to which he lifts his eyes are not any high places whatever in the world (Calvin *et al.*), from which help was expected, or the mountains within his present range of vision (Amyrald, Geier, J. H. Mich.), or those of Palestine, which the home-sick exile beholds in fancy (De Wette), but those of Jerusalem, or of Zion (Ps. lxxxvii. 1; cxxv. 2; cxxxiii. 3) as the dwelling-place of God and the place whence help proceeds (Ps. iii. 5; xiv. 7). But there is nothing to show whether the Poet was in Jerusalem itself, or in its vicinity, or at a distance. The conjecture of an allusion to Samaria, in the sixfold repetition of the catch-word שמר (Hengstenberg, Hitzig), is too bold, since the guardianship of Jehovah is the fundamental thought.

Vers. 1-4. [The second member of ver. 1, should be an interrogative sentence as explained above.—J. F. M.]. It is by no means admissible to obliterate (Rosenm., De Wette) the distinction between the subjective negative אַל ver 3, and the objective לֹא, ver. 4. [PEROWNE: "The Psalmist turns to address himself. First he utters the wish that God's watchful care may be extended to him, and then the conviction that the Keeper of Israel, He who has been the God of his fathers, who has led the nation through all its eventful history, doth not, will not, cannot, slumber or sleep, comp. cxxxii. 4. 1 Kings xviii. 27; Is. v. 27; Job vii. 20."—J. F. M.]. By the exclamation: behold! (ver. 4), the assurance, that the Keeper of Israel cannot sleep, is still further supported. As the seed of Abraham, Israel could appropriate to itself the promise of Gen. xxviii. 15, so much the more confidently. No climax, however, is to be sought (Calv. Geier, J. H. Mich.), in the two verbs. On the contrary the former is the stronger, meaning literally: to snore. (Hupfeld). The strengthening of the expression is effected by the accumulation of synonyms.

Vers. 5, 6. The shade is an image of protection (Numb. xiv. 9; Ps xci. 1); and this figure has something peculiarly attractive to the Oriental, even when not a traveller. It occurs here as preparing the way for the mention of the Sun, which immediately follows, but has not a physical and local meaning=over thy right hand (Luther) or: lying towards thy right hand, that is, towards the south, or protecting on the sunny side (J. D. Mich., Muntinghe). This is plain, if we consider that the injurious influences proceeding from the sun and moon are introduced only as representative of dangers by day and night, against which the ever-watchful God grants protection. But a real phenomenon of nature lies at the foundation of the figure. Recent travellers of scientific culture report expressly, that hurtful influences upon the human frame are not only everywhere ascribed to the moon by popular belief, but that effects similar to those manifested in sun-stroke, are produced by the moonbeams. There is no reference, therefore, to *coldness* by night as contrasted with the heat of the day, Gen. xxxi. 40; Jer. xxxvi. 30 (Hengst., after Aben Ezra, Kimchi, Calvin, Geier, *et al.*), nor is the moon introduced for the sake of the poetic parallelism (Hupfeld) הִכָּה *to smite*, of the destructive beating of the sun (Is. xlix. 40), upon plants, causing them to wither (Ps. cii. 5), and upon the head (Jonah iv. 8), resulting (Del.) in the symptoms of sunstroke (2 Kings iv. 19, Judith viii. 2 f.). [DELITZSCH: "Many years ago I heard a clergyman elucidate this passage from his own experience. While he was ascending a peak of the Riesengebirge, the moonbeams smote upon him so strongly, that he was compelled to shield his eyes with leafy twigs. And not long since I heard from Texas, that sleeping in the open air when the moon shines was in that country frequently followed by dizziness, mental aberration, and even death." Other accounts from Batavia are given by De Wette and from the East generally by Ewald. Many expositors, however, understand by the smiting of the moon, the cold that is felt during the night, as being contrasted with the heat of the sun, comp. Gen. xxxi. 39; Jer. xxxvi. 30 (Hengst. *et al.*) De Sacy remarks: "they say sometimes of intense cold, as of intense heat that it is *burning*." "The Arab also says of snow and cold as of fire, *jahrik*, it burns." (Delitzsch). The same usage was noticed by Defoe, who, in *Robinson Crusoe*, makes Friday utter the same exclamation during his first experience of snow. —J. F. M.].

Ver. 8. The going out and the coming in do not denote specially going abroad and returning home, in the beginning and completion of any undertaking (Hengst.). but the whole life, and its occupations (Hupfeld, *et al.*). This is proved by the usage of the expression in many passages [PEROWNE: "Comp. Deut. xxviii. 6; xxxi. 2; 1 Sam. xxix. 6, *etc.* The threefold expression: '*shall keep thee. . . thy soul. . . thy going out and thy coming in*,' marks the completeness of the protection vouchsafed, extending to all that the man is, and that he does. Comp. 1 Thess. v. 23."—J. F. M.].

HOMILETICAL AND PRACTICAL.

Men have not only to expect confidently help from God, they must also pray for it, and are permitted to resort trustingly to Him.—What consolation is contained in the reflection, that the Creator of the world is not only the God of revelation, but also the eternal Keeper of His Church, and of each of its members!—God neither confines His help to time and place, nor is limited in it by any creature whatever, nor directs it to any exclusive sphere of bodily or spiritual need.—God is our Keeper in everything; but do we at all times place ourselves rightly under His protection?

STARKE: In time of need, our ruined nature is sorely inclined to seek help in those objects which can render none.—As mountains are a natural stronghold, so are God's protection and assistance our more than natural mountain and fortress.—Thou troubled child of God, dost thou doubt that thou shalt be preserved? If God preserves the heavens and the earth which He has made, should He not also preserve thee?-God has a watchful but loving and merciful eye upon His children, He sees from afar all misfortune, and can avert it in time.—If the soul is lost, all is lost; Satan is continually laying his snares for it; do thou then pray the more fervently; O Lord! keep my soul!—The most important changes of a man's life, are his entrance into the world and his departure from it; in both the Divine preservation is indispensable.—Thou hast God's promise, so do thou, O fellow Christian! appropriate it believingly to thyself in every undertaking.—FRISCH: Distress teaches us men to look around for help. But it is to be lamented that the timid heart does not know how to compose itself and seek it in the right place.—Help does not come to men from the place whither the flesh looked for it, but whither the soul of David turned to receive it.—UMBREIT: All the acts of the pious are performed under God's protection, whether abroad or at home.—GUENTHER: The departure from life, and the entrance into the

eternal abodes of safety, are the goal of life, the first of all cares, and the highest of all joys.—O Lord! we are all travellers through life; we would also be true pilgrims.—TAUBE: The guardianship of God over the whole life, over time and eternity.—HUYSSEN: The hope of the Christian in the dangers of war.—DIEDRICH: God's Church is exhausted here and encompassed by dangers; our comfort is, that God will guard us His inheritance, and lead us home to Himself.

[MATT. HENRY: It is infinite wisdom that contrives, and infinite wisdom that works the safety of those, that have put themselves under God's protection.—Those must needs be well kept, that have the Lord for their Keeper. If by affliction they be made His prisoners, yet, still He is their Keeper.—He shall prevent the evil thou fearest, and sanctify, remove, or lighten the evil thou feelest. He shall keep thee from doing evil, 1 Cor. xiii. 7, and so far from suffering evil, as that whatever afflictions happen to thee, there shall be no evil in them. Even that which kills shall not hurt.—He will keep thee in life and death, thy going out and thy going on while thou livest, and thy coming in when thou diest, going out to thy labor in the morning of thy days, and coming home to thy rest, when the evening of old age calls thee in. Ps. civ. 20.—J. F. M.].

PSALM CXXII.

A Song of degrees of David.

I was glad when they said unto me,
Let us go into the house of the LORD.
2 Our feet shall stand
Within thy gates, O Jerusalem.

3 Jerusalem is builded
As a city that is compact together:
4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel.
To give thanks unto the name of the LORD.
5 For there are set thrones of judgment,
The thrones of the house of David.

6 Pray for the peace of Jerusalem:
They shall prosper that love thee.
7 Peace be within thy walls,
And prosperity within thy palaces.
8 For my brethren and companions' sakes,
I will now say, Peace *be* within thee.
9 Because of the house of the LORD our God.
We will seek thy good.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The Psalmist had rejoiced in those, who, at the close of their pilgrim-journey to Jerusalem, had expressed to him their intention of visiting the house of God. (vers. 1, 2). This gives occasion to him to celebrate the praise of Jerusalem, as a city unbroken and perfectly regular in its structure, whither the tribes of Jehovah, according to the law established in Israel, made their festival journeys, and which, besides this religious importance, exercised great political influence as the seat of the kingdom of David (vers 3-5). Peace and prosperity should be invoked for this city and its inhabitants, and the Psalmist sets the example of such supplication, as a companion of the people and a lover of God's house (vers. 6-9). The text, however, on account of the indefiniteness of the Hebrew tenses, has given occasion also to other explanations. But this view seems most suitable, if the Davidic authorship be held. The statement to that effect in the superscription is, it is true, not found in the Sept. *et al.;* but it occurs in the Heb. Text, and cannot be directly

disproved from the contents of the Psalm, or from its linguistic peculiarities. For the ש prefixed, vers. 3 and 4, is a poetical form which is found even in the most ancient songs.—[ALEXANDER: "This Psalm, though so much older than the two before it, was probably placed third in the series because it was intended to be sung, and actually was sung, at the entrance of the Holy City, whereas the others were used at the commencement of the march and on coming in sight of Jerusalem." On the other hand, Perowne prefers to look for a composition subsequent to the exile, and cannot regard the expression: "thrones of the house of David," as a natural one in the mouth of David himself. But, apart from the evidence of the superscription, an argument against the lateness of the composition may be based upon this very expression, as has been done by Hengstenberg. For it evidently points to a time when the kingdom of David was still flourishing. Besides as Hengst. also remarks, how could the allusion to the beautiful compactness of the city be of force after the exile? Perowne very properly objects, on account of the joyful tone of the poem, to the opinion of Ewald, that it contains "a blessing on a party of pilgrims uttered by an old man returned from the exile, himself unequal to a journey across the desert."—J. F. M.]

Vers. 1, 2 **I joyed in those that said,** *etc.* [E. V.: I joyed when they said, *etc.*] The mode of expression is not favorable to the supposition that the Psalmist had just received the invitation to join the festal train, that he expresses his joy thereat, and directs his gaze to Jerusalem in hope of speedily arriving thither (Luther and most). It is a retrospect that he makes (Sept., Aquila, and the ancient versions generally). But he says neither that his joy was at an end, nor that the time when it was excited was very remote. This remains quite indefinite. The Psalmist only mentions a certain experience and the feeling thereby excited. His joyful feelings had for their direct object, not the journey, but the persons who had spoken to the Psalmist with regard to it, and whose words contained both an invitation and a positive statement. The invitation relates to a journey to be made to the house of God in company with the Psalmist; the information, to journeys previously and happily performed by the speakers, and therefore passes over into an expression of praise. This could very well have happened in the experience of David in Jerusalem, before whom the pilgrims had appeared. There is not the slightest occasion for connecting it with the absence of David and his longing after the sanctuary during the flight before Absalom (Del.). [Delitzsch merely gives this as the most suitable time, if the composition were to be assigned to David. But his opinion, more decidedly pronounced in his last edition, is that the Psalm was composed by one who was gazing upon Jerusalem restored from its ruin after the exile. He therefore renders, in ver. 3: rebuilt, instead of built.—J. F. M.] No indication of longing or of sorrow is heard; but everything breathes joy, and the assertion that the absence of the poet from Jerusalem is understood as a matter of course (Hupfeld), is wholly a product of fancy. Nor is there any occasion for taking the words as a prophecy (Calvin, Venema). Nothing points to the future. On the contrary, the participle with היה expresses duration of time, extending through the past into the present. In any case, ver. 2 can be detached entirely from the one preceding, which would then be taken as the introduction, and may be understood as expressing not the words of the pilgrims, but of the poet harmonizing with them. But this view is not absolutely necessary. If it be the correct one, these words in the mouth of David could be justified only on the supposition that he speaks for the people (Hengst.), and the poet would be made to appear as a fellow-pilgrim, unknown to us from any other indications, journeying from the country outside to the Holy City, in company with the visitors at the festival, who speak in ver. 1. He, arrived at the end of his journey, breaks forth in admiring praise at the sight of the glorious beauty of Jerusalem, after first expressing the delight which he had experienced at the time of the invitation in those who had addressed it to him. But this view is certainly more to be commended than the assumption that ver. 2 also contains a retrospect, and that the whole poem was sung on the return from the journey (Delitzsch), or by an exile (Ewald), who, in joyful sympathy with the resolution of some pious Israelites, to undertake a pilgrimage, relapsed into reminiscences of the time when his feet too were standing in the gates of Jerusalem. [Vers. 1, 2 are thus translated by Dr. Moll:

> I took delight in those who said to me:
> We will go into the house of Jehovah;
> Our feet have become standing
> In thy gates, Jerusalem.

This view, according to which ver. 2 is a continuation of the words of the pilgrims, is the most suitable, if David be regarded as the author. Perowne, holding the other view, joins it to ver. 3.—The rendering "shall stand" in E. V. is ungrammatical. The true meaning expressed freely is probably: have gained a place. On the meanings of the subst. verb with the part., see Ewald, 168 *c*.—J. F. M.].

Ver. 3. **Jerusalem, thou that art built up.** [E. V.: is builded.] Taken by itself, this expression would be meaningless. It has therefore often been taken emphatically: built up loftily, stately (most), or, under the supposition of a composition after the exile: thou that art rebuilt (Hupfeld, Del.). But the former is linguistically inadmissible; the latter an unsupported assumption. To gain the surest meaning, it is best to connect it with the following word by which a sentence results, somewhat halting in structure, it is true, but yet not altogether without example. But the object of the building is not that men should assemble there (Luther). The character of Jerusalem is exhibited as a city self-inclosed, adhering closely together as a community (Sept. Symmachus). The city, however, is not contrasted with the scattered dwellings of a village (Aben Ezra and many older expositors), as though the verse expressed the admiration felt by a rustic pilgrim, who, for the first time, beholds a great city (Herder, De Wette). It is mentioned, either as one which had no breaches in its wall (Hitzig, who refers

specially to the building operations of Jonathan), or, generally, as one that was secure and strong on account of its compact structure. The older Rabbins, following the Targum, interpreted the expression as referring to the heavenly Jerusalem; and so it has often been applied, in the mystical sense, in the Christian Church. [Translate ver. 3: Jerusalem, thou that art built up as a city that is compact together.—J. F. M.]

Ver. 4. This verse is a retrospect of actual events; but it does not intimate that they had happened long, for centuries, or since ancient times, but that the tribes which, as being those of God's people, are here called the tribes of Jehovah, had already for some time observed this custom. Accordingly the law referring to it, Ex. xxiii. 14, 15; Deut. xvi. 16, is mentioned as a "testimony of Israel." The term עֵדוּת does not imply that it was an old-established custom, but only that the tribes who formed the united Israel had already publicly professed their allegiance to this law, and abided by it. David, in the later years of his life, could express himself thus, and apply the words of ver. 5, which are employed more objectively here with relation to his house, with a meaning based upon the prophecy in 2 Sam. vii., if the verse be not itself a prophecy.

Ver. 5. The thrones are not magisterial benches=courts of justice under David's authority (Hengst.), or a court of inferior judges formed by the sons of the king (J. H. Mich. *et al.*), but the thrones of a judge=thrones of the king (Rosenmüller *et al.*); for the administration of justice was the original and principal duty of the monarch in times of peace (2 Sam. xv. 2; 1 Kings iii. 16). The word *for* is explained by the consideration that Jerusalem owed its elevation, as the religious centre of the nation, to its previous position as the civil capital (Hengst.). [Render vers. 4, 5: Whither the tribes went up —the tribes of Jehovah—a law of Israel—to give thanks to the name of Jehovah. For there were set thrones for judgment—thrones for the house of David.—J. F. M.]

Vers. 6, 7. The wishes are arranged alliteratively, and contain unmistakable allusions to the name Jerusalem and its signification=peaceful dwelling. But the word *schalôm* is more comprehensive than our word peace [*Friede*]; it includes welfare or prosperity and happiness. Ver. 6 does not call for an inquiry=ask after the peace (Sept. *et al.*), but for intercession= pray for the peace of Jerusalem. In ver. 6 *b.* we are not to supply: saying (Isaaki, Geier); it is the wish of the speaker himself (J. H. Mich.) in behalf of those who love Jerusalem, as contrasted with those who hate Zion (Ps. cxxix. 5). The walls or the bulwarks and the palaces are not intended to represent the outside and inside (most), but express the idea of the city itself (Ps. xlviii. 14).

Ver. 8 shows that no reproach of selfishness or private interest could possibly be made. The welfare of all the members of the Church lies close to the heart of the Psalmist (comp. Jer. xxix. 7). It is doubtful whether in the second member the rendering should be: pronounce peace over thee, *i. e.*, wish and pray for thee peace (Sept., Luther and most) or: speak peace, for peace in thee (Calvin, Geier, Venema, Hupfeld) or: say, peace be in thee (Piscator, Köster, Hengst., Olshausen).

HOMILETICAL AND PRACTICAL.

He who loves the people of God must not only be willing to build and protect for them the house of God, but must also invite them thither, and walk thither with them.—Peace rules only where the God of peace dwells; cleave thou then to the city of peace which is the Church of the living God.—When we go out of our houses, let us see well to it, (1) with whom, (2) whither, (3) for what purpose.—The greatest glory of a city is not that it is large, strong and magnificent, but that it gathers, protects and builds up God's Church within it.—He who delights to give thanks, will also delight to pray, and that not only for himself, but also with and for others. Blessed is the man for whom attendance upon the house of God is a season of delight and an occasion of thanksgiving, praise and prayer.—Blessed are the people whose national life has for its centre the sanctuary of God.

CALVIN: When the welfare of our brethren is dear to us, when we have religion in our hearts, then we must, as far as in us lies, care for the prosperity of the Church.

STARKE: The true worship of God and the exercise of righteousness are strong pillars of a city or state.—The ministers of God's word have not only to pray themselves for the welfare of the Church, but also to exhort their people diligently to do the same.—Peace, with its delights, is one of the most precious of earthly blessings. But what is more abused?—The true members of the Church possess that inward spiritual peace which includes all spiritual blessings in heavenly places.—How blessed is the communion of saints! Daily and hourly can a citizen of the spiritual Jerusalem enjoy thousands of wishes of peace, uttered for him by believers throughout the whole world.—Those are the true patriots who, without seeking their own advantage, seek and entreat help for the well-being of their fellow-countrymen and the furthering of true religion.

FRISCH: A place is made illustrious and glorious only by a good government and the true worship of God.—ARNDT: God blesses His people with peace and all blessings when they manifest brotherly love; but see who the true brethren of Christ are.—RIEGER: Prayer must be made continually, that good regulations in the Church and in schools may not fall into disuse, that good plans may not be marred by discord.—REICHEL: All the regulations which David made had a reference to the house of the Lord. He devoted every day of his latest years to building it up and directing its services. He delighted in all that spoke to him of it, and enjoyed its worship.—THOLUCK: David prepared a dwelling-place for the Lord upon Zion, because he loved it, and his heart clung more to that place, because he had prepared a dwelling-place there for God.—DIEDRICH: Wherever men assemble, according to God's appointment, to enjoy in common what He reveals, there is JERUSALEM. —TAUBE: David's city is the city of God; for in David's person is represented a two fold type

—the God-ordained king and the servant of the Lord.—David desired to have one thing implored for his beloved city—peace, that it might prevail in the city of peace—without before the walls, within in each dwelling.—LYNCKER: Concerning pilgrimage to the heavenly Jerusalem, (1) what joy it excites (vers. 1–3); (2) what prospects it opens (vers. 4, 5); (3) what obligations it involves (vers. 6–9).

[MATT. HENRY: They that rejoice in the Lord, will rejoice in calls and opportunities to wait upon Him.—We should desire our Christian friends, when they have any good work in hand, to call for us and take us along with them.—We must pray for Jerusalem, not out of custom or for fashion's sake, but out of a principle of love to God's government of man, and man's worship of God. And in seeking the public welfare we seek our own; for so well doth God love the gates of Zion, that He will love all those that do love them; and therefore they cannot but prosper; at least their souls shall prosper, by the ordinances they so dearly love.—Whatever lies within the sphere of our activity to do for the public good, we must do it, else we are not sincere in praying for it.—SCOTT: Satan's maxim always has been, to divide that he might conquer, and few Christians have been sufficiently aware of his design.—BARNES: The heart of a pious man is in the Church of God; his main delight is there; his arrangements will be made so as best to enjoy the privileges of the sanctuary; and his plans of life will all contemplate the welfare, the extension, and the influence of the Church of God.—J. F. M.]

PSALM CXXIII.

A Song of degrees.

Unto thee lift I up mine eyes,
O thou that dwellest in the heavens.
2 Behold, as the eyes of servants
Look unto the hand of their masters,
And as the eyes of a maiden unto the hand of her mistress;
So our eyes *wait* upon the LORD our God,
Until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us:
For we are exceedingly filled with contempt.
4 Our soul is exceedingly filled
With the scorning of those who are at ease, *and* with the contempt of the proud.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The situation in which the poet was placed may be compared with Neh. ii. 19. From this situation an ardent prayer for a manifestation of the Divine mercy arises, with an upward look of faith to that God, who is exalted above all the world, and is its Sovereign. "This is a heavy sigh from an anguish-stricken heart, which looks all around and seeks friends, protectors, and comforters, but can find none. Therefore it says: where shall I find refuge, poor, despised man that I am? I am not strong enough to defend myself; wisdom and counsel fail me amidst the multitude of the onsets of my enemies; therefore come I to Thee, O my God; unto Thee do I lift up mine eyes, O Thou that dwellest in the heavens!" (Luther). The Psalmist declares, first, in the singular number, what he does personally, but immediately thereafter he employs the plural, as a member and representative of a large community.

[The circumstances described in Neh. ii. 12 ff. are generally accepted as the situation of the writer of the Psalm. The following is the view of Perowne: "The Psalm is either the sigh of an exile, towards the close of the captivity, looking in faith and patience for the deliverance, which he had reason to hope was now nigh at hand, or it is the sigh of those who, having already returned to their native land, were still exposed to the scorn and contempt of the Samaritans and others, who, favored by the Persian Government, took every opportunity of harassing and insulting the Jews, comp. Neh. ii. 19 with ver. 4." Delitzsch thinks that it is possibly a Maccabean Psalm, in which case the last word

of the poem might allude "to the despotic rule of the יְוָנִים" (Ionians, sons of Javan, the Western nations generally). With reference to the character of the Psalm, he quotes the beautiful expression of Alsted (died 1638), who styles it, *oculus sperans*, the eye of hope—J. F. M.]..

[Ver. 1 *b*, should perhaps be rendered: Oh, Thou that sittest in the heavens! that is, God is addressed as one who is enthroned as king, and who can therefore be appealed to for sovereign aid. This also supports the exposition of ver. 2, defended below.—J. F. M.].

Ver. 2. **Upon the hand of their masters.** The look is probably not directed to the punishing hand, which administers deserved chastisement, Gen. xvi. 6 f. (Aben Ezra, Kimchi, Ewald, Hengst.), or to the hand giving the sign for the punishment to cease (Rosenmüller). It would be better to regard it as the hand that scatters blessings, affords protection and sustenance, Ps. civ. 27 f.; cxlv. 15 f. (Chald., Calv., Geier, J. H. Mich., Köster, *et al.*). But perhaps the most correct interpretation is that which is based upon the relation of dependence, so distinctly expressed, and understands the hand which controls the household, the disposing hand, to be referred to, from which the dependants have to expect confidently the supply of all their needs, (De Wette, Hupf., Del.). [Delitzsch: "The Israelites are Jehovah's servants, the Church of Israel is Jehovah's handmaid. In His hand lies her future destiny. He will at last have compassion on His own. Therefore is her longing unwearied gaze cast upwards to Him, until He shall remove her oppression."—J. F. M.].

Ver. 4. The idea of presumption is proper to the word שַׁאֲנָן. (=secure). [E. V.: who live at ease, which is the first signification of the word. J. F. M.]. It is here parallel to לגאיונים, which the Masorites reckon among the fifteen which are written as one word, but to be read as two. According to this the translation would be: of the pride of the oppressors. But it has been already explained by Aben Ezra and Kimchi as an adjective form, occurring only in this passage.

HOMILETICAL AND PRACTICAL.

When we are in trouble upon earth, it is our comfort, that we have in heaven a God, into whose controlling hand we can commit all our cares.—If we are to act as servants of the Almighty, we must not merely raise our eyes to heaven: we must also yield our hearts to Him.—Servants of God must learn to endure contempt and scorn from the children of the world; but for this they have need of the faith and patience of the saints.—God's hand of mercy and our hand of faith are put forth simultaneously.

STARKE: All believers are looking up to heaven; and their Father in heaven is looking down. And thus neither faithfulness nor love grows less on either side until they meet.—That faith, which looks untiringly upon God, is something great and powerful, which is not to be found by the way, but must be gained by prayer and supplication.—He who, for the sake of Christ and God, can bear and suffer faithfully ridicule and contempt, has made great progress in one element of true religion.—FRISCH; God regards those who are faithful and obedient. But I would that faithful servants and handmaids would regard the Lord who is over all.—RIEGER: My faith waits for the Lord, and for what comforting deeds He shall do for me and display before me.–RICHTER: Unbelief first despises and then ridicules, and after despite and ridicule comes persecution.—THOLUCK: As long as we look to human hands, hope and fear must alternate, but when those who dare to trust a merciful God, look only to His hands, assurance abides with them.—GUENTHER: No man can give, unless God previously fills and opens his hand.—TAUBE: After men have looked towards God, they run towards Him, and then they cannot be put to shame.

[MATT. HENRY: The eyes of a servant are, (1) to his master's directing hand, (2) to his supplying hand, (3) to his assisting hand, (4) to his protecting hand, (5) to his correcting hand, (6) to his rewarding hand.—SCOTT: Contempt is very hard to bear; but the servants of God should not complain, if they are treated as His beloved Son was.—BP. HORNE: Under the law of Moses, a master was to demand satisfaction, and to have it made him, for any hurt done to his servants. And shall not the best of masters avenge the wrongs done to those that serve Him?—BARNES: The Church has performed its duty better in the furnace of persecution, than it has in the gay scenes of the world.—J. F. M.].

PSALM CXXIV.

A Song of degrees of David.

If *it had* not *been* the LORD who was on our side,
Now may Israel say;
2 If *it had* not *been* the LORD who was on our side,
When men rose up against us:
3 Then they had swallowed us up quick,
When their wrath was kindled against us:

4 Then the waters had overwhelmed us,
The stream had gone over our soul:
5 Then the proud waters
Had gone over our soul.

6 Blessed *be* the LORD, who hath not given us
As a prey to their teeth.
7 Our soul is escaped as a bird
Out of the snare of the fowlers:
The snare is broken,
And we are escaped.

8 Our help *is* in the name of the LORD,
Who made heaven and earth.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION: Great dangers, by which the Israelitish people were threatened and in which they would have perished if it had not been for the help of God, for which He is now gratefully praised, are here described by the figures of overflowing floods of water and the snare of the hunter. The mention of David in the superscription is not found in any of the ancient versions except the Chald., but the images remind one strongly of expressions employed by David, as also does the "lofty theological spirit of faith" (Luther). The contents also are suited to dangers of the war with Syria and Edom (Hengstenberg). The supposition of Aramaic word-forms is disputed even by Hupfeld, who, however, as do most of the recent commentators, finds the condition of the people after the return from exile, referred to. Delitzsch also assigns the poem to the same period, but regards it as one composed *after the manner of* David, while Hitzig refers it to the sudden deliverance from extreme danger (1 Macc. xiii. 20 f.), when Tryphon withdrew his forces and returned to his own country.

[The conjecture of Delitzsch that the words "by David" were inserted in the title on account of the resemblances to passages in the Davidic Psalms, is improbable. Such an insertion would at all events have been quite superfluous, for the cotemporaries of the supposed author were certainly sufficiently versed in the psalmodic literature to perceive the allusions, and his object could not have been to mislead them. In spite of the conclusion of recent critics,* with whom Perowne also, among the English commentators, agrees, it is best to remain with Hengst., by the statement of the superscription.—J. F. M.].

Vers. 1-3. The explanation of שׁ before היה (ver. 1), is doubtful, whether it is to be construed as a conjunction *that*, or as a relative *who*, or whether it is to be regarded as a pleonasm of later times (Hupfeld, *et al.*), or as a pregnant construction with a contraction of the two clauses.* But the sense remains unaffected by any of these variations.—The form אזי for אז is not a later but an ancient and poetical one. The expression ver. 3 *a* is based upon Numb. xvi. 32, comp. Ps. lv. 16; Prov. i. 12.†

Vers. 4, 5. The water as a figurative representation of enemies (Ps. xxiii. 17; cxliv. 7). In ver. 4 *b* occurs the fuller form נַחְלָה and not the accusative: to the stream, as in Numb. xxxiv. 5, comp. Böttcher, *Ausführliche Sprachlehre* § 615,—the form זידונים (ver. 5) for זדים Ps. lxxxvi. 14; cxix. 51, 78, is found also in Ps. liv. 5, and is not an unhebraic form, although only found in the Chaldee as the usual term.

[Ver. 8. DELITZSCH: "The help of Israel is in the name of Jehovah, the Creator of the world, *i. e.* in His name revealed and perpetually attested as Jehovah. If the power of the world would seek to assimilate to itself, or to annihilate, the Church of Jehovah, it is not the denial of her God that will deliver her, but faithful confession, steadfast even unto death.–J. F. M.].

HOMILETICAL AND PRACTICAL.

It is often only after deliverance that we realize the extent of the danger we have escaped. But does our gratitude correspond to this knowledge, and does our rejoicing continue?—God is not merely the only but also the efficient Deliverer of His people. To Him alone the honor is

* [The treatment, by many modern critics, of the title of this Psalm, furnishes an example of the capricious criticism that would reject the superscription generally. The title is shown to be spurious chiefly from the following considerations: The Psalm stands between two others whose authors are not named in their superscriptions, but which, from their contents, are supposed to be connected with the Captivity and the Restoration. It also must belong to the same period. It contains expressions which occur in some of David's Psalms; this led the collector to think that David was the author, and he recorded this conjecture as a fact. The first plea assumes that those Psalms which belong to the same period must have been placed together in the same group (here in the Degree Psalms). But this principle, though occasionally followed in the Psalter, is manifestly not the one adopted in the Degree Psalms. This collection was probably arranged on the principle that those Psalms which bore a mutual resemblance in general subject, mental posture, or external situation, should be grouped together. So Psalms cxxiii.–cxxvi. are found as one series. Pss. cxxvii., cxxviii. are strikingly similar, as also a resemblance is clearly discernible between Pss. cxxx., cxxxi. This sufficiently accounts for the insertion of a Degree-Psalm of David between others of a later date. The second argument would assume that David was very unlikely ever to repeat himself. It is remarkable that these points of coincidence have been adduced by other commentators with equal plausibility, as additional evidence of a Davidic composition, which they fortify by the citation of cases incontestably parallel.—J. F. M.]

* [The last named construction, adopted in E. V., is the more common as well as the more regular one. Ps. xciv. 17 is a real parallel, in spite of Hupfeld's objection to the contrary. For the relative clause here is equivalent to, or rather is, a real predicate, such as is found in that passage. Pleonasms should only be assumed under absolute necessity.—J. F. M.]

† [In E. V. notice the use of the word *quick*, in its antiquated sense *alive*.—J. F. M.]

due (Ps. xxviii. 6; xxxi. 22), with the unreserved trust of the Church (Ps. lvi. 12).—Communion with God our only but certain deliverance from ruin; let us therefore draw nigh unto Him, as he has drawn nigh unto us.—Let the whole world be against us, if God be for us.—The world is less mighty, but more harmful, than many suppose.

STARKE: When God is present in mercy, there can not only no evil harm us, but we also cannot want any good thing,—It is not to be ascribed to the clemency of the enemies of the Church that she is not destroyed, as though they could be so merciful; but to the defence and protection of God.—It must be a cold winter when wolves devour one another; but men are much more wicked, and are inflamed with such cruel mutual rage, that they fall upon one another like wild beasts.—The faith which clings simply and alone to God, obtains supernatural help from Him, from His omnipotence and compassion.—That which is built upon human strength stands upon the yielding sand, and must fall to the ground; but that which is built upon God's word and power, stands firmly, and can neither fail nor fall.

RIEGER: David presents two considerations to the little band of God's people: first, from how much danger God preserves them, and then, the trust which they should repose in Him for such mercy.—FRISCH: Let men be angry; if only God is not angry with thee, their anger cannot harm thee.—THOLUCK: A confession and a vow that He, to whom all things must minister, as He has made them all, shall be Israel's only Help and Consolation.—SCHAUBACH: Blessed be the Lord, to whom alone we owe it, that we remain unharmed in body and soul even unto this hour.—RICHTER: If the world cannot always rage against believers as it would like to do, give to the Lord who restrains it all the glory.—Many cherish the delusion that the world is not so very hostile, and give it the honor instead of God; follow thou in all things the Holy Scriptures.—Let the redeemed be as swift to praise as God is ready to help; and as the need and help were great, so let the thanks be abundant and hearty.—DIEDRICH: As it is with the whole of the Church, so also with each individual believing soul; it must ever keep toiling like the swimmer in the water; for the world, the flesh, and the devil keep up their attacks upon it.—TAUBE: Two marks indicate perpetually the deeply engraved trace of the guidance of Israel: trouble below, help from above.—Israel's thanksgiving and expectation take refreshing rest in the name of the Lord.

[MATT. HENRY: It is a comfort to all that lay the cause of God's Israel next their hearts, that Israel's God is the same that made the world, and therefore will have a Church in the world, and can secure that Church in the times of the greatest danger and distress. In Him, therefore, let the Church's friends put their confidence, and they shall not be put to confusion.—BP. HORNE: The redeemed are astonished upon looking back at the greatness of the danger to which they had been exposed.—Happy they who are taken from the evil to come, and have passed from the miseries of earth to the felicities of heaven, where they are neither tempted nor molested more.—BARNES (ver. 8): Often in life, when delivered from danger, we may feel this: we always may feel this, and should feel this, when we think of the redemption of our souls.—J. F. M.]

PSALM CXXV.

A Song of Degrees.

They that trust in the LORD
Shall be as mount Zion, *which* cannot be removed, *but* abideth for ever.
2 *As* the mountains *are* round about Jerusalem,
So the LORD *is* round about his people
From henceforth even for ever.

3 For the rod of the wicked shall not rest
Upon the lot of the righteous;
Lest the righteous put forth
Their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good,
And to *them that are* upright in their hearts.
5 As for such as turn aside unto their crooked ways,
The LORD shall lead them forth with the workers of iniquity:
But peace *shall be* upon Israel.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The confession of the immovableness of the trust of those that believe in Jehovah is grounded upon His everlasting protection of His people (vers. 1, 2). The same consideration confirms the believing expectation, that the prolonged continuance of an unrighteous dominion in the Holy Land, which would serve to tempt the righteous themselves, would be impossible (ver. 3). A prayer is then uttered for God's intervention, according to the law of retribution, along with a wish for the blessings of peace and prosperity upon Israel (vers. 4, 5).

The nature of the contents favors the supposition that the people were not in Exile but in the Holy Land; whether, at the time, under a heathen government, or under their own rulers who were unrighteous and faithless, is not definitely indicated. Nor can we discover how far the temptation in the situation described leads to actual consequences. Many word-forms point to a late period.

[Hengstenberg, Alexander, Perowne, and others, see, especially in ver. 3, allusion to the circumstances of the nation after the return from captivity. The last named refers, more definitely, to Neh. ii. 16; vi. 17, and to other passages where the influences of the neighboring tribes, hostile or otherwise, had wrought evil among the Israelites. On other hand Delitzsch and Hupfeld are undecided as to the proximate occasion of the Psalm. The conclusion of Dr. Moll, above, coinciding with theirs, is probably the only safe one.—J. F. M.]

Vers. 1, 2. **Abideth forever**; literally: will sit, not: will be inhabited. Even though Mt. Zion should be laid waste (Micah iii. 12) it does not lose thereby its continued existence or its destiny (Mic. iv. 1). The interpretation which understands the heavenly Zion (many older expositors) transfers the stand-point, and mistakes the fundamental conception, which is that of the firmness, immovableness, indestructibleness of mountains generally, and of Mt. Zion in particular. [Hengstenberg: "The figure is destroyed by those ancient and modern expositors who understand by Mt. Zion itself something spiritual, the Church. The Church is rather indicated by 'those who trust in the Lord,' and their firmness is likened to that of the eternal Zion." The beauty of the form of verse 2 in the original is considerably lessened by the rendering in E. V. The translation is:

> Jerusalem—mountains are round about her,
> And the Lord is round about His people
> Henceforth and to eternity.—J. F. M.]

From this image, which makes prominent the idea of a *firm foundation*, the course of thought passes over immediately to a related and yet different one, which describes figuratively the protection which God vouchsafes to His people. As in Is. xxxiii. 21, this is done by the figure of a broad stream, and in Zech. ii. 9 by that of a fiery wall, so here the figure is that of the protecting mountains which surround Jerusalem. "The sacred city lies upon the broad and high mountain range, which is shut in by the two valleys, Jehoshaphat and Hinnom. All the surrounding hills are higher: in the east, the Mount of Olives; on the south, the so-called Hill of Evil Counsel, which ascends from the Valley of Hinnom; on the west, the ground rises gently to the border of the great Wady, as described above; while in the north the bend of a ridge, which adjoins the Mount of Olives, limits the view to the distance of about a mile and a half" (Robinson).

Vers. 3 ff. **The lot** is the Holy Land, allotted as an inheritance to the righteous by God (Ps. xvi. 5).—Many expositors, by the sceptre of unrighteousness, iniquity, the crooked paths, the evildoers, understand specially heathen disorders and participation in them, as a consequence of departure from the precepts laid down in the Mosaic law, and a deviation from the ways of God therein enjoined. But the words themselves do not require any such special reference.—Delitzsch cites a talmudical riddle on ver. 4 mentioned by the Midrash: There came a good person (Moses, Ex. ii. 2), and received something good (the Law, Prov. iv. 2) from the Good (God, Ps. cxlv. 9), for the good (Israel, Ps. cxxv. 4).

HOMILETICAL AND PRACTICAL.

Those who lay their foundations upon God are not moved; those who commit their defence to Him do not fall; those who cleave to His ways do not perish.—Even the righteous are not kept absolutely from falling; but God gives the temptation such an issue that we can bear it.—Former faithfulness does not secure against the punishment of later infidelity; we must wait until the end.

LUTHER: It is much easier to teach than to believe, that we, who have the divine word and believe in it, are surrounded by divine aid. If we were surrounded by walls of steel or fire, we would feel secure and bid defiance to the devil. But it is the character of faith not to boast of what the eye beholds, but of what the word reveals. Our only drawback is, therefore, that we have no spiritual eyes, but follow only those of the flesh.—Whether the conflict be inward in the spirit or outward in the flesh, the victory shall, through Christ, be ours at last. But this promise is hard to be believed, both by us who suffer and by our persecutors. But beware of appointing to God a time for our deliverance.—God allows us to be tempted even to the uttermost. When it has come to the last extremity, and we have nothing before us but despair, then He delivers us, and in death gives us life, and in the curse a blessing.

STARKE: Because God is eternal, so is he also, after his nature, who is in God and is united to Him by faith.—If God has placed thee in a lofty position, remember that the sceptre which thou dost wield is not a sceptre of wickedness, but that thou art to wield it to His glory, for the good of the Church, and for the protection of the righteous.—Let none avenge themselves, or seek by violence or disturbance to free themselves from godless power. No! The Lord will do it at His own time. We are to commit our cause to Him.—True religion is based upon uprightness of heart. But how rare it is! How easily do we let the single eye become deceitful again

through false views!—Sin is the ruin of the people, and yet they cling firmly to it and despise the true way of life.—Let us live as we wish to die, and before our end comes, let us learn to rest only in God.—Those who are companions in wickedness need not think it strange if they are companions in punishment.

FRISCH: It is a great offence to the understanding to see such misfortune attend the pious and sincere heart in the world.—OETINGER: Those who do not conform to God's commands do not imagine that they are so wicked as those who transgress them. But they are equally sinful. They only seek more to palliate their offence and to excuse it by dishonest devices.—GUENTHER: None should do evil that good may come. God alone will turn the evil to good; and, at the right time, He will cause the sceptre of the ungodly to be broken.—TAUBE: The powerful influence of God's grace: how within it makes firm the hearts of believers, and without it surrounds them with its protection.

[MATT. HENRY: All that deal with God must deal upon trust, and He will give comfort to those only who give credit to Him, and make it appear they do so by quitting other confidences and venturing to the utmost for God. The closer our expectations are confined to God, the higher our expectations may be raised from Him.—SCOTT: The malice and enmity of the wicked shall prove only a correcting rod, and not a destroying sword.—BP. HORNE: Let not our trust in God be a presumptuous, ungrounded assurance; but let it be a confidence springing from faith unfeigned, out of a pure heart, a good conscience, and fervent charity.—Let us never forget that the promises to us, like those to Israel, are conditional. "Because of unbelief, they were broken off, and we stand by faith."—J. F. M.]

PSALM CXXVI.

A Song of Degrees.

When the LORD turned again the captivity of Zion,
We were like men that dream.
2 Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the heathen,
The LORD hath done great things for them.
3 The LORD hath done great things for us;
Whereof we are glad.

4 Turn again our captivity, O LORD,
As the streams in the south.
5 They that sow in tears
Shall reap in joy.
6 He that goeth forth and weepeth,
Bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves *with him.*

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—In Vers. 1–3 the poet recalls the rejoicing which filled the hearts and mouths of the Israelites on their return home from captivity, in the midst of the acknowledgment by Gentiles and Jews, that this deliverance was a wonderful and mighty deed of Jehovah. In vers. 4–6 he adds a prayer for a like restoration to their homes of their companions who still lingered in captivity, together with the declaration, that a full harvest of joy would grow from such seed sown in tears.

It is impossible to discover any closer approximation to the time of composition than the period in general succeeding the exile. [So the commentators generally agree. HENGSTENBERG: "The special references are as usual only slightly indicated. The sacred Psalmists were deeply impressed with the conviction that they sung for the Church of all ages. The Psalm always finds

a new application in those circumstances of the Church in which joyful hopes, awakened by a previous deliverance, are in danger of being frustrated; it was also composed for the purpose of expressing the feelings of the individual believer, in whom sin threatens, after his first love, to become again powerful. It guides us to prepare, out of the lively realization of the hope already received, a sure foundation for prayer and hope in reference to grace yet to be bestowed."—J. F. M.]

Vers. 1–3. It follows from the use of the perfect הָיִינוּ, vers. 1 *b* and 3 *b*, that the bringing back is not represented as about to happen (Isaaki, Aben Ezra, Kimchi, Luther, Geier, *et al.*), but as already past (Sept., Jerome, Calvin and most recent commentators). It is doubtful whether שִׁיבָה is a tenable form with the transitive signification: leading back, after the analogy of קִימָה, Lam. iii. 63 (Aben Ezra), while there also exists the form שׁוּבָה, Is. xxx. 15 return=conversion, or with the intransitive sense: return =those returning (Delitzsch and most), or whether we are to assume that it is an old mistake of a copyist and read here, as in ver. 4, the familiar phrase שׁוּב שְׁבוּת with 8 codices of Kennicott (the ancient translators, J. D. Mich., De Wette, Olsh., Hupfeld, Böttcher, Hitzig). [Taking the common explanation, ver. 1 would be translated: When Jehovah was leading back the returning ones of Zion, we were like dreamers. It will be noticed that the English translators adopted from the ancient versions the view last given above.—J. F. M.] Ver. 1 *b* does not refer to a situation in which, like dreamers, they had no control over their senses, that, therefore, they are represented as being beside themselves with joy and in an ecstasy (Hengst.), but to one in which they could hardly consider the reality anything but a dream (Geier, *et al.*). [Alexander combines the two: "Incredulity may be included, but must not be suffered to exclude all other feelings."—Perowne and most adopt the latter. In ver. 2 *a*, *b*, Dr. Moll renders: "Then laughter filled our mouth and rejoicing our tongue," instead of following the construction in the Heb. text as given correctly in E. V. In this he seems to have been misled by the translation of Delitzsch which he follows pretty closely throughout the Psalm. The freer rendering might be admissible in the plan pursued by D., in which he follows the Hebrew rhythm closely in his German translation; but it is hardly so when it is not necessary to forego the literal rendering. —J. F. M.]

Ver. 4 prays for great accessions to the population of the Holy Land and for consequent renewal of prosperity, as the *Negeb* (dryness), that is, the Land of Judah (Gen. xx. 1) and the country generally lying towards the desert of Sinai represents the same thing in its geographical relations by the rivulets which disappear in summer, and in winter are filled with water from the rains.

Vers. 5, 6 contain a general truth (Matt. v. 4; Gal. vi. 7 *f.*), but, at the same time also, an historical allusion to the tearful return homewards (Jer. xxx. 15), and the rebuilding of the Temple amidst the tears of the people (Ezra iii. 12.) It is not a mere exchange of joy for sorrow (Ps. xxx. 6) but a transformation which depends upon the exercise of patience and a humble working and waiting in hope and faith. The sowing is literally: the drawing, either because the hand draws the seed out of the seed-bag (Clericus, Köster, Hupfeld), or in allusion to the scattering of the seed in long extended furrows (Gesen., Del., Hitzig) Amos ix. 13.

[The translation of this word by "precious" in E. V. was a conjecture and has no support.—The infinitive here, with the finite verb, is generally supposed to express continuous action. Hengstenberg translates by simply repeating the finite verb: he goes, he goes. Alexander does the same, but is careful to give the force of the Hebrew future. Delitzsch, whom Dr. Moll follows, renders: he goes back and forward, which is more graphic. But in the conclusion the idea of continuous or even of repeated action is unsuitable, for it expresses the final triumph. And therefore it seems better to give to these expressions the sense which similar constructions often have, of certitude, the fundamental notion being the same, that of emphasis or intensity. See Green, Gr., § 282. Ewald, Gr., § 280 *b*. The sense will then be: "He surely weeps now as he sows, and he will surely rejoice as he brings in his sheaves." Or better, "just as surely as he weeps now, so surely shall he rejoice then." But the text does furnish also in the first member the idea of continuance, so beautifully representing the patience of hope; for the verbs of motion are not the same in both parts. In the former it is הלך: the sower *keeps walking* along as he works in patience. In the second it is בוא: in the harvest he *comes in* with his sheaves. Thus viewed, the verse is not only seen to have a greater fulness and beauty of meaning, but the common idea that it is "merely an expansion of the image in ver. 5," (Perowne) is shown to be a misconception. It is in reality an advance upon it. For it declares success to be the *necessary result* of patient and hopeful, even though sorrowful toil. And it then becomes the exact Old Testament counterpart of Paul's words: "Let us not be weary in well doing: for in due season we shall reap if we faint not." The following rendering is therefore suggested:

> He surely toils along weeping,
> Carrying the burden of seed;
> He surely comes in with rejoicing,
> Carrying his sheaves.—J. F. M.]

HOMILETICAL AND PRACTICAL.

The joyful harvest after tearful sowing: Who assures it? Who receives it? Who awaits it? —We often accompany our working and suffering upon earth with tears, but is their desired fruit given to us? If not, with whom lies the cause?—God's doings in His Church in their effects upon the world and the Church.

STARKE: The spiritual redemption which was effected by Jesus Christ is the Christian's highest consolation and joy; and the greatest miracle which God ever wrought among men.—God often so deals with His children, that they receive greater blessings than they themselves had hoped

for.—It is our duty as Christians to remember before God, in our prayers, those who are in distress and have been wrongly imprisoned.—The tears of true repentance and of sanctified affliction are a precious seed, from which will spring a joyful harvest.—In the kingdom of nature the seed bears after its own kind, but God has a different order for believers in the kingdom of glory. They sow tears and reap joy.—Where nothing is sown, nothing will be harvested.

LUTHER: The prophet would exhibit a constant truth by the repetition of a little word: they go, they go. For our weeping will not be finished until we are hidden in the tomb, although a short season is given for rest.

FRISCH: Know, dear soul, that as long as thou hast to live, and to be a pilgrim in the Babel of this world, it will cost thee many tears in sowing: It costs tears of repentance, as those of David, Peter, and the great sinners. It costs tears of thy ministry as those of David, Jeremiah, Paul, and Christ Himself. It costs tears of supplication, as those of David, whose tears had almost become his meat. It costs tears for the sorrows of others, yes, and of thyself, too. But let none of these things make thee sad. The joy of harvest restores everything to thee.—RIEGER: This song contains (1) a joyful declaration of the great deeds of God, as they have been enjoyed by the children of Zion, and have been acknowledged even by strangers; (2) a prayer for the deliverance of those left behind; (3) a word of encouragement to their hearts, to strengthen themselves by patient waiting for the Divine help.—Your mourning shall be turned into joy. But this process of change is that of sowing and reaping.—RICHTER: Men are often comforted in the midst of, but usually after tears. The true and complete harvest of grace follows only in eternity.—Tears of wickedness and of hypocrisy are not the sowing of grace.—GUENTHER: We are all sowers. Grant, O Lord, that we may sow Thy seed, even if with many tears, so that the rich harvest of joy may yet be ours.—DIEDRICH: The more love, the more suffering.—TAUBE: How great soever the change in the conversion of a sinner is, what is it compared to that which God's children experience in and by death? Does not that greatest of changes feel like a dream to him that experiences it?—HUYSSEN: God's help in the distress of His people: (1) The redemption of the oppressed, and the spirit in which it was effected; (2) the remembrance of it, and the encouragement it gives; (3) its consequences, and the thanks which they demand.—NITZSCH: We will rejoice just in proportion as we suffer.

[MATT. HENRY: The harps are never more melodiously tunable than after such a disuse.—The long want of mercies greatly sweetens their return.—There are tears which are themselves the seed that we must sow; tears of sorrow for sin, our own and others; tears of sympathy with the afflicted church; and tears of tenderness in prayer and under the word. These are precious seed, such as the husbandman sows when corn is dear, and he has but little for his family, and therefore weeps to part with it, yet buries it under ground, with the expectation of receiving it again with advantage. Thus doth a good man sow in tears.—They that sow in the tears of godly sorrow, shall reap in the joy of a sealed pardon and a settled peace.—SCOTT: Let sinners recollect how dreadful their case will be, if they have all their little joy in this mourning world, (Gal. vi. 6-10).—J. F. M.]

PSALM CXXVII.

A Song of Degrees for Solomon.

Except the LORD build the house,
They labour in vain that build it:
Except the LORD keep the city,
The watchman waketh *but* in vain.

2 *It is* vain for you to rise up early,
To sit up late, to eat the bread of sorrows:
For so he giveth his beloved sleep.
3 Lo, children *are* a heritage of the LORD:
And the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man:
So *are* children of the youth.
5 Happy is the man that hath his quiver full of them:
They shall not be ashamed,
But they shall speak with the enemies in the gate.

EXEGETICAL AND CRITICAL.

Contents and Composition.—All help, all protection, and all blessing come from God; without Him all labor, care, and trouble are vain. This thought, related to Prov. x. 22, and expressed in the form of a *mashal* is individualized by the building of a house, the watching of a city, and the earning of bread (vers. 1, 2), and the Divine blessing of a numerous offspring (vers. 3-5). There is no definite allusion to the building of the Temple by Solomon (most of the older expositors after the Rabbins), or to that after the Restoration (many since Theodoret). Nor is there any trace of a special connection with the two following Psalms (Hitzig). There is nothing to falsify the reference to Solomon as the author in the superscription. [The title should be rendered: by Solomon] This statement, however, is not found in the Sept. Nor is it decisive of itself that in 2 Sam. xii. 25 the name Jedediah, *beloved*, is given to Solomon, and that he was promised prosperity, 1 Kings iii. 5, in a dream (Hengst.) It may have been just from these resemblances that the inference of a Salomonic authorship was made (Olsh., Delitzsch, Hitzig). It is purely arbitrary to infer (Stier), from the aphoristic form that David here speaks of Solomon (Syr.) although the forcible language and vivacious tone, if not, in the absence of all political allusion, necessarily indicating a highly flourishing state of the kingdom (Hengst. after the older commentators), yet do argue a prosperous period in the life of the author and a soul satisfied in God. The assumption that the Psalm is a fragment is devoid of all support. [If it was the Collector who inserted the statement with regard to the authorship, he probably had better reasons for his opinion than those which have led so many critics (in whose wake Perowne again seems inclined to follow) to fancy that Solomon was *not* the author.*—J. F. M.]

Vers. 1, 2. **Build the house**—It is not the laying of the foundation of a patrimony (Calvin, Geier, Calov., *et al.*) but of house building in its strict sense. [Translate: They have labored, they have watched. "The writer places himself at the end of the work and sees its result" (Perowne) —J. F. M.] In ver. 2 the sitting down is to be closely connected with what follows. They come late to sit down to eat (Hitzig, Del.); they get their bread by toiling and moiling. Others take the expression as equivalent to lying down, so that by rising up early and retiring late, they lengthen the natural day by artificial means (Sept., Syr., Calvin, Geier, *et al.*, Hupfeld). Sitting at meals was customary (1 Sam. xx. 34) before the Greek custom of reclining was introduced among the Jews The words do not refer to sitting at work until late at night (Aben Ezra, Luther, *et al.*) כֵּן does not mean: for (Luther) but: thus. This means: without more trouble, (Böttcher) or: in like manner, and passes over into the notion: such, or: the same.—**Sleep** is here not contrasted with labor but with trouble and care, and expresses the freedom from trouble and the peace of the man who reposes in God's protection. A false translation is: when he giveth His beloved sleep (Sept., Vulg.) [The explanation of the last clause of the verse which is now generally followed is this: God is represented as giving to those whom he loves "in sleep," that is without any fatiguing toil on their part, all things that are for their own good. Sleep is evidently contrasted with the late working of those who do not give themselves up to God's protection, and who are alluded to in the first part of the verse. The following is probably the correct translation: "It is vain for you rising early, sitting down late, eating the bread of toil; thus (the things thus sought for) He giveth His beloved in sleep."—J. F. M.]

Vers. 4, 5. **The children of youth** are not young children (Luth., Rudinger, Rosenm.), but they are contrasted with the children of old age (Gen. xxxvii. 3). As such they are already grown up when their father is growing old, and are therefore able to assist him (Geier). **The gate** (ver. 5) is used for the places of public resort (Ps v. 9), especially those where justice is administered (Deut. xxi. 19 and elsewhere). A taking part in such affairs, in general, therefore, *judging* (Is. xx. 4; 2 Sam. xix. 30; Jer. xii. 1) is probably meant here also, and not specially a struggle in defence of the fatherland (Rudinger, Rosenm., Umbreit). The subject of the statement is not merely the sons as defenders (Calvin, Geier, De Wette, Hengst.), or the fathers as accused but not pronounced guilty (Grotius, Köster), but both in common (Aben Ezra, Kimchi, Grotius, and most).—In the translation: sons of the outcasts (Sept., Vulg.), an allusion was perceived to those born in the captivity. The translation in ver. 5: blessed is he whose desire is fulfilled by them, weakens the sense.

HOMILETICAL AND PRACTICAL.

Through God's blessing our labor prospers without harassing trial and without anxiety.—Parents have not given their children to themselves. God has presented them to them; are they also treated and educated accordingly?—We must gratefully and humbly ascribe to God every successful result, and nothing to our own strength, ability, or endurance, and employ all our strength, time, and gifts in reliance upon God's assistance, and according to His will, so that we may not be ashamed.—To begin and end with God, takes from every day its burden.

Starke: Let God be the beginning and the end in all things, and thou wilt walk securely

* [Mr. Perowne, following an opinion alluded to above, asserts (I. p. 95) that "a misunderstanding of the words: 'except Jehovah build the house,' which were supposed to allude to the building of the Temple, led the Psalm to be ascribed to Solomon." In other words, the Collector committed a blunder in interpretation, of which no unlearned reader of our day is guilty. On the other hand, why should he ignore the possibility that Solomon, who was something of a house-builder in his time, apart from his connection with the Temple, and who speaks elsewhere so feelingly of the vanity of unaided human labor, might have generalized his own experience for the benefit of his nation; and that, being something of a moralist and proverbial philosopher, he might have presented this and some kindred thoughts in the form of an apophthegmatic Psalm; and that, being an acknowledged teacher in his kingdom, he might, in accordance with a custom not unusual with him, have accompanied this utterance with his own name? The unqualified assertion just quoted simply assumes the impossibility of this. As to why Solomon should not have been the author we are left by Mr. Perowne entirely in the dark, nothing approaching to an argument being found in his discussion of the subject.—J. F. M.]

on thy way so that thy foot shall not stumble.—God's servants in the ministry of His Church built Him a spiritual house. If it is to be built rightly, God Himself must be the Master-builder—Be first a friend of God, and then do what is commanded thee, leaving the rest to Him He will prosper thy affairs even while thou sleepest, if thou dost lie down with full trust in Him.—To be able to sleep quietly in the midst of much labor, is a blessing of God.—Gifts are not to be forced from the giver.—Parents act sinfully who murmur against God, if He does not bless their married life with offspring.—It is an affliction of married life to have no children; but to have spoiled children is much worse. Prayer and wisdom are necessary to educate them rightly.

FRISCH: All the servants of God have to build up the house of the Lord, that is, the Church of God. But God must be the Master-builder, and give success from above to the work of His servants.—RIEGER: In all situations, success does not depend upon diligence, skill, or natural sagacity, but upon God's blessing and providence. Men should therefore not lose their trust in God by immoderate application, or suffer themselves to be annoyed by difficulties which meet them, or become self-exalted with success.—RICHTER: Sons well brought up are a protection, honor, and blessing to their father.—GUENTHER: Lord, do Thou thus build our houses, defend our city and country, bless our exertions, educate our children to become citizens of the city of God, and at last show us mercy in the final judgment.—TAUBE: The secret of domestic blessing, how it rests, not upon our labor or care, not in human watching and power, but only in the gifts of mercy from above.

[MATT. HENRY: Such children are arrows in the hand, which with prudence may be directed aright to the mark, God's glory and the service of their generation, but afterwards when they are gone out into the world, they are arrows out of the hand; it is too late to bend them then. But these arrows in the hand prove often arrows in the heart, a constant grief to their godly parents, whose grey hairs they bring with sorrow to the grave.—BISHOP HORNE: If God's aid be called in, if part of our time be spent in prayer, not the whole of it in prayerless toiling and moiling, our work will become easier and go on better.—SCOTT: Children should also remember their obligations to their parents, and study to requite them by laboring to supply their wants, to vindicate their characters, and to protect them from oppression in their old age.—J. F. M.]

PSALM CXXVIII.

A Song of degrees.

Blessed *is* every one that feareth the LORD;
That walketh in his ways.
2 For thou shalt eat the labor of thine hands:
Happy *shalt* thou *be*, and *it shall be* well with thee.

3 Thy wife *shall be* as a fruitful vine
By the side of thine house:
Thy children like olive plants
Round about thy table.
4 Behold, that thus shall the man be blessed
That feareth the LORD.

5 The LORD shall bless thee out of Zion:
And thou shalt see the good of Jerusalem
All the days of thy life.
6 Yea, thou shalt see thy children's children,

And peace upon Israel.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The Psalmist first praises (vers. 1-4) the blessedness of the man who fears God, to whom the promise is given that he shall enjoy the results of his labor and behold the welfare of wife and children in his house. He then utters a prayer that the well-doing of such a man will ever continue, in connection with the weal of Jerusalem and Israel (vers. 5, 6).

In the foregoing Psalm conjugal felicity was extolled not merely as a gift of Jehovah's mercy, but as a reward of those who fear God. It is scarcely allowable, therefore, to speak of

this Psalm as supplementary to Ps. cxxvii. (Delitzsch). Even externally they do not indicate any closer connection, or, least of all, such a resemblance that one Psalm is to be regarded as a response to the other, sung by the congregation in chorus (Pott). There is a similarity in some of the ideas, in the aphoristic mode of expression, and in the felicitation at the end of the one and at the beginning of the other, but these do not oblige us to hold a contemporaneous composition.

[HENGSTENBERG: "The subject is not as in Ps. cxxvii. the individual fearer of God, but the ideal of God-fearers, the God-fearing Israel, who is also frequently personified elsewhere, *e. g.*, in Lam. iii. 1. This is clear from the expression in ver. 5: 'behold the good of Jerusalem,' from the conclusion in ver. 6: 'peace be upon Israel;" finally from the circumstance that all the fundamental passages alluded to in it refer to Israel.—In a time of trouble and distress the fear of God appeared to be forever deprived of its reward. This appearance threatened to affect its operation. An antidote against the disheartening sadness which would then be apt to insinuate itself against Israel, is provided in our Psalm, on which Zech. viii. may be regarded as a commentary."—LUTHER: "To this Psalm we will give the title of an Epithalamium or marriage song. In it the prophet cheereth them that are married, wishing unto them, and promising them from God, all manner of blessings." —J. F. M.]

Ver. 2. **The labor of thy hands** appears to allude specially to the produce of the garden and field. It probably does not imply that the prosperity consisted in his being maintained by his own labor, as contrasted with living on charity (Kimchi, Calvin, Venema, Del.), but that the laborer himself and not others enjoyed the profits of his toil (Is. iii. 10), and was to rejoice in this privilege, Is. ix. 19; Hos. iv. 10; Mic. vi. 14; Hagg. i. 6 (Geier, Hupfeld). Against transposing the two members of ver. 2, as has been proposed (Hupfeld), it may be argued that the particle כִּי does not stand here at the beginning of the sentence, and therefore cannot be taken as meaning *for* [E. V.] or *since* (Symm., Jerome, Calvin, Olshausen). Such a position is admissible only with the meaning *that*, as in ver. 4, or, when the particle confirms a statement, *yea*, Ps. cxviii. 10, comp. Is. vii. 9; 1 Sam. xiv. 39 (Ewald, Maurer, Del.). Hence, in translating, the word may be neglected (Septuagint, Hitzig).

Vers. 3 ff. The same particle can be taken in a confirmatory sense in ver. 4 also (Calvin, Venema, Delitzsch), but it is then also wrong to translate: mark, *for* (Rudinger, Clericus, J. H. Mich., Rosenm., Maurer). [It will be observed that in this verse E. V. has the correct translation.—J. F. M.] The inner part of the house [ver. 3, E. V. literally: the sides of the house, comp. Amos vi. 10—J. F. M.] is here designated literally: the corner or hinder portion, since the female apartments occupied the most retired portion of the tent or house.

"All the blessings of each individual come from the God of salvation, who has made Zion His dwelling-place, and is completed by participation in the prosperity of the Holy City and the whole Church, of which it forms the centre. A New Testament song would here direct the view to the Heavenly Jerusalem. But the character of this-sidedness (*Diesseitigkeit*) which is impressed upon the Old Testament, does not permit this. The promise only tells of participation in Jerusalem's well-being on this side heaven (Zech. viii. 15), and a life prolonged through children's children, and in this sense it invokes and intercedes for peace upon Israel in all its members, in all places, and at all times" (Del.).

[Translate the last line of the Psalm: Peace be upon Israel.—J. F. M.]

HOMILETICAL AND PRACTICAL.

The blessing of piety on heart, house, and estate.—The fear of God does not make sorrowful, but joyful and blessed.—Godliness is a power to give prosperity, not only on the other side of death, but also on this.—The happiness of domestic life which is blessed by God: (1.) wherein it consists; (2.) on what it is founded; (3.) how it is maintained.—The close connection between the public prosperity, a domestic life pleasing to God, and personal piety.

STARKE: He who lives in the fear of God is no idler, but eats of the labor of his hands, that is, of his honorable calling blessed by God, by which He sustains him.—An harmonious married life and children well nurtured, are the dearest of temporal delights.—Parents, train up your children in the nurture and admonition of the Lord! If ye neglect this, you will train up, instead of useful olive-branches, useless thorn-bushes, unprofitable for any good purpose.—God, for the sake of pious parents, often grants peace in their days to a country or city.

ARNDT: Jerusalem never enjoyed greater blessings than Christ on the cross and the Holy Spirit from heaven; for on these depended God's mercy, the forgiveness of sin, redemption from death, the devil and hell, righteousness, faith, love, hope, and eternal life; all these will thy beloved God grant thee to see, yea, to experience and enjoy.—FRISCH: The channel through which the stream of blessing flows upon thy conjugal relations and thy house, is the spiritual Zion of the Church of God.—RIEGER: There is much spoken and written about patriotism in the world; but the foundation of such a spirit must be laid deep in the fear of God; for without this we can neither have true prosperity ourselves, nor share in the blessings of the general good. —RICHTER: He who has received God's kingdom in his heart, must give his heart to it, and whatever blessings a believer receives, he wishes for all, and prays, hopes, and works in the communion of the saints for that kingdom.—GUENTHER: Happy are those parents who regard their children as plants in the garden of God, and entrusted to their care.—SCHAUBACH: The obligations and the blessings of pious parents.—DIEDRICH: The ever-during blessedness of those who fear God, who do not refuse to labor in His ways, but have found, in this present time, in the knowledge of God's love, the sweetest and dearest communion.—TAUBE: The fear of God the source of all prosperity. A God-fearing man has God not merely before his eyes and in his heart, but walks also before Him in

His ways. The lines have fallen in pleasant places for him who fears God thus.

[MATT. HENRY: The wife's place is in the husband's house, there her business lies.—It is pleasant to parents that have a table spread, though but with ordinary fare, to see their children round about it, Job xxi. 5; to have them at table, to keep up the pleasantness of the table-talk; to have them in health, to have them like olive-plants, straight and green, sucking in the sap of their good education, and likely to become serviceable.—A good man can have little comfort in seeing his children's children, unless without he sees peace upon Israel, and have hopes of transmitting the entail of religion, pure and entire, to those that shall come after him, for that is the best inheritance.—BISHOP HORNE: The good of Jerusalem with peace upon Israel, is all the good we can expect to see upon earth. Hereafter we shall see greater things than these. —BARNES: No higher blessing could be promised to a good man . . . than that he should die in a revival of religion.—J. F. M.]

PSALM CXXIX.

A Song of degrees.

Many a time have they afflicted me from my youth,
May Israel now say:
2 Many a time have they afflicted me from my youth:
Yet they have not prevailed against me.

3 The ploughers ploughed upon my back:
They made long their furrows.
4 The LORD *is* righteous:
He hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back
That hate Zion.
6 Let them be as the grass *upon* the house-tops,
Which withereth afore it groweth up:
7 Wherewith the mower filleth not his hand:
Nor he that bindeth sheaves his bosom.
8 Neither do they which go by say,
The blessing of the LORD *be* upon you:
We bless you in the name of the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The Psalmist recalls (vers. 1-4) the severe oppression which Israel, the servant of the Lord, had repeatedly suffered from his youth, and which is described by the image of physical ill-treatment, as in Is. xlix. 1 f.; l. 4 f., from which, however, the righteous God granted deliverance. From this he educes a wish (vers. 5-8) that all the enemies of Zion may be consigned to utter ruin.

There is a very close resemblance to Ps. cxxiv. —Israel's youth is the sojourn in Egypt (Hos. ii. 17; xi. 1; Jer. ii. 2; Ezek. xxiii. 8). Since that time a long period had passed, full of national troubles and divine deliverances. Just at this time Israel begins to breathe freely after such a visitation, but knows that Zion's enemies have not disappeared wholly and forever. Hence arises the expression used towards them at the close, with reference to the greeting which in former times used to be given by passers-by even to heathen mowers (comp. Ruth ii. 4). The period shortly after the return from exile may be regarded as a suitable occasion for the composition.

[Ver. 1. The Hebrew word rendered: many a time in E. V., means literally: greatly. It sometimes refers to time, but has no special reference to it. The opinion that most interpreters render it in that sense (Alexander) is incorrect. Gesenius, Ewald, Hupfeld, Delitzsch, Moll, Perowne and many others, give it the more general reference.—J. F. M.]

Ver. 2. **Yet.** גַּם is employed here, as in Ex.

xvi. 28; Eccl. vi. 7, in the sense of; *although* or *nevertheless* (Ewald, § 484 *a*.). [Hupfeld denies that this sense ever exists, and asserts that it has here as always the sense of: *also*. He compares Gen. xxx. 8. He also discusses the question in his *Quæstiones in Jobeidos locos vexatos* on ii. 19. The meaning of the verse is unaffected by either view.—J. F. M.].

Ver. 3. As in Is. li. 23; lxvi 12, Israel is compared to a street, and men are represented as walking and riding over his back, so here they are compared to a strip of land, which the ploughman goes over in such a way, that every time he reaches either end he turns his team for the purpose of making a new furrow (Wetzstein in his excursus in Delitzsch, p. 795). Relentless and regardless treatment is better exhibited by this than by the usual explanation by which long furrows are understood to be meant.

Ver. 6 ff. The grass upon the roofs which are flat and covered with loose stones or earth (Jahn *Bibl. Arch* I. l. 200 f.), Is. xxxvii. 27 grows up rapidly but soon withers. It is doubtful whether שָׁלַף means: to draw out, pluck up (most). [Here impersonally: one plucks it up, instead of the passive—J. F. M.], or: to sprout forth in blossom (Aquila, Chald., Calvin, Ewald, Delitzsch.) [In connection with the passage cited in the introduction with regard to the greeting, ver. 8. Delitzsch remarks: "It is the passers-by here who salute the harvesters thus: the blessing of Jehovah be upon you, and (since the following in the mouths of the same persons would be a purposeless excess of courtesy) receive the greeting in return: we bless you, *etc* The contrast to this is, that the righteous, joyfully exchanging greetings, will be able to bring in all the harvest they have sown."—J. F. M.].

HOMILETICAL AND PRACTICAL.

As compared with the world the pious are righteous, and may expect, from the righteous Rewarder, deliverance from the power of the enemy.—The ungodly have only the appearance of power and prosperity: after their brief season of bloom comes swift, certain, and awful destruction by God's judgments.—The Church of God has upon earth to suffer much and severely. But God is and remains her Deliverer from each and every distress.

STARKE: As the Church has never been without tribulation, so she has never failed of strength and victory.—The names of the persecutors of God's people are not written in heaven, but their wickedness and enmity are remembered to their shame.—The Church is and remains a rose among thorns, until the thorny ground of this world is destroyed by fire, and its thistles are cast into hell.—The longer the furrows are drawn, and the deeper the plowshares of suffering sink, the more abundant and precious fruits grow therefrom.—It is the part of faith to praise God's righteousness in affliction, and so to overcome the offence of the cross.—What is begun without God, or rather against God, ends in wailing.—The sighs and tears of afflicted Zion have already become to many an enemy of truth and godliness, a flood of waters which sweeps away them and their followers.

FRISCH: If Zion is God's inheritance, whoever harms Zion touches God Himself.—RICHTER: Let it not be an offence unto thee, that the world is hostile to the Israel of God; but ponder in faith the examples in Heb. xi. and especially the example of Christ, of whom suffering Israel was a type.—GUENTHER: The sword with which God shall cut asunder the bands which persecutors have thrown around His people, has been sharpened from eternity.—DIEDRICH: The despisers of the Word and the true Church have no sure ground of continued existence. They are like the wild grass upon the roof. For all their achievements are nothing in the light of truth; they are found too light in God's balances.—TAUBE: For the lovers of Zion the crown is gleaming beyond the cross, and the harvest of joy is waving beyond the tearful sowing.

[MATT. HENRY: The enemies of God's Church wither of themselves, and stay not till they are rooted out by the judgments of God.—Woe to those who have the prayers of the saints against them!—J. F. M.].

PSALM CXXX.

A Song of degrees.

Out of the depths have I cried unto thee, O LORD.
2 Lord, hear my voice:
Let thine ears be attentive
To the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities,
O Lord, who shall stand?

4 But *there is* forgiveness with thee,
That thou mayest be feared.

5 I wait for the LORD, my soul doth wait,
And in his word do I hope.
6 My soul *waiteth* for the Lord
More than they that watch for the morning:
I say, more than they that watch for the morning.

7 Let Israel hope in the LORD:
For with the LORD *there is* mercy,
And with him *is* plenteous redemption.
8 And he shall redeem Israel
From all his iniquities.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The distress out of which the Psalmist cries to Jehovah is very deep, and as he feels himself sinking, he sends forth an urgent cry to God that He would hear him (vers. 1, 2). This supplication rests upon the power to forgive, which is possessed by God alone, and is indispensable to the sinner's deliverance (vers. 3, 4). It flows from the hope cherished in his soul, which turns with longing to God and His word (vers. 5, 6). It also sympathizingly remembers the need which all Israel has of redemption, and therefore points, on the one hand, with exhortation, to the indispensable waiting upon Jehovah, and, on the other, to the mercy of God which is ready to be imparted (vers. 7, 8).

It is easily understood how the Church has regarded this as the sixth of the seven Penitential Psalms (vi. xxxii. xxxviii. li. cii. cxxx cxliii.) and how Luther reckoned it as one of the *Pauline Psalms*, which he specified, when asked which were the best of all the Psalms. When asked further which were the Pauline Psalms, he named Pss. xxxii. li. cxxx. cxliii.

Several expressions which are found besides only in Nehemiah, Daniel, and Chronicles indicate that the Psalm was composed at a late period Yet it preceded the Books of the Chronicles; for the addition to the prayer of Solomon at the dedication of the Temple, 2 Chron. vi. 40-42, is composed of Ps. cxxx. 2 and Ps. cxxxii. 8-10. [As additional evidence of a late origin, it may be remarked that the word meaning: attentive, in ver. 2, is found besides only in 2 Chron. vi. 40, vii. 15, and that rendered: forgiveness, ver. 4, only in Dan. ix. 9; Neh. ix. 17.—J. F. M]. The conjecture that this Psalm was first sung on the day of general humiliation, Ezra ix. 5 f. (Rosenmüller) has no support more definite than this. There are many points of similarity with Ps lxxxvi. Does it indicate design that God is named *Jehovah* four times, *Adonai* three times, and *Jah* once?

Ver. 1. **Out of the depths.**—These are not the depths of the soul, specially those of sorrow on account of the greatness of its sins (Amyrald, J. H. Mich.). Nor are they the depths of sin (Geier); but depths of distress, calamity and peril, represented by the image of deep waters (Ps. lxix. 3, 15; Is. li. 10), whose waves (Ps. lxxxviii. 8), have passed over him (Ps. xlii. 8), so that he is pressed down very deep, sunk even unto the gates of death (Pss. ix. 4, cvii. 18).

Vers. 3, 4. God regards and marks human iniquities (Ps. xc. 8; Job x. 14, xiv.), but retains them also in remembrance (Gen. xxxvii. 11.), and, as it were, seals them up, keeping them (Job xiv. 17,) bearing them in mind (Amos i. 11; Jer. iii. 5); He remembers them in the sense of imputing them (Psalm xxxii. 2). The destruction of the sinner would thence follow, if the Divine punitive righteousness, which in its exercise nothing can resist (Is. li. 16; Nahum i. 6; Mal. iii. 2; Ezra ix. 15) were not by the mercy of God Himself manifested in such a way that the forgiveness of sins, effected thereby, should serve, on the one hand, to glorify His name as the only Redeemer and Author of salvation (Ps. lxxix. 9), and, on the other, to quicken the true fear of Him.

Vers. 6 ff. the reference is not to those who wait from one watch to another (Sept., Syr., Luther), or to the watchers who hold the morning watch, that is, the last one (Chald., J. H. Mich, Rosenmüller). It is the watch, more generally, the morning dawn, when they shall be released from their tedious duty (Aben Ezra, Geier, and most.) [DELITZSCH: "The repetition of the words gives the impression of painful and long-continued waiting. The anger beneath whose influence the Poet now lies, is the darkness of night, from which he would be transferred to the sunny influence of love (Mal. iii. 20): and not he alone, but all Israel also, whose needs are the same, and for whom, as for him, faithful waiting is the way of salvation. With Jehovah, with Him exclusively, and with Him in all its fulness, is the mercy which releases from the guilt of sin and its consequences, and gives freedom, peace, and joy to the heart. And redemption is plenteous with Him, *i. e.*, he possesses in abundant measure the willingness, power, and wisdom, needed in order to effect the redemption, which, like a wall of separation, (Ex. viii. 19) is placed between the imperilled and ruin. To Him therefore must each one look, if he would obtain mercy; to Him must His people look; and this hope fixed upon Him will not be put to shame. He in the mighty fulness of His free grace, will redeem Israel from all his iniquities, in forgiving them and removing all

baleful consequences within and without. The Poet comforts himself with this promise (comp. xxv. 22). He means complete and final spiritual deliverance from all that holds in bondage, just as in the New Testament."—J. F. M.].

HOMILETICAL AND PRACTICAL.

From the depths of thy distress send thy cry upward to God; from the depths of His compassion He will send help down.—A change in our situation would avail nothing without the forgiveness of sins; but the mercy of God effects our redemption.—He who waits for the Lord and His deliverance, must know how to wait in faith and patience, with watching and prayer, and learn to strengthen his hope in God's word. —God possesses in fullest measure all that is necessary to our redemption, and from the fulness of His grace He imparts richly what serves to accomplish it. But the fulness of faith is only too often wanting in us.

STARKE: The deeper men sink in the waters of temptation, tribulation, and distress, the stronger support do they find in the fathomless mercy of God.—Blessed is he who feels the depths of sin in a season of grace, and by cries of repentance to the Lord, is delivered from them; raised above them, he need not feel the depths of hell. The cry of supplication has no greater hindrance than the cries of sin, until they are removed by sincere repentance.—No man is so willing to pray to God as He is willing to be entreated; He will give us His benefits and forgive our sins.—Right views of God's mercy do not lead to carnal security, but to a childlike fear and service of Him.—Justification is a source of sanctification; before a soul is justified it can have no childlike fear of God.—All the reasons which bind us to love God, constrain us also to hope in Him.—The Christian's hope must be founded upon the word of God's mercy. For to hope and believe without God's word, is to tempt God.—The best consolation in the night of trial and sorrow is the promise of God that it will be followed by a clear day of rejoicing.—The many promises of the conversion of the Jewish people in the last time, urge the true Christian to pray the more fervently for this poor people.

FRISCH: There are many depths into which sin plunges us. But, as Luther says, it is well for us, that, though we are all in deep distress, we do not feel it where we are.—The grace, long-suffering, and mercy of God, should incite us not to sin, but from sin, not to fall, but from falling, to repentance and conversion.—RIEGER: It is the nature of the new man ever to manifest a constant waiting, hoping, trusting, and believing in God. But to the natural man such an attachment to God's word is more difficult than the greatest work of any other kind.—GUENTHER: The distressed believer, in trusting, rises upward from the abyss, and the suppliant draws the Almighty down to him in his compassion. The greater the need the greater the assurance. —ENGELHARDT: The path of sincere repentance leads (1) into the depth of our hearts and is, *a*) knowledge of sin, *b*) prayer for gracious aid, *c*) distrust of our own righteousness; (2) to the paternal heart of God: there alone are to be found, *a*) compassion and forgiveness, *b*) certain help even when long delayed, *c*) final redemption from all sin.—TAUBE: The royal road from the depths of the misery of sin to the heights of the consolation of redemption.

[MATT. HENRY: There is an all sufficient fulness of merit and grace in the Redeemer, enough for all, enough for each; enough for me, saith the believer.—BP. HORNE: True repentance is founded upon a sense of our own wretchedness and faith in the Divine mercy. Without the former we should never seek for pardon and grace; without the latter we should despair of finding them.—SCOTT: Faith in His faithful testimony and sure promise, confirmed by experience, form the soul to a holy fear and love of the Lord our God.—J. F. M.].

PSALM CXXXI.

A Song of degrees of David.

Lord, my heart is not haughty,
Nor mine eyes lofty:
Neither do I exercise myself in great matters,
Or in things too high for me.

2 Surely I have behaved and quieted myself,
As a child that is weaned of his mother:
My soul *is* even as a weaned child.

3 Let Israel hope in the LORD
From henceforth and for ever.

EXEGETICAL AND CRITICAL.

Contents and Composition.—The Psalmist asseverates that in humility of heart he has kept himself from occasions of and temptations to the indulgence of pride and over-ambitious schemes, (ver. 1), and has quieted his soul (ver. 2), and then exhorts all Israel to wait unceasingly upon Jehovah (ver. 3).

The tone of feeling is so personally ardent, that the supposition that the Psalmist in the first two verses speaks for Israel (De Wette) is altogether unjustifiable. But it can hardly be denied that there is a close reference to Israel. If it must be admitted, that in 1 Sam. xviii. 18, 23, and still more in 2 Sam. vi. 22, are found expressions resembling those of this Psalm, and that, in general, the history, disposition, and religious posture of David agree fully with the professions here made of personal character, and with the anxiety here manifested for Israel's true religious relations to God, the adherence to the Davidic authorship (Hengstenberg) is not so unjustifiable as to permit us to say, that such an assumption requires no contradiction (Hupfeld). This situation, as furnishing an historical explanation, has much better ground of support than what is related of Simon Maccabæus (1 Macc. xiv.), to which Hitzig refers. All the efforts to discover a composition in any intermediate period only manœuvre in the field of boundless conjecture.

[When there is absolutely nothing in the Psalm which bears against a composition by David, those critics who refer it to some occasion subsequent to the exile ought surely not shut their eyes to the force of the argument advanced by Hengstenberg, that a protestation *addressed to Israel* against cherishing high-minded thoughts and undertakings would be utterly meaningless in times of trouble, such as those succeeding that event. The thought naturally suggests itself that modern criticism would surely have assigned a larger number of Psalms to David than it has conceded to him, if the superscriptions had not been affixed.—J. F. M.]

Ver. 1.—**Haughty**, &c. "Arrogance has its seat in the heart; it finds expression chiefly in the eyes, and great matters are the objects in which it is studiously displayed" (Delitzsch). The perfects express past time reaching into the present: "Hitherto I have not been haughty, nor am I so now" (Hitzig). Older expositors frequently present the idea of the past too prominently. It is not till the following clause that the great matters (Jer. xxxiii. 3) are denoted as wonderful to the speaker (Gen. xviii. 14), *i. e.*, out of his reach.

Ver. 2 does not begin with a question; for אִם לֹא is not הֲלֹא. Nor is it correct to suppose, that it is a conditioning protasis: if not (Luther), for there is no apodosis, though it is sometimes arbitrarily assumed. And it does not introduce a contrast to the foregoing negation (Gesenius, Stier), but an asseveration, as frequently employed elsewhere after words of swearing. The weaned child is not referred to as being helpless (Flaminius), or humble (Rudinger, Hengst.), or as being quieted slowly (Rosenmüller), or in allusion to its distress and crying while being weaned (Geier, J. H. Michaelis), but as being already weaned and clinging with perfect satisfaction and contentment to its mother (Is. xxviii. 9). [Translate ver. 2: Surely I have soothed and stilled my soul, like a weaned child upon its mother: my soul is to me like a weaned child. Perowne: "The figure is beautifully expressive of the humility of a soul chastened by disappointment. As the weaned child no longer cries, frets and longs for the breast, but lies still and is content, because it is with its mother, so my soul is weaned from all discontented thoughts, from all fretful desires for earthly good, waiting in stillness upon God, finding its satisfaction in His presence, resting peacefully in His arms."—J. F. M.]

HOMILETICAL AND PRACTICAL.

Our desires disquiet the heart. Resignation to God's will makes the soul still.—Pride separates men from fellowship with God. Humility strengthens that bond. The one makes the heart restless; the other imparts quietness and peace. —A childlike disposition, humble, patient and satisfied in God, as the fruit of severe conflict.

Starke: Pride defiles the best endowments and actions, and makes them, as it were, worm-eaten.—He who aims to build higher than God has ordained for him loses thereby the gift which he has received.—All who seek heaven must seek the humility of Christ.—Quiet the tumult of the thoughts and the desires of the heart. But what thou wouldst do, do soon. If thou waitest until lust has taken possession, thou only invitest sin to enter.—Out of fellowship with God there is nothing but disquietude.—True hope serves, so to speak, as a telescope to faith, by which it sees from time into eternity; nor does it put to shame.

Frisch: If thou art wise, choose the path of humility. If David's example cannot influence thee, contemplate the pattern of thy humble Saviour: before that the heart will melt into self-abasement.—Rieger: An humble abiding by a life of faith in mercy found.—Guenther: We all desire to be at rest. We have unrest enough, weeping now from hunger, now from pain, and now from ill temper. The Lord grant that we may cling to the right mother; not to the world, which, though giving rest sometimes, urges to ever-renewed hunger, but to the love of God, which grants the most blessed stillness, and that in fasting.—Taube: The sign, victory, and blessing of true humility.

[Matt. Henry: The love of God reigning in the heart will subdue all inordinate self-love.—Barnes: Whatever suggestions one in early life may be disposed to make, they should be connected with a spirit that is humble, gentle and retiring. Religion produces self-control, and is inconsistent with a proud, arrogant, or ambitious spirit.—J. F. M.]

PSALM CXXXII.

A Song of degrees.

Lord, remember David,
And all his afflictions:
2 How he sware unto the LORD,
And vowed unto the mighty *God* of Jacob;
3 Surely I will not come into the tabernacle of my house,
Nor go up into my bed,
4 I will not give sleep to mine eyes,
Or slumber to mine eyelids,
5 Until I find out a place for the LORD,
A habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah:
We found it in the fields of the wood.
7 We will go into his tabernacles:
We will worship at his footstool.

8 Arise, O LORD, into thy rest;
Thou, and the ark of thy strength.
9 Let thy priests be clothed with righteousness;
And let thy saints shout for joy.
10 For thy servant David's sake
Turn not away the face of thine anointed.

11 The LORD hath sworn *in* truth unto David;
He will not turn from it;
Of the fruit of thy body
Will I set upon thy throne.
12 If thy children will keep my covenant,
And my testimony that I shall teach them,
Their children shall also sit
Upon thy throne for evermore.

13 For the LORD hath chosen Zion;
He hath desired *it* for his habitation.
14 This *is* my rest for ever:
Here will I dwell; for I have desired it.
15 I will abundantly bless her provision:
I will satisfy her poor with bread.
16 I will also clothe her priests with salvation:
And her saints shall shout aloud for joy.
17 There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
18 His enemies will I clothe with shame;
But upon himself shall his crown flourish.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—A prayer is uttered (vers. 1–5), that a recompense might be made for those toilsome efforts with which David sought to fulfil his vow to find a dwelling for Jehovah. An invitation to enter into this dwelling of God for worship is then addressed (vers. 6, 7). Next follows a supplication that the sanctuary and its ministers may be blessed for David's sake (vers. 8–10), to whose throne Jehovah had

sworn to grant perpetuity, provided his descendants would keep his covenant (vers. 11, 12), and which He had sworn to bless in Zion as the seat of the Theocracy, together with all her members and servants (vers. 13–18).

The mode of expression is not such as to lead to the conclusion, that the Psalm was a prayer uttered by David at the dedication of the sanctuary after the removal of the ark into the holy Tent on Zion (Aben Ezra, *et al*), or at the consecration of the threshing-floor of Araunah, 2 Sam. xxiv. (Kimchi, Geier). Ver. 10, especially, contradicts this; for though the suppliant styles himself the anointed of Jehovah, which expression must be understood as applied, not to the High Priest, nor to the people, but to a theocratic king, yet this king, in his petition, prays for an answer "for the sake of David thy servant." But we should not go very far down into later times; for, according to ver. 8, the ark of the covenant must be regarded as still in existence. This not only forbids a resort to the Maccabæan period (Olshausen, Hitzig, who refers to Simon's entry into the conquered city, 1 Macc. xiii.), or to the end of the period of Persian rule (Ewald), but also excludes any occasion subsequent to the exile (Köster, Hengst., *et al.*). For all support is wanting to the supposition which the contrary view would necessitate, that the poet only employed the language of an earlier time, and sought to cheer and encourage his cotemporaries, either by borrowing directly from older compositions, or by transferring his stand-point with poetical freedom to a period of past glory, and exhibiting that glory to them, together with the prophecies uttered at that time and fulfilled in part when the Psalm was penned. If we consider the former hypothesis, that of a borrowing, it is suggested that the passage, vers. 8-10, with a few changes, embodies the conclusion of Solomon's prayer at the dedication of the Temple, as it is recorded in 2 Chron. vi. 41 f, in a more extended form than in 1 Kings viii. But these differences are of such a nature as to lead to the conclusion that the Chronicler (Del., Hupfeld), and not the Psalmist (Hengst., Olsh., Hitzig), was the borrower (comp. Ps. cxxx. 2). With regard to the hypothesis of a poetical transfer of stand-point, it must be admitted that it would be the gloomiest times that would be most appropriately directed to a brilliant past with its promises (Köster, Hupfeld), and that, in particular, the expectation of a revival of the kingdom and family of David would most naturally have been excited during the founding of the new colony (Hengst.). But ver. 10 creates the impression, not of a Messianic (Stier and older commentators), but of an historical reference, and, as mentioned above, of having been spoken by a theocratic king. For this reason, we cannot refer directly to Zerubbabel (Ewald, Bauer, *et al.*) as the offspring of the Davidic stock (1 Chron. iii. 1, 19), at the head of those who returned from the exile (Ezra ii. 2), who fixed in him especially their joyful hopes of a restoration of the Theocracy (Hagg. ii. 23; Zech. iv. 6, 7). It is possible that the Psalm is the application of an older one to him and to his age (De Wette); but there are grave objections to supposing that it was composed at this or a later time, when there was no actual king such as is here described. For the history of Israel does not exhibit theocratic expectations grounded upon poetical conceptions and representations, but contains the development of God's kingdom on the ground of prophetic revelations. If this view be taken, there is occasion sufficient to justify a reference to the building of Solomon's Temple and the transfer of the ark from the Tabernacle to the House on Zion (Amyrald, De Wette, Tholuck), not employed as a poetical figure and as the drapery of another meaning (Hupfeld), but as the actual occasion of the origin of this Psalm.—Yet a confident decision cannot be made. Even Delitzsch, who still remarks the resemblance to Ps. lxxii. in a certain diffuseness, a repetition of words, and a progress of thought advancing with difficulty here and there with uncertain steps, remains finally of the opinion, "that the acts done, according to 2 Sam. vi. 7, by David for the honor of Jehovah, and the promise made to him by Jehovah there repeated, are here employed by a poet after his time, who bases upon them a prayer full of hope, a prayer for the kingdom and priesthood of Zion, and for the Church regulated by them." He, however, presents this view in close connection with the following words: "It, at all events, proceeded from an age when the throne of David still remained and the holy ark was not yet irrecoverably lost." Nothing points specially to king Josiah (Maurer). The same remark applies to the supposition that the Psalm was to be sung in responses by the congregation and a choir of the priests (Olshausen).

[Hengstenberg's opinion that the Psalm was designed for the "new colony" is largely based upon his assumption that all the anonymous pilgrim-songs were composed after the exile. But each Psalm must be treated independently, nor can a general rule of this nature be employed to support any special case. His other main argument is that the Psalm begins with an allusion to the depressed state of David's kingdom. But it is impossible to discover anything of the kind, the "trouble" of David (ver. 1) being manifestly, as is evident from the connection in which he stands, supported by the form of the word in the Hebrew, that which he underwent in preparing a dwelling for God. On this point see further in the exposition. On the other hand, the only view which is not encumbered with difficulties is that which assigns the composition to Solomon or some contemporary poet, after the building of the Temple. So Perowne, who says: "It is perfectly natural that Solomon or a poet of his age, writing a song for such an occasion, should recur to the earlier efforts made by his father to prepare a habitation for Jehovah. On the completion of the work, his thoughts would inevitably revert to all the steps which had led to its accomplishment. It is no less natural that, at such a time, the promise given to David should seem doubly precious, that it should be clothed with a new interest, a fresh significance, when David's son sat on the throne, and when the auspicious opening of his reign might itself be hailed as a fulfilment of the promise."—J. F. M.]

Vers. 1, 2. **All his trouble** [E. V.: all his

afflictions]. The infinitive Pual used as a substantive here describes the anxieties and vexations by which men are harassed, and by which they feel themselves inwardly as well as outwardly oppressed (Is. liii. 4; Ps. cxix. 71), the troubles which attend efforts that are long without result, and of which they yet never weary (1 Kings v. 17).—**The mighty one of Jacob** is a designation of God taken from Gen. xlix. 24, and frequent in Isaiah. [Render vers. 1, 2: Remember, Jehovah, to David, all his harassing cares, who sware to Jehovah, vowed to the Mighty One of Jacob.—J. F. M.]

Vers. 3-7. It is idle to discuss whether the words of the oath, which the Septuagint present still more fully, are given literally. It is not indicated whether the allusion is to the vow made by David, that he would build a temple, which is inferred from 2 Sam. vii. 2, or only to the preparation of a secure place generally (Ps. lxxviii. 67) for the ark which had previously no fixed residence, by transferring it to Zion (2 Sam. vi.). In the days of Saul there was very little concern felt for the ark (1 Chron. xiii. 3). From the hands of the Philistines it was taken to Kirjathjearim, and remained there twenty years, as though forgotten (1 Sam. vi. 21; vii. 1 f.). This city is mentioned in the Old Testament under several different names. It is therefore not absolutely impossible that the field of *yaár*, or the **field of the wood**, ver. 6 *b*. was intended to designate this city Kirjathjearim, *i.e.*, forest-city, the sense being: we have at last found the ark in that place. Under this view the preceding clause is to be understood: we heard that it was in Ephrathah. But what place is that? Bethlehem, which anciently (Ruth iv. 11, Gen. xxxv. 16, 19; xlviii. 7) was so designated (Micah v. 1), cannot be meant; for the ark had never been in that city. The explanation also: we in Ephrathah, *i. e.*, David and other Bethlehemites, heard of it by report (Kimchi, Grotius, Hengst.), is inadmissible, in the light both of grammatical rules and of actual fact. So, too, with the supposition of an allusion to the birth of the Messiah (Jerome, Stier), or to Jerusalem as lying in the vicinity of Bethlehem (Aben Ezra, *et al.*). Most hold, therefore, that Ephraim is meant, since in Judges xii. 5; 1 Sam. i. 1; 1 Kings xi. 26, אֶפְרָתִי means: an Ephraimite. But they differ as to the precise locality referred to. Some suppose that it is Shiloh, as a place within the bounds of Ephraim, and where the ark resided in older times (Piscator, Cocceius, Amyrald, *et al.*). Others maintain that the word is a figurative and appellative designation of Bethshemesh, when the ark was set down by the Philistines, and where it created a great sensation by its effects, 1 Sam. vi. 16 (Hupfeld). Others, again, explain Ephrathah as the name of the district in which Kirjathjearim lay, referring to the circumstance that Caleb had, by his third wife, a son Hur (1 Chron. ii. 19), who was the ancestral head of the Bethlehemites (1 Chr. iv. 4), and, through his son Shobal, the head also of the inhabitants of Kirjathjearim (1 Chr. ii. 50). The latter accordingly would belong to Caleb Ephratha (1 Chr. ii. 24), as the northern part of this portion of the country appears to have been designated, in distinction from *negeb Caleb* (1 Sam. xxx. 14), the southern portion (Del., Hitzig). But all these explanations have, in addition to the objections which may be urged against them individually, to meet in common the following difficulty: If the suffix in ver. 6 *a* be referred to the ark, which is not named before ver. 8 *b*, and there in a quite different connection, and especially when it is considered that the suffix depends upon שָׁמַע, the discourse becomes very abrupt, odd, and obscure. This is so marked that it has even been conjectured that part of the text has fallen out (Olshausen). It would be better, therefore, to refer the suffix to the notion which lies concealed in the word, viz: the report heard. There is then no ground for the division of the verse in such a way that the first member is made to relate to the hearing of the report of David's intention in Bethlehem, while the second tells of the finding of the ark in Kirjathjearim (Baur). For in both members the speakers are the same, namely, the Israelites generally; for it is inadmissible to assume that David here continues (Hengst.) what had been announced to be only a vow. The Psalmist is included in the Israelites as a member of the same united nation, as in Ps. lxvi. 6. It is impossible that the latter are described here as people of Bethlehem; for special prominence is given in this Psalm to David and his house, and Bethlehem was the seat of his family. It lay, moreover, not far from Jerusalem, so that one would be at once reminded of the Holy City and its environs. Under these circumstances, it is much more natural to suppose that the name is not used here topographically but figuratively (Calvin), and that it is put by periphrasis for the whole land of Judea, whether this be indicated by a contrasting of the arable and wooded, the inhabited and uninhabited land, or by that of the South and the North, Ephratha and the wooded land of Lebanon, Is. xxii. 8; xxix. 17; Ps. lxxv. 7; Haggai i. 8 (Venema, Ewald, Kamphausen). The sense would then be that everywhere throughout the land there was heard, not the report of David's vow, but as the word "lo!" indicates, and the whole style and purport of what follows require, the voice or discourse, whose words are given in ver. 7, *i. e.*, the voice which utters the invitation to enter the house of God which had since been completed, and to worship there.

Vers. 8–10. According to this view, ver. 8 is not a continuation of the address, but a prayer of the Psalmist, uniting his supplications with those of the congregation, and worshipping before the ark. He, as we think, is identical with the **anointed** (ver. 10), and he with Solomon, and his prayer is that Jehovah would arise and, with the ark of His covenant, would enter into the place prepared as His dwelling. And the place where this happens is not the house of Abinadab in Kirjathjearim, where the ark once resided, but the Tabernacle on Zion, whither David had brought it, and whence Solomon now brings it into the Temple (1 Kings viii. 3). The expression: raise thyself, or: arise, is taken from Numb. x. 35, where it is employed to summon the congregation to set forward. The place of rest is the place where the ark was securely placed (Numb. x. 33, 36; 1 Chron. xxviii. 2).

In ver. 9 prayer is offered for the worthy attendants at the temple: first for the priests, that they may not only be clothed with white garments, the symbol of innocence and purity (Luke xxiii. 11; Rev. viii. 5), to minister in their midst the rejoicings of the people, 2 Sam. vi. 14, 15, comp. Lev. vi. 3 f (Hitzig), but that they may wear the spiritual robe of righteousness (Job xxix. 14; Is. lxi. 10); and then for the people, as they shall serve God in the ordinances of His worship (Kimchi, J. H. Mich., Köster, Hupfeld, Del.). Ver. 10 then forms a much more suitable conclusion to this division by its reference to ver 1, than would be made if it were treated as the beginning of a new section (Calvin, De Wette.)

Vers. 11, 12. Ver. 11 refers to the prophecy in 2 Sam. vii., which receives its complete fulfilment in the Messiah (comp. Ps. lxxxix.). The swearing is not to be sought in any single word of the promise (Kimchi), but is to be taken as setting forth its inviolability, for the purpose of strengthening faith so often wavering, and there fore also the reliability of the promise is, in addition, brought out expressly on its positive side as truth (2 Sam. vii. 28), and negatively, by the additional statement that God will not depart from it (Is. xlv. 23; Joel ii. 14). Most join אמת as an accusative to the first member; but see, on the other hand, Delitzsch and Hupfeld. [Perowne: "This is not the object of the verb נשבע: 'He hath sworn a faithful oath.' Delitzsch makes it an adverbial accusative, and claims the support of the accents, the *Paser* (distinctive) marking the close of the first member of the verse. But it is better to take it independently, as standing at the beginning of a parenthetical clause: 'It (*i. e.*, the oath) is truth, He will not depart from it.'"—J. F. M.] The condition (ver. 12) of the fulfilment of the prophecy, namely, faithfulness to the covenant, manifested by obedience to God's testimony of Himself, that is, His revelation, is presented also in 2 Sam. vii. 14 f, similarly to Gen. xviii. 19; xxvi. 5; 1 Kings viii. 25; Ps. lxxxix. 31 f.

Vers. 13–18. The choice of Zion, *i. e.*, of Jerusalem as the seat of the sanctuary and of God's dwelling, is finally, in ver. 13, mentioned as the ground, not of the invitation expressed in ver. 7 (Amyrald, Rosenm.), or of a supposed prayer for the restoration of the family of David (Hengstenberg), but of the sure fulfilment of the promise just sworn or adduced as a reliable one. In the following verses, also, it is cited in Jehovah's own words in attestation of its reliability, first as a fact realized by Divine power, and then described in its blessed effects, which shall reach through all time and bear a Messianic character. The **anointed**, ver. 17, is, it is true, not the same person who prays in ver. 10, but, according to the context, David, to whom the promise was given. But the growing of the **horn**, the symbol of victorious power and warlike strength (Ezek. xxix. 21), and the blooming of the princely **crown**, as of an unfading wreath which shall flourish perpetually and ever renew its blossoms, while his enemies shall be covered with shame as with a garment (Job viii. 22), and the **lamp** ordained for the anointed (Ps. xviii. 29; 1 Kings xi. 36), as the symbol of a brilliant, glorious, and unquenchable life, are directed, in the mouth of God, beyond the mortal and in part faithless descendants of David, to that Seed who, in prophetic visions and announcements, appears as the Sprout of Jehovah, Is. iv. 2; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12 (Calvin, *et al.*, Köster, Olshausen, Del.). So the Synagogue have also regarded it, which in its daily prayers, consisting of eighteen passages in which blessings occur, has the words: "may the Sprout of David Thy servant soon shoot forth, and his horn soon be exalted by Thy salvation." This the father of the Baptist employs in the form of a prayer with thanksgiving, with his eyes directed to the approaching fulfilment (Luke i. 68–70). "Shiloh has been rejected (Ps. lxxviii. 60); in Bethel and Mizpah the sacred ark remained but a short time (Judges xx. 27); the house of Abinadab in Kirjath sheltered it only a little over twenty years (1 Sam. vii. 2); the house of Edom in Perez-Uzzah (2 Sam. vi. 11) only three months. But Zion is Jehovah's abiding dwelling-place, his own place of settled מְנוּחָה (as in Is xi. 10; lxvi. 1, and besides in 1 Chron. xxviii. 2). In Zion, His chosen and delightful dwelling-place, Jehovah blesses that which supplies the temporal needs of her poor, so that they will not starve; for Divine love is specially displayed towards the poor. The other blessing which He gives He bestows upon the priests; for it is through them that He takes up His abode among His people. He makes Zion's priesthood a system actually representative of His salvation; clothes her priests with salvation, so that they shall, not merely as instruments, be the media of its communication, but shall personally possess it; and their whole appearance shall announce its message. And to all the pious He gives reason and matter for exalted and abiding joy, by manifesting Himself also in acts of mercy to the Church which He has made His dwelling. Truly in Zion is the kingdom of promise, whose fulfilment cannot fail!" (Delitzsch).

HOMILETICAL AND PRACTICAL.

What we do and suffer for the sake of God, may indeed be sore to the flesh, but it will be more than fully rewarded by Him.—When we build a house to the Lord of the universe, let us never forget that we should worship Him in it, and prepare ourselves to be His dwelling through the appointed means of grace.—We should rely upon God's word, and serve Him in accordance with it, and then with His blessing we shall never fail in temporal and spiritual well-being.

Starke: The sufferings of believers for the cause of truth are not meritorious, but neither are they in vain; they are not forgotten by God (Matt. v. 11, 12).—It is a great blessing of God, that men can come together in freedom of conscience to worship Him; but how little is it regarded!—The more perilous the situation of Christ's kingdom appears to be, with the more devotion must we utter the next petition of our Lord's prayer.—The true life in Christ Jesus is required especially in public teachers; this sanctifies all their natural gifts.—Those who would enjoy the benefit of the promises made to the fathers, must walk in their footsteps of faith and godliness.—God loves to dwell where His word

is preached in its simplicity and purity, and where He is served in accordance with it. But He nas no pleasure in self-selected service.—He who follows after Christ will never fail of spiritual strength or true enlightenment.

FRISCH: A man must forego his own comfort and rest rather than neglect the Lord; for that would be to seek his own pleasure and forget God.—If God has so favored thee as to make thee stand in His Church, thank Him for it your whole life long; perform its duties worthily, and hold fast to the precious promises which thou hast heard.—RIEGER: Oh that nothing were so great in our eyes as the kingdom of God! and that we, by prayer and by searching out, continued as firmly in the Divine promises as believers of old!—THOLUCK: God's rich pleasure in the Church, which He founded from His free purpose of mercy, moves Him to give gracious promises with regard to all three relations of life, as needing maintenance, instruction, and defence.—GUENTHER: The true Temple can only be that which He, who has been declared King of Glory, keeps building up until the fulness of the times. David and Solomon were the types of Christ.—DIEDRICH: When we become anxious about the safety of the Church, we must only keep up a lively remembrance of the Divine promises; all distrust will then disappear, for God's word is the most certain of all things.—TAUBE: When God blesses, He does it with no niggardly hand; He gives far above what we have asked or can understand. This is to be marked at the table, in the heart, and on the throne.

[MATT. HENRY: What God sanctifies to us we shall and may be satisfied with.—God gives more than we ask, and when He gives salvation He will give an abundant joy.—Whom God clothes with righteousness He will also clothe with salvation; we must pray for righteousness and with it God will give salvation.—SCOTT: If God answered the prayers grounded upon His covenant with David, He will never turn away His face from us, when we plead the covenant made with His anointed Prophet, Priest, and King.—J. F. M.]

PSALM CXXXIII.

A Song of Degrees of David.

Behold how good and how pleasant *it is*
For brethren to dwell together in unity!
2 *It is* like the precious ointment upon the head,
That ran down upon the beard,
Even Aaron's beard:
That went down to the skirts of his garments;
3 As the dew of Hermon,
And as the dew that descended upon the mountains of Zion:
For there the LORD commanded the blessing,
Even life for evermore.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The praise of fraternal unity (ver. 1), as it diffuses blessings and communicates them by mutual influence. It is compared first to the refined oil with which Aaron was anointed at his consecration (Ex xxx. 22 f.) and whose abundant and exuberant fulness is brought further into special prominence, (ver. 2); and then to the abundant and refreshing dew of the mountains, flowing down from the lofty Hermon to the lower heights of Zion, where the blessing ordained by God is to be found, even eternal life (ver. 3).

The Psalm applies to brothers and friends sitting together in peace, and may also be applied to the union of tribes and races previously separated. The idea is primarily not that of domestic and political, but of religious unity and communion in God's worship. But it is not necessary to suppose that the Psalm is a liturgical formulary (Olshausen) for the celebration of the high Festivals which united all Israel at the sanctuary in Jerusalem. In David's life there may be found abundant points of connection with the Psalm; but the use of the relative ש with the participle, which is unknown to the usage of the language before the Exile, is in especial unfavorable to the opinion that he was its composer. The title "by David" is not found, moreover, either in the Chald. or the Alex. version. [These two arguments are taken from Delitzsch. Their insufficiency is easily perceived. No other com-

mentator that I have consulted has noted this exceptional use of שׁ; nor was there reason for doing so. It is probable that if any of the writers before the Exile had had occasion to employ the combination here cited, he would have done so. There was nothing in the analogy of pure Hebrew to prevent it. Besides, that form of the relative does not occur frequently enough to justify such an inference, based upon usage, from this unusual construction. As there is not the slightest clue given in the Poem, to lead us to the date of its composition, the only refuge is the superscription. But Hengstenberg, who holds to its correctness, has, strange to say, very few to support him.—J. F. M.]

Ver. 2.—**Aaron's beard.** It is not the priests generally who are designated by this name (De Wette, Hupfeld), but Aaron himself is brought before us in person (Hengst.). For the priests were called anointed (Numb. iii. 3) only because their clothes were sprinkled with the anointing oil and with the blood of a ram. Even Aaron's sons were only sprinkled with the oil. But this oil was poured upon the head of Aaron himself (Ex. xxix.; Lev. viii.). Its abundance, as well as its good quality (Is. xxxix. 2; Eccl. vii. 1) are here presented to the mind by the statement that it flowed down upon the beard, which being, according to Lev. xxi. 5, permitted its natural growth, allowed the oil to run down upon the garments, not merely to the upper edge, the opening for the head, but to the lower one. For this simile is intended to illustrate the possibility even of an external union, by appropriate means, of those widely separated. For this reason the relative is not to be referred to the beard (J. H. Mich. *et al.*, Hupfeld, Hitzig), but to the oil (Del. and most).

There is, however, no necessity of explaining: along the garments (Venema), or: which descends over his whole length (Böttcher), as though the beard were as long as his body (Sachs). These explanations are the rather to be avoided, as the person of Aaron is not brought into view simply as representing Aaron himself, but as being the type of the High-priesthood (Ewald) in the fulness of its divine consecration (Lev. xxi. 10), so that here any representative of that dignity is called Aaron, as a descendant of his ancestor of that name, just as the king of David's family (1 Kings xii. 16; Hos. iii. 5) is himself called David (Hitzig). Delitzsch cites as parallel to this a sentence from the Haggada: "Two drops of the sacred anointing oil remain forever upon Aaron's beard like two pearls, as an image of reconciliation and peace."

[PEROWNE: "The point of the comparison does not lie in the preciousness of the oil, in its all-pervading fragrance, but in this: that being poured upon the head, it did not rest there, but flowed to the beard, and descended even to the garments, and thus, as it were, consecrated the whole body in all its parts. *All the members participate in the same blessing.* Comp. 1 Cor. xii. . . Other thoughts may be suggested by the comparison, as that a spirit of concord, both in a state and a family, will descend from those who govern to those who are governed, or again, that concord is a holy thing like the holy oil, or sweet and fragrant like the fragrant oil; but these are mere accessories of the image, not that which suggested its use."—J. F. M.]

Ver. 3.—**The dew of Hermon.** As Jeremiah (xviii. 14) was aware of a connection between the waters of Lebanon and the snow of Lebanon, so the Psalmist here recognizes a similar connection between the dew of Hermon and the moistening of the mountains which surround Zion. "What we read in Ps. cxxxiii. of the dew of Hermon falling upon the mountains of Zion is now made quite plain to me. Sitting here at the foot of Hermon, I was able to understand how the particles of water, which ascend from its wood-crowned peaks and from its highest gorges filled with perpetual snow, after they have been rarified by the beams of the sun and the atmosphere has been moistened by them, fall in the evening in the form of a heavy dew upon the lower mountains which lie around it at its projecting ridges. One must behold Hermon, with its light-golden crown glistening in the blue heaven, before he can understand this image. In no part of the whole country is such a heavy dew observed as that which falls in the districts near Hermon" (Van de Velde, *Reise*, i. 97). If the north wind bears the rain-clouds southwards (Prov. xxv. 23), it may also carry the dewy mist (Is. xviii. 4) in the same direction (Hitzig). We may also take into comparison the widely traceable effects of the atmosphere of the Alps (Del.). Under these considerations there is no need of denying the physical relation between the dew of Hermon and the same dew as flowing down upon Mt. Zion, which is acknowledged even by Olshausen. Some of the expositors who do so endeavor to arrive at a solution by repeating in ver. 3 *b.* against the rules of grammar and parallelism, the words: "as the dew," in order to show that two altogether independent descents of dew are referred to (Aben Ezra, Kimchi, Geier, J. H. Mich., De Wette). Others give a figurative explanation equally inadmissible, and either interpret the mountains of Zion as meaning parched mountains (Döderlein, Dathe), or the dew of Hermon as pleasant dew in general (Stier, Köster, Hengst.). Others, finally, import into the expression: "dew of Hermon" the idea of the "blessing of the height," and at the same in vers. 2 and 3 regard the first כְּ=as, the second כְּ=so, by which the descent of the blessing upon Zion, already expressed figuratively, is supposed to be set forth by a comparison with the flowing down of the holy oil, which is likewise symbolical (Isaaki, Hupf.). At most it may be said that the image employed in ver. 3 may have been occasioned by the thought of the northern and southern tribes coming together in Jerusalem, and being there united in fraternal communion, and with an influence upon one another made mutually beneficent through the Divine blessing (Herder, Delitzsch). The *for* of the last sentence is best explained under this view. For the conclusion of the Psalm declares not every place of fraternal gathering (Flam., Amyrald, Geier, Rosenm., De Wette), but Zion (Kimchi and most) to be the place where God has ordained by His command the blessing which bestows life which it was designed to convey. [PEROWNE: "Here again it is not the refreshing nature of the dew,

nor its gentle, all-pervading influence, which is the prominent feature. That which renders it to the poet's eye so striking an image of brotherly concord is the fact that it falls alike on both mountains, that the same dew which descends upon the lofty Hermon descends also upon the humble Zion. High and low drink in the same sweet refreshment. Thus the image is exactly parallel to the last: the oil descends from the head to the beard; the dew from the higher mountain to the lower."—J. F. M.]

HOMILETICAL AND PRACTICAL.

Fraternal unity: (1) how it is most attractively exhibited; (2) what is its firmest foundation; (3) how it is most securely strengthened and maintained until the end.—Concord should not merely be praised with the lips and desired with the heart, it must also be striven after in life, and be exhibited in action.—The Church of the Lord is the place where the blessing from above, Divinely ordained, is won by prayer, and imparted, received, and spread abroad in fraternal communion.—The blessing of fraternal concord grows only upon the soil of God's kingdom in this divided world.

STARKE: True brotherly love and all fraternal and sisterly concord receive mercy and blessing from God, and are praised and honored by the world.—As long as a man remains unconverted he does not know what true love is.—Inward peace with God is truly a dew upon us, so that we bloom as the rose.—A place where spiritual and temporal peace are united, is an earthly paradise, and a foretaste of the heavenly.—Our love is not a ground of eternal blessedness, but those who truly love are, for the sake of Christ's merit, to be heirs of eternal life.—THOLUCK: The blessing of this unity rejoices the feelings and strengthens the heart; and as it flows forth and is all-embracing in its influence, even the most insignificant are supported by it.—RICHTER: All unity comes down from above as a blessing of God, and produces further blessings.—In the world, self-seeking and hatred prevail; but in Zion, among God's children, true unity reigns.—All party and sectarian discord are carnal.—GUENTHER: The love which gives the greatest happiness is not that which makes the least sacrifices, but that which, with the greatest cheerfulness, offers the most. But like every good result, this is not accomplished of itself, but by the mercy of God.—DIEDRICH: The holy communion of believers. The blessing of heaven has united their souls. God's gracious Spirit is the atmosphere and dew of their lives. Their love returns to Him like clouds of incense, floating upwards; while their hearts are strengthened with renewed energy.—TAUBE: The delightful blessing of fraternal inter-communion.

[MATT. HENRY: Behold and wonder that there should be so much goodness and pleasantness among men, so much of heaven upon earth!—Holy love is in the sight of God of great price, and that is precious indeed which is so in God's sight.—Our love to our brethren should not stay for their's to us; that is publican's love; but should prevent it; that is Divine love.—They that dwell in love not only dwell in God, but dwell already in heaven. As the perfection of love is the blessedness of heaven, so the sincerity of love is the earnest of heaven.—J. F. M.]

PSALM CXXXIV.

A Song of Degrees.

Behold, bless ye the LORD, all *ye* servants of the LORD,
Which by night stand in the house of the LORD.
2 Lift up your hands *in* the sanctuary,
And bless the LORD.

3 The LORD that made heaven and earth
Bless thee out of Zion.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—It is held by some that this Psalm is occupied with the mutual relation of blessing subsisting between God and His servants who praise Him in the sanctuary (Kimchi, J. H. Mich., Hupfeld). Other views are that it is a responsive song between the president of the Levites who hold the night-watch in the Temple, and the Levites themselves (Amyrald), or between those of the Temple-watchers who are mounting guard, and those who are retiring (Köster, Tholuck), or between the Levites on guard among themselves, in order to encourage one another to watchfulness, forming one of

a class of songs of the night-watchers (DeWette). But that view is probably the preferable one which regards it as (vers. 1, 2) an exhortation of the Church to the priests and Levites, who are charged with the night service, and a greeting in response (ver. 3), after the priestly model (Numb. vi. 24), to the Church "as one person, and to the individual members in this united Church" (Delitzsch, following older commentators, similarly, Hengstenberg and Hitzig). [Delitzsch: "This Psalm consists of a greeting, vers. 1, 2, and a reply, ver. 3. The greeting is addressed to those priests and Levites who held the night-watch in the Temple. This antiphone is intentionally placed at the end of the collection of the Songs of the Ascents, in order to take the place of a final blessing."—J. F. M.] There is no indication that it was a form employed to introduce the nightly recitation of hymns, whether by priests or other pious Israelites (Olsh.). The time of composition cannot be determined.

Ver. 1. **Behold.**—An exclamation to excite attention (Gen. xix. 1), instead of pointing with the finger. Every believer is and is called a minister or servant of the Lord, but the designation: "those who stand in the house of the Lord," is a technical expression, not for the priests and Levites generally, but for those who stand ready before Jehovah to minister in His service. The phrase: at nights, is not to be joined to the following verse (Sept. *et al.*), or with: "blessed" (Kimchi, Rudinger, Hupfeld). For such cases as that mentioned in Luke ii. 37 form exceptions, and the idea: at all times, unceasingly, or: early and late, would require another mode of expression.

Ver. 2. קֹדֶשׁ is not an accusative of definition =in holiness, that is, after the hands have been washed (Rabbins), or holiness of the kind alluded to in 1 Tim. ii. 8 (Junilius). Nor does it indicate the position of the worshipper=in the sanctuary (Kimchi, Luther). It is an accusative of direction, Ps. xxviii. 2 (Sept., Jerome): towards the Holy of Holies. [So nearly all the expositors. E. V. has, by conjecture, the wrong preposition.—J. F. M.]

According to Delitzsch, the Temple-watch was arranged as follows: "After midnight the chief of the door-keepers took the key of the inner Temple, and went, with some of the priests, through the postern in the Fire-gate. In the inner court, this patrol divided itself into two companies, each carrying a burning torch, one company turning west, the other east; and so they compassed the court, to see whether all were in readiness for the following morning. At the bake-house, where the meat-offering of the high-priest was baked, they met, exclaiming: 'all is well.' Meanwhile, the rest of the priests arose, bathed themselves, and put on their garments of service. They then went into the square-chamber (one-half of which formed the hall of session of the Sanhedrim), where, under the direction of the Superintendent of the Lot, and of one of the Sanhedrim, surrounded by priests dressed in their robes of office, the duties of the several priests for the ensuing day were assigned them by lot." Comp. Reland, *Antiq. Sacræ*, II. 5, 7; 6, 7.

Venema has supposed that בַּלֵּילוֹת (=in nights) is syncopated from בְּהַלֵּילוֹת (=with shouts of praise). Delitzsch rightly characterizes this as a product of fancy, and says: "The Psalter contains Morning Psalms (iii. lxiii.) and Evening Psalms (iv. cxli.); why then may it not have a Watch-Psalm?"

[Ver. 3. Hengstenberg: "That the people are addressed, is clear from the parallel passage, Ps. cxxviii. 5. Only in that case does the Psalm form a suitable conclusion to the whole Pilgrim-book. That the future is to be taken optatively, . . . is clear from the undeniable reference to the Mosaic blessing, Numb. vi. 24. The expression: Creator of heaven and earth, comp. Pss. cxxi. 2; cxxiv. 8, forms the counterpoise to the depth of misery and weakness in which the community of God was sunk."—J. F. M.]

HOMILETICAL AND PRACTICAL.

To praise God is the surest means of gaining blessing from Him.—Watching and praying are inseparably connected, and should be the concern of all believers; the ordained ministers of the sanctuary must not allow the people to put them to shame in these duties.

Augustine: If the wicked enemy is ever on the watch to tempt thee, shouldst thou not watch in order to resist him?—Starke: He who would praise the Lord worthily must be a servant of the Lord, and, consequently, not a servant of the world and sin.—God, it is true, is present everywhere, even in the smallest peasant-huts, yea, in the most sequestered nooks, but pre-eminently in the Church.—Those outward gestures in prayer which conduce to devotion and humility, are justly to be retained, and a suppliant has no need to be ashamed of them.—If the blessing of an earthly father can build houses for his children, and extend even to children's children, how should not still more than this be imparted by the blessing of Him who is the true Father of all that are called His children in Heaven and upon earth! (Eph. iii. 15).

Frisch: If God is so ready and willing to bestow His blessing upon thee, do not by presumption make thyself unfit or not entitled to receive it.—Richter: How seldom is God praised in the night!—Guenther: God will have the praise, and give us new life thereby.—Diedrich: He who has no higher wish than that God may be blessed unceasingly, shall receive from Him blessing without end.—Taube: God alone is so Almighty as to be able to bless us bodily and spiritually, temporally and eternally, and so compassionate as to be willing to do it.

[Matt. Henry: It would be an excellent piece of good husbandry to fill up the vacancies of time with pious meditations and ejaculations, and surely it is a modest and reasonable demand to converse with God when we have nothing else to do.—We ought to beg those blessings not only for ourselves, but for others also; not only: the Lord bless me, but: the Lord bless thee; thus testifying our belief of the fulness of the Divine blessings, that there is enough for others as well as for us; and our good-will also to others.—Bp. Horne: Thus it is that prayer and praise, which by grace are caused to ascend from our heart to

God, will certainly return in the benedictions of heaven upon our souls and bodies, our persons and our families, our churches and our country. —SCOTT: If our hearts were filled with the love of God, as His holy law commands, our mouths would be filled with His praises, and though our frail bodies would need rest, yet our souls would never be weary of His pleasant service.—BARNES: There is always in Zion—in the Church—a voice by day and night which pronounces a blessing on those who wish it well, who seek its good, and who desire to partake of the favor of God.—Go not away unblessed; go not without a token of the Divine favor; for God will bless you.—J. F. M.]

PSALM CXXXV.

1 Praise ye the LORD.

Praise ye the name of the LORD;
Praise *him*, O ye servants of the LORD.
2 Ye that stand in the house of the LORD,
In the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good:
Sing praises unto his name; for *it is* pleasant.
4 For the LORD hath chosen Jacob unto himself,
And Israel for his peculiar treasure.

5 For I know that the LORD *is* great,
And *that* our LORD *is* above all gods.
6 Whatsoever the LORD pleased, *that* did he
In heaven, and in earth,
In the seas, and all deep places.
7 He causeth the vapours to ascend from the ends of the earth;
He maketh lightnings for the rain;
He bringeth the wind out of his treasuries.

8 Who smote the firstborn of Egypt,
Both of man and beast.
9 *Who* sent tokens and wonders
Into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants.

10 Who smote great nations,
And slew mighty kings;
11 Sihon king of the Amorites,
And Og king of Bashan,
And all the kingdoms of Canaan:
12 And gave their land *for* a heritage,
A heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever;
And thy memorial, O LORD, throughout all generations.
14 For the LORD will judge his people,
And he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold,
The work of men's hands.

16 They have mouths, but they speak not;
Eyes have they, but they see not;
17 They have ears, but they hear not;
Neither is there *any* breath in their mouths.
18 They that make them are like unto them:
So is every one that trusteth in them.

19 Bless the LORD, O house of Israel:
Bless the LORD, O house of Aaron;
20 Bless the LORD, O house of Levi:
Ye that fear the LORD, bless the LORD
21 Blessed be the LORD out of Zion,
Which dwelleth at Jerusalem.
Praise ye the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—An exhortation to praise the name of Jehovah, addressed to His servants who stand in the sanctuary and its courts prepared for His worship (vers. 1, 2). Such praise is a pleasant employment, and one befitting the People of Jehovah's choice and inheritance (vers. 3, 4). For Jehovah hath made Himself known as the great God and Lord by mighty deeds in the realm of nature (vers. 5-7), and in history, specially in leading His people forth from Egypt (vers. 8, 9) and into the Promised Land (vers. 10-12), and, in His helpful and saving power, proves Himself to His people, who transmit His memory to all generations upon the ground of His self-revelation (vers. 13, 14), to be the Living God as contrasted with worthless idols and their powerless worshippers (vers. 15-18). Finally a repeated exhortation to the whole house of Israel, in all the classes of all its members, to praise Jehovah, passes over into the hymn of praise itself (vers. 19-21).

This Psalm is indisputably one of the latest in the Psalter; for it is almost wholly composed of passages taken from other Psalms, and interwoven with allusions to the law and the prophets. The beginning, ver. 1, is from Psalm cxxxiv. 1, enlarged by an allusion to Ps. cxvi. 19, or xcii. 14. Ver. 3 points to Ps. cxlvii. 1, comp. Prov. xxii. 18, from which it becomes manifest that the subject is not Jehovah (Hupfeld), but either His name, as in Ps. liv. 8 (Sept., Chald., Jerome, Luther, Hitzig), or His praise (Del.). Ver. 6 is like Ps. cxv. 3. Ver. 7 is an echo of Jer. x. 13: li. 16, with an allusion to the three departments of creation, as in Ex. xx. 4. The effects of lightning as bringing rain, as in Zech. x. 1, vers. 8 f., follows Ps. cxxxvi. 10 f. The form: בְּתוֹכֵכִי, ver. 9, is probably an imitation of Ps. cxvi. 19. Ver. 10 alludes to Deut. iv. 38, and the related passages, Numb. vii. 1; ix. 1; xi. 23; Josh. xxiii. 9. Ver. 13 is from Ex. xiii. 15, comp. Ps. cii. 13, and ver. 14 from Deut. xxxii. 36, comp. Ps. xc. 13. Finally, vers. 15 f. are taken with slight modifications from Ps. cxv. 4-11, comp. cxviii. 2, 4. In the very midst of expressions taken from Deut., linguistic indications of a late period suddenly appear.

[DELITZSCH: "This Psalm is composed like a piece of mosaic. The early Italian poet Lucilius makes a comparison between mosaic-work and certain styles of writing: *quam lepide lexeis compostæ ut tesserulæ omnes*,—Ps. cxxxv. is not the first instance of the employment of such a style. We have already seen specimens of it in Pss. cvii.; xcviii. These Psalms are chiefly composed of passages from the second part of Isaiah, while Ps. cxxxv. selects its *tesserulæ* from the Law, the Prophets, and the Psalms."—J. F. M.]

[Vers. 1, 2. HENGSTENBERG: "The hallelujah at the beginning announces in one word the subject of the Psalm. That by the expression: the servants of the Lord, the whole people are to be understood, and not the priests, as in Ps. cxxxiv., is rendered more evident from the mention of the courts in ver. 2, and from the conclusion, vers. 19, 20, where the whole of the Lord's servants are distributed into their several divisions, priests, Levites, and believers. But the difference between this and Ps. cxxxiv. is of no great moment. For there the priests must praise the Lord as from the heart of believers; and that here, too, the priests stand at the head, is manifest from ver. 19."—J. F. M.]

Ver. 5 being introduced as supporting the exhortation to praise God, refers to the conviction of the Psalmist, xx. 7, confirmed by experience, that the matter of praise is most abundant, and that the appeal drawn therefrom is most just. It contains no reference to the duty of marking God's revelation in nature as contrasted with the practice of the heathen, Romans i. 19 f. (Kimchi, Calvin).

Vers. 7-14. **The end of the earth** does not mean the horizon, the boundary line of vision (Grotius, Rosen., De Wette), or the sea, the limit of the solid land (Kimchi, Amyrald); but it defines the earth as separate from the heavens (Aben Ezra, Flaminius, Hupfeld). Ver. 7 *b*. probably does not allude to any miraculous mixture of the opposite elements, fire and water (Kimchi, Calvin, Geier, and others), but to the usual occurrence of lightning together with rain in a thunder-storm. [The rendering of ver. 7 *c*. in E. V. would be improved by the substitution of: store-houses for: treasuries. Ver. 14. PEROWNE: "Here is the proof and evidence that Jehovah's name abideth for ever, that He will manifest, as in the past, so in the future, His righteousness and His mercy to Israel."—J. F. M.]

Ver. 21. It is worthy of attention in the final verse, that Zion, which elsewhere designates the seat of Jehovah, from out of which He dispenses blessing (Pss. cxxviii. 5; cxxxiv. 3), is mentioned here as the place from which a blessing is directed to Jehovah, that is, the answer to Jehovah's blessing proceeding from Zion, and acknowledging with praise that it is a true blessing of God. This corresponds fully, however, to the actual relations of Zion.

HOMILETICAL AND PRACTICAL.

What we know of God, we are also to utter in the Church in His presence, and to confess in the face of the whole world.—Those only can praise the Lord aright, who know His name, love His honor, and, as God-fearing men, trust to the disposing will of the Eternal.—God's judgments in the world are deeds of deliverance for the people of His choice.—God has chosen us to be the people of His inheritance, but are we ever ready to offer that which is due to Him and becoming to us?—Idols can give no help, and yet the heathen cleave to them tenaciously, even until their certain destruction; but how often do we suffer ourselves to be called in vain to God's worship, while that worship is given to the only good, mighty and living God.—God has done so much for us that we can never thank Him sufficiently for it; but what do we do for Him?—If we seriously believe that the Almighty Ruler of the universe is our gracious God and faithful Father, what need we fear from the elements and the forces of the world?

STARKE: Your election to blessedness is an inestimable gift of God's mercy, but just for this reason be the more diligent to make your calling and election sure (2 Peter i. 10).—Great benefits entail great obligations; if we have been purchased by God as His inheritance, we must not live according to our own will, but the will of Him who died for us and rose again.—As soon as a man becomes small in his own heart, God becomes great there. In proportion as he has true humility in his heart, will he have a lofty regard for God in his soul.—God has His power in His will, and His will is all power, so that it can fail of nothing.—Look around everywhere, go whither thou wilt, thou wilt find everywhere proofs of the Divine omnipotence and wisdom.—It is a sign that a man is altogether dead in his heart, when he can look upon the heavens without rejoicing that He who created them is his Father, and that his inheritance there is eternal.—The hearts of many are still like those of the Egyptians, first they would see signs and wonders, and when they see them they do not believe.—Sin drives people from their own land and brings them to misfortune, with regard both to their temporal and spiritual life.—Be not over-anxious, dear soul, about the Christian Church, as though it will be quite extirpated. No; as God abides for ever, so is He ever able to preserve and protect His little band, and to judge its enemies.—God does not judge His people otherwise than in mercy.—Satan easily urges from one folly and state of blindness to another, the victims of his delusion.—How many are like idol-images, when they have eyes, ears and mouths as though they had none, that is, when they do not use them when and how they should!—God's praise is a part of His true fear; it cannot therefore be intermitted without sin.—God who once dwelt in Jerusalem, desires to dwell in thy heart; it shall be His Zion and His Temple. Refuse it not to Him (John xiv. 23).

FRISCH: I am chosen to be God's inheritance, and therefore I cannot conform myself to the great mass of the world. I am God's and not my own. I am a vessel of His mercy, alas for me if I should become a vessel of His wrath! I am an instrument of His mercies, whose influence I would have shed upon me. I am His heir, a joint-heir with His Son; with this I am satisfied.—GUENTHER: Cast your idols away from your heart and house, and you will become a priest of the Highest.—DIEDRICH: According to a man's God, is he himself.—TAUBE: Zion and Jerusalem are the starting-place and goal of all God's revelations of Himself. They have an eternal significance.—L. HARMS: To have a living God, to whom we can pray, is bliss.

[MATT. HENRY: The reasons why we should praise God: (1) because He whom we are to praise is good; (2) because the work is its own wages; (3) because of the peculiar privileges of God's people.—God is and ever will be the same to His Church, a gracious, faithful, and wonder-working God; and His Church is and will be the same to Him, a thankful, praising people; and thus His name endures for ever.—BISHOP HORNE (vers. 8, 9): The objects of a man's sin frequently become in the end the instruments of his punishment.—BARNES: Who, in reading this Psalm, can fail to catch the feeling of the Psalmist, and say *amen* and *amen*?—J. F. M.]

PSALM CXXXVI.

1 O give thanks unto the LORD; for *he is* good:
For his mercy *endureth* for ever.
2 O give thanks unto the God of gods:
For his mercy *endureth* for ever.

3 O give thanks to the LORD of lords:
For his mercy *endureth* for ever.
4 To him who alone doeth great wonders:
For his mercy *endureth* for ever.
5 To him that by wisdom made the heavens:
For his mercy *endureth* for ever.
6 To him that stretched out the earth above the waters:
For his mercy *endureth* for ever.
7 To him that made great lights:
For his mercy *endureth* for ever:
8 The sun to rule by day:
For his mercy *endureth* for ever:
9 The moon and stars to rule by night:
For his mercy *endureth* for ever.
10 To him that smote Egypt in their first-born:
For his mercy *endureth* for ever:
11 And brought out Israel from among them:
For his mercy *endureth* for ever:
12 With a strong hand, and with a stretched out arm:
For his mercy *endureth* for ever.
13 To him which divided the Red sea into parts:
For his mercy *endureth* for ever:
14 And made Israel to pass through the midst of it:
For his mercy *endureth* for ever:
15 But overthrew Pharaoh and his host in the Red sea:
For his mercy *endureth* for ever.
16 To him which led his people through the wilderness:
For his mercy *endureth* for ever.
17 To him which smote great kings:
For his mercy *endureth* for ever:
18 And slew famous kings:
For his mercy *endureth* for ever:
19 Sihon king of the Amorites:
For his mercy *endureth* for ever:
20 And Og the king of Bashan:
For his mercy *endureth* for ever:
21 And gave their land for a heritage:
For his mercy *endureth* for ever:
22 *Even* a heritage unto Israel his servant:
For his mercy *endureth* for ever.
23 Who remembered us in our low estate:
For his mercy *endureth* for ever:
24 And hath redeemed us from our enemies:
For his mercy *endureth* for ever.
25 Who giveth food to all flesh:
For his mercy *endureth* for ever.
26 O give thanks unto the God of heaven:
For his mercy *endureth* for ever.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—This Psalm is an exhortation to give thanks to Jehovah, the true God and the real Lord of the universe, and of all its powers and dominions (vers. 1-3) who, by mighty deeds in nature, has displayed His greatness as the Creator of the world (vers. 4-9), and by deeds of deliverance and judgment in history, His pre-eminence as the Redeemer, Guide, and Guardian of His people (vers. 10-25), for which they are to offer their thanksgiving.—It is essentially a repetition of the foregoing, with some insertions, full of allusions to passages in Deuteronomy and the second part of Isaiah, and adapted by antiphonal arrangement for liturgical use, after the analogy of Exodus xv. 51; Deut. xxvii. 14 f. For the introduction see Pss. cvi. and cxviii.; on the name *great Hallel* applied to it, see Ps. cxiii.

[The conjecture of Delitzsch in his first edition

that the Psalm originally consisted of 22 verses, corresponding to the number of letters in the Hebrew alphabet, vers. 19-22 being interpolated from Ps. cxxxv., is considered possible by Perowne, but is wisely withdrawn by Delitzsch himself in his last edition.—ALEXANDER: "The grand peculiarity of form in this Psalm, by which it is distinguished from all others, is the regular occurrence at the end of every verse of a burden or refrain, like the responses in the Litany, but carried through with still more perfect uniformity. . . . It has been a favorite idea with interpreters that such repetitions necessarily imply alternate or responsive choirs. But the other indications of this usage in the Psalter are extremely doubtful, and every exegetical condition may be satisfied by simply supposing that the singers in some cases answered their own questions, and that in others, as in the case before us, the people united in the burden or chorus, as they were wont to do in the Amen."—J. F. M.]

Vers. 2-4. **God of gods** is an expression after Deut. x. 17. It sets forth His creative and providential power by His strong hand and His outstretched arm (Deut. iv. 34; v. 15, compare Jer. xxxii. 21). The term great (ver. 4), applied to the wonders which God alone does, recalls Ps. lxxii. 18 (comp. lxxxvi. 10.

Vers. 5–7. The term תְּבוּנָה (ver. 5), applied to the wisdom which made the world, is taken from Prov. iii. 19 or Jer. x. 12. רֹקַע (ver. 6) is an epithet of God, Is. xlii. 5: xliv. 24, as of Him who spreads out the earth like a plain upon the waters or over the waters (Ex. xx. 4; Ps. xxiv. 2). [DELITZSCH: "Because the water is partly visible and partly invisible."—J. F. M.] It does not mean: He who makes firm (De Wette). Eisewhere God is called: יֹכֵר=*sterneus*. The plural: אוֹרִים=*luces*, for מְאֹרוֹת=*lumina*, occurs only here.

Vers. 9-15.—The dominions (ver. 9) [the dominions of the night; E. V.: to rule the night] do not mean ruling powers, but the two-fold exercise of ruling (Ps. cxiv. 2); here those of the moon and of the stars. In ver. 18 גזר is used of the dividing of the Red Sea, as of something cut into two parts, Gen. xv. 17, instead of בקע, Ps. lxxviii. 18; Neh. ix. 11, which follow Ex. xiv. 21. But נִעֵר (ver. 15) is the established term taken from Ex. xiv. 27.

Ver. 26.—The name **God of heaven** is, as in Neh. i. 4; ii. 4, an appellation of God which originated in a late period. The language, also, employed after ver. 17 conveys a strong impression of the same age. [ALEXANDER: "The God of heaven is a new description as to form, but substantially equivalent to that in Pss. vii. 8; xi. 4; xiv. 2; xxxiii. 13, 14."—J. F. M.]

HOMILETICAL AND PRACTICAL.

God will have a people in the world which belongs to Him alone and serves Him; for this He has created the world and preserves it with its inhabitants.—It is well, in considering all the wonderful works and great deeds of God in nature and history, to regard mercy as their divine source: by this we learn to thank God most fervently and to trust Him most firmly.—We have ever reason enough to praise God with gratitude, and occasion enough, also, as we are so often urged to do; but, alas! we have not always delight in that service, and too often but little zeal. —God's power is incomparable, His wisdom boundless, His love infinite. Alas! that men begin so late to know God and cease so soon to thank Him, that they falter so much in their faith, and exercise themselves so little in the obedience of love.

STARKE: God is goodness itself: therefore as long as God remains, goodness remains. He is a stronghold in distress.—He who would praise God's goodness worthily must have had some experience, some tokens of it, and have retained them still further in blissful enjoyment.—The world ascribes nothing to God's goodness. With it everything depends upon fortune; but be thou of a different mind. Let it not so often be said in vain to thee: His goodness endureth forever. —The work of creation is so full of depths of God's omnipotence and wisdom that a mortal becomes lost in reflecting upon it and must take His stand upon the everlasting goodness of God. —God will perform in His Church works which supersede the laws of nature, rather than allow her to succumb and perish in her afflictions.—He who will oppose God's will, as Pharaoh did, need expect nothing else than that the mighty hand of God will urge him on to destruction.—Whenever we eat a morsel of bread or take a reviving draught, we can taste and see how kind God is.—If God were to portion out His goodness to us according to the measure of our recognition and acknowledgment of it, it might well not linger with us another hour, for no manifestation of it comes to us which we do not sin away.

RICHTER: God, while showing special favor towards Israel, His chosen people, His first-born, is also gracious and merciful to all. He it is who has adapted and arranged the whole heavens for the good of the earth and of all created things.—GUENTHER: O that every deliverance here below were an earnest of the last great deliverance from the enemy of all enemies, and that the assurance of the children of God were unchangeably firm!—TAUBE: It must and will be Israel that leads the song of thanksgiving, inspired by that nearer revelation given to them in the history of redemption, which gave them the key to the knowledge of the works of God.

[MATT. HENRY: We are never so earnestly called upon to pray and repent as to *give thanks*. For it is the will of God that we should abound most in the most pleasant exercises of religion, in that which is the work of heaven.—It is good to enter into the detail of God's favors, and not to view them in the gross, and in each instance to observe and own that God's mercy endureth forever.—We should trace each stream to the fountain. This and that particular mercy may perhaps endure for a while; but the mercy that is in God endures forever: it is an inexhaustible fountain.—BP. HORNE: How many of those for whom the works of creation, providence, and redemption have been wrought think none of them worthy their attention! Angels admire and adore when man will not deign to cast an eye or employ a thought.—Be God's praise as universal

and lasting as His mercy!—SCOTT: Repetitions, disgustful to the fastidious, are often salutary and necessary, because we are so prone to overlook or forget the Lord's goodness and mercy; yet they convey a severe reproof and should cause us to unite humiliation with our gratitude to our condescending Instructor.—BARNES: Mere *power* might fill us with dread; power, mingled with mercy and able to carry out the purposes of mercy, must lay the foundation for praise.—J. F. M.]

PSALM CXXXVII.

1 By the rivers of Babylon, there we sat down, yea, we wept,
When we remembered Zion.
2 We hanged our harps
Upon the willows in the midst thereof.
3 For there they that carried us away captive required of us
A song; and they that wasted us *required of us* mirth, *saying*,
Sing us *one* of the songs of Zion.

4 How shall we sing the LORD'S song
In a strange land?
5 If I forget thee, O Jerusalem,
Let my right hand forget her *cunning*.
6 If I do not remember thee,
Let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem
Above my chief joy.

7 Remember, O LORD, the children of Edom in the day of Jerusalem;
Who said, Rase *it*, rase *it*, *even* to the foundation thereof.
8 O daughter of Babylon, who art to be destroyed;
Happy *shall he be*, that rewardeth thee as thou hast served us.
9 Happy *shall he be*, that taketh and dasheth thy little ones
Against the stones.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The poetically-gifted author, at one time speaking in an elegiac, at another in an epic strain, begins with a mournful reminiscence of the occasion when the exiles were derisively invited by the inhabitants of Babylon to sing their devotional songs, and could only answer by silence (vers. 1–3). He then makes the strongest assurances of his personal attachment to Jerusalem, which he ever loves in faithful remembrance and prefers to all joys (vers. 4-6). Finally, he entreats the divine retributive judgment upon Babylon and Edom in a tone of threatening and imprecation (vers. 7–9).

The time when this despite was endured seems still to remain in lively remembrance and to reach into the personal experience of the Psalmist (Venema and most); and there is no support for the assumption which connects the Psalm specially with the dedication of the Second Temple and the restoration of the sacred music (Rudinger), or for that which discovers (Hengstenberg) a more definite indication of the time in ver. 8 (see the exposition). It would make the poem artificial to suppose that the longing of the exiles was introduced merely as the counterpart of that of the poet himself who lived in the Maccabæan age (Hitzig). The superscription: by David (Sept.), with the addition in some Greek versions: by Jeremiah, can be defended neither by the assumption of a prophetical poem of David representing the feelings of Jeremiah (Geier, J. H. Michaelis), nor by that of a composition by Jeremiah after the manner and model of David (Du Pin, *et al.*).

[Perowne says, that there can be no doubt whatever as to the time when the Psalm was

composed. He then says; "It expresses the feeling of an exile who had but just returned from the land of his captivity. In all probability the writer was a Levite who had been carried away captive by the armies of Nebuchadnezzar, ... and was one of the first, after the edict of Cyrus was published, to return to Jerusalem." But for this specializing view he does not adduce the least evidence. Alexander rejects the opinion of Hengstenberg that the composition took place after the final destruction of Babylon by Darius Hystaspis. It is best to adhere to the general view mentioned above.—J. F. M.]

Vers. 1-2.—**By the rivers of Babylon.** Not only the capital city with the Euphrates and its canals are here brought into view, but the whole Babylonian territory, intersected everywhere by rivers and canals. Ezekiel also (i. 8) and Daniel (viii. 2) experienced their prophetic visions on the banks of the Chaboras and Eulæus. These surroundings, moreover, suggested the image of the willows upon which the captives sorrowfully hung their harps. This expression, if not exactly a proverbial one (Geier, J. H. Michaelis) is, at all events, a poetical method of referring to the hushing of their joyful and festal songs, especially those in which the harp was employed (Gen. xxxi. 27; 2 Sam. vi. 5, and frequently in the Psalms), and whose silence indicated public misfortune and national grief (Is. xxiv. 8; Ezek. xxvi. 13; Amos v. 23; Job xxx. 31; Lam. v. 14 f). The silent and pensive sitting among the willows by the side of the gently-flowing stream is in admirable agreement with the feeling of home-sickness. There is no allusion to the situation of the Jewish houses of devotion placed near water for the sake of the ceremonial lustrations (Venema, *et al.*). [Alexander: "It has been objected that the willow is unknown in the region once called Babylonia, which is said to produce nothing but the palm-tree. Some avoid this difficulty by explaining the whole verse as metaphorical, hanging up the harps being a figure for renouncing music, and willows being suggested by the mention of streams, perhaps with some allusion to associations connected with this particular tree. It may also be observed, that extraordinary changes have taken place in the vegetable products, and especially the trees of certain countries. Thus the palm-tree, so frequently referred to in the Scriptures and so common once that cities were called after it, is now almost unknown in Palestine."—Delitzsch: "The עֲרָבָה, whose boughs formed a part of the *Lulab* at the Feast of Tabernacles (Lev. xxiii. 40), is understood to mean the brook-willow, and in our passage there is scarcely such a close botanical distinction made, that the weeping-willow (*salix babylonica*) could not be included under this term." Del. also states that in the lower, well-watered portions of Babylonia, the willow and viburnum are indigenous.—J. F. M.]

Ver. 3.—The grief occasioned by their lengthened sojourn as captives in a foreign land was heightened, on the one hand, by their oppressors insisting that they should strike up some one of their sacred songs, and, on the other, by the recollection of the blessings received in Jerusalem through these songs and the celebration of God's worship generally. Nothing could supply their place as long as this celebration was inseparable from the Temple, and God was found there as His only dwelling-place on earth. The singing of sacred songs which were connected with the public worship of Jehovah (2 Chron. xxix. 27, comp. 1 Chron. xxv. 7), and therefore of a liturgical character, in a foreign country, was, however, not contrary to the Law, but, under the present circumstances, was opposed to religious and moral feelings. In ver. 3 *c* joy [E. V. mirth] may, according to the parallelism, mean here the expression of joy (Geier), especially in hymns of praise (Sept.) and joyful songs (Rosenmüller, De Wette, Hengst.). But it may also denote merely the frame of mind inspiring such songs (Hupfeld). [The translation in E. V.: They that wasted us, follows the Sept, Chald. and Syr. The word is thus regarded as an Aramaic form. But no such form exists; the one most resembling it being *shôlal*, which has a passive meaning and ש instead of ת. It is therefore now usually taken from ילל, to howl, and translated: those who made us to cry out—our torturers. The second clause of the verse is in E. V. rendered simply: a song. The Hebr. is: the words of a song. Del.: "Words of the songs, as portions or fragments of the national treasure of song, like מִשִּׁיר farther on, which Rosenmüller correctly explains: *sacrum aliquod carmen ex veteribus illis suis Sionicis.*" Ver. 5. Perowne: *Forget.* Probably there is an aposiopesis, or we may supply either, as E. V.: "her cunning," *i. e.* her skill with the harp, or more generally "the power of motion."—J. F. M.]

Vers. 6, 7.—**The head of my joy** is the highest joy (Ex. xxx. 23; Song Sol. iv. 14). [Wordsworth literally: "If I advance not Jerusalem above the head of my joy. If I set not Jerusalem as a diadem upon the head of my rejoicing and crown all my happiness with it." J. F. M.]—The Edomites were particularly active in the destruction of Jerusalem (Amos i. 11; Joel iv. 19; Obad. 10 f), for which they are threatened with the divine vengeance (Jer. xlix. 7 f; Lam. iv. 21 f; Ezek. xxv. 12 f; Is. xxxiv., lxiii. 1 f). As the kindred of Israel, they were still more odious to them than the Chaldæans were, and possibly for this reason are here mentioned before the latter (Hupfeld). [See Stanley, *Jewish Church*, ii., p. 556, quoted by Perowne. Ver. 7 *a b* should be rendered: Remember, Jehovah, for the children of Edom, the day of Jerusalem. The day, according to the common Oriental usage of the word, is the day of calamity.—J. F. M.]

Ver. 8.—**Thou that art destroyed.** It is not admissible to substitute for this rendering: thou who art to be destroyed (Theodotion, Amyrald, J. H. Michaelis, *et al.*), or: thou destroyer (Rosenm., De Wette), or: thou murderess (Hitzig), or: robber (Syr., Chald., Symmachus). The form, according to the existing pointing, is the pass. part., and therefore means: *vastata* (Jerome). From this it does not follow, that there is an allusion here to the second capture of Babylon by Darius (Hengst.), which was the only one that could be connected with a real destruction. For the object addressed is the *daughter* of Babel, *i. e.*, her population, and the

process of destruction, already begun, is represented in the following wish as still to be completed before the final destruction can take place. It is therefore also unsuitable to assume, with some expositors, that in this expression that event is prophetically represented as having actually taken place. It is threatened against the Babylonians in Is. xiii. 16 f, also, that their children shall be dashed to pieces. The custom was not unknown to antiquity generally, comp. Homer, Iliad xxii. 63; xxiv. 732, nor to the Israelites (2 Kings vi. 12; Hos. x. 14; xiv. 1; Nahum iii. 10). No new generation is to be permitted to raise from her ruins the shattered world-power (Is. xiv. 21 f).

HOMILETICAL AND PRACTICAL.

There is a sorrow which becomes the pious and is pleasing to God, even though the world does not understand it.—No earthly calamity, no worldly pleasure, no allurement of men, should make us forget that which we have received from God as members of His people, or what we have still to expect from Him, or what, for these reasons it is due to Him, to ourselves, and to the Church, that we should leave undone as well as perform.—It is well for us if we do not begin to prize and love the highest blessings of life only when we are in danger of losing them!

Starke: Remember your blessings with hearty thanksgiving to God while you have them, lest they be taken from you for your ingratitude.—Many a one hungers and thirsts in captivity for the nourishment of the Divine word, to whom it was once distasteful when he had more abundant opportunities of listening to it.—A true Christian cannot rightly ridicule the word of God, or quote sacred songs or Scripture phrases in jest.—A Christian cannot be truly joyful in this world, for here he is not at home, but in a strange land; his Fatherland is above, in heaven.—No place, no country, no tyrant, no imprisonment, no created object whatever can sever from Christ the citizen of the spiritual Zion.—Citizenship in the heavenly Jerusalem, compared to which everything which this world can give is only a shadow, must be the chief joy of a believer.—God's punishment awaits not only those who make actual assaults upon His Church, but also those who by counselling, conniving, and inciting, become partakers of other men's sins.

Arndt: It is the highest joy and delight of a true Christian to know, to extol, and to praise God, and to be in the society and citizenship of the heavenly Jerusalem.—Frisch: We should ever have before our eyes the Lord of all lords, and never let dishonor be done to His name.—Diedrich: He who loves only the new nature, hates the old, and wishes his destruction.—Taube: The deep sorrow of God's people in Babylon; their ardent zeal of love for Zion; their holy zeal of vengeance against Edom and Babylon.

[Matt. Henry: It argues a base and sordid spirit to upbraid those who are in distress, either with their former joys or present griefs, or to challenge those to be merry whom we know are out of time for it; this is adding affliction to the afflicted.—We must not serve common mirth, much less profane mirth, with anything that is appropriated to God, who is sometimes to be honored by a religious silence as well as by religious speaking.—The destruction of Babylon: (1) a just destruction; (2) an utter destruction; (3) a destruction which should reflect honor upon the instruments of it.—The fall of the New Testament Babylon will be the triumph of all the saints.—Bp. Horne: The hope of a return to Thee is my only comfort in this vale of tears, where I am and will be a mourner until my captivity be brought back, and my sorrow be turned into joy.—Barnes: When the joy of religion is sacrificed for the joy of the world, it proves that there is no true piety in the soul. Religion, if it exists at all, will always be supreme.—J. F. M.]

PSALM CXXXVIII.

A Psalm of David.

I will praise thee with my whole heart:
Before the gods will I sing praise unto thee,
2 I will worship toward thy holy temple,
And praise thy name for thy loving-kindness and for thy truth:
For thou hast magnified thy word above all thy name.
3 In the day when I cried thou answeredst me
And strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O Lord,
When they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD:
For great *is* the glory of the LORD.
6 Though the LORD *be* high, yet hath he respect unto the lowly:
But the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me:
Thou shalt stretch forth thine hand against the wrath of mine enemies,
And thy right hand shall save me.
8 The LORD will perfect *that which* concerneth me:
Thy mercy, O LORD, *endureth* for ever:
Forsake not the works of thine own hands.

EXEGETICAL AND CRITICAL

CONTENTS AND COMPOSITION.—This Psalm consists of three strophes, moved by three closely connected thoughts: First, a vow is made by the Psalmist that he will praise God thankfully in His Church, for a great deed done for him in answer to prayer, by which a distinct promise previously given had been still more glorified (vers. 1-3). Next he predicts that all the kings of the earth, upon hearing of this, would thank the living God of Revelation for it, and would extol the ways of this exalted God and His glory, as made known in the manner in which He regards both the abased and the proud (vers. 4-6). Finally: he utters his assurance of the Divine help in time of need and against the anger of His foes, as the completion of the gracious work begun for him by God (vers. 7, 8)

This creates the impression that both the person and the experiences of the Psalmist were deserving of *public* attention, and had enlisted it. It is further to be inferred that these conditions stand in connection with Divine promise and its fulfilment, exceeding all expectation, by Divine action, and consequently in connection with the history of redemption. It appears, still further, that these relations had a significance extending beyond the person of the Psalmist to the history of his kingdom, and beyond particular interests to those of the world. And it is manifest, lastly, that all that had already taken place was, on God's part, but the beginning of a plan and course of working carried forwards with the certainty of fulfilment by the performance of deeds of mercy. Consequently the Psalm bears a *prophetico-messianic* character. How much its several features are appropriate to David, his experiences, and his position in the history of religion, does not, after our previous attempts to unfold them, require any special proof here. We therefore refer this Psalm not to Johannes Hyrcanus, (Hitzig), but to David, who is named in the superscription, and with whose Psalms many expressions are found to have points of coincidence. We are also of the opinion that it was not written by an unknown person who had David's Psalms in mind, and uttered it as if from David's personality, being a picture taken from 2 Sam. vii. (Delitzsch); but that it had David himself for its author, and that it was composed when he, after a victorious warfare, and elevated with the sense of his great destiny, did yet with humility give God the glory, and formed the purpose of building for Him a Temple instead of the Tabernacle upon Zion (Hengstenberg). It is uncertain whether the addition to the superscription in the Sept. and Vulg.: of Haggai and Zechariah, would refer the present recension of the Text to the prophets named (Köhler, *Haggai*, p. 33). These and the similar additions in other Psalms show, at all events, that in the opinion of the Seventy, the Psalm collection was not completed later than the time of Nehemiah (Delitzsch).

[HENGSTENBERG: "The Psalm belongs to that chain of Davidic Psalms which was called forth by the promise in 2 Sam. vii., and which rest upon it: Pss. xviii., xxi., lxi., ci.-ciii., cx. Comp. Pss. lxxii., lxxxix., cxxxii. That the promise here celebrated is no other than that, is as clear as day. Here as well as there the subject handled has respect to a blessing of surpassing greatness. Further, here as well as there, we have to do, not with a particular blessing, but with a chain of blessings reaching even to eternity, ver. 8. Finally, the promise has here the same subject as there. If the Psalm refers to the promise in 2 Sam. vii., there can be no doubt of the correctness of the superscription which assigns it to David. For he on whom the promise has been conferred, himself stands forth as the speaker. There is a proof also that the author was David, in the union, so characteristic of him, of bold courage (see especially ver. 3) and deep humility (see ver. 6). And in proof of the same comes, finally, the near relationship in which it stands to the other Psalms of David." —J. F. M.]

Ver. 1. **In presence of Elohim.**—[E. V.: before the gods]. These words are certainly intended to set forth the publicity and solemnity of the praise rendered to Jehovah, and probably also the exultation proceeding from the joy of victory. For in the first place the expression is not: before the face of, but נֶגֶד, which, with the idea of *presence*, combines that of the person *opposite*. In the second place *Elohim* does not refer to the angels (Sept., Luth., Calv., J. H. Michaelis, Rosenmüller) which is a very rare sense (see on Ps. xxix. 1). Nor does it designate God throned upon the ark as parallel to the sacred places of worship mentioned immediately thereafter (Drusius, De Wette, Ewald, Olshausen); but either the rulers as earth-gods [powerful ones of earth], Ps. lxxxii. 1, comp. xlv. 7; lxxxix. 28; cxix. 46; 2 Sam. vii. 9 (Rabbins, Flaminius, Geier, Bucer, Clericus, Delitzsch), or the gods of the nations (Aquila, Symmachus, Jerome, Köster, Hengst., Hupf., Hitzig), which are

then regarded as being able to do nothing like those things which God does for His own, and as only evincing their impotence to the shame of their worshippers. [The last named view is supported by Perowne and Alexander, and most Engl. expositors, and has, it may be presumed, the common consent of uncritical readers. Wordsworth and Noyes are undecided as to the application.—J. F. M.]

Ver. 2. **Thou hast magnified thy word above all thy name.**—This mode of expression, which does not occur elsewhere, has in some cases called forth very forced explanations. It gave such offence to Clericus that this learned critic preferred, in place of שִׁמְךָ, to read שָׁמֶיךָ, as in Ps. viii. 4: thy heavens (comp. cviii. 5; cxiii. 4; cxix. 89). But the sentence is not so distorted (Hupfeld) that a transposition of עַל־כָּל must be resorted to (Kimchi), giving the sense: Thy name above all Thy word, *i. e.*, Thou hast glorified it above all promises. It is certainly inadmissible to translate: Thou hast glorified thy name above all *through* Thy word (Luth., Calvin), or: *according to* Thy word (Venema) or: *and* Thy word (Flaminius, Döderlein), even if the pointing עַל כֹּל be chosen. But if we do not disallow so sweepingly as Hupfeld has done the historical allusions, it becomes no arbitrary limitation, but an interpretation consistent with those events, to understand this passage not to relate to the totality of all the possible names of God, or to His revelation of His nature, but to everything by which He had hitherto made for Himself a name and established a memorial, and that not to the word of God generally, but to a special promise. There remain then only two points undecided: first, whether this promise is to be regarded as the one celebrated in 2 Sam. vii., or as another also historically and religiously significant; secondly, whether the exalting, glorifying, and magnifying relates to this promise as such (Hengstenberg, Delitzsch) or to its fulfilment (Geier, J. H. Michaelis, Köster, Olshausen, Ewald, Hitzig). Since the giving of such a promise is also a great deed on the part of God, no decision can be arrived at from the word itself, which, besides, occurs in different applications in the prophecy in 2 Sam. vii. Nor is there more light thrown on the question by the following sentences viewed separately. But if we view the whole Psalm as a unit, and in the light of 2 Sam. vii., then the reference to the promise sought for is readily perceived. This promise of the eternal dominion of David's family is then in ver. 3 declared by him to be the Divine answer to his prayer (Hengstenberg) Ps. xxi. 3, 5; lxi. 6; and has filled his soul with lofty courage and strength in reliance upon God's word (Ps. xviii. 30), of whose efficiency he had already during his life experienced so very many proofs. [Translate ver. 3 *b:* Thou hast made me courageous in my soul with strength.—J. F. M.]

Vers. 4-6. The words of the mouth of Jehovah (ver. 4) are thus not God's word in general (Hupfeld) nor, specially, the Gospel after the intervening fulfilment (many of the older expositors) but this promise itself, both before and after its fulfilment, which is here viewed as one that is in course of actual realization through God's guiding and disposing power. For the ways of God (ver. 5) are not the commands according to which, or the ways in which, the converted kings of the Gentile world walk, (Hengstenberg after the older expositors), but the dealings of God which will form the subject of even their praise (Chald., Syr., and most). [Translate ver. 5: They shall sing of the ways, *etc.* Ver. 6. Perowne: *He knoweth afar off.* This is the only proper rendering of the clause; but the expression is somewhat remarkable. (1). It has been explained by reference to cxxxix. 2, which would mean, God knows (observes) the proud, distant as they may think themselves to be from His control. (2). But it seems rather to mean, God knows (regards) them only at a distance, does not admit them into His fellowship; He does not 'see' them as He seeth the humble. (3). Or it would be possible to explain: He knows them *so as to keep them* at a distance."—J. F. M.]

Ver. 8. The works of God's hands, from which God will not cease, and in whose performance He will not remit His working, are the historical acts and provisions of His gracious working and disposing. To those belong also even the elevation of David to the kingdom from a low position, his deliverance from the persecutions of Saul and the like proud enemies, and the gift of a blessed posterity. The word אַל in the last line, expressing denial, indicates the inward emotion, the subjective interest felt by the speaker.

HOMILETICAL AND PRACTICAL.

With us men everything is piece-work, but God lets nothing be half done. He fulfils His purposes completely.—Alas how hard it is to find pleasure in God's ways, in those which His law enjoins upon us, and in those in which His hand leads us!—The conversion of the world as the gracious work of God and the believing hope of His servants.

Luther: Christ's ruling is to sit on high and to help the abased.

Starke: The less we pray, the more unskilful we become in prayer, the more are our hearts filled with vain, worldly thoughts, and the less inclination do we discover in ourselves to pray and praise.—Up, dear soul, what though thou hast once complained like Israel? Ps. cxxxvii. 1, sing now once more a song of joy to the Lord; thou hast been pressed also like a grape, give forth thy sweet juice.—He who undismayed confesses Jesus before the mighty of the earth, and has thus fixed his hope in God, has then sung a hymn of praise before the gods.—Goodness and faithfulness are the foundations of our faith; goodness has won salvation and blessedness for us poor sinners, and faithfulness preserves us in the enjoyment of them.—None know how much the prayer for spiritual strength can give, but those who have experienced it.—Lowliness and humility are the court-dress of God; He who wears them will please Him well.—The more highly man exalts himself the further he departs from God. How many of the proud have found that out to their cost!—God changes not in

goodness and faithfulness, how great soever distress and afflictions may be.—The life of believers is like an unsafe road, which is infested everywhere with robbers and murderers.—But let not your courage fail, God needs only to stretch out His hand and they are beaten back, while we are saved.—He who knows no sorrow will not receive God's strength. It is not until we suffer that we know how God revives and saves.—As a good artificer does not leave his work until he has finished and completed it, so will God carry on His work begun in thee, until the day of Jesus Christ. Entrust that to Him.

FRISCH: God gives Himself fully to us men; it is therefore just that we, in return, should yield up our whole heart to His service and glory. God bestows upon us not only domestic but public good; then again, it is right and just that we should praise Him not only in the silence of our hearts, but in public, and before all the world.—GUENTHER: From faith, love; in love the true thanksgiving.—He who does not experience in himself what a daily answer to prayer brings with it, does not believe it; and he who will not make trial of it with Christ, does not experience it.—TAUBE: The Lord will complete for me! That is the most beautiful and profound expression of faith, the joyous exhibition of the title-deed of the great inheritance.

[MATT. HENRY: Christ is our Temple, and towards Him we must look with an eye of faith, as the Mediator between God and man, in all our praises of Him.—The Psalmist had been in affliction and remembers with thankfulness: (1) the sweet communion he then had with God; (2) sweet communication he then had from God.—If God give us strength in our souls to bear the burdens, resist the temptations, and do the duties of an afflicted state; if He strengthen us to keep hold of Himself by faith, to maintain the peace of our own minds, and to wait patiently for the issue, we must own that He hath answered us, and are bound to be thankful.—Those that walk in the ways of God, have reason to sing in those ways.—SCOTT: In performing His promises God more magnifies His perfections than in all His other works; of which He has given us an illustrious specimen and earnest in sending the promised Saviour.—BARNES: Prayer is one of the means—and an essential means—by which the saints are to be kept unto salvation. The doctrine of the "perseverance of the saints" is not inconsistent with prayer, but rather prompts to it.—J. F. M.]

PSALM CXXXIX.

To the chief Musician, A Psalm of David.

O LORD, thou hast searched me, and known *me*.
2 Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off.
3 Thou compassest my path and my lying down,
And art acquainted *with* all my ways.
4 For *there is* not a word in my tongue,
But, lo, O LORD, thou knowest it altogether.
5 Thou hast beset me behind and before,
And laid thine hand upon me.
6 *Such* knowledge *is* too wonderful for me:
It is high, I cannot *attain* unto it.

7 Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
8 If I ascend up into heaven, thou *art* there:
If I make my bed in hell, behold, thou *art there*.
9 *If* I take the wings of the morning,
And dwell in the uttermost parts of the sea;
10 Even there shall thy hand lead me,
And thy right hand shall hold me.
11 If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
12 Yea, the darkness hideth not from thee;
But the night shineth as the day:
The darkness and the light *are* both alike *to thee*.

13 For thou hast possessed my reins:
Thou hast covered me in my mother's womb.
14 I will praise thee; for I am fearfully *and* wonderfully made
Marvellous *are* thy works;
And *that* my soul knoweth right well.
15 My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
16 Thine eyes did see my substance, yet being unperfect;
And in thy book all *my members* were written,
Which in continuance were fashioned,
When *as yet there was* none of them.
17 How precious also are thy thoughts unto me, O God!
How great is the sum of them!
18 *If* I should count them, they are more in number than the sand:
When I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloody men
20 For they speak against thee wickedly,
And thine enemies take *thy name* in vain.
21 Do not I hate them, O LORD, that hate thee?
And am not I grieved with those that rise up against thee?
22 I hate them with perfect hatred:
I count them mine enemies.
23 Search me, O God, and know my heart:
Try me, and know my thoughts:
24 And see if *there be any* wicked way in me,
And lead me in the way everlasting.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The depth of religious feeling, the weightiness of thought, and the force and beauty of expression, which characterize this Psalm, may be readily acknowledged without praising it, in an excess of admiration, as the crown of Psalm-poetry (Aben Ezra). On account of some words and word-forms incontestably Aramaic, the correctness of the superscription is brought into question, and the composition of this poem, which otherwise might well be justly held as David's, must, on linguistic grounds, be assigned to a period subsequent to the exile. The *Cod. Alex.* of the Sept. has also the addition: of Zechariah, and besides, by a second hand: in the Diaspora.

[Few of the German commentators hold to a Davidic authorship. Ewald, Hupfeld and Del. pronounce against it for the reasons cited above. Hengstenberg clings to it firmly, and accounts for the Aramaisms as he does in Pss. vi., xvii., xviii., by supposing that the Psalmist "penetrated by the loftiness of his subject, shuns also in the form what is of common and daily use." He also remarks that a late writer could have no motive for prefixing the formula: "to the chief musician." Perowne seems inclined to the opinion of a late origin, but in this he may have been influenced by his erroneous supposition that in the Hebrew the Psalm is anonymous, which error he repeats in his last edition. He however feels the force of the view that linguistic anomalies may be due to the use of another dialect within Palestine. The English commentators generally are unwilling to give up the Davidic authorship.—J. F. M.]

There are four clearly distinguishable strophes, each consisting of six verses, although the latter are not all of equal length. The Psalmist declares his persuasion that he is intimately and completely scanned and proved by Jehovah, the omniscient God (vers. 1-6), that he is surrounded by His illuminating presence, as the omnipresent God (vers. 7-12), that he is perfectly known and understood by Him as his almighty and eternal Creator (vers. (13-18), and feeling this profoundly and truly, is thereby admonished and comforted. Then, after strong asseverations of his abhorrence of men who act wickedly against God and are thus deserving of punishment, he prays that he may be preserved from self-deception by the revelation of the true condition of his soul, and that he may be led in the way which excludes the danger of destruction (vers. 19-24).

[PEROWNE: "Nowhere are the great attributes of God—His omniscience, His omnipresence, His omnipotence—set forth so strikingly as they are in this magnificent Psalm. Nowhere is there a more overwhelming sense of the fact that man is beset and compassed about by God, pervaded by His Spirit, and unable to take a step without His control; and yet nowhere is there a more emphatic assertion of the personality of man as distinct from, not absorbed in, the Deity. This is no pantheistic speculation. Man is here the workmanship of God, and stands

in the presence and under the eye of Him who is his Judge. The power of conscience, the sense of sin and responsibility, are felt and acknowledged, and prayer is offered to One who is not only the Judge but the Friend; One who is feared as none else are feared; One who is loved as none else are loved."—J. F. M.]

Vers. 1, 2. **And known.** It is scarcely conceivable that no special object is to be understood here (Stier, Köster, Hengstenberg). For the connection by *vav conversive* shows that knowing is regarded as a consequence of searching, and it is as natural to supply "me" from the preceding here, as it is in Ex. ii. 25. The word רֵעַ (ver. 2), here is not the familiar term denoting: a friend, but an Aramaic one, with the signification: willing, wishing, striving, and also, as in Syriac and Arabic: thinking. The expression: **afar off** is, as in Ps. cxxxviii. 6, to be understood as contradicting the delusion (Job xxii. 12-14) that God's dwelling in heaven prevents Him from observing mundane things (Calvin, Hengst., Hupfeld), comp. Jer. xxii. 23. It is hardly intended to be expressed that God knows the thought when it is only in process of conception (Del.).

Vers. 3-6. The translation in ver. 3: Thou art around me (Luther), results from a false derivation of זרה from זֵר: a garland, which was held by some of the Rabbins. But the word in question signifies: to winnow, to sift; poetically: to prove, try. [Translate accordingly ver. 3 *a:* Thou triest my walking and lying down. The translation of 6 *b* in E. V. is rather ambiguous. Literally it would be: I am not able for it, not capable of it, that is, of comprehending it.—J. F. M.]

Vers. 7-10. **From thy Spirit**, namely, in His power over the universe (Ps. civ. 30) and not in His all-comprehending vision of it. [Ver. 8. If I make my bed in Sheol—the unseen world.—J. F. M.]—**The wings of the morning** (ver. 9) denote, like the wings of the sun (Mal. iii. 20), and of the wind (Ps. xviii. 11), extreme swiftness in a long flight (ver. 8), as also do the wings of a dove (Ps. lv. 7). The morning is here the starting in the East, in a flight to the uttermost part of the sea, the extreme West. None can escape from the hand (ver. 10) of the Omnipotent and Omnipresent God (Amos ix. 2; comp. Jer. xxiii. 24; Job xxxiv. 21) and before the light of His eyes no darkness can exclude His power of vision. Hence the righteous may trust in God even in darkness (Is. l. 10).

Vers. 11, 12. The translation in ver. 11: yea darkness will crush me (Hengst.) accords with the reading in the Text, for שׁוּף means only *conterere, contundere* (Gen. iii. 15; Job ix. 17). But the meaning *obvelare* corresponds perfectly with the context (Chaldee, Symmachus, Jerome, Saadias, *et al.*); and if it is preferred here it is better to make a slight change in the Text in order to gain a suitable word (Ewald). The best word to insert is עוּף, after Job xi. 17 (Böttcher, Hupfeld, Del.). This is preferable to giving to the word as it stands the meaning: to fall upon (Hitzig) or, by comparing with שׁאף, the sense of *inhiare, insidiari, invadere* (Umbreit, Gesenius) or, by comparing with נֶשֶׁף: to becloud, darken (the Rabbins, Geier, and most). The apodosis begins not in ver. 11 *b*, (Luther), but in 12 *a* (Calvin). And in that verse it is not a state of darkness (Luther) that is mentioned, but a making dark (Ps. cv. 28). [Dr. Moll accordingly translates vers. 11, 12, And if I say: only let darkness cover me, and let night be the light about me; even the darkness, *etc.*—J. F. M.]

Vers. 13-16. **Formed my reins.**—According to the context קנה here does not mean: to possess, hold in one's power (Hengst., with Sept., Vulg., Luth., and most of the ancients) but: to fashion, as Deut. xxii. 6, comp. Gen. xiv. 19; Prov. viii. 22 (most of the recent expositors since Clericus with the Syr., Arab., and Ethiop. Versions). And סכך does not mean: to cover, (Hengst., with the ancients), but, as Job x. 11 shows: to plait, to weave, in allusion to the body framed and interwoven with bones, sinews, and veins (Chald., and the recent expositors). In ver. 15 it is said to be wrought or embroidered with various colors [E. V.: curiously wrought], on account of its seemingly elaborate formation from parts of different forms and colors. [Translate ver. 15: My frame-work (lit., bones) was not hidden from Thee when I was formed in secret, curiously wrought (as) in the depths of the earth. On the last clause PEROWNE: "Elsewhere the phrase denotes the 'unseen world,' comp. lxiii. 9; lxxxvi. 13. Here, as the parallelism shows, it is used in a figurative sense to describe a region of darkness and mystery."—J. F. M.] The choice of the word גֹּלֶם (ver. 16), was probably connected with the phrase just discussed. It signifies something rolled up (2 Kings ii. 8) a mantle (Ezek. xxvii. 24), a crude and unformed mass, as designating the human embryo (Sept., Aquila, Symmachus, Rabbins). But if we study the word in connection with the remaining clauses of the verse, it will appear probable that the conception of an undeveloped complex mass of members (so most), passes over into that of a skein of life, in which the threads which are to form the web of human existence and destiny (Is. xxxviii. 12), are not yet unrolled (Hupfeld). For the simplest way of construing כֻּלָּם is to refer it to "days" [E. V.: in continuance] which, with the future they enfold, are formed [E. V.: fashioned], *i. e.*, planned, predetermined in the Divine counsel, when not a single one of them had come into the sphere of actual existence. Yet they were beheld by God even then, and so were entered (imperfect) in His book (Pss. lvi. 9; lxix. 29). This view, at all events, gives a sound sense, agreeing with the accents and with grammatical rules. Others refer the כֻּלָּם to the members of the body forming in the embryo (Kimchi, Geier, *et al.*), which were being fashioned through the course of days, *i. e.*, gradually, and not at once. But it would not then be said of them that they were recorded in the book of life. [Hupfeld says that this would be an absurdity.—J. F. M.] Another interpretation refers "all of them" to all men as embryos (Clericus, Hitzig); but this is very

forced. The reading of the Masorites, also, וְלוֹ instead of the written וְלֹא, leads to the explanation either that all the days formed by God are to Him only a single day (Rabbins) which is over-subtle, or that, among those days, there was *one* at hand for him, that is, for the undeveloped mass of the embryo, namely, the day of his birth, (Hitzig, Del.), which appears strange in the connection. Such a simple thought would not be expressed in such a curious manner. Vav in the adverbial clause might have the sense: *while* or *as*, and לֹא be used for אֵין, incorrectly indeed, but not without example (comp. Lev. xv. 25; Job xv. 32). It is against the accents to construe, according to a view opposed already by Geier, the suffix in כֻּלָּם pleonastically as referring to the following יָמִים (De Wette and most of the recent expositors). In ver. 15, according to the pointing, the word is not עֶצֶם which denotes directly the bones and also the body, but עֹצֶם: strength, power, from which notion the bones receive their Hebrew name. The place where the human body is formed before birth is called secret (Eccl. xi. 5). It appears as if the parallel expression: in the depths of the earth, were only intended to serve as a poetical comparison (Hupfeld, comp. Isa. xlv. 19). At all events there is no reference to a pre-existence in the realm of shadows (as in Virg. Æneid V. 713 f.) or to a laboratory in the under-world (J. D. Michaelis, Knapp, Muntinghe). It may possibly be, however, that there is some more special reference to man's origin from the dust (Delitzsch, Hitzig), in this comparison of the depths of the earth with the maternal womb (Job i. 21; xxxiii. 6; Jon. ii. 3; Sir. xl. 1; li. 5) even if not in the form disputed by Hupfeld (*Quæstiones in Jobeidos locos vexatos*). [Alexander agrees exactly with Hupfeld and Moll. Hengst. agrees also in the main. So also do Perowne and Wordsworth. Noyes translates generally: and in Thy book was everything written.—J. F. M.]

Vers. 17, 18. **How weighty are thy thoughts.**—[E. V.: How precious, *etc.*] The primary notion: heavy, may be transferred to that of value, costly, precious (Del. and most), or with reference to mental judgment or comprehension it may have the sense of: difficult of conception (Kimchi, De Wette, Maurer, Olshausen, Hupfeld), or weighty, important (Hitzig), Job vi. 2; Dan. ii. 11. The context apppears to favor the latter. The sum, the total amount of these arriving through different channels, is so overpowering (Ps. xl. 6) that if they were to be reckoned up (*fut. hypoth.*) they would be shown to be as the sand of the sea. He does not reach the end of them, although his wakeful heart (Sol. Song v. 2) busies itself even in sleep with these thoughts, which he ponders over by night upon his couch (Job iv. 13) and, wearied with the effort, falls asleep. When he wakes he finds himself still attended and occupied with the same thoughts concerning God, His counsels, and dealings. The Text says nothing of any hope or belief that after death, in his communion with God, he shall still be reckoning up that sum of thoughts more numerous than the sand (see Hofmann).

Vers. 19, 20. **Depart from me.**—The transition from the optative [if thou wouldst slay the wicked!—J. F. M.], to the imperative is harsh, especially on account of the Vav copulative. Yet there is no ground for a change of סוּרוּ into יָסוּרוּ (Olshausen). A change in the text of ver. 20 would be more justifiable. For יֹמְרֻךָ is, it is true, not meaningless (Hupfeld), but the expression: they say, with *thee* as an object, is harsh, and can only by extreme necessity (2 Sam. xix. 24; Isa. xxvi. 13) be explained as equivalent to: they mention Thee (Del.) they pronounce Thy name (Chald.) or: they speak against Thee as plotters. The correction into יַמְרֻךָ: they embitter (the Fifth Greek version),* they provoke Thee (Olsh.), they excite rebellion against Thee (Hupf. after Jerome, Ven., De W.), is very readily suggested, and, since it changes only the vowel, is preferable to the conjecture זַמְּרֻךָ which affords the sense: they sing praises to Thee with deceit (Hitzig). In the following member of the verse, also, עָרֶיךָ occasions some difficulty. The meaning properly is: Thy cities (Sept., Vulg., Arabic Vers., Cocceius). But there is no suitableness in the thought: Thy cities have risen in vain, or for wickedness, or faithlessly. But if we translate: Thy enemies (Aquila, Symmachus, Chald., Rosen., De Wette) the doubt of the correctness of this sense is scarcely removed by Dan. iv. 16; for in 1 Sam. xxviii. 16 the reading is suspected. [The word occurs in the Chald. of Dan. in the place referred to. Hupfeld remarks that it is unknown elsewhere, even in the Aramaic, in that sense.—J. F. M.] The conjecture עָלֶיךָ (Hupfeld, Kamphausen): against Thee, is then naturally suggested. But נָשָׂא means not only to *raise* (Ps. xxiv. 4) and to *arise* (Hab. i. 8) but also to *utter* (Ex. xx. 7). Now if we follow that passage where the connection with לַשָּׁוְא also occurs we would be tempted to change the doubtful word into שְׁמֶךָ, thus giving the sense: utter thy name to falsehood, swear falsely (Olsh., Böttcher), or into זִכְרְךָ thy remembrance (Hitzig formerly) or עֵדֶיךָ, thy testimonies (Ewald). The last conjecture agrees very nearly at least in the consonants with a reading עָלֶיךָ: to Thee, in seven Codices of Kennicott and twenty of De Rossi. So also does the reading עֶדְיְךָ which would lead to the rendering: they wore Thy robe with deceit (Hitzig now). We may, however, hold to the Text and retain the signification: enemies. This, as Delitzsch shows, is gained by means of the intermediate notion: ardent persons, zealots. [Delitzsch illustrates this sense of the root עור from the Arabic, as well as from the passages referred to above, and considers the use of the word in the Text as in keeping with the Aramaisms in which it abounds.—J. F. M.] But assuming this, we are still not to regard the enemies as the subject of the wicked rising (most), for a subject has already occurred in the relative, and a thought parallel to that of

* [The fifth of the versions collected by Origen in the Hexapla, author unknown, like those of the Sixth and Seventh. They are called respectively the Quinta, Sexta, and Septima versions.—J. F. M.]

the preceding clause would be expected, or of false swearing (Hengst. after Chald. and Rabbins). Nor are they the object of an exaltation, by which God's enemies are said to be brought to honor through deceit and wickedness (Rudinger, Geier). They are in apposition to the last. [That is, in apposition to the subject of the preceding member of the verse. This view is expressed in the following translation: Who mention Thee in craftiness (and) speak with deceit, Thine enemies. For the peculiar form of the verb in the second member see Green, Heb. Gr., § 164, 3.—J. F. M.]

Vers. 21, 22. **Should I not hate,** *etc.?*—[E. V.: Do I not, *etc.*] This question does not express uncertainty or doubt in the mind of the Psalmist, but the most unshaken assurance that he is right in feeling thus. [Dr. Moll thus translates the verse: Should I not hate thy haters, Jehovah, and abhor thy adversaries?—J. F. M.] The extent of this feeling of hatred is expressed by a word which denotes the *extreme end* of an object [With perfection of hatred.—J. F. M.]

Vers. 23, 24. In ver. 24 the phrase which we translate: way of suffering, Ps. xvi. 6; Is. xiv. 3 [E. V.: wicked way], is, according to our view, the way of provoking and arousing God to anger (Kimchi, Amyrald, Bött.), Is. lxiii. 10. According to another, it is the way of the idol-image, *i. e.*, to the idol (Is. xlviii. 5) as contrasted with the way of Jehovah, Ps. xxv. 4 (Rosenm., Gesen., Maurer), identical with the way of opposition to the law (Sept.), of falsehood (Syr.), of the erring (Chald.). It is best to regard it as the way which causes both inward and outward pain. [See the different significations of the Heb. word.—J. F. M.]. Whether this is endured only in time or in eternity also, is not stated here. And the way which is contrasted with this by the Psalmist is not that which leads to bliss in eternity (Flaminius, Geier, Hengst., *et al.*), or that of former or ancient times, Jer. vi. 16; xviii. 15 (Rosenm., De Wette, Maurer, Olsh.), but the one which endures forever. The idea is therefore not to be limited to that of an unchangeable purpose, followed out during the whole life, even to the end (Calvin, Clericus), comp. Ps. i. 6; xxvii. 11. In ver. 23 **thoughts** are represented by the term branches (Ezek. xxxi. 5) as ramifying thoughts and cares (Ps. xciv. 19). The demand is not the challenge of a confident and vain man, conscious of his own purity, but it is a prayer for divine help and illumination, for the proving of the conscience and the searching out of the soul.

DOCTRINAL AND ETHICAL.

1. Men are not to suppose that God's omniscience is an attribute in repose, and standing in exclusive relation to Himself. They must ever keep in remembrance that He gives proof of it by constant exercise, and that in relation to the person of man; not as being cognizant of certain individual facts, but of the whole sum of inner and outer circumstances, actions and needs, and likewise of their whole range and significance. Its transcendent superiority to human possibilities of knowing, imagining, and comprehending is a fact of the divine nature, whose salutary truth becomes fruitful certainty when viewed in its proper connection with the fact of the divine omnipresence.

2. For it is in the omnipresence of God that we are able and bound to trace the proofs that He does not, like a limited human creature or an isolated being, move through the perpetual change of place, circumstances, and employment, by which alone nearness and distance, repose and action, suffering and influencing, receive their significance. And if we hold fast to the truth that God is completely and indivisibly Spirit, Life, and active Energy, we can understand the close relation of His omnipresence, with His omniscience, on the one hand, and with His omnipotence, on the other, and also their practical bearing upon human life, especially in its moral and religious aspects.

3. From this point of view, even the natural life of man, from its miraculous origin in the mysterious depths of the laboratory of creation, and onwards through its whole course in the world's history, receives a highly increased significance. It is not merely unfolded under the eye of God; it even assumes its outward form in conformity to divine pre-determination. Of so much the greater moment does it become, that such a life should be regulated religiously and morally in accordance with the divine will, that its relation to eternity and to its divinely-appointed destiny should ever be kept in mind, and be deeply impressed upon the spiritual nature.

4. To realize this end, it is necessary that men should continually yield themselves up to God; especially that they should give themselves up to meditation upon His "thoughts," though they cannot sum them up, even if they should be busied with their contemplation in their wakeful hours and in their dreams, by day and by night, as in the noblest and sweetest employment (Jer. xxxi. 25, 26); that they should give themselves up to obedience to His holy will in opposition to transgressors and hypocrites, in order to overcome evil; that they should give themselves up to love, believing in God's gracious guidance, in order to obtain real and abiding salvation.

[5. Hengstenberg: The more glorious the formation of man is, so much the stronger is the proof of God's absolute omniscience and omnipresence, so much the more striking the testimony it furnishes against those who abandon themselves to sin, under the idea that God does not see or judge, or those who surrender themselves to despair, saying: My way is hidden from God, Job x. 9–11.—J. F. M.]

HOMILETICAL AND PRACTICAL.

What avails all knowledge of God's nature, words, works and ways, if it is not improved according to His will?—We should impress upon our conscience what we hear, experience, and learn to know of God, so that we shall not only meditate upon His counsels, but consider what shall promote our peace.—We cannot comprehend God; all is wonder and mystery; but we can *apprehend* what He has ordained and revealed

and communicated to us for our salvation.—When shall the time arrive when we shall not only cease to have outward fellowship with the wicked, but shall also have no inward and private connection with them?—God is ever round about us; oh that we were ever with Him!

STARKE: Blessed is that soul which can appear before God, the omniscient God, with joy and confidence. But to do this it must have been continually controlled by conscience.—God's omniscience is terrible to the wicked, but comforting to the pious.—Continue in what is good, and God will behold it, and so behold it as to further it.—God can press upon a man so closely that he will acknowledge at last that the hand of God is there.—It is foolish and unavailing for a man to try to measure the divine mysteries by the short standard of the understanding. *Mirari licet, non rimari.* Anything that is done in darkness lies as clear before God as if it were done in mid-day and in the bright sunshine.—Men can inflict no greater injury upon themselves than to imagine that the Spirit of God is far away from them. This persuasion of Satan makes them daily more presumptuous.—If great earthly rulers can reach so far that it is often very difficult to escape from them, how is it possible to flee from the Lord of all lords who fills heaven and earth?—If there is so much that is wonderful and incomprehensible in the natural birth, what shall we say of regeneration? Oh that all might know and experience it truly!—Be not so insensible and indifferent towards God's wonderful works and the dealings in which thou also dost share. Be thou able to say: And that my soul knoweth well!—If a soul has not communion with God, it cannot be said to be surrendered to Him. In heavenly contemplation the soul is *with* God. The anchor of its hope and desire is cast in heaven.—A true Christian can and must pray against those enemies of God and His Church who oppose themselves, not through ignorance or weakness, but from wickedness; yet he must do it in such a way as not to prescribe to God the time, mode, or place of punishment.—We must hate the wicked, yet not their persons, for we should seek their conversion, but on account of their wickedness.—The noblest hatred is that which is directed against wickedness.—The first effect of divine illumination is to make men learn the folly of their hearts.—The reason why so many awakened souls relapse again into slumber and even fall away from every good thing, is chiefly because they neglect to prove themselves.—Man carries the Judge and the judgment in his own breast, even in the smallest actions. This is conscience, implanted within him by God.—There are only two ways leading to eternity, the narrow and the broad. Let no one think that he will reach heaven by an intermediate road. All such by-ways lead into the broad road.

FRISCH: Do not fancy that your demeanor, posture, dress, or deportment are not under God's providence. You deceive yourself. Do not think that your thoughts pass free from inspection. The Lord understands them afar off. Think not that your words are dissipated in the air before God can hear. Oh, no! He knows them even when still upon your tongue. Do not think that your ways are so private and concealed that there is none to know or censure them. You mistake. God knows all your ways.—Give thyself up to God as guilty, and seek His mercy. Flee not from Him, but to Him. It is always better to fall into the hand of God than into the hands of men.—If the heart is not well kept, it goes astray and becomes lost from God.—RIEGER: We learn how well it is with that soul which has been withdrawn away from sin by the word of truth, and brought to a just hatred of all wickedness; when it has, and desires to have, no secrets from God, who is so near, and no secret connection with evil, but can behold reflected in conscience all that God knows of us, and rejoice in the comfort it gives.—STIER: Why would David flee from Him who is so near on every side of him? Or why does he say first that he cannot do so, even if he were to fly over the whole creation in its height and depth, from east to west? Because as soon as he reflects with wonder upon God's omnipresence, the terrors of conscience are awakened with the consciousness of unrighteous courses and sinful words and thoughts, which are manifest to the sight of the Eternal and Holy One.—THOLUCK: Who can embrace or touch that Spirit by whom he is everywhere embraced and touched?—RICHTER: The unconverted fear to search their hearts earnestly, to try them and judge themselves, and much more to pray God that He would enlighten them.—GUENTHER: God is everywhere, even in the realms of death, and therefore men can never rid themselves of His presence; if they do not follow Him willingly, they must submit themselves to His omnipotence unwillingly.—I must love my enemy and hate God's; but it is hard to make the distinction. How easily does self-love deceive us, desire of revenge lead us into error, and anger make us sin! Yet I must decide between them. Who helps me to judge aright?—DIEDRICH: To know the truth when it is presented, and yet to slight it, and come to terms with falsehood, is an act worthy of double stripes.—The seeing and knowing which are attributed to God were nothing but loving and caring, helping and delivering, leading and blessing, so as to crown with blessedness.

[MATT. HENRY: Divine truths look as well when they are prayed over as when they are preached over, and much better than when they are disputed over.—Those that are upright can take comfort in God's omniscience as a witness to their uprightness, and can with humble confidence beg Him to search and try them, and discover them to themselves; for a good man desires to know the worst about himself, and to discover them to others; he that means honestly could wish he had a window in his breast, that any man may look into his heart.—All the saints desire to be led in the way everlasting, that they may not miss it, turn out of it, or tire in it.—BP. HORNE: The same consideration which should restrain us from sin should also encourage us to work righteousness, and comfort us under all our sorrows; namely the thought that we are never out of the sight and protection of our Maker.—The reformation of our corrupted

and dissolved bodies, which is to be wrought at the last day in the womb of the earth, in order to their new birth, will crown the works of the Almighty.—We are neither to hate men on account of the vices they practise, nor love the vices for the sake of the men who practise them. He who observeth invariably this distinction fulfilleth the perfect law of charity and hath the love of God and of his neighbor abiding in him. —SCOTT: We should inquire what the Lord would have us to do, and whither we ought to remove, and pray that His gracious presence may always attend us; and then we shall have everything to hope, and nothing to fear, in life, in death, and in the eternal world.—BARNES: Search me thoroughly; examine not merely my outward conduct, but what I think about; what are my purposes; what passes through my mind; what occupies my imagination and my memory; what secures my affection and controls my will. —J. F. M.]

PSALM CXL.

To the chief Musician, A Psalm of David.

2 Deliver me, O LORD, from the evil man:
Preserve me from the violent man;
3 Which imagine mischiefs in *their* heart;
Continually are they gathered together *for* war.
4 They have sharpened their tongues like a serpent;
Adders' poison *is* under their lips. Selah.

5 Keep me, O LORD, from the hands of the wicked;
Preserve me from the violent man;
Who have purposed to overthrow my goings.
6 The proud have hid a snare for me, and cords;
They have spread a net by the way side;
They have set gins for me. Selah.

7 I said unto the LORD, Thou *art* my GOD:
Hear the voice of my supplications, O LORD.
8 O GOD the LORD, the strength of my salvation,
Thou hast covered my head in the day of battle.

9 Grant not, O LORD, the desires of the wicked:
Further not his wicked device; *lest* they exalt themselves. Selah.
10 *As for* the head of those that compass me about,
Let the mischief of their own lips cover them.
11 Let burning coals fall upon them: let them be cast into the fire;
Into deep pits, that they rise not up again.
12 Let not an evil speaker be established in the earth:
Evil shall hunt the violent man to overthrow *him*.

13 I know that the LORD will maintain the cause of the afflicted,
And the right of the poor.
14 Surely the righteous shall give thanks unto thy name:
The upright shall dwell in thy presence.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—A prayer for divine help against violent and slanderous enemies, who were daily exciting warlike attempts and disturbances (vers. 2–4), and had closely surrounded the Psalmist with the plans which they had contrived, as with snares and nets (vers. 5, 6). He entreats, upon the ground of former experiences of mercy, with confidence and full expectation of being heard, that these

plots may prove futile (vers. 7–9), that his foes, especially their leaders, may be punished (vers. 10–12). For this he looks to the judicial control of Jehovah, which has been known by experience to deliver the afflicted righteous, and for which he will give the thanks that are due (vers. 13, 14).

The expressions are, in some parts, of an unusual character. Yet the mode in which the thoughts are presented, marked sometimes by an abrupt manner of expression and a bold structure of the sentences, is quite characteristic of David. In the thoughts, also, and in the circumstances in which the Psalmist stood, so far as indicated, there is nothing which ought to compel us to assume a mere imitation of Davidic Psalms, or which can be better explained from the period and history of John Hyrcanus (Hitzig), or of Manasseh (Ewald), or of the people of Israel after the return from exile (Rosenm.), than from those of David, whether we prefer a reference to his relation to Saul (Hengstenberg with the ancients), or to Absalom (Delitzsch). The Syriac Version has an addition to the superscription: when Saul threw the spear after him.

[Delitzsch thinks the title is justified because the Psalm abounds with Davidic ideas and images, and may be explained from the rebellion of Absalom and the succeeding revolt of Sheba. He also calls attention to the striking resemblances between it and Pss. lviii., lxiv., in the ending of each, the occurrence of rare words, and the "dreadful obscurity" of those expressions that are directed against the enemies. The English expositors accept the correctness of the title, with the exception of Perowne, who says that we have no means of testing its accuracy, but acknowledges that it is our only guide in this investigation.—J. F. M.]

Ver. 8. **Stir up** [E. V.: are gathered together]. גוּר means usually: gather themselves together. Most assume the same sense here also. But it is then necessary to supply a preposition, which is not allowable. Still less admissible is the explanation: they dwell (Köster, Maurer), *i. e.*, are occupied altogether with war. If the verb be viewed as transitive: to assemble (Kimchi), it does not suit the object. It is best therefore to regard it as גָּרָה=to excite (Syr., Chald., Clericus, Rosenm., Hupfeld, Delitzsch, Hitzig). [Translate: who devise evil in their heart: they stir up war every day.—J. F. M.]

Ver. 8. **The day of armour** is not the day of preparation for battle, but the day on which the armor is carried for the battle, consequently: the day of battle (Septuagint, Chald., Jerome). [All the recent German expositors take the first member of this verse as declarative: Jehovah, my Lord is, *etc.* But the whole strophe is the rehearsal of an address to God, and it seems more suitable to preserve the corresponding form here, as is done in E. V.]

Ver. 9.* The last word of this verse, יָרוּמוּ, cannot mean: lest they exalt themselves (Sept., Symm.), for the negative cannot be arbitrarily supplied. If the sense were: they would or might exalt themselves in consequence of success (Isaaki, Kimchi, and most), the conjunction פֶּן could scarcely have been absent. But from this we are not to conclude that the word is a meaningless appendage (Hupfeld), which must necessarily be attached to the following sentence, which is then supposed to be mutilated, giving the sense: those who encompass me lift up the head. This connection with the following is only a possible one (Venema, Olshausen); and if it be assumed, the new member of the verse thus formed can be taken as a protasis. But in the Psalms of David's composition, an elevation of feeling appears quite frequently expressed in abrupt sentences, and in brief, striking expressions, representing in a disjointed, ejaculatory manner the progress of the feelings, conceptions and thoughts. [Dr. Moll therefore translates simply: they exalt themselves.—J. F. M.]

Vers. 10, 11. רֹאשׁ (ver. 10) may be very well referred collectively to the leaders [E. V.: head] of the enemies (Kimchi, Calvin, *et al.*). The interpretations: poison (Grotius, Geier, Ewald), and: misfortune (Luther) are less to be recommended. The translation: the head of my revilers (Hitzig) is possible according to the Arabic usage, but unknown to the Hebrew, for the Hiphil of סבב, followed by an accusative, means: to go round about an object, like enemies in spying out a city (Delitzsch). The trouble (Del.) [E. V.: mischief] or the misfortune (Hupfeld), or suffering (Hengstenberg), which they cause by means of their lips, shall recoil as a retribution upon themselves. The coals (ver. 11) do not mean flashes (Luther) of lightning, for it is not until the words immediately following that God appears as the agent. Here those who throw, cast them, are represented as an indefinite number by the 3d per. plur.=men [German *man*. Transl.: Let burning coals be cast upon them, *etc.*—J. F. M.] There is not the least necessity of changing the reading in order to gain the idea: He will cause to rain upon them (Hupfeld). [Hupfeld proposes: יַמְטִר.—J. F. M.] There is no allusion to fire from on high, lightning with torrents of rain (Aben Ezra, *et al.*). But the reference is to perils and situations of an appalling character, into which the wicked are to be thrust for their destruction. The abysses or pits (Chald., Symm., Jerome, Kimchi), are pits of water, named along with the fire as an image of inevitable dangers, Ps. lxvi. 12 (Delitzsch).

Ver. 12. The punishment is denoted by the word: רָע, as that which is harmful to the person in question, and resulting from his wickedness, or as an evil, showing how that punishment bears the character of destruction inflicted by Divine retribution. The *man of tongue* [E. V.: evil speaker] is not a boaster or chatterer, but a man with an evil tongue of slander (Sir. viii. 4). This is manifest from the context. There is then

* [The formation of the anomalous word: כְּמֵאוּיֵי, which occurs in this verse, is discussed in Green's Heb. Gr. § 207, 2 *a*, Ewald, § 189. There seems to be no good reason for departing with Hupfeld from the ending: ־ָי, as the probable termination of the sing. which is assumed by these authors as well as by Gesenius. Hupfeld would make it terminate in ־ֶה, the correctness of which he attempts to prove in his note on this passage. On the significance of the plural form in this word, see Böttcher, § 705.—J. F. M.]

the less necessity for regarding רָע as an adjective describing the violence of the man more particularly, and abiding by the accents, which indicate such a connection (Hengstenberg, Sachs, Hitzig). It agrees best with the idea of the passage, to follow the ancient versions, the Rabbins, and almost all expositors, in rejecting the accents and regarding רָע as the subject, which would otherwise be wanting. A subject may, it is true, be supplied (Hitzig), but this would break up the sentence. For the whole Psalm shows that the evil speaker and the violent man are not two distinct persons, and that for this reason the view (J. H. Mich., Hengstenberg) is false which assumes that "the man of wicked violence" is opposed to the evil speaker and will pursue him. [This view is wrongly assigned to Hengstenberg. His opinion is that the former is the counterpart of the latter, and that it is God who is the pursuer.—J. F. M.] It is doubtful whether we should translate: to a head-long fall (Ewald), or: to destruction (Sept., Syr., Kimchi, Rosenm.), namely, by repeated shocks, or: by pushes (Köster), or: in haste, *i. e.*, precipitately (Del., Hitzig).

Ver. 14. Dwelling in God's presence (Ps. xvi. 11) is the portion of the righteous, to whom the wicked give no place on earth, and whose life they embittered if they could not rob them of it. [אַךְ in this last verse is by Dr. Moll translated: only. But it is generally taken, as in E. V., to mean: surely. Delitzsch compares the expression of assurance: "I know," in the preceding verse.—J. F. M.]

HOMILETICAL AND PRACTICAL.

Daily conflict, severe struggles, enemies round about, and yet not dismayed or forsaken or lost; that is the situation, the character, the lot of God's servants upon earth.—Distress and danger may cause us perplexity, if only faith drives us to God, and He remains as our strong Help; He will pursue the enemy and deliver us from his nets and snares; and we must thank Him in time and eternity.

Starke: If thou art not strong enough to escape from the hand of the ungodly, make, by faith, God thy refuge; He knows how to provide means and ways to help His own against all craft and devices.—The undying enmity which subsists between the seed of the serpent and the true children of God, results from a radical difference in heart and disposition.—Slanderers do more harm than serpents, for there is no antidote that can prevail against the poisonous wounds of wicked and calumniating tongues.—The supposed wisdom of the ungodly is really nothing but wickedness and folly, by which they are not only put to shame, but perish in the end.—The simplicity of doves and the sagacity of serpents, but above all, God's preserving care are necessary to the children of God, that they may escape from the countless snares of their enemies.—Firm trust in God is the reason why a believer does not cease to look to Him even in the greatest troubles.—Behold how faith acts! it takes all that God is and has as best for it, and is thus sustained.—Our enemies can as little prevent our salvation or capture us, as they can storm the bulwarks of heaven.—As nothing evil can come from God, so He strengthens none in evil. Yet for holy and righteous purposes He suffers many things.—He who sows a malediction with an evil mouth, will also reap it again.—In a good cause God is the best Patron; he who trusts Him cannot lose it, for God is also the Supreme Judge.—We attain to the assurance of faith by laying hold firmly upon the Divine promise, and remembering the help which others before us have received from God.—All that befalls the children of God in the world, ends finally with their praise to the Lord for His goodness and for the wondrous things which He does to the children of men.

Arndt: It is indeed a wonderful judgment, in the way of like-for-like retribution, that God usually rewards men as they act towards others, and that they bring upon themselves the very misfortune which they intended to bring upon others.—Frisch: Be not dismayed if others act towards thee as thy foes. If it does not lie in thy power to fathom their evil thoughts, it does lie in the power of God.—Rieger: The wicked man is like a storm which passes by. Although it may leave many traces of devastation behind it, it is yet insignificant when compared with God's goodness, of which the earth is full, and over which the righteous should ever rejoice.—Guenther: Stupid and unskilful transgressors are rare, almost as rare as wise children of God.—Diedrich: If we have committed to God our revenge and our protection, we may go calmly in our way, and not heed the arrows of the enemy.—My hope is in the privilege which is granted to the poor, whose defence God has reserved to Himself as His highest concern.—In the morning pray God that thou mayst be able to thank Him at evening, and pray daily that at the close of thy earthly life, thou mayst give Him thy highest thanksgiving. Then thou wilt have labor before thee; but thou wilt soon have finished it with joy and laid it aside for ever. Taube: The nearer danger comes, the more vigorously does David's life of prayer and faith unfold itself.

[Matt. Henry: A malignant tongue makes men like the old serpent; and poison in the lips is a certain sign of poison in the heart.—They that agree in nothing else can agree to persecute a good man. Herod and Pilate will unite in this, and in this they resemble Satan, who is not divided against himself, all the devils agreeing in Beelzebub.—Proud men when they prosper are much prouder, grow more impudent against God, and insolent against His people, and therefore, Lord, do not prosper them!—Bishop Horne: We cannot put off our Christian armor for a moment in this world; nor enter into peace and rest, but by a happy death and joyful resurrection. Barnes: It is not poverty or riches that commend us to God; it is faith and holiness and love and obedience, in the condition of life in which we are placed, be it in a cottage or in a palace.—J. F. M.]

PSALM CXLI.

A Psalm of David.

LORD, I cry unto thee: make haste unto me;
Give ear unto my voice, when I cry unto thee.
2 Let my prayer be set forth before thee *as* incense;
And the lifting up of my hands *as* the evening sacrifice.
3 Set a watch, O LORD, before my mouth;
Keep the door of my lips.
4 Incline not my heart to *any* evil thing,
To practise wicked works
With men that work iniquity:
And let me not eat of their dainties.

5 Let the righteous smite me; *it shall be* a kindness:
And let him reprove me; *it shall be* an excellent oil,
Which shall not break my head:
For yet my prayer also *shall be* in their calamities.
6 When their judges are overthrown in stony places,
They shall hear my words; for they are sweet.
7 Our bones are scattered at the grave's mouth,
As when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the LORD:
In thee is my trust; leave not my soul destitute.
9 Keep me from the snares *which* they have laid for me,
And the gins of the workers of iniquity.
10 Let the wicked fall into their own nets,
Whilst that I withal escape.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—This Psalm was used by the ancient Church (Constit. Apost. II. 59) as the Evening-psalm, as Ps. lxiii. was the Morning-psalm. It is in the middle part so obscure, and its disjointed words and sentences, which are either mutilated or very slightly connected, are capable of explanations so different, that no certain conclusion can be made as to the circumstances or date of the author. The beginning and end are perspicuous in themselves, but their allusions are quite dissimilar. They are indeed capable of being accommodated to one another, but the obscurity and doubtfulness of the intermediate passages render uncertain all attempts to secure this end.

In the first portion the Psalmist prays in general terms for Divine help and an answer to his petitions (vers. 1, 2), then specially, that his mouth and heart may be kept so that he may not incline to fellowship with the wicked, who are in possession of means to do violence, and of the good things of this life (vers. 3, 4). At the end (vers. 8-10) he prays that his life may be delivered, by being defended against the snares of the wicked, and wishes that they may be destroyed in their own nets. These are perhaps the same transgressors who in the beginning are described as seeking to tempt the Psalmist into fellowship with themselves, but who, when he by God's help, overcame the temptation, did not rebuke him in a friendly manner, as the righteous would have done, with his cheerful acquiescence (ver. 5), but sought to destroy him with the same malice against which he had already directed his prayer. They, however, shall be destroyed, while the words of the Psalmist shall be received by many as delightful; for, from the very mouth of the grave, a blooming life shall spring forth for him and for those who are with him (vers. 6, 7).

This connection may, at all events, be made out from the fragments of sentences which are like stones in a brook leading from one bank to the other. There is also much that may be brought into connection with circumstances in David's life, his peculiar feelings and spiritual characteristics, and his manner of expression. And yet these cannot be identified with such certainty as that with which Hengstenberg, follow-

ing the ancients, regards the Psalm as arising out of David's relations to Saul, and as connected specially with 1 Sam. xxiv. Many expressions, moreover, are less Davidic than after the Davidic manner. It is, however, pure hypothesis to assume (Del.) that imitative poems of this class have been taken out of books of history, in which they had been connected with events in the life of David. The same remark applies to the attempts to connect the Psalm with the period of the reign of Manasseh, as also with that of the kingdom of the Ten Tribes (Ewald), and with John Hyrcanus (Hitzig).

[With reference to the first opinion cited above, that of Hengstenberg, Perowne remarks: "Ver. 5 has generally been supposed to allude to David's generous conduct in sparing the life of his foe when he was in his power, ... but it is quite impossible on this supposition to give any plausible interpretation to ver. 7." But to those who adopt the figurative explanation of ver. 7 (see below), and this view is at least as well supported as the other, no difficulty will arise from this source. Still, though this opinion has more in its favor than any other, the question cannot be regarded as settled, and it is best to remain content with the general statement of the title, and the other evidence of the Davidic authorship. Perowne also calls attention to the curious fact that De Wette considered this Psalm to be one of the latest, on account of its being "a very original, and therefore a difficult Psalm," and that Maurer, on almost the same grounds, assigns it to a comparatively late period.—J. F. M.]

Vers. 1, 2. **Make haste unto me.**—The additional words: to help, are here wanting, though occurring in other Davidic Psalms (xxii. 20; xxxviii. 23; xl. 14). In distress the anguish-stricken soul frets as though God were far from him, and therefore calls him near (Ps. lvii. 8).—Instead of: be placed [ver. 2, E. V.: come] in the sense of being prepared, Am. iv. 12 (Hupfeld), we may also translate: be established, Ps. ci. 7, *i. e.*, find acceptance and acknowledgment, (Del.) There is no indication that the speaker was a priest. It is rather highly improbable that such was the case; and the allusion is not necessarily to the offering of incense while presented on the morning and evening of each day by the Priest upon the golden altar of the Holy Place (Ex. xxx. 7 f.), but probably to the consecrated incense which accompanied the *Azkara* [the part of the meat-offering burnt with frankincense "for a memorial," J. F. M.] of the meat-offering (Is. i. 13) which the priest consumed entirely upon the altar (Is. lxvi. 3). The morning meat-offering is mentioned but seldom, but that of the evening more frequently, as concluding the daily service in connection with the burnt-offering or whole sacrifice at that time, according to Ex. xxix. 38 f.; Numb. xxviii. 8. Therefore later, after the example of Ezra ix. 4 f.; Dan. ix. 21, מנחה means directly: the afternoon or evening (Del.) The prayers of the individual members of the Church became gradually more and more regulated according to the time of the Temple offerings (comp. Ewald, *Alterthümer*, 2 ed., p. 182). But here the emphasis is laid upon the *prayers*. For the lifting up of the hands is not an expression for offering a sacrificial gift, the heaving of the hands (Syr.), here intended to take the place of the meat-offering, the supposed symbol of the good works of the believer (Hengstenb.). It is the accompanying sign of prayer, (Ps. xxviii. 2), standing parallel to the breath of the sacred incense ascending to heaven, which sets forth the fact that the offering was directed to God (Rev. v. 8; viii. 3 f.) PEROWNE: "The same would hold also of the meat-offering of which it is said that the priest was to burn a part, as a memorial, 'a sweet savor unto Jehovah.'" ALEXANDER: "He prays not only for acceptance, but for constant or perpetual acceptance, as the offerings referred to were the stated daily services of the Mosaic ritual." Translate ver. 2, more literally: Let my prayer be set as an incense-offering before Thee, and the lifting up of my hands as the evening meat-offering.—J. F. M.]

Vers. 3, 4. **The dainties** do not allude to idolatrous sacrifices (Rosenm., De Wette), but denote sensual enjoyments and ease, especially of those who had gained their possessions unjustly, Prov. iv. 17; ix. 5, (Kimchi, Calvin, Geier). Such pleasures have something alluring, Ps. lxxiii. 10, (Hengst.), notwithstanding the evil consequences, which should act as a warning, Job xx. 12 f.; Prov. xxiii. 1 f., 6 f. (Hupfeld). [Ver. 4 *b* is, literally: to work works in wickedness. HENGSTENBERG: "In ver. 3 the Psalmist prays for preservation from the danger of sinning in *word*, which the temptation brought with it, and in ver. 4 from that of sinning in *deed*. Ps. xxxix. 1 forms a commentary on ver. 3. The reference is not, as Calvin and others suppose, to hard speeches against his enemies, but to impatient, irreverent expressions against God."—J. F. M.]

Ver. 5. **Let a righteous person smite me.**—The righteous one here mentioned is certainly not God (Amyrald, Maurer, Tholuck, Hengst.), but any man, contrasted with the wicked, whose reproofs contrasted with the allurements of the wicked, are not destructive but salutary; not, indeed, pleasant outwardly, like their dainties, but yet reviving, rejoicing, and strengthening, like oil upon the head. And if at first they wound and smart like blows, yet they neither proceed from an evil heart, nor inflict harm, but are most closely connected with kindness and deliverance, and are therefore cheerfully received by all who would escape ruin in this world and gain, instead, the salvation which the reprover himself possesses. This connection is rightly found in this passage by most since Kimchi, Calvin, and Geier, and gives expression to a thought similar to that in Eccl. vii. 5; Prov. iii. 11, and frequent elsewhere. According to the accents we must translate: Let a righteous man smite me in kindness and reprove me, my head shall not refuse head-oil, *i. e.*, not: precious oil, or balm, but: oil for the head (Delitzsch). But most expositors prefer the translation given by us in the text [Let a righteous man smite me—a kindness (is it); and let him reprove me—oil (is it) to the head, let not my head refuse it,—J. F. M.]; for the accents are not absolutely binding, and by thus departing from them we gain a clearer expression of a like thought, and only thus a real parallelism in the structure of

the sentence. The translation: let the head-oil not soften my head (Ewald) proceeds from an uncertain derivation, and gives an obscure sense. If it is intended to mean that even when the righteous rebuke him for lukewarmness and the like offences, the joys offered to him by the wicked shall not change his feelings, the Sept. and Vulg. have expressed this much more clearly: The oil of the wicked shall not anoint my head. But they, evidently, have read רֶשַׁע for רֹאשׁ. They, as also the Syr. and Jerome, have interpreted the verb according to a word in Arabic, which, however, is entirely unknown to the Aramaic, meaning: to be fat. But יָנִי is a defective form for יָנִיא, meaning: to deny, frustrate, prevent, Ps. xxxiii. 10.

For yet, *etc.*—Here begins a mutilation of the Text which is continued through verses 6, 7, and which has occasioned interpretations quite opposite, and in some parts quite strange. Their enumeration may be here properly passed over. There is no doubt that something must be supplied after "yet," for it is not admissible to drop the ו as most prefer to do. There is very little gained, moreover, by the attempt made by some expositors to connect כִּי־עוֹד with the preceding line against the accents. To complete the thought there might then be supplied: let me contend. But many other insertions are equally tenable. [Dr. Moll gives merely the literal rendering of the words as they stand in the original: For still—and my prayer—against their malice. Delitzsch translates: For still I meet their malice only with prayer. With this, compare the rendering of Mendelssohn: I still keep praying while they practice their shameful deeds, as furnishing perhaps the best explanation of this disputed member of the verse. The ו must introduce the apodosis; for (so it is) still, that my prayer, *etc.* (Perowne). Comp. Zech. viii. 20; Prov. xxiv. 27, for similar instances (Del.)—J. F. M.]

Ver. 6. The obscure words of the Text furnish a good sense most readily, if the **judges** be understood to mean the rulers, chief men, leaders of these people, against whose malice the Psalmist employs the weapons of prayer and nothing else, whose destruction he yet foresees, and in this Psalm, which is in fact a prayer, foretells. For the "hands" of the rock [E. V., stony places] are probably its sides or walls. To be cast down from one of them was a punishment not unexampled (2 Chron. xxv. 12). No subject is named in the following member. It cannot be the judges, for the words of the Psalmist would not be heard with pleasure by them, and it is not their conversion that is dwelt upon, but their destruction. The plural of the verb is therefore to be taken impersonally. [Render therefore: Their judges are cast down by the sides of the rock; and my words are heard that they are sweet.—J. F. M.]

Vers. 7, 8. It remains here unexplained directly, whence the sudden deadly peril to the Psalmist and his companions arises. For this reason the change of reading which gives: their, instead of: our (Sept. Cod. Al., Syr., Arab., Ethiop., Theodoret), and which Jerome also notices, is favored by Böttcher. Referring to the bones of those who have been hurled down, he translates: broken into fragments. A suitable parallel to the image in ver. 7 would then be afforded. But this explanation is no more certain than that of Ewald, who thinks that the extreme emaciation of the afflicted righteous is here figuratively, or rather, plainly described by the words: our bones protrude themselves. This he connects with ver. 5 *d*, in which he supposes that the Psalmist keeps directing his prayer to God on account of the misery of the righteous. If now we remain by the usual and most natural translation, it becomes again doubtful whether the bones are thrown to the abyss of the underworld (Is. v. 14; Prov. i. 12) to be swallowed up, and a complaint is uttered on account of slaughter and overthrow (Hupfeld and most); or whether we are to suppose that victory in spite of prostration (Is. xxvi. 19; Ezek. xxxvii.), is represented by the figure of the ploughing of the soil and the confirmatory declarations of ver. 8, and that the passage is an expression of hope for the future (Hengstenberg, Delitzsch).—The expression in ver. 8: pour not out, that is, unto death, since the life is in the blood, occurs also in Is. liii. 12. [The members of ver. 7 are inverted in E. V. The literal translation of the first clause is: as one furroweth and cleaveth in the earth. There is no need of supplying a subject as E. V. does. According to the last explanation given above, the bones are compared to the seed which is scattered in the upturned earth, and which should yet spring up into a rich harvest. This is the point of the reference to the passages in Is. and Ezek. where the resurrection is hinted at. Translate in ver. 8 *b*: Pour not out my soul, and see the explanation above.—J. F. M.]

HOMILETICAL AND PRACTICAL.

It is a necessary and a saving act to place ourselves under God's protection, not merely against outward enemies, but also against our own nature.—Men sin with the tongue more frequently than they think. This may be done by complaining and self-praise, no less than by false accusations, unjust reproaches, and baseless excuses.—Even confirmed Christians need continually to watch and pray, lest they yield to temptation.—Good resolves are not sufficient; paternal reproof and loving rebuke can do much; but God's grace must crown the work.

Starke: A believing prayer is a pleasing and acceptable incense-offering to God. By it His punishment and anger may be averted.—The mouth and the heart are man's two fairest jewels; but if they are to be well guarded they must be committed to God.—Much frivolous speaking hinders prayer perceptibly, and often stings our hearts so that we are ashamed before God of our words.—Men in positions of influence may, by their evil example, obstruct in others the course of godliness. How necessary is then the prayer for Divine leading to God for the sake of others. —If men would become sincerely and actively religious they must begin by reforming the heart.—In hereditary sin man has an alluring dainty; if he follows it and becomes like the world, he loses his taste for the heavenly manna, the true food of the soul.—Let none consider themselves so blameless that they do not need

any admonition.—The disciplinary power of the Holy Spirit must not be restrained, nor the law be abolished in the Church. For the teaching inspired by God is profitable also for correction, (2 Tim. iii. 13). Fraternal reproof has, alas! become almost obsolete in the Christianity of to-day. Flattery and false politeness have gained the upper hand.—It is always better to do a thing in meekness than in anger.—Wicked leaders in all departments of life cause much sorrow and ruin, but their judgment and condemnation do not slumber.—Unity and steadfastness in faith, in prayer, and in patience, are most necessary to pious Christians in their afflictions. They will at last be redeemed from all evil.

FRISCH: There are none in the world more odious than those who are most forward in resisting evil and implanting good.—RIEGER: The tongue is never harder to be tamed than under suffering at the hands of others. It is therefore the more necessary that God should guard it then.—Many things are wounds to the old nature, which are balm to the new.—GUENTHER: How will I learn to say "my God," if I do not earn the right of possession by daily experiences of His gracious assistance?—DIEDRICH: He who will have faithfully confessed the Truth in his daily duties, will find in this Psalm the groans of his heart repeated.—TAUBE: The prayer of faith is the victory which overcomes the world within and without, for it forces its way into God's light, and brings us to His strength.

[MATT. HENRY: They that cry in prayer may hope to be heard in prayer, not for their loudness, but for their lowliness.—Prayer is of a sweet-smelling savor to God, as incense, which yet had no savor without fire; nor has prayer without the fire of holy love and fervor.—We must be as earnest for God's grace in us, as for His favor towards us.—Nature having made my lips to be a door to my mouth, let grace keep that door, that nothing may be suffered to go out which may any way tend to the dishonor of God or the hurt of others.—Good men will pray against even the sweets of sin.—When the world is bitter the word is sweet.—All that are bound over to God's justice are held in the cords of their own iniquity. But let me at the same time obtain a discharge.—J. F. M.]

PSALM CXLII.

Maschil of David; A Prayer when he was in the cave.

2 I cried unto the LORD with my voice;
With my voice unto the LORD did I make my supplication.
3 I poured out my complaint before him;
I shewed before him my trouble.
4 When my spirit was overwhelmed within me,
Then thou knewest my path.
In the way wherein I walked
Have they privily laid a snare for me.
5 I looked on *my* right hand, and beheld,
But *there was* no man that would know me:
Refuge failed me;
No man cared for my soul.

6 I cried unto thee, O LORD:
I said, Thou *art* my refuge
And my portion in the land of the living.
7 Attend unto my cry;
For I am brought very low:
Deliver me from my persecutors;
For they are stronger than I.
8 Bring my soul out of prison,
That I may praise thy name:
The righteous shall compass me about;
For thou shalt deal bountifully with me.

EXEGETICAL AND CRITICAL.

Contents and Composition.—On *maskil* see Introd. § 8, No. 8. The Psalm is closely related to Ps. cxli., cxliii. The superscription assigns it to the time of 1 Sam. xxii., if the cave of Adullam be meant, here designated by the article as a well-known one, or to that of 1 Sam. xxiv., if the cave of Engedi be meant. The contents agree with this statement, which cannot be successfully impugned on linguistic grounds, although there appears to be a certain dependence upon Ps. lxxvii. which has given rise to some hesitation.

The Author calls upon God, with a loud voice, for deliverance on account of the greatness of his distress and anguish; for even the eye of God, to whom his every way is known, will see only snares in his path, but no helping friend, (vers. 2-5). And he cries to God, for He remains his refuge and his portion, and will deliver him from oppression and weakness in spite of his powerful persecutors, so that he may praise Him amid the acclamations of His people (vers. 6-8).

[Ver. 4. **When my spirit was overwhelmed**.—The same mode of expression occurs in Ps. lxxvii. 4. Hupfeld would connect this line with the preceding verse, as is done in Ps. cii. 1. This would certainly give a more natural and easy connection.—J. F. M.]

Ver. 5. **Look to the right hand** [E. V.: I looked, *etc.*]—The ancient versions and Rabbins whom Calvin follows, and by whose influence Ewald is moved to change the pointing, translate as if the verb, instead of being in the imperat. Hiphil, were in the absolute infinitive, which they then render in the first person. They mistake the character of the language of prayer. The *right* side is mentioned since being the side defended, it was the point of attack (Ps. cix. 6) where, therefore, the defenders post themselves (Pss. cix. 31; cx. 5) as a shelter (Ps. cxxi. 5). There is no need of changing the reading with a view to gain the sense: looking all the day long and seeing (Hitzig). [Translate: look at the right hand and see. No friend (appears) for me; refuge for me is lost. There is none that inquireth after my soul. Perowne: "There is no contradiction in this prayer to the previous statement of belief in God's omniscience: Thou knowest my path, as has been alleged. Such appeals to God to see, to regard, *etc.*, are common enough, and 'are bound up with the very nature of prayer, which is one great anthropomorphism.'" —J. F. M.]

Ver. 8. It is not indicated in the text whether the term **prison**, employed for affliction, is figurative or not. The translation of the last line: the righteous wait for me (Septuagint, Syriac, Aquila, Ewald), would require the construction with ל (Job xxxvi. 2). The renderings: crown (Symm., Jerome), or figuratively: triumph in me as in a crown (Aben Ezra, Kimchi), or: deck themselves as with a crown, *i. e.*, triumph like a king (Cocceius, Venema, Del.), are far-fetched. The explanation: surround, here naturally not in a hostile but in a friendly manner (Luther, after Felix Pratensis and most of the recent expositors), has to meet only the difficulty of the construction with בּ. [The sense of the E. V. is therefore probably the correct one. On the feelings of the Psalmist, Delitzsch: "The poet thus finds himself not so completely alone as might appear from ver. 5. He does not fancy that he is the only righteous one. He is only a member of a common Church, whose lot is interwoven with his, and who will triumph in his deliverance as in their own (1 Cor. xii. 26)." —J. F. M.]

HOMILETICAL AND PRACTICAL.

The great distress of God's children, the conduct of the believer, and his certain help.—We can lose everything on earth without harm to us, if only God remains as our Portion.—The friendship of God and the enmity of the world, in the community of the righteous.

Starke: The inner suffering of the heart, when the spirit is under deepest oppression, is the true school of prayer.—God often purposely permits His children to come into great affliction, so that His works may become manifest. He will yet be acknowledged by us as our only and best Helper.—When other men find reasons for despairing, believers make God their refuge, and He then manifests His might and help in a way that gladdens their hearts.—There is no better friend than God; He does not forsake His own even in the greatest need.—Oppression and affliction, faith and prayer, often meet; affliction tries faith and strengthens prayer.—This whole world is to God's children often nothing but a prison, in which with tears and groans they await the redemption of the body.—God does not yield His honor. When He knows how to glorify it through them or others, He will not spare Himself. Recall it to Him in an earnest, upright spirit, and thou shalt see thy desire in His mercy and help.

Frisch: Those who pray best do not know how to sink deep enough before God's supreme majesty.—Diedrich: If the soul has only its refuge and its light in God, it can praise Him even in the midst of enemies, and then also be assured of the greatest triumph.—Taube: Persecution from the side of enemies presses sorely, but abandonment by friends, who should have stood by one's side as helpers and defenders, presses more sorely still.

[Matt. Henry: We are apt to show our trouble too much to ourselves, aggravating it and poring upon it, which doth us unkindness, whereas by showing it to God, we might cast the care on Him who careth for us, and thereby ease ourselves. Nor should we allow of any complaint to ourselves and others, which we cannot with the due decency and sincerity make to God, and stand to before Him.—This is the greatest comfort of our temporal mercies, that they furnish us with matter and give us opportunity for the excellent duty of praise.—Others' mercies ought to be the matter of our praises to God; and others' praises on our behalf ought to be both desired and rejoiced in by us.—Bp. Horne: When danger besetteth us around, and fear is on every side, let us follow the example of David, and that of a greater than David, who, when

Jews and Gentiles conspired against Him, and He was left all alone in the garden and on the cross, gave Himself unto prayer.—BARNES: That God may be honored, is an object at all times much more important than our own welfare, even than our salvation.—It is an honor to be desired, to be associated with good men, to possess their esteem, to have their sympathy, their prayers, and their affections, to share their joys here and their triumphs in the world to come.—J. F. M.]

PSALM CXLIII.

A Psalm of David.

Hear my prayer, O LORD, give ear to my supplications:
In thy faithfulness answer me, *and* in thy righteousness.
2 And enter not into judgment with thy servant;
For in thy sight shall no man living be justified.
3 For the enemy hath persecuted my soul;
He hath smitten my life down to the ground;
He hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me;
My heart within me is desolate.
5 I remember the days of old;
I meditate on all thy works;
I muse on the work of thy hands.
6 I stretch forth my hands unto thee:
My soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD; my spirit faileth:
Hide not thy face from me,
Lest I be like unto them that go down into the pit.
8 Cause me to hear thy lovingkindness in the morning;
For in thee do I trust:
Cause me to know the way wherein I should walk;
For I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies:
I flee unto thee to hide me.
10 Teach me to do thy will;
For thou *art* my God
Thy Spirit *is* good; lead me into the land of uprightness.
11 Quicken me, O LORD, for thy name's sake:
For thy righteousness' sake bring my soul out of trouble.
12 And of thy mercy cut off mine enemies,
And destroy all them that afflict my soul:
For I *am* thy servant.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—This, the last of the seven penitential Psalms, is in some manuscripts without a superscription. In others there is besides the one above given, the addition: When Absalom his son pursued him. The circumstances of the suppliant as here depicted, agree with this statement. For, surrounded by implacable enemies, who have brought him nigh to death, the servant of God has only Him remaining as his refuge. This Refuge is a sure one, and is ardently desired, and therefore besought in prayer with the fervor of a soul that longs for deliverance. For with all his trust in

God's faithfulness and helpful righteousness, so far as his relation to his enemies is concerned, he has yet a strong feeling of his human sinfulness before God, and therefore a strong need of His pardoning mercy and of guidance through His good Spirit.

These thoughts are characteristic of David, but here and there they appear in a form which might be regarded as "a later effort to copy after the Davidic Psalm-poetry" (Delitzsch). "He who knows David, finds here also that penitent confession to God, that humility, that longing after God, that sure confiding in Him as his refuge, and invocation of His help and deliverance from enemies for the sake of His goodness, that submission to Him, that desire for His holy guidance, that experience of the Lord, and praise inspired by such experience, that confidence in His holy righteousness, and that humble and elevating consciousness of being the servant of the Lord, which are so entirely characteristic of David" (Clauss.) This may be granted and yet it be doubted, whether such a poet as David would have so copied himself, as would be the case if the Davidic authorship were proved. One might *pray* in the same language, but would not repeat himself in different poems. The numerous reminiscences of other passages of Scripture which are found confirm this supposition.

[The application of this canon to Hebrew poets, and especially to such a one as David, who wrote so much in this style, and who seemed to make his repeated experiences of similar distresses so many occasions of compositions of this nature, is hardly just. Besides, there are many instances of repetitions in Psalms in the earlier portion of the Psalter, which are acknowledged to be those of David, and they do not occasion any difficulty. Of course there is no instance there so striking as this, but they give an indication of what David might accomplish in the way of combining familiar thoughts and images, and setting them in the light of renewed revelations of God's power and goodness in the midst of his own renewed distress and feeling of weakness. At all events, the poem, even with the familiarity of its ideas, forms a complete whole which is worthy of David, and which no critic need on that score hesitate to assign to him. Hengstenberg again stands alone among recent continental commentators in maintaining the Davidic authorship. Perowne again follows the majority on the other side, and inclines to the view of a late composition. Delitzsch finds in the addition to the title given in some copies of the Septuagint quoted above, confirmation of his favorite idea that most of the Psalms in this group were intended to describe the feelings of David during his flight before Absalom. This is probable enough; but is it probable that any writer at a late period would seek to illustrate by a series of Psalms, this or any other period of David's life, when it had already been so abundantly illustrated by David himself? Alexander, Wordsworth, and most English commentators hold to the Davidic composition.—J. F. M.]

Vers. 1. 2. **In Thy faithfulness answer me, in Thy righteousness.**—It does not remain undefined what God is to answer. For in the first place, "answering" is only another expression for hearing, and, in the next place, the two additions to the request furnish a more definite indication of its meaning. The faithfulness of God is His faithfulness to His promises, or the truthfulness of His nature, in conformity with which everything that He has spoken or ordained is reliable and unchangeable. His righteousness is the corresponding course of action by which His ordinances are firmly established and fulfilled in the world, so that there is rendered to every man according to his works. There is no occasion of thinking here of particular promises, or of 2 Sam. vii. (Hengstenberg); or for changing the notion of righteousness into that of goodness (Köster). God's faithfulness and righteousness are thus assured, as in 1 John i. 9, and the repenting receive the forgiveness of their sins, but the impenitent, judgment. From one point of view, therefore, the pious man is righteous, a servant of God; from another, he, as a man, is not perfect like God, but rather needing to be spared in judgment, to receive pardon and mercy. Ver. 12 shows that in ver. 2 also the phrase: "Thy servant" is not a mere oriental circumlocution for the person speaking (Hupf), and not merely a term of polite address. The prayer that God might not enter into judgment with him as his Accuser and Judge, (Job ix. 32; xiv. 3; xxii. 4 f.; Is. iii. 14), has a twofold ground: first, the absence, common to all the living, of perfect righteousness, acceptable before God, (Ps. cxxx. 8; Job iv. 17; ix. 2; xiv. 4; xv. 14; xxv. 4; Rom. iii. 20); then his own personal and deadly peril, which the suppliant suffers through the persecutions of his enemies, and which he knows to be a Divine judgment upon him for his sins which are not expiated.

Ver. 8 *c.* is in the exact words of Lam. iii. 6. But the expression does not mean: the dead of the world (Septuagint, Luther). [This translation arises from the false adoption of the later Hebrew and Rabbinical usage of *ôlam.* See on Ps. lxxxix. 2.—J. F. M.] It refers either to those who died long before, and are placed among those of the olden time, Ezek. xxvi. 20 (Jerome, Hitzig), or to those who are eternally, for ever dead (Syriac, Hupfeld, Delitzsch), who have an existence without hope, sleep an eternal sleep (Jer. li. 39, 57) in the gloomy abode of the dead, which remains ever as it is (Eccl. xii. 5), in contrast to the life which has no end (Dan. xii. 7). The latter explanation suits the present passage best, for the Psalmist evidently means to say that his enemies are intent upon his utter destruction, and that he would remain without deliverance, unless God in mercy were to take up his defence.

Vers. 4–8. On this account his distress is so great that he is inwardly overwhelmed with darkness (Ps. lxxvii. 4; cxlii. 4), and is like a languishing land (Ps. lxiii. 2). [Ver. 6, E. V.: thirsty land, comp. Is. xxxii. 2.] The contrast to former times, with the recollection of God's dealings then, joined to thoughtful contemplation of the reality of His power as displayed in His works, makes his anguish the more intense, his longing the more consuming, his supplicating cry the more urgent (Ps. xxvii. 9; lxix. 18;

lxxxiv. 8; cii. 3). If the help of God should tarry (ver. 7) he would become like those that descend to the abyss (Ps. xxviii. 1; lxxxviii. 5). He prays that even the next morning should end the night of his sorrow, and expects an answer to his prayer upon the ground of his trust (Pss. xxv. 1 f.; lxxxvi. 4). [The mode of expression in ver. 6 *b.* is peculiar. It is literally: my soul (is), like a languishing land for Thee, *i. e.*, my soul languishes for Thee, as a thirsty land for rain. CALVIN: "In great heat, we see the earth cracking and gaping, as though with open mouth she asked for the rain from heaven."—J. F. M.]

Vers. 9-12. [In ver. 9 *b.*, E. V. combines the Septuagint rendering: I fled to Thee, with the notion of the Hebrew word which means here: to cover, hide one's self. The latter was thus assumed to be a pregnant expression, and so translated. But the Septuagint had a false reading: נסתי, I fled, which gave rise to misconceptions among the older expositors. Calvin, however, perceived the true construction, for which Hengst., Delitzsch, Ewald, Maurer, Alexander, Perowne, Wordsworth and most recent expositors decide. Delitzsch expresses it thus: *ad (apud) te abscondidi (me)*: To (with) Thee have I hidden (myself). Gen. xxxviii. 14 affords the most perfect parallel in construction. See further by Dr. Moll.—J. F. M.] In ver. 9 *b.* we might be tempted to change כִּסִּתִי, which has been variously explained, into חסיתי, the idea conveyed by which the ancient translations and expositions directly express. But it is not absolutely necessary, for the notions of covering and refuge are united in the intermediate one of hiding. The way of deliverance is to the servant of God no external one, but a way of salvation, which the commandments of God point out, in which the Spirit of God, who is good (so must we translate literally in ver 10 *c.*), is the Guide. And those who submit to this guidance to fulfil the commandments of God, walk not merely upon a direct or right way (Ps. xxvii. 11), but in an even land, *i. e.*, without stumbling or being obstructed in their successful and happy progress. It is therefore quite unnecessary to change אֶרֶץ into ארח (Hupfeld). [Delitzsch refers to Isaiah xxvi. 7 as a parallel passage, and remarks that these words, which in Deut. iv. 43; Jer. xxviii. 41, are a geographical designation, are here applied spiritually. The verbs in vers. 11, 12 should be rendered by the future: Thou wilt quicken me, *etc.*, not in the imper., as in E. V. With ver. 11 comp. Ps. cxxxviii. 7; xxv. 15; xxxiv. 18; cxlii. 8; with ver. 12, Pss. xxxi. 17; xviii. 41; Deut. vii. 24.—J. F. M.]

HOMILETICAL AND PRACTICAL.

It is not only the man who is persecuted in the world that is permitted to make God his refuge; the mourning sinner may come to Him also; but he must do so according to the appointed way of salvation.—God not only teaches His servants by His word; He guides them also by His Spirit, and helps them to live by His strength.—If God goes with us into judgment, we are lost; but if we repent, He delivers us.—God's faithfulness and righteousness are a terror to sinners, but a consolation to the penitent and an assurance of salvation to His pious servants.

STARKE: It is no easy matter to pray rightly and so as to obtain an answer. Great and earnest striving are necessary to it.—The only ground upon which repenting sinners can with assurance approach God's throne is His mercy and truth in Christ Jesus.—Learn to know the multitude of thy sins and the strict judgment of God, so that thou mayest know His great mercy and pray the more earnestly for forgiveness — Because even pious men sometimes love the darkness rather than the light, God sends them affliction, that the world may become distasteful to them.—The examples of the saints of old are at this hour a comfort to afflicted souls and terrifying to their enemies.—Thirsting, longing, hoping, and yearning after God are sure indications of a believing soul and of true prayer.—When a soul thirsts after God's favor, it is a sure proof that it is not utterly forsaken by Him.—Many pray for a speedy answer, and do not reflect that God must have waited long for their crying.—As distress is felt, so also is prayer; it breaks forth all the more strongly, the more distressed the suppliant is in his own eyes.—The divine consolation is the sweeter to the soul, the longer it had to wait for it, and the greater its sufferings had been.—The favor of God is the most necessary thing for man in this life, and should be the object of his highest concern.—There are many false guides who pretend to bear us happily over the journey of life; but he who does not keep close to God as his leader and guide and follow Him in everything, is led astray.—The divine deliverance of believers is commonly connected with the destruction of their ungodly enemies.

FRANKE: When a man resolves with heart and soul to be and remain a servant of God, God will not forsake him; but where He is, there will also His servant be.—DIEDRICH: In all earthly trials we must learn, after all our distress, to know our own hearts better, for only so will suffering draw us to the living God.—TAUBE: In the lasting heat of suffering, true faith will only burn more strongly and be lit up with a brighter glow.—The connection of justification and sanctification.

[MATT. HENRY: As a thirsty land, which, being parched with excessive heat, gapes for rain, so do I need, so do I crave the support and refreshment of divine consolation under mine afflictions, and nothing else will relieve me.—This is the best course we can take when our spirits are overwhelmed; and justly do they sink under their load who do not take such a ready way as this to relieve themselves.—Those that have the truth of grace cannot but desire to have the evidence of it.—Preservations are pledges of salvation, and those shall find God their hiding-place that by faith make Him so.—BP. HORNE (ver. 5): While we muse on such instances of His goodness, the reflection is obvious: Is He not still the same gracious God? Will He not do as much for us upon our repentance as He formerly did for others upon theirs? Let us arise and go to our Father.—SCOTT: The believer has not only the faithfulness, but the righteousness of God engaged in his behalf;

much more then may he be confident that he has justice on his side in those causes that are pending between him and his persecutors before the supreme Judge.—The trembling sinner, who has lately discovered that he cannot stand in judgment before God, need not be discouraged on that account; for the greatest of saints have confessed the same.—BARNES: Our hope is in the mercy, not in the justice of God.—J. F. M.]

PSALM CXLIV.

A Psalm of David.

Blessed *be* the LORD my strength,
Which teacheth my hands to war,
And my fingers to fight:
2 My goodness, and my fortress;
My high tower, and my deliverer;
My shield, and *he* in whom I trust;
Who subdueth my people under me.

3 LORD, what *is* man, that thou takest knowledge of him!
Or the son of man, that thou makest account of him!
4 Man is like to vanity:
His days *are* as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down:
Touch the mountains, and they shall smoke.
6 Cast forth lightning, and scatter them:
Shoot out thine arrows, and destroy them.
7 Send thine hand from above;
Rid me, and deliver me out of great waters,
From the hand of strange children;
8 Whose mouth speaketh vanity,
And their right hand *is* a right hand of falsehood.

9 I will sing a new song unto thee, O God:
Upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.
10 *It is he* that giveth salvation unto kings:
Who delivereth David his servant from the hurtful sword.
11 Rid me, and deliver me from the hand of strange children,
Whose mouth speaketh vanity,
And their right hand *is* a right hand of falsehood:

12 That our sons *may be* as plants
Grown up in their youth;
That our daughters *may be* as corner stones,
Polished *after* the similitude of a palace:
13 *That* our garners *may be* full,
Affording all manner of store;
That our sheep may bring forth thousands
And ten thousands in our streets:
14 *That* our oxen *may be* strong to labor;
That there be no breaking in, nor going out;
That *there be* no complaining in our streets.

15 Happy *is that* people, that is in such a case:
Yea, happy *is that* people, whose God *is* the LORD.

EXEGETICAL AND CRITICAL.

Contents and Composition.—The Psalmist, who evidently speaks as a king (see ver. 2), begins by praising God for help experienced personally in various ways in battle and in distress (vers. 1, 2). The recollection of the comforting truth that God does indeed in love take notice of perishing man (vers. 3, 4) leads him to utter the prayer that God would personally display from heaven His irresistible power to deliver him from great peril prepared for him by powerful and faithless strangers (vers. 5–8). With this he connects a promise of a new song referring to God's manner of dealing with David His servant both generally and specially, and then turns back to the prayer by repeating, like a refrain, the description of his enemies (vers. 9-11). The Chald. Paraphrase explains the evil sword (ver. 10) as being that of Goliath, and some manuscripts of the Sept. have as an addition to the superscription: in reference to Goliath. This event of David's life may perhaps have given occasion to the poem; but it is doubtful whether it should be assigned to David himself (Hengst.), especially as the portion just discussed consists entirely of fragments of other psalms, and is particularly rich in expressions found in Ps. xviii. It is mere hypothesis to suppose that these verses were recorded in an ancient historical book and expressed the feelings with which David went into battle, being drawn from his declaration in 1 Sam. xvii. 27 (Del.). Theodoret already has referred it to the Maccabæan period, and Hitzig assigns it specially to Alexander Jannæus.—Attached to this first portion is a section (vers. 12–15) which is entirely dissimilar in thought, mode of expression, and linguistic character, and is connected with it loosely and perhaps violently by אשר, which is capable of so many meanings. This passage praises the prosperity of the people as a blessed result of their having Jehovah as their God. It appears to be a fragment of another Psalm whose origin is entirely unknown.

[Hengstenberg: "It is only the Psalms of David which form the ground-work of this. But that it is one of David's peculiarities to derive from his earlier productions a foundation for new ones, is evident from a variety of facts, which, if any doubt might still be entertained on the subject, would obtain a firm ground to rest upon in this Psalm; for it can only be the work of David. Then the way and manner of the use made of such materials must be kept in view. This is always of a spirited and feeling nature; and no trace anywhere exists of a lifeless borrowing. That we cannot assume such borrowing here, that the appropriation of earlier materials did not proceed from spiritual impotence, but rests upon deeper grounds, is manifest if we consider the second part, where the dependence entirely ceases, and where the opponents of the Davidic authorship have not been able to overlook the strong poetical spirit of the time of David. They resort to the wretched expedient of affirming that the Psalmist had borrowed this portion from a much older poem now lost."—Alexander: "The Davidic origin of the Psalm is as marked as that of any in the Psalter." Noyes and Perowne are disinclined to follow the superscription. The rest of the English expositors, so far as I know, accept its authenticity.—J. F. M.]

Vers. 1–6.—[Translate ver. 1: Blessed be Jehovah, my Rock, &c. Comp. Ps. xviii. 35, 47.—J. F. M.]. **My mercy** [ver. 2, E. V.: my goodness], *i. e.* my merciful God (Ps. lix. 11, 18, comp. Jon. ii. 9). Since it is not extension of power (Chald., Isaaki, Kimchi, Calvin) that is mentioned, but compulsion or really subjugation, there would be expected here, instead of עַמִּי, *my people*, the plural עַמִּים *nations*. This reading does occur in some manuscripts, but is only inserted as serving to facilitate the rendering. The Syr., Chald., and Jerome express it in their translations, and others in their interpretations. The difficulty disappears if it be remembered that it is not the despotic authority of the king that is meant, but the controlling power of God, to which those must submit who oppose the king chosen by God. Ps. xviii. 48 does not decide for us, for the verbs in the two passages are different. If the writer had that passage in mind, he altered it intentionally, as we find that in other cases the imitation is not a mere copying or simple repetition. So ver. 3, in imitation of Ps. viii. 5, and ver. 4, partly from Ps. xxxix. 6, 11, partly from Ps. cii. 12. [The connection between vers. 1, 2 and 3, 4 is shown by Calvin. "David remembers all that God has done for him, and then, like Jacob, thinks: Lord, I am too little for all thy loving-kindness, and so contrasts his own nothingness and that of mankind generally with the greatness of such a gracious God." With ver. 5 comp. Pss. xviii. 10; civ. 32. With ver. 6, Ps. xviii. 15; 2 Sam. xxii. 15.—J. F. M.]

Vers. 7–11.—It is worthy of remark that פָּצָה, which in Pss. xxii. 14; lxvi. 16, is used of the gaping of the mouth, has here in ver. 7 the meaning of snatching out [E. V.: rid], as in the Arabic and Aramaic. The right hand of falsehood [ver. 8] parallel to the tongue of falsehood (Ps. cix. 2) is the hand raised in taking a false oath. It alludes here to covenant-breaking. The designation Elohim, suddenly addressed to Jehovah in ver. 9, is unusual in the last two books of the Psalter. [It occurs besides in Ps. cviii. The second member of the verse should be translated: Upon a lyre of ten (strings) will I make music to Thee.—J. F. M.] The expression also in ver. 10: evil sword, is peculiar. It hardly means that the sword is employed in the service of an evil man (Delitzsch), but rather that it causes evil and misfortune. The mention of David in a Psalm ascribed to him follows the example of Ps. xviii. 51.

Ver. 12.—Both the peculiar contents and the expression of the following sentences, and the connection with the preceding by אשר, create difficulty. Following the contents of the passage, it is first mentioned that the children are thriving at home, that the fruits of the field and the herds of large and small cattle are flourishing, and that the inhabitants of the city are prosperous, and finally the people so situated are felicitated. It is in the highest degree improbable

that Israel, whose God is Jehovah, in contrast to a nation rich in earthly blessings, is, in the last line, pronounced happy, and that therefore there is presented a contrast between individual prosperity and spiritual blessings. If we look at the passages which promise a blessing to the people of God, Deut. vii. 13; xxviii. 4, 8, 51, and compare also the description of the blessing in Ps. xcii. 13 f.; cxxviii. 2 f., we cannot doubt that the prosperity of Israel under the blessing of God is described here also. The several peculiar words and phrases cannot alter this actual relation. Consequently the relative is not to be referred to enemies=whose sons (Sept., *et al.*). Nor can we supply לֵאמֹר, and referring to the words of falsehood, vers. 8, 11, regard the passage as quoting the terms in which the children of the world boast of their possessions (Geier, Clericus). On account of the structure of the sentence, it would be a very forced construction to refer the relative to God, who causes our sons to be, &c. So also with the assumption that the new song promised in ver. 9 is given here (Venema, Köster). In this case we would have to strike out ver. 11 (Olsh.), which, however, would be better than to change אשׁר into אֲאַשֵּׁר, I will pronounce happy (Doederlein, Dathe). Some expositors pass over this connecting word. It must be taken, however, as a relative conjunction, but not as meaning: that, in order that they may be so (Hengst. and most), as a consequence of the deliverance mentioned in ver. 11, or as introducing a prayer, whether the word: grant, be supplied or not, but as meaning: because, since (Delitzsch, Hitzig), as supporting the prayer for deliverance. There is still, however, something harsh and forced in the transition to a passage so peculiar in contents and expression. It has therefore been conjectured that a later insertion has been made here (most of the moderns since Knapp), whether a gloss of a copyist (Hitzig), or an addition by the Psalmist himself (Maurer), or borrowed from some other composition, and here awkwardly attached by אשׁר (Hupfeld), or interpolated in some corruption of the text (Olsh., Kamphausen). [Hengstenberg gives the connection between this strophe and the preceding briefly, and in a manner satisfying to those who hold the Davidic authorship: "I thank Thee for the help which is assured to me through faith, vers. 9, 10. Nay more, deliver Thou me from the hands of the sons of strangers, and let Thy blessing return to rest upon Thy people, vers. 11-14."—J. F. M.]

The phrase **grown up**, of trees (Isa. xliv. 14) transferred to sons (Is. i. 2; xxiii. 4; Hos. ix. 12) represents the vigorous and well-proportioned growth to which the young men had attained. For youth is designated here by a word which excludes the idea of childhood. The rendering: projectures (Luther, Hengstenberg) instead of: corners (Zech. ix. 15) cannot be justified. So with: corner-pillars (Geier and most), which sense has been assumed through a supposed reference to Caryatides, especially because it was supposed that the following word must have the meaning: hewn out. But חטב is employed everywhere (according to Wetzstein in Delitzsch) only of the preparation of fuel. Yet through the Arabic it may have the sense: streaked, variegated (Prov. vii. 16). And, while the Syrian and Palestinian architecture, so far as known, exhibits no corner-pillars, corners with carved work of gay colors, are found at the present day in the reception-hall of every house of pretension in Damascus (Lane, Manners and Customs of the modern Egyptians, i. 11). Wetzstein inclines to the opinion that an architectural ornament of this kind, formed with much taste and elaborate workmanship out of carved wood, glistening with gold and brilliant colors, and covering the upper portion of the corner, is employed here to illustrate the beauty, brilliant attire, and rich ornaments of the women; perhaps, also, because they are not only modest and chaste, but are also, like the children of the upper class, concealed from sight.

Vers. 13-15. As many rare expressions occur here, it cannot appear surprising that in ver. 14 the oxen are not named אֲלָפִים as in Ps. viii. 8, but אַלּוּפִים, which in an older stage of the language, meant: princes. But it would be strange here to translate: our princes are set up (Maurer, Köster, Von Lengerke, Fürst) after Ezra vi. 8, that is: are standing upright, as a sign of confidence and strength. The latter word means also strictly: burdened, not: strong for bearing burdens (Chald., Kimchi), or: laden with the abundance of produce (Hengstenberg), or: with fat and flesh, and therefore = fat and strong (Sept., Syr., Jerome, Geier, *et al.*) but laden with young, *gravida* (Bochart, J. H. Mich., and most of the recent expositors) The word therefore does not express capacity for work (Luther). In ver. 13 *b* זַן does not mean: store, or provision (Geier, Venema, *et al.*), but is an Aramaic term denoting: class, kind. From class to class, *i. e.*, of all kinds. The expressions for *breach* and *falling out* are so general, that they are not to be referred specially to miscarrying, (Syr., Kimchi), or to breaches in the folds where the flocks might break out (Sept., Geier), or to breaches in the city wall (Aben Ezra, Calvin, Hupf.), and losses in war (De Wette), but to injury and deficiency, misfortune and loss generally.—[The author's translation of vers. 13, 14, accordingly is: Our garners full, supplying of all kinds, our sheep multiplying by thousands, by tens of thousands in our pastures; our cattle laden (with young); no breach and no falling off, and no cry of complaint in our streets.—J. F. M.] On the last line the combination of the shortened form שֶׁ of the relative with the quadriliteral into one word is remarkable. There is no ground for taking the copula adversatively: but (Luther). The expression שֶׁכָּכָה is found also in Sol. Song v. 9.

HOMILETICAL AND PRACTICAL.

It is not an unessential matter to a people how its king stands with relation to God the Lord, nor to a king, whether he has religious and obedient subjects.—Even temporal blessings come from the living God of revelation; but for a man

to have God Himself as his God, is the highest privilege and an eternal good.—To consider seriously what God is and what we are, begets humility, but also trust in God.

STARKE: Pious soldiers learn best how to fight in the school of the Holy Spirit.—By protection and victory over our enemies, God's glory is well-extended.—Christ wars and triumphs in His believers.—It is a great favor of God to have respect, fear, and obedience in subjects. When He is angry He poureth contempt upon princes.—To know our human nothingness rightly, gives us humility. Assiduous meditation upon God's infinite pre-eminence is the best means of gaining this object. Where God takes from man as His own possession what a man possesses, nothing but a shadow remains; therefore the glory belongs to God in whatever a man is or has.—The help of the Christian must come from heaven, either through means or without them.—Every doctrine which has not in view God's honor and man's blessedness is false.—Thoughts, words, demeanor, works, all must accord in the praise of God, must sound forth nothing but Christ, and extol His victory and blessing.—The external prosperity of the true Church and of a country depends upon the continuance of pious kings and religious rulers.—A pious and grateful heart does not take into account the Divine benefits which have been experienced by itself alone, but also those which He has bestowed upon others, and thanks Him for both.—According as faith is in the heart, so is also the life directed.—The blessing of many children is a great gift of God, and an ornament to a house, especially if they follow after the fear of God and virtue.—Daughters that are trifling, vain, and decked out after the fashion of the world, are like fair palaces in which the world dwells, and not God.—He who seeks first the kingdom of God and His righteousness, will receive from Him just as much as He knows will be profitable for him.—The prosperity of the ungodly is like glass; when it seems clearest it breaks; but the prosperity of the righteous will endure; for it rests on a good foundation.—The true happiness of men consists in their union and communion with God in Christ.

FRISCH: God, thy friend, is great in counsel, and mighty in working.—RIEGER: It is easy to say in dejection: Man is as nothing! But it is better to do so in humility; in humility which then does not hide itself away, but clings to the gracious hand of God in Christ, held out to the upright.—DIEDRICH: If God's people are still in conflict with malignant enemies, they have still the victory and all blessings.—TAUBE: It is the depth of Divine condescension towards the son of the dust, which gives him to discover the glory of grace in its clearest light.

[MATT. HENRY: Wherever a believer goes he carries his protection along with him.—Man's days have little substance in them, considering how many of the thoughts and cares of an immortal soul are employed about a poor, dying body; they are as a shadow, dark and flitting, and finishing with the sun, and when that sets, resolving itself into all shadow.—Living plentifully, we should not live luxuriously, for then we abuse our plenty, but cheerfully and usefully, that, having abundance, we may be thankful to God, generous to our friends, and charitable to the poor. Otherwise what profit is it to have our garners full? James v. 3.—National piety commonly brings national prosperity, for nations, as such, are capable of rewards and punishments only in this life.—Happy is the people that have God's favor, and love, and grace, according to the tenor of the covenant, though they have not abundance of this world's goods. As all this and much more, cannot make us happy, unless the Lord be our God; so the want of this, the loss of this, nay, the reverse of this, cannot make us miserable if He be.—BP. HORNE: The righteous are distinguished from the wicked by the use which they make of the good things of this life when given, and by their meek resignation of them when taken away.—Whatever be the will of God concerning our having or wanting these outward comforts, we know that we have, as the faithful servants of God have had in every age before us, greater and more precious promises, a better and more enduring substance, pleasures that fade not, and riches that fly not away, reserved for us in a heavenly country, and a city which hath foundations.—SCOTT: Happy are they whom the Lord teaches to fight the good fight of faith, and to whom He gives that noblest victory and rule, the conquest and dominion over their own spirits!—The daughters of this land are indeed sufficiently *polished*, with exterior beauty and embellishment and every superficial accomplishment; but few of them have the polishing of a corner-stone, as qualifying them to be the ornament of families, the cement of society, and a blessing to the land and the next generation, by an attentive, judicious, and virtuous performance of the duties of domestic life, and still fewer are possessed of that adorning which the word of God almost exclusively recommends.—HENGSTENBERG: Humility is the mother of confidence (vers. 1-4).—J. F. M.]

PSALM CXLV.

David's Psalm of Praise.

I will extol thee, my God, O King;
And I will bless thy name for ever and ever.
2 Every day will I bless thee;
And I will praise thy name for ever anu ever.

3 Great *is* the LORD, and greatly to be praised;
And his greatness *is* unsearchable.
4 One generation shall praise thy works to another,
And shall declare thy mighty acts.
5 I will speak of the glorious honour of thy majesty,
And of thy wondrous works.
6 And *men* shall speak of the might of thy terrible acts:
And I will declare thy greatness.
7 They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.

8 The LORD *is* gracious, and full of compassion;
Slow to anger, and of great mercy.
9 The LORD *is* good to all:
And his tender mercies *are* over all his works
10 All thy works shall praise thee, O LORD;
And thy saints shall bless thee.
11 They shall speak of the glory of thy kingdom,
And talk of thy power;
12 To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
13 Thy kingdom *is* an everlasting kingdom,
And thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall,
And raiseth up all *those that be* bowed down.
15 The eyes of all wait upon thee;
And thou givest them their meat in due season.
16 Thou openest thine hand,
And satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways,
And holy in all his works.
18 The LORD *is* nigh unto all them that call upon him,
To all that call upon him in truth.
19 He will fulfil the desire of them that fear him:
He also will hear their cry, and will save them.
20 The LORD preserveth all them that love him:
But all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD:
And let all flesh bless his holy name
For ever and ever.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—It is only in this Psalm that the word *tehilla* occurs in the superscription as indicating the character of the poem itself. It is probably taken from ver. 21. The plural of the same word is used to denote the whole Psalm-collection. The contents of this Psalm are admirably described by this word, for it is taken up exclusively with God's praise The Psalmist (vers. 1, 2) engages to praise Him for all time to come and unceasingly, even into eternity, on account (vers. 3-7) of His greatness which is unsearchable, but is displayed in glorious deeds of power and wondrous working, and is worthy of the eternal remembrance and unbounded praise of all generations of men. His goodness, (vers. 8-13), is as glorious and all-embracing as His kingdom; therefore all that need turn with trustfulness to Him and He will never disappoint them (vers. 14-16). In order to experience that goodness, man need only forsake the wicked, and unite with those who fear God (vers. 17-20). The conclusion (ver. 21) turns back to the opening, but with an enlarged view.

The strophical structure, like the progress of thought, is rather irregular. This is possibly due to the acrostic character of the poem, the first letters of the verses following the order of the Hebrew alphabet. Nun only is absent; for what reason does not appear. The Sept., it is true, followed by the derived translations, inserts

between vers. 13 and 14, a verse: Jehovah is faithful in all His words, and gracious* in all His works, the latter half being the same as that of ver. 17. But neither Aquila nor Symmachus gives it, and neither Origen nor Jerome has it in his Heb. Text. Only a single Heb. manuscript has it (*Cod. Kennicott* 142), and that on the lower margin, at the bottom of the page. The Chald. and the Jewish interpreters reject it, and a scholium of the Cod. Vat. of the Sept. characterizes it as spurious. It ought scarcely therefore to be regarded as having fallen out (Grotius, Ewald); and it is still less probable that Ps. cxli. 6 belonged originally to this passage (Hitzig).

The Ancient Church employed this Psalm at the mid-day-meal, and ver. 15 at the Passover. The Talmud assures us (*Berachoth* 4 *b*), that every one who repeats this Psalm three times daily, may be satisfied that he is a child of the future world. The Gemara adduces in support of this the curious reason, that it is not only written in alphabetical order, like Ps. cxix. and others, and not only praises the Divine care over all creatures, like Ps. cxxxvi. 25, but combines both these important characteristics in itself (Del.).—In this Psalm the mode of presenting the thoughts is pleasing, the language easy and transparent, recalling in many expressions and phrases familiar passages in the Psalms. It cannot be definitely determined which are the earlier, or whether any were borrowed from any others. Ver. 13 agrees just as closely with Dan. iii. 33; iv. 31. But this does not justify the conclusion that the latter are the original passages, and that our Psalm belongs to the age of the Maccabees (Hitzig).

[Alexander: "This has been happily characterized as the 'new song,' promised in Ps. cxliv. 9. In other words, it is the song of praise, corresponding to the didactic, penitential, and supplicatory Psalms of this series. In form it is an alphabetical Psalm, and, like others of this class, admits of no analysis, being made up of variations on a single theme, the righteousness and goodness of God to men in general, to His own people in particular, and more especially to those that suffer."—J. F. M.]

Vers. 1-7. **My God, oh King!**—This combination of the words *elohai hammelech* (the latter as in Pss. xx. 10; xcviii. 6; the former as in Ps. cxliii. 10, with ו written fully), is rather harsh, in place of the usual expression: my King and my God (Pss. v. 8; lxxxiv. 4). God's right of pre-eminence is, at all events, set forth in forcible terms, first in connection with the exaltation and majesty of the Highest, as afterwards in relation to their extent and duration. God's greatness is exhibited also in 1 Chr. xxix. 11, and its unsearchableness in Is. xl. 28; Job xi. 7. [Delitzsch: "The thought of the mute shades of the departed, which elsewhere intrudes itself, as in Ps. vi. 6, when the consciousness of the poet was disturbed by sin, is here entirely banished; for now the poet's consciousness is the undisturbed mirror of the Divine glory."—J. F. M.] It may be a matter of dispute whether the דברי, in ver. 5 *b*., denote the wondrous deeds of God (Ps. cv. 27), or the words which tell of them, for both may be made the object of thoughtful contemplation and celebration. In ver. 7 the combination רַב-טוּב shows that great goodness is not referred to, in the sense of abundant mercy (most), but in the sense of the universal excellence of His attributes, His goodness in every relation.

Vers. 8–21. Ver. 8 is like Ps. ciii. 8. Ver. 15 f. like Ps. civ. 27 f. The concluding part of ver. 16, as ver. 19 and the fundamental passage, Deut. xxxiii. 23, show, comp. Acts. xiv. 17, does not mean that God is well pleased (Septuagint, Isaaki, Luther, Calvin), nor does it refer to His willingness (Hitzig), or blessing (Vulg., Geier), but to the desire, wishing, craving of living creatures (Aben Ezra, Kimchi, and most of the recent expositors). [Translate ver. 17 *b*.: and gracious in all His works.—J. F. M.] The last word of ver. 18 *b*. does not express a contrast to doubt, as in James i. 6, so that the translation should be: in faith, believingly (Hitzig), but a contrast to hypocrisy, and thoughtless perfunctoriness in prayer.

* [It is *holy* in all His works, in the Sept. Dr. Moll also has an error in his version of ver. 18, where he translates: Jehovah is near to all that fear Him.—J. F. M.]

HOMILETICAL AND PRACTICAL.

It is easier to promise to praise God unceasingly than it is to fulfil that promise; for there come evil times, when some do not stand the test.—As we know God to be the sum and source of all good, let us ever draw from that fountain ourselves, and direct others to it also.—Every day has its troubles, has it also its prayers?—The blessedness of living in God's kingdom, under the dominion of the heavenly King.

Starke: The more a soul knows the greatness of God's glorious mercy, the more will it be stirred up to praise Him.—If the Holy Spirit does but once enkindle the heart, it will never be satisfied in praising Him, it must praise Him for ever.—The greatness of the King of glory is especially manifested in the compassion which He manifests to sinners, whose consciences tell them that they are guilty of eternal death.—It is an act worthy of severe punishment for a man to limit God's love and mercy, and wantonly to exclude himself from their influence.—All angels, all saints, yea, all God's works praise Him their Creator; dost thou, O man, not praise Him too? Thou then art not worthy to be or to be called a work or creature of His.—The extension of Christ's kingdom through the word of the gospel is a great work of God. Every true Christian should help to advance that work by counsel and deed.—Christ begins His kingdom here on earth in the hearts of believers, and takes them at last into the kingdom of glory, where they shall be ever with the Lord.—Our gracious God fulfils His promise even in regard to bodily afflictions; for He lays no more upon the sufferer than he can bear, and in his afflictions often revives him with the sweetest consolation.—You sometimes distress yourself about temporal sustenance; but what are you in need of? Whither all eyes are directed turn yours too.—We are all beggars before God; we would have nothing, if He did not answer our prayers by giving us food and the necessaries of life.—Our appetite and the relish which we have in our

bread and other food is alas! not recognized by most as one of God's blessings until they are deprived of them.—To know God as near and omnipresent may deter the wicked from sin, but to the pious it is a consolation in all their troubles.—It is much better that God should answer us in a way that will bless us, than according to the will of the flesh. In that case our souls would often suffer harm.—He who sincerely loves God is in awe of Him also, lest he should offend Him by transgressing His commands and forfeit His favor.—Thy mouth should be a living organ to praise God. Woe to those who open their mouths in imprecation and abuse and other sinful words!

Frisch: A man's compassion extends only to his neighbor, that of God extends to all.—God does everything in His own time. That time He knows better than thou dost; therefore await it in patience.—Rieger: How often does our narrow-hearted unbelief prefer to remain under the close pressure of earth, rather than be refreshed by the heart-reviving praise to God that arises from all places of His dominion.—Guenther: The heavenly King has the death-judgment and the words of mercy; pray for the latter, so that thou mayst live in His kingdom beneath His sway, and serve Him for ever.—Taube: A song of praise whose theme is the glory of the eternal King, His kingdom, and His mode of government.

[Matt. Henry: If the heart be full of God, out of the abundance of that the mouth will speak with reverence to His praise on all occasions.—No day must pass, though never so busy a day, though never so sorrowful a day, without praising God; we ought to reckon it the most needful of our daily business, the most delightful of our daily comforts. God is every day blessing us, doing well for us, there is therefore reason we should be every day blessing Him, speaking well of Him.—The works of God's mercy outshine all His other works, and declare Him more than any of them. In nothing will the glory of God be for ever so illustrious, as in the vessels of mercy ordained to glory.—His saints bless Him, for they collect the rent and tribute of praise from the inferior creatures, and pay it into the treasury above. All God's works praise Him, as the beautiful building praises the builder, or the well-drawn picture praises the painter. But His saints bless Him as the children of prudent, tender parents rise up and call them blessed. Of all God's works, His saints, the workmanship of His grace, the first-fruits of His creatures have most reason to bless Him.—At the end of one mercy is the beginning of another, so should the end of our thanksgiving be.—Bp. Horne: We see the whole animal world assembled before us, with their eyes fixed on the great King and Father of all, like those of a flock on the shepherd when he enters the field with provender for them. From the same Divine Person as the Saviour of men, as the King, Father, and Pastor of the Church, do believers with earnest expectation wait for the food of eternal life. And neither the one nor the other look and wait in vain.—Scott: Those who under troubles and temptations abound in fervent prayer, shall in due season abound in grateful praise, which is the genuine language of holy joy.—J. F. M.]

PSALM CXLVI.

1 Praise ye the Lord.

Praise the Lord, O my soul.
2 While I live will I praise the Lord:
I will sing praises unto my God while I have any being.

3 Put not your trust in princes,
Nor in the son of man, in whom *there is* no help.
4 His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.

5 Happy *is he* that *hath* the God of Jacob for his help,
Whose hope *is* in the Lord his God:
6 Which made heaven, and earth,
The sea, and all that therein *is:*
Which keepeth truth for ever:

7 Which executeth judgment for the oppressed:
Which giveth food to the hungry.
The LORD looseth the prisoners:
8 The LORD openeth *the eyes of* the blind:
The LORD raiseth them that are bowed down:
The LORD loveth the righteous:
9 The LORD preserveth the strangers;
He relieveth the fatherless and widow:
But the way of the wicked he turneth upside down.

10 The LORD shall reign for ever,
Even thy God, O Zion, unto all generations.

Praise ye the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—This Psalm begins and ends with the familiar liturgical formula (Ps. cxi. ff.). It has many points of coincidence with the preceding; but this does not necessarily lead to the conclusion that both were composed by the same author (Delitzsch), or that the one before us is the last of a dodecade, supposed to begin with Ps. cxxxv. (Hengstenberg). It is merely its place in the Psalter that is due to this relationship, being the first of the five Hallelujah-Psalms which conclude the collection. At a later time this last group was used in the daily morning prayers, portions of other Psalms and Books of the Old Testament being united with it. Among the Rabbins the name *Hallel* was applied sometimes to this whole group, and sometimes to its several parts, but especially to Pss. cxlviii. and cl.; but it was called the Greek Hallel, in distinction from the so-called Egyptian Hallel, recited at the feasts.

The allusion in 1 Macc. ii. 63 to ver. 4 does not decide for a composition in the Maccabæan period (Venema). It is taken specially by Hitzig as an allusion to the name of Demetrius. The superscription in the Septuagint, Vulgate, and Syriac: Of Haggai and Zechariah, is of just as little historical value. We can only infer from the language a post-exilic period, and from the contents a condition of the people in which they were oppressed, and in need of consolation and direction to look to God for aid. The purpose of the Psalm is to give this direction by exhibiting some of God's attributes. After a preliminary warning not to trust in princes, for they are perishable men (vers. 3, 4), these attributes are presented, supporting the declaration that the man is blessed who relies with all assurance upon the God of Israel as his God (vers. 5–9). These strophes form the kernel of the Psalm, and are inclosed by an introduction, in which the Psalmist calls upon himself and promises to praise God (vers. 1, 2), and a conclusion (ver. 10) full of assurance of the uninterrupted and eternal continuance of Jehovah's kingly government.

[HENGSTENBERG: "That this Psalm is not contemporaneous with the preceding Davidic Psalm . . . . is clear from the fact that it does not rest upon the Davidic Psalms, and from the traces it contains of a late post-exile period—the hallelujah, which is never found in Psalms which bear the name of David, comp. Ps. civ., where it first occurs, and Ps. cv.; the borrowing of vers. 1, 2 from Ps. civ., which was composed after the exile, and of ver. 8 from Ps. cxviii., which was sung when the foundation of the Second Temple was laid. That the Psalm was composed at a period of great depression for the people of God, is indicated by the predicates of God, which are all of a kind fitted to elevate the distressed, console the afflicted, and give them confidence in their God."—J. F. M.]

Vers. 1–8. The introduction follows Ps. civ. 1, 33, 34, comp. ciii. 22. Ver. 3 recalls Ps. cxviii. 8 f., Jer. xvii. 5; and ver. 4, Ps. civ. 29. Ver. 5 is similarly related to Ps. cxliv. 15 and xxxiii. 12, xxxv. 2 after Ex. xviii. 4; the beginning of ver. 6, to Pss. cxv. 15, cxxi. 2, cxxiv. 8, cxxxiv. 3; ver. 7 *a.*, to Ps. ciii. 6; ver. 7 *b.*, to Pss. civ. 27 f., cvii. 9, cxxxvi. 25, if not to Pss. xxxiii. 19; xxxvii. 19; ver. 7 *c.* to Ps. cv. 20. [On ver. 6, PEROWNE: "*Who keepeth.* In the series of participles marking the several acts or attributes of God in this and the next two verses, this only has the article prefixed, perhaps because the Psalmist designed to give a certain prominence or emphasis to this attribute of God, that He is One 'who keepeth truth for ever.' It is in fact the central thought of the Psalm. For upon this ground beyond all others is God the object of trust. He is true and His word is truth, and that word He keeps not for a time but for ever." In ver. 8 the context shows that it is a figure applied to physical weakness, as in Deut. xxviii. 29.—J. F. M.]

Vers. 9, 10. The strangers are usually combined in the singular with widows and orphans (Deut. and often). The plural here is scarcely to be referred to the Jews who dwelt together for defence in foreign lands (Hitzig). The crooked way of the wicked, in which death lies (Prov. xii. 28), is turned by Jehovah down towards hell (Prov. xv. 24, comp. ii. 18, Ps. i. 6). [DELITZSCH: "There is only a single line devoted to this manifestation of Jehovah's punitive justice. For He rules in love and wrath, but delights most to rule in love. And Jehovah is the God of Zion. The eternal duration of His kingdom is also the pledge of its glorious perfection, the triumph of love. Hallelujah!"—J. F. M.]

HOMILETICAL AND PRACTICAL.

God's love the ground of our life and the matter of our eternal praise.—Alas, how often do we trust when we should be afraid, and become afraid when we should trust!—God has not only the power, He has also the will to help; and in both He remains unchangeably the same; but it is only those who trust in Him, that can make His faithfulness their consolation.

STARKE: He who makes a man his god, must be expecting his god to die every hour.—On meditating upon the frailty of life, let us strive to make all our plans pleasing to God, and then we will be able to enjoy their results in eternity.—If you find anything in the world to give you confidence, do not make it your strength. What is not the God of Jacob, is not to be your strength.—Fidelity and truth are declining very much among men in these last times; let true Christians then rely all the more upon the faithfulness of the God who abides by His promises.—God is to His children all that they need. Nothing can befall them in the world, against which He cannot afford comfort, counsel and aid—What a sweet word: the Lord loves thee! I would not take a kingdom for that word. Love unites God's heart to mine.—The everlasting kingdom of Christ affords reason to the citizens of the spiritual Zion, both now and for ever, to praise God.

FRISCH: He who does not pass his life in the praise of God, is dead while he liveth.—The favor of all men is worthless when God does not favor.—When the favor of men ceases, that of God begins, and when the children of man withdraw the hand, then God truly begins to care for us.—RIEGER: The exhortation to praise God out of true trust in Him, is fitly accompanied by the warning, not to trust in man.—GUENTHER: It is as though the psalms of praise which arise from the suppliant's lips, returned to him from God, as means of sanctification.—TAUBE: How the precious name of the Lord becomes explained to us in different kinds of distress! the Saviour and Helper, the Redeemer and Liberator, the Comforter, the Physician of Israel, the Defender of His people, the Father and Guardian!—A blissful vision of the time of fulfilment in the kingdom of rest, and the subject of our hallelujahs.

[MATT. HENRY: Then is praise most pleasant when in praising God we have an eye to Him as ours, whom we have an interest in, and stand in relation to.—That which is the great end of our being ought to be our enjoyment and employment while we have any being.—It is a great support to faith, that the Redeemer of the world is the same who was the Creator of it, and therefore has a good will to it, a perfect knowledge of its case, and power to help it.—BP. HORNE: There are no changes in the politics of heaven.—SCOTT: With these glorious prospects before our eyes, how mean do the pursuits of ambition or connections with the great seem to us! and how needful does it appear to dissuade men from this common but destructive idolatry!—J. F. M.]

PSALM CXLVII.

1 Praise ye the LORD:
For *it is* good to sing praises unto our God;
For *it is* pleasant; *And* praise is comely.
2 The LORD doth build up Jerusalem:
He gathereth together the outcasts of Israel.
3 He healeth the broken in heart,
And bindeth up their wounds.
4 He telleth the number of the stars;
He calleth them all by *their* names.
5 Great *is* our LORD, and of great power:
His understanding *is* infinite.
6 The LORD lifteth up the meek:
He casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving;
Sing praise upon the harp unto our God:
8 Who covereth the heaven with clouds
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.

9 He giveth to the beast his food,
And to the young ravens which cry.
10 He delighteth not in the strength of the horse:
He taketh not pleasure in the legs of a man.
11 The LORD taketh pleasure in them that fear him,
In those that hope in his mercy.

12 Praise the LORD, O Jerusalem.
Praise thy God, O Zion.
13 For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
14 He maketh peace *in* thy borders,
And filleth thee with the finest of the wheat.
15 He sendeth forth his commandment *upon* earth:
His word runneth very swiftly.
16 He giveth snow like wool:
He scattereth the hoar frost like ashes.
17 He casteth forth his ice like morsels:
Who can stand before his cold?
18 He sendeth out his word, and melteth them:
He causeth his wind to blow, *and* the waters flow.
19 He sheweth his word unto Jacob,
His statutes and his judgments unto Israel.
20 He hath not dealt so with any nation:
And *as for his* judgments, they have not known them.

Praise ye the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The Psalm consists of three sections without any regular rhythmical structure: vers. 1–6; 7–11; 12–20, each of which begins with an exhortation to praise Jehovah. The ground and matter of such praise is the gracious exercise of His power, and is so exhibited here to the Church. The poet introduces the subject by telling of the restoration of Jerusalem, and the gathering of Israel, and then describes the helpful acts of the Almighty as those of an infinitely wise God, who sets even the stars in order, and as those of a physician who heals and comforts mankind in its countless wounds. He then recounts proofs of His care over all creatures, in connection with the reflection that God takes pleasure, not in natural strength and beauty, but in those that fear Him and seek His salvation. Finally, he extols the aid which the Almighty has rendered to His people, who are advanced above all nations by the revelation of His law, by blessing the inhabitants of the newly strengthened city, and of the country whose boundaries are secured, and blessing the land itself by regulating the seasons of the year and the weather.

There is nothing to prove the supposition that the restoration of the walls by Hyrcanus is referred to (1 Macc. xvi. 23), and that vers. 12 ff. are a later addition (Hitz.). The same remark applies to the division into two Psalms (Sept.) and to the opinion that this Psalm was sung at the Dedication (Neh. xii.) of the walls completed by Nehemiah (vi. 15), a view maintained by Hengstenberg. It is enough to know that it was of late composition. [On the other hand Perowne: "It is not improbable, as Hengstenberg suggests, that not this Psalm only, but the rest of the Psalms, to the end of the Book, are all anthems originally composed for this occasion. The wall had been built under circumstances of no ordinary difficulty and discouragement (Neh. ii. 17—iv. 23); its completion was celebrated with no common joy and thankfulness (Neh. xii. 27-43)."—J. F. M.]

Vers. 1, 2. **For it is good.**—A change in the accents, and, to a certain extent, in the reading (Venema, Olshausen, Hupfeld) in order to get the sense: "praise Jehovah, for He is good; play to our God, for He is pleasant," is not necessary, as is shown from Pss. xcii. 2; cxxxiii. 1; cxxxv. 3. It is the less to be recommended here, as the passage before us is imitated from the one last named, and the last clause, which describes the appropriateness of such praise, is taken from xxxiii. 1. The mention of the outcasts (ver. 2), that is, the exiles (Is. xi. 12; lvi. 8), shows that it is not building in general that is alluded to, but the building of Jerusalem after its destruction. It is only the application which can justify the interpretation in a spiritual sense (Calvin, Stier).

Vers. 3–6. How easy it is for God to help men is illustrated after xl. 26 f., by the fact that He has assigned a number to the stars which men cannot count (Gen. xv. 5). This means that, in creating them, He called forth a number determined by Himself. It is also said that He calls them all by name, *i. e.*, that He knows and names them according to their special features, and employs them in His service according to His will, in conformity with the names which correspond to such knowledge. The Omniscience

and Omnipresence of God are thus presented at once to the soul, but in ver. 5 they are mentioned separately, and these references are the more consoling, as the thought of the members of His Church, scattered in countless numbers through foreign lands, is clearly discerned through the figurative drapery of the expression itself. The greatness of God (ver. 5) with respect to might (Job xxxvii. 23) corresponds to the fulness of His understanding (Ps. cxlv. 3), which no number can express.—Ver. 6 then calls attention to the exercise of these Divine attributes in its love and justice. [Perowne: "The same Lord who, with infinite power and unsearchable wisdom, rules the stars in their courses, rules also the world of man. The history of the world is a mirror both of His love and of His righteous anger. His rule and order are a correction of man's anarchy and disorder."—J. F. M.]

Vers. 7–14. **Answer to Jehovah.**—[E. V.: sing to the Lord]. There is no allusion here to an antiphonal choral song (Sept., Luther) as in Ex. xv. 21, but a song of praise is called for as the answer of grateful men, to the honor of the Divine Giver (Ex. xxxii. 18; Numb. xxi. 17; Is. xxvii. 2). Ver. 9 recalls Job xxxviii. 41, as ver. 8 f. Ps. civ. 14. The strength of the steed and his own muscular power will not save the warrior; if God purposes to destroy him, he cannot escape from Him (Ps. xxxiii. 16 f.; Amos ii. 14 f.); neither do these natural powers achieve the victory (Prov. xxi. 31). God is well pleased not with natural, but with spiritual advantages and power, especially with fear of and trust in Him. And they are followed by security and blessing in city, house, and land, as by Divine gifts. [Ver. 13 *a* is taken by Dr. Moll, as by Hupfeld and those who do not perceive any special historical reference, as a figurative expression denoting security. Those who, like Hengstenberg, with whom Alexander, Perowne, and most agree, hold the view referred to in the Introduction and its addition above, understand it to refer to the restoration of the city walls, completed by Nehemiah.—J. F. M.]

Vers. 15–20. The **word** in ver. 15 alludes to Gen. i.; Ps. xxxiii. 6-9. For the immediate reference is to the word as the messenger of God's power and His active work in nature (Ps. cvii. 20). There is no mention before vers. 19 f. of the historical word of revelation, whose sphere is Israel. The transition is not made by the enumeration of particular blessings of God in their universal exercise (Geier, Amyrald), but by the idea of His speaking. In the vicissitudes of nature here described there is perhaps presented an image of the period of suffering and of the returning deliverance (Hengstenberg). The comparison of the snow to wool is hardly based upon the circumstance that the snow covers the earth warmly and softly like wool, but alludes either to the small particles which fly away, or more probably to the white color common to both, (Is. i. 18; Ezek. xxvii. 18; Dan. vii. 9). The commandment or the word (ver. 18) is described as God's messenger also in Pss. lxxviii. 49; cv. 17; cvii. 20. As in ver. 19 הִגִּיד is used, and not מַגִּיד, expression is given to the thought that God continues to testify concerning Himself in prophecy, upon the ground of the Thora (Delitzsch). In the final sentence, according to Ps. xciv. 10; Acts xiv. 16 f.; Rom. i. 20, there is denied to the heathen not an absolute (Hengstenberg), but only a relative knowledge of the Divine judgment (Geier, *et al.*) The privilege of Israel is to possess the positive or historical revelation (Deut. iv. 7 f.; xxxii. f.; Baruch iv. 4). [Delitzsch: "The joyful hallelujah is not sounded because these other nations do not possess such a positive knowledge of God's judgments, but because Israel does possess it. It is declared abundantly in other places that this knowledge of Israel shall be the means of making salvation the common property of the whole world of nations."—J. F. M.]

HOMILETICAL AND PRACTICAL.

Praise to God for His blessings is due to Him and becoming to us.—God's sovereign deeds in His dealings with His people, show the same omnipotence, wisdom, and goodness, as do His sovereign deeds in nature.—Among all God's blessings, the gift of His word is to be ranked specially high, and to be praised by its right use. Augustine: Thou canst not be ever singing with thy voice; but thy life can and ought to be one unceasing song of praise to God.

Starke: God's praise is nothing but a thankful recital of His great blessings, for which the glory is due to Him alone.—If true songs of praise are to flow forth to God, the heart must first be filled with His knowledge and love.—The indolence of the heart is no excuse for the neglect of God's praise.—If God's government is incomprehensible, let us leave it uncensured.—The wicked, in their temporal prosperity and pride, stand, as it were, upon a round and slippery ball; God touches it, and they fall to the ground. But the salvation of believers is founded upon a firm rock.—The starry heavens are a true masterpiece of God's wisdom.—Everything lies bare and unveiled under the eye of God; even thy name, thy heart, and thy deeds, are well known to Him; see to it that He may be able to remember thee in mercy.—The grace of God makes the pious strong in tribulation, so that they by faith triumph in Christ, and overcome the world.—He who has a voice to sing, let him use it to the praise of God.—A thankful heart is the true harp, which plays well before God.—To please God and enjoy His favor are better than all the honor and glory of the world —The true strength, which is never put to shame, is on the side of those who fear the Lord, those who would rather give up their lives than offend God.—God's almighty protection is the true defence of a country; without it all other defences can neither help or endure.—The best peace in a Christian Church is the union of its teachers in the true doctrine.—As God changes the weather, so does He regulate the vicissitudes of affliction. After the storm He makes the sun shine again.—God's word is the greatest treasure on earth. Happy are the people and country who have received it pure and simple.

Franke: If there is anything that human strength cannot overcome, God needs but to speak a word, and all nature, as it were, is

changed.—The matter of our praise is the glory of Jehovah; the motive to praise is given in the knowledge of that glory by the experience of faith.—What men do to the glory of God becomes a blessing to themselves; and the more they love to do what they should, the more is duty changed into blessing.

[MATT. HENRY: Praising God is work that is its own wages.—In giving honor to God, we really do ourselves a great deal of honor.—In the same heart and at the same time there must be both a reverence of God's majesty, and a complacency in His goodness; both a believing dread of His wrath, and a believing expectation of His favor. Not that we must hang in suspense between hope and fear, but must act under the gracious influence of hope and fear. Our fear must save our hope from swelling into presumption, and our hope must save our fear from sinking into despair.—BP. HORNE: To exalt and reward the humble, penitent, believing, and obedient; to depress and punish the proud, impenitent, and unbelieving, and disobedient; these are the measures and ends of all the Divine dispensations. And as a man ranks himself in one or the other of these two divisions, he may expect from heaven storm or sunshine, mercy or judgment.—BARNES: The fact that the ancient people of God possessed His judgments was a sufficient reason for the Hallelujah with which the Psalm closes. The fact that *we* possess them is a sufficient reason why we should re-echo the shout of praise, and cry HALLELUJAH!—J. F. M.]

PSALM CXLVIII.

1 Praise ye the LORD.

Praise ye the LORD from the heavens:
Praise him in the heights.
2 Praise ye him, all his angels:
Praise ye him, all his hosts.
3 Praise ye him, sun and moon.
Praise him, all ye stars of light.
4 Praise him, ye heavens of heavens,
And ye waters that *be* above the heavens.
5 Let them praise the name of the LORD:
For he commanded, and they were created.
6 He hath also stablished them for ever and ever:
He hath made a decree which shall not pass.

7 Praise the LORD from the earth,
Ye dragons, and all deeps:
8 Fire, and hail; snow, and vapour;
Stormy wind fulfilling his word:
9 Mountains, and all hills;
Fruitful trees, and all cedars;
10 Beasts, and all cattle;
Creeping things, and flying fowl:
11 Kings of the earth, and all people;
Princes, and all judges of the earth:
12 Both young men, and maidens;
Old men, and children:
13 Let them praise the name of the LORD:
For his name alone is excellent;
His glory *is* above the earth and heaven.
14 He also exalteth the horn of his people,
The praise of all his saints:
Even of the children of Israel, a people near unto him.

Praise ye the LORD.

EXEGETICAL AND CRITICAL.

Contents and Composition.—All heavenly creatures are to praise from heaven the name of Jehovah (vers. 1–4), for God has created them, and granted to them perpetual existence, within firmly established limits (vers. 5, 6). And all earthly creatures are to do the same from earth (vers. 7–12), because Jehovah is exalted alone above everything in heaven and upon earth, and has exalted His peculiar people (vers. 13–14).

The two halves are in structure and course of thought parallel throughout, except that each of the last two verses consists of three lines. In the former half the praise is to be directed to God as the Creator and the Lord of nature; in the latter as the Controller of the destinies of all creatures, and as the God of help and salvation for His people. The individualizing of the departments of creation and instancing of creatures that exist in each, illustrate the all-comprehensiveness of God's dominion, and the universal obligation to praise God, which lies naturally upon every creature, after its kind and according to the manner of its special sphere of life. The poetical figure of personification is not unusual in the Prophets and Psalms. Delitzsch thinks that the Psalm is intended to set forth the truth that the glorious transformation of nature in connection with the transformation of mankind, through the Church, shall become a clear mirror of the Divine glory, and a living, thousand-tongued hymn of praise. But this idea is imported into the text; for in the first half the ground of praise is different from that presented in the second, and nowhere is there any allusion to the universal significance which the experiences of the Church have with relation to the whole of created life. The comparison with Rom. viii. 18 f., and the related passages in Isaiah is not quite suitable. The conjecture that the Psalm was composed at the accession of Aristobulus to the throne, B. C. 107 (Hitzig), is far-fetched. [The view assigned above to Delitzsch has been held from an early period. It was held by Hilary (quoted by Perowne) in a somewhat different form. On the beauty of this and of similar Hebrew anthems, see Isaac Taylor, *Spirit of the Hebrew Poetry*, pp. 157, 158.—J. F. M.]

Vers. 1–6. **Heights** are here the heights of heaven (Job xvi. 19; xxv. 2; xxxi. 2), as the place whence the praise issues forth. It is not the Church above (Delitzsch) that is named thereafter; but the angels are mentioned first as messengers of God, then the host of heaven generally, one portion of which comprises the angels (Jos. v. 14; 1 Kings xxii. 10), and the other the stars (Deut. iv. 19). The latter may be alluded to here in connection with the sun and moon, but they are elsewhere (*e. g.* Job xxxviii. 7) also connected with the angels. Next the heavens of heavens (Deut. x. 14; 1 Kings viii. 27; Neh. ix. 6; Ps. lxviii. 34; Sir. xvi. 18) are introduced. This expression does not apply to the third (2 Cor. xii. 2) or the seventh (Rabbins) heaven, but is equivalent to the heights of the heights, the highest and sublimest parts. Finally, the water above the heavens, after Gen. i. 7, is invoked. The Septuagint have inserted in ver. 5 *b.* the second member of Ps. xxxiii. 6. The heavenly bodies and the angels are not to change the positions which God has assigned them, but retain them for ever (Ps. cxi. 8), nor overstep the limits imposed upon them. This thought is given in Job xiv. 5; xxxviii. 10; Jer. v. 22; Ps. civ. 9 (Delitzsch, Hupfeld). That God does not interfere with this law, is expressed in a different manner in Jer. xxx. 31; xxxiii. 20 (Hitzig). That the law does not pass away, but is eternal (Septuagint, Itala, Jerome, Kimchi, Maurer, Ewald), is proper to the thought, but does not agree with the usage of עָבַר, when employed with חֹק. [Hengstenberg: "The law is, according to the parallel passages, the sphere of being, which is appointed to each part of the creation, and in which it is held by the Divine omnipotence; as, for example, the stars must pursue their course, the upper and lower waters must remain continually distinct."—J. F. M.] [Translate ver. 7 *a.*: Yea, sea monsters, *etc.*]

Vers. 7-12. The vapor (ver. 8) is not mist, as the vapor of the heights (Rabbins, Geier, *et al.*, De Wette), but smoke answering to fire [as snow to hail.—J. F. M.] The cedars (ver. 9) represent the forest-trees in distinction from fruit-trees. The birds (ver. 10) have the same appellation as in Deut. iv. 17, comp. Gen. viii. 14; Ezek. xxxix. 17.

Vers. 13, 14. The exaltation of God's name is single, incomparable (Is. ii. 11; Ps. lxxii. 18 [E. V.: His name is excellent]. His glorious testimony of Himself is above heaven and earth (Ps. viii. 2). Ver. 14 *b.* does not mean that the exaltation of the horn, *i. e.*, the gift of strength and power tends to the renown of his people (Is. lxi. 11; lxii. 7), as though תְּהִלָּה were the second object (Hengstenberg), but that it is the subject of the praise of God on the part of the saints (Septuagint, Jerome, Kimchi, Luther, Calvin), who are the people *near to God* as His kingdom and inheritance, the holy (Deut. iv. 7) and priestly (Lev. x. 8) nation.

HOMILETICAL AND PRACTICAL.

He who knows the majesty of God, is not only to acknowledge it, and submit himself to it, but also to proclaim what he knows and maintains concerning it.—The Creator and Lord of the universe is also the Deliverer and Helper of His people; hence it is the highest duty of the Church to set forth to the world how great a blessing it is to be near to God.—Unreasoning creatures praise God by their being, upon which the law of the Divine will is impressed; what they do unconsciously, we are to do intelligently and voluntarily, and while we give to God the glory that is His due, obtain blessing for ourselves.

Starke: Men should not be turned away from God by inferior creatures, but be stirred up to know and praise Him. No creature is so great and none so small, as that it should not animate and encourage them to His praise.—When God commands the inferior creatures, they execute His bidding at once; man alone is disobedient and refractory.—The third petition of the Lord's

prayer is offered up by many, but very few seek to act in accordance with it.—A blind man does not know how to make the right use of those things that are the most beautiful to the sight, and an unenlightened man may gaze upon the greatest works of nature and not think once of God, their almighty Creator.—All created things must serve believers, if we only have the favor of God; but all creation must be opposed to us, if God is angry.—No period of life should be spent without praising God, who portions out His blessings during them all.—Kings and princes should be God's praise, and all in authority His glory, for they are God's vicegerents.—If we are to continue to praise God rightly, we must be truly united to Him and come near to Him.

FRISCH: God's creatures have a threefold voice. The first is: accept, O man! the blessings which thy Creator conveys to thee through us. The second is: render, O man! to Him the thanks that are due. The third is: beware, O man, lest thou give occasion to our Creator, by sin and ingratitude towards Him, to employ us against thee.—TAUBE: When men find engraved everywhere the royal signature of God, they may be expected to learn that the name of the Lord alone is exalted. But this is given only to those who have the deeper, the profoundest experience in their own hearts of Jehovah's name, of the revelation of salvation, of the mercy of redemption. And such mercy is experienced by Israel, the people near to God, through long paths of humiliation, and yet blessed paths of grace.

[MATT. HENRY: When, in singing this Psalm, we call upon the angels to praise God, as we did in Ps. ciii. 20, we mean that we desire God to be praised by the ablest hands, and in the best manner, . . . and that we have a spiritual communion with those that dwell in His house above, and are still praising Him, and that we are come, by faith, hope, and holy love, to the innumerable company of angels, Heb. xii. 22.—All the creatures that praised God at first for their creation, must praise Him still for their continuance. And we have reason to praise Him that they are kept within the bounds of a decree, for to that it is owing that the waters above the heavens have not a second time drowned the earth.—Those that will not fulfil God's word, but rise up in rebellion against it, show themselves to be more violent and headstrong than the stormy winds; for they fulfil it.—BARNES (ver. 12): Those in the morning of life; just entering upon their career; just forming their character; with ardor, elasticity, cheerfulness and hope: let them consecrate all this to God; let all that is in them of the buoyancy of their feelings, of the melody of their voices, of their ardor and vigor, be employed in the praise and service of God. Old men, with what remains of life, and children, with all that there is of joyousness—let all unite in praising God. Life as it closes, and life as it begins, let it all be devoted to God.—J. F. M.]

PSALM CXLIX.

1 Praise ye the LORD.

Sing unto the Lord a new song,
And his praise in the congregation of saints.
2 Let Israel rejoice in him that made him:
Let the children of Zion be joyful in their king.
3 Let them praise his name in the dance:
Let them sing praises unto him with the timbrel and harp.
4 For the LORD taketh pleasure in his people:
He will beautify the meek with salvation.
5 Let the saints be joyful in glory:
Let them sing aloud upon their beds.

6 *Let* the high *praises* of God *be* in their mouth,
And a twoedged sword in their hand;
7 To execute vengeance upon the heathen,
And punishments upon the people;
8 To bind their kings with chains,
And their nobles with fetters of iron;
9 To execute upon them the judgment written:
This honor have all his saints.

Praise ye the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The first part of the Psalm contains an exhortation to the Church of Israel to praise Jehovah, its Creator and King, in a new song, since it is well-pleasing to Him that His saints should thus honor Him (vers. 1-5). This passes over in the second part, into a triumphant expression of joy at the means afforded, at that time, for the execution of the Divine judgments upon the heathen and their princes (vers. 6–9).

Ver. 6 has nothing to do with Neh. iv. 11. For that passage relates to defence during the erection of the walls; this, to the subjection of the nations in fulfilment of the Divine judgment. It is neither self-contradictory nor irreligious that a people should feel themselves called to this work, and regard themselves as an instrument in the hand of the Almighty, and should accordingly have in mind the destruction of their enemies as enemies of God, at the same time with the praise and glory of God, and utter both in the same breath. On the other hand, Old Testament and New Testament conceptions must not be confounded together, as must always happen when Israel and Zion are brought directly into comparison with the Christian Dispensation and Church. In relation to the resulting abuse of this passage, Bake has already instanced the fact, that Scioppius, in a book written, as he said, not with ink, but with blood, employed this Psalm to excite the Roman Catholic Princes to the Thirty Years' Religious War which rent Germany. Delitzsch also alludes to Thomas Münzer, who stirred up the Peasant War by the use of this very Psalm. There is no reference in the passage to the spiritual weapons of our warfare (2 Cor. x. 4); nor to the Sword of the Spirit, which Israel, in the time of the Messiah, should draw, and with it take the noblest revenge upon their heathen conquerors (Hengst., after older expositors, also Stier). It is the spirit of the later Judaism that is displayed here (2 Macc. xv. 27). And yet there is no reason for assigning the composition historically to the Maccabæan period (Hitzig), or to assume that the Psalm is a prophecy of the same (many older commentators). It is impossible to assign the exact period with certainty; we can only recognize a strong affinity with the preceding Psalm. It is very questionable whether there is a reference to the military procession to the Temple (Neh. xii. 31 f.) at the dedication of the newly-restored walls (Hengstenberg). The "new song," however, alludes to renewed experience of mercy, and that in the history of God's people; for they are summoned as such to the solemn praise of the Lord. This, together with the whole tone of joyous and elevated feeling, decides against a time of oppression, when thoughts of vengeance and triumph would be excited (Hupfeld). But it is very suitable to the renovation of the people in the period of Ezra and Nehemiah. [So the English expositors, Alexander, Perowne, Wordsworth, and generally. Wordsworth, like Hengstenberg, takes the spiritual view of the *sword, fetters*, etc., and draws the following contrast between the second Psalm and this, the second from the end of the Psalter: "Doubtless this latter Psalm refers to the former, and is to be explained by it. The bands of God's laws were broken asunder, and His cords were cast away by kings of the earth and rulers of the heathen, and the people at the Passover when Christ was crucified, and they are so treated by all anti-Christian imitators of such rebellion. But these bands and cords are voluntarily assumed by kings and nations of heathendom, influenced by the grace of the Holy Ghost, given to the world at Pentecost." There is a great deal of beauty in this comparison, but the actual feelings of those who first sung the Psalm are probably better represented in the words of Perowne, which express the opinion more generally held: "The old days of the nation, and the old martial spirit are revived. God is their king (ver. 2) and they are His soldiers, going forth to wage His battles, with His praises in their mouths and a two-edged sword in their hands. A spirit, which now seems sanguinary and revengeful, had, it is not too much to say, its proper function under the Old Testament, and was not only natural, but necessary, if that small nation was to maintain itself against the powerful tribes by which it was hemmed in on all sides."—J. F. M.]

Vers. 4–8.—Ver. 4. **Beautifies.** The help which God vouchsafes to His oppressed people against their oppressors is not merely manifested to the world as deliverance and salvation generally, but serves also as an ornament and honor to that people themselves, so that, coming forth arrayed in it, they gain for it recognition and praise (Is. lv. 5; lx. 7, 9, 13: lxi. 3, 11; lxii. 7; comp. Ps. ciii. 5; Is. xlix. 18). [Translate: He beautifies the oppressed with salvation. J. F. M.] Their being joyful upon their beds (ver. 5) is probably not a silent praise in their hearts during the night, comp. Ps. iv. 5 (Hupfeld), as contrasted with the loud rejoicing just mentioned. It stands in contrast to the previous lamentation (Hos. vii. 14) and weeping (Ps. vi. 7) in longings after a better time, Is. xxvi. 8 (Hengstenberg, Del.). Ver. 8 recalls the hopes expressed in Is. xlv. 14; xlix. 7, 23; lx. 3; comp. Jer. lii. 24 f.

Ver. 9.—**The judgment written** is regarded by most as that written in the "Book of the Law" (Chald., Kimchi); by some expositors in the sense of a command, with special reference to the judgment ordered to be executed upon the Canaanites (Deut. xxxii. 41 f.), which is then taken as a type of the divine judgments generally (Geier, Amyrald, Stier). A better view is that of those who view it as a divine declaration and promise of the vengeance which God will in His own time inflict upon the enemies of His people, with special reference to Deut. xxxii. 40 f. (Hengstenberg). But the best view is that which goes beyond the Pentateuch, and not merely adds Is. xlv. 14; Ezek. xxv. 14 (Del.), and kindred passages, such as Ezek. xxxviii. 39; Zech. xiv. (Kimchi), but understands in the expression of ver. 9 *a*. the judgments registered in the Sacred Books generally, and thereby legitimized for Israel, with reference to prisoners of war and vanquished nations, including statements concerning actual events, Numb. xxxi. 8;

Deut. xx. 13; 1 Sam. xv. 3, 32, 33; xvi. 8 f.; 1 Kings xx. 42 (Hitz.). These written rules of justice (Geier, *et al.*) are not at the same time contrasted to the promptings of carnal passion (Calvin). Some explain the words to refer to a decision firmly established in the divine counsel, which is here described as having been written down, the Psalmist being supposed to transfer to the counsels of God the custom followed in courts of justice of committing the decisions to writing, Is. x. 1 (Grotius, Clericus, Venema, Hupfeld). But this is unnatural. [It is the view preferred by Perowne, who refers also to Is. lxv. 6.—J. F. M.]

The last clause does not mean that God is glory for the saints (Venema, Hupfeld) either as Author of their glory or as Object of their glorifying. Nor does it mean that this honor falls to the lot of all the saints (Sept., J. H. Michaelis), but that *this*, namely, the subjection of the world in fulfilment of the divine judgments, is to all saints the glory, *i. e.* the praise and honor of God.

HOMILETICAL AND PRACTICAL.

The Church is to restrain its praise of God as little as His wonderful deeds towards His Church come to an end.—God gives to His Church one victory after another, and therefore she must ever praise Him with new songs. God will preserve against all her foes the Church which He has founded; but she must yield herself up to His control.

Starke: The old song of the law, which could only condemn, is abolished by Christ: with the gospel He has put a new song into thy mouth. Praise Him then with renewed lips and heart.—Those who still remain in the old birth cannot have the new song.—Earthly victors know how to boast of and delight in their victories; much greater reason have the children of God to do the same.—What more lofty or glorious could be said of a believer than that God takes pleasure in him? If thou wouldst exchange that for the whole world, what would it help thee? Thou must nevertheless die.—Rejoice, O believing soul, in thy glory with God. The earthly glory of an emperor, king or prince dies with him. But salvation and glory follow thee in heaven.—If the heart is full of the knowledge of God and Christ, the lips will overflow with it, and no idle words will be heard.—The true means of the conversion of unbelievers are not outward force, but the testimony of the divine word in spirit and in power.—Wage a good warfare against thyself above all; take vengeance and inflict punishment upon the heathenish desires of thy heart; strike down with the sword of the Spirit what contends against God and His honor.—Many a heart is dissatisfied in view of the glory of God's children, doubting whether it has a share; but thou hearest here what may delight thee. All the saints shall be partakers of the same.—If Christ's victory is ours, so are also His honor and glory; for we are His saints and the sharers of His mercy. If thou dost stand in the faith, thou art one of these.

Diedrich: Let believers be joyful and confident in God; but let them expect all conflict in the world.—God's people are the royal nation over all nations.—Taube: The new salvation gives a new heart, and a new heart gives a new song.—The time will come when all who once *would* not, from the heart, bow the knee before the Lord, *must* bow it with anguish. And the Lion will rend those who would not follow the Lamb.

[Matt. Henry: We must sing a new song, newly composed on every special occasion; sing with new affections, which make the song new, though the words may have been used before, and keeping them from growing threadbare.—When God's Israel is brought to a quiet settlement, let them enjoy that with thankfulness to God; much more may true believers, that are entered into God's rest, and find repose in Jesus Christ, sing aloud for joy of that. Upon their sick beds, upon their death-beds, let them sing the praises of their God.—Bp. Horne: From heaven Christ shall return to beautify the meek with salvation and to place on the heads of His true disciples, the lowly, patient and peaceable ones, a bright and incorruptible crown. Therefore are the saints joyful in glory; they sing aloud in a state of perfect ease and security, resting from their labors, but not from their hallelujahs.—Scott: Christ shall clothe the meek with the robes of righteousness, adorn them with the graces of His Spirit, renew them to the beauty of holiness, and cause them to bear His image, reflect His glory, and rejoice in His felicity forever.—Barnes: It should lead us to shout *Hallelujah!* that we are permitted to be employed in any way, however humble, in carrying out the divine plans, or in accomplishing those great designs which He contemplates towards our race.—J. F. M.

PSALM CL.

1 Praise ye the Lord.

Praise God in his sanctuary:
Praise him in the firmament of his power.
2 Praise him for his mighty acts:
Praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet:
Praise him with the psaltery and harp.
4 Praise him with the timbrel and dance:
Praise him with stringed instruments and organs.
5 Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals.
6 Let everything that hath breath praise the LORD.

Praise ye the LORD.

EXEGETICAL AND CRITICAL.

CONTENTS AND COMPOSITION.—The Psalm calls upon all the living to praise God in all places of His worship, with all the accompaniments of solemn pomp and joy, for the glory of His deeds and His nature. This closing Psalm is of liturgical character throughout. Nothing is known of the time when it was composed. We can hardly believe that it was added by the latest Collector of the Psalter to form the conclusion (Hitzig). For it sounds too fresh and unalloyed to justify the opinion, that the short doxology closing the First Book (Ps. xli. 14), which appears enlarged at the end of the second (Ps. lxxii. 18–20), and is also found at the close of the Third (Ps. lxxxix. 53) and Fourth Books (Ps. cvi. 48), here assumes the form of an entire Psalm, taking the place of a final doxology. It is supposed by Delitzsch that the tenfold exhortation enclosed by two Hallelujahs, and in the same form of words, while in ver. 6 another form is adopted, is connected with the number ten, as the number of conclusion, exclusion, completion, and exhausted possibility. This might be more easily established than the attempt to gain a connection with the number ten by making "praise" in ver. 6 one of the instruments, and thus obtaining ten instruments (Amyrald, Hengst.). The thirteen-fold occurrence of the word הלל has been artificially connected with the thirteen divine attributes (Kimchi), reckoned by the Synagogue after Ex. xxxiv. 6 f. It is uncertain, at all events, whether the form הַלְלוּ, which appears on the twelfth occasion, and the three-fold *Jah*, betray design, and have a symbolical meaning. In either case a division into three strophes cannot be grounded upon this (Hengstenberg).

Ver. 1. **Sanctuary.**—Hitzig renders: in His holiness, *i. e.*, unapproachableness. But, on account of the parallelism it is best to assume the local designation. This, however, is not to be understood attributively of God as the heavenly object of praise (Delitzsch), but of the earthly sanctuary, corresponding to the *rakia* stretched out by God's power and giving testimony concerning Him (Ps. lxviii. 35). Earthly and heavenly places of dwelling and worship are mentioned together, as in 1 Kings viii. 39 f.; 48 f.; 49 f.; Ps. xi. 4, to indicate universality. On the instruments, see Introd. § 11.

[Vers. 4–6. Translate the last word of ver. 4: pipe. HENGSTENBERG: "In ver. 4 the pipe, as a wind instrument, forms a contrast to the stringed instruments. There is no trace elsewhere of the pipe being used in the public worship of God; the only instruments in use for blowing upon were trumpets. Beyond doubt the pipe, which did not belong otherwise to the temple service, was brought into requisition here, only because the feast had, at the same time, the character of a popular rejoicing. In like manner, also, timbrels and dances." The last verse is generally supposed to refer to the living voice of man in contrast to the dead instruments. Alexander, who translates: Let all breath, etc., sees a further gradation: "The very ambiguity of *all breath* gives an extraordinary richness of meaning to the closing sentence. From the simple idea of wind-instruments mentioned in the context, it leads us by a beautiful transition to that of vocal, articulate, intelligent praise, uttered by the breath of living men, as distinguished from mere lifeless instruments. Then, lastly, by a natural association, we ascend to the idea expressed in the common version, *everything that hath breath*, not merely all that lives, but all that has a voice to praise God. There is nothing in the Psalter more majestic or more beautiful than this brief, but most significant *finale*, in which solemnity of tone predominates, without, however, in the least disturbing the exhilaration which the close of the Psalter seems intended to produce, as if in emblematical allusion to the triumph which awaits the Church and all its members, when, through much tribulation, they shall enter into rest."—J. F. M.]

HOMILETICAL AND PRACTICAL.

Not only the Psalter, but the life of believers and the history of the Church, should conclude with Hallelujah, and celebrate their completeness in God with the praise of His glory.—All creatures should join their voices to the praise of God; but the members of His Church should lead the choir.

STARKE: With regard to God's praise, true Christians make, as it were, a circle whose beginning, middle, and end are hallelujah.—Our churches should be houses of praise and thanksgiving, in which we assemble to praise God for His blessings.—Every believing soul is God's sanctuary, wherein He should be praised.—Since, O soul, thou hast so many and great reasons to praise God, do not become weary of it! How many things are still forgotten! If thou dost consider well, thou hast scarcely begun to praise.—He who will review only his own life will discover so many of God's deeds that he will not be able to thank Him sufficiently through eternity.—God displays His glory both in the deliverance of the pious and the punishment of

the wicked; for both praise and honor are due.—Avoid the abuse of music, and check it as far as possible in others. Many have played and piped themselves to hell. Do not be ensnared by it.—The finest music before God is the harmonious praise and glorifying of God by the soul united in all its powers, with all the senses and all the members. As many instruments in a musical performance make a single harmony, so there is produced a spiritual harmony, when the various gifts of the Holy Spirit are directed by the members of Christ to one end.—If it grieves you that your praise is so weak, remember: let everything that hath breath praise the Lord, and there must be many weak ones in such a host. But they praise their God, and you are joining with them.—If you cannot succeed with strong cries and loud notes, only keep *breathing* forth to God the desires of your heart, and this will be acceptable to Him: He is still praised by you.—In heaven alone will God's praise rightly sound forth; everything will there have a better sound. What we shall know better, we shall be able to praise better. In God's praise, the end must be as the beginning, that is, it must continue without end. Thy praise, O God, shall also be forever in my mouth. Amen. Hallelujah!

[MATT. HENRY: It is a comfort to us, when we find we praise God so poorly, that it is done so well in heaven.—Be not afraid of saying too much in the praises of God, as we often do in praising great and good men. *Deus non patitur hyperbolen.*—The best music in God's ears is devout and pious affections. *Non musica chordula sed cor.* The New Testament concert, instead of this, is with one mind and one mouth to glorify God.—Let every one that breathes forth to God in prayer, finding the benefit of that, breathe forth His praises too. Having breath, let the praises of God perfume our breath; let us be in this work as in our element; let it be to us as the air we breathe, and which we could not do without. Having our breath in our nostrils, let us consider that it is still going forth, and will shortly go and not return. Since, therefore, we must shortly breathe our last, while we have breath let us praise the Lord, and then we shall breathe our last with comfort; and when death runs us out of breath, we shall remove to a better state to breathe God's praises in a freer, better air.—The nearer good Christians come to their end, the fuller they should be of the praises of God.—Hallelujah is the word there, Rev. xix. 1, 8. Let us therefore echo to it now, as those that hope to join in it shortly.—BP. HORNE: If the worshippers of Baal join in a chorus to celebrate the praises of their idol, the servants of Jehovah should drown it by one that is stronger and more powerful, in praise of Him who made heaven and earth.—J. F. M.]

A

NEW VERSION OF THE PSALMS,

WITH

BRIEF ANNOTATIONS,

BY

REV. THOMAS J. CONANT, D.D.

PSALMS.

FIRST BOOK.

PSALMS I.—XLI.

PSALM I.

1 Happy the man,
who walketh not in the counsel of the wicked,
nor standeth in the way of sinners,
nor sitteth in the seat of scoffers;
2 but in the law of Jehovah is his delight,
and in his law doth he meditate day and night.
3 And he shall be as a tree planted by the water-courses,
that yieldeth its fruit in its season;
and his leaf shall not wither,
and whatsoever he doeth shall prosper.
4 Not so are the wicked,
but as the chaff which the wind driveth away.
5 Therefore the wicked shall not stand in the judgment,
nor sinners in the congregation of the righteous.
6 For Jehovah knoweth the way of the righteous;
but the way of the wicked shall perish.

Ver. 3. *Or*, he will cause to prosper.

Ver. 1. *Happy the man.* אַשְׁרֵי, with a genitive following, as here (*beatitudines illius viri*), or with a *suff.*, as in Ps. cxxxvii. 8 אַשְׁרֵיו, Ps. cxxviii. 2 אַשְׁרֶיךָ (BÖTTCHER, § 679, 1, *d*, *Heil ihm*, *Heil dir*), has the nature and force of an interjection (see lexs. of Gesenius and Fuerst; EWALD, *Lehrb.* § 258, *c*, *Ausruf wird*, *Heil!*). ALEXANDER: "Happy the man who walks not," *etc.* It is clearly distinguished from בָּרוּךְ (*blessed*), of which it is the consequence. It occurs in forty-two passages, and in the A. V. is rendered *happy* in fourteen of them, and *blessed* in twenty-seven, the two renderings being used interchangeably where the connection is the same; as in Pss. cxii. 1, cxxviii. 1, "*blessed* is the man that feareth the Lord," and Prov. xxviii. 14, "*happy* is the man that feareth always;" Prov. xxix. 18, "he that keepeth the law, *happy* is he," and Prov. viii. 32, "*blessed* are they that keep my ways," Ps. cxix. 2, "*blessed* are they that keep his testimonies."

The idea is, in all these passages, that the lot of such is a happy one; a sense of the word authorized by the best English usage.* Thus, in the common English version (1 Cor. vii. 40), it is said of the Christian widow who remains unmarried, "she is happier if she so abide,"—that is, her lot is religiously a happier one. So in those beautiful lines of Cowper:

> "Happy who walks with Him! Whom what he finds
> Of flavor or of scent in fruit or flower,
> Or what he views of beautiful or grand,
> * * * * * * * *
> Prompts with remembrance of a present God."

Ver. 3. The intrans. use of יַצְלִיחַ, condemned by MOLL, is recognised by GESENIUS and FUERST, in Judges xviii. 5; 1 Ki. xxii. 12, 15; 1 Chron. xxii. 13; Jer. ii. 37; though, strictly speaking, the Hebrew there conceived the thought causatively (make prosperous = do prosperously) which we conceive and express intransitively (GES. *Gr.*, § 53, 2, 2d paragraph). The difference is only in form; unless, which will hardly be claimed, there is here a change of subject in the principal and subordinate clauses of the same proposition. For the intrans. sense are DE WETTE, (*und alles was er thut gelingt ihm*), EWALD and OLSHAUSEN, (*und alles was er thut gelingt*), KAMPHAUSEN, (*und alles was er thut wird wohl gerathen*); for the causative sense, HUPFELD, (*wird er glücklich durchführen*), HITZIG, (*vollführt er glücklich*), DELITZSCH, (*führt er hindurch*), ALEXANDER, (*he shall make to prosper*).

* It corresponds with MOLL's rendering, *selig*, as well defined in SANDER's *Wörterbuch der Deutschen Sprache: in einem Zustand sich befindend, wo der Geist in voller ganzer Befriedigung zu wonnevollem Wohlgefühl und Glück nichts weiter bedarf.*

PSALM II.

1 Why do the heathen rage,
and peoples imagine a vain thing?
2 The kings of the earth set themselves,
and rulers take counsel together,
against Jehovah, and against his Anointed.
3 "Let us break their bands asunder,
and cast away their cords from us."
4 He that sitteth in the heavens will laugh;
the Lord will deride them.
5 Then will he speak to them in his anger,
and will confound them in his hot displeasure.
6 "Yet it is I that have anointed my king,
on Zion, my holy mount."
7 "I will declare the decree.
Jehovah said to me, Thou art my Son;
I this day have begotten thee.
8 Ask of me,
and I will give the heathen for thine inheritance,
and the ends of the earth for thy possession.
9 Thou shalt break them with a rod of iron;
thou shalt dash them in pieces like a potter's vessel."
10 Now then, ye kings, be wise;
be warned, ye judges of the earth.
11 Serve Jehovah with fear;
and rejoice with trembling.
12 Kiss the Son, lest he be angry and ye perish in the way;
for quickly will his anger burn.
Happy all who put their trust in him!

Ver. 6. *Moll*, have installed.
Ver. 9. *Or*, with a sceptre of iron.

Ver. 1. DE WETTE, EWALD, OLSHAUSEN, take vers. 1 and 2 as a question, both depending on the interrogation לָמָּה, the influence of which extends on (as OLSH. well expresses it*) to ver. 2. HUPFELD admits this to be the construction usually and naturally adopted; but prefers to close the question with *a* of ver. 1, the description commencing with *b*. Against this the initial *Vav* of *b*, and the parallelism, are decisive objections; while the grounds for and against his construction are, as stated by himself, pretty evenly balanced. With more reason, LENGERKE, HENGSTENBERG, HITZIG, DELITZSCH, KAMPHAUSEN, PEROWNE, MOLL, close the question with ver. 1, taking ver. 2 affirmatively, as in the A. V. Though I think this questionable, I adopt it here as admissible, in accordance with MOLL's comment.

The relation of the two tenses here is very simple in the Hebrew conception of them, representing the act, or course of action, as already begun, and not completed but continuing on.† Our *Present* is the nearest expression we can give to each, without misrepresenting their true relation.

Ver. 6. *Have anointed.* SYM. ἔχρισα, and TARG. רַבִּיתִי. So GESENIUS (Thes. and Lex.), DE WETTE, EWALD (UMBREIT, BERTHEAU, on Prov. viii. 23, and others cited in the writer's note on the passage). The analogy of the related form סוּך is in point, though not (as objected by HUPFELD) used of official anointing.‡—Others, *I have constituted*, or *I have installed* (Syr., Sept. and Vulg., with the pointing נִסַּכְתִּי, κατεστάθην, *constitutus sum*). The case may not be as bad as represented by OLSHAUSEN (*die Sache lässt sich nicht mehr mit Sicherheit entscheiden*), though the reasons for this last rendering seem hopelessly divergent. The ground meaning, *to pour out*, is applied in various senses. FUERST (Lex.), "*to consecrate, to install*, with the offering [pouring out] of a libation. HENGSTENBERG (after GUSSETT), *to form. to bring into being* (from the idea of casting, founding, by pouring out into a mould); hence, *I have formed my king, have constituted* him. ALEXANDER, "*I have constituted*, or created, with allusion in the Hebrew to the casting of an image." LENGERKE, in a more general sense, *I have formed my king*, with reference to the sculptured work of the artist. HUPFELD (1st ed.), from the pouring out of a libation for confirming a covenant or compact, *to constitute* by a covenant (omitted in the 2d ed., and shown by his editor, RIEHM, to be quite inapplicable to a *person*). According to DELITZSCH, RIEHM, MOLL, PEROWNE (after BÖTTCHER), the idea of *pouring out*, as of metals poured out in a state of fusion and forming a broad and firm basis, passes over into the sense of *setting fast, establishing*; hence, *I have constituted* (PEROWNE, *I have set*) *my king*.§ But neither of these senses inheres in the verb itself; and the older view suggests the easier transition from the ground idea.—DELITZSCH even proposes, as an analogous transition, the passing over of *fundere* into fundare!

Ver. 7. *I will declare.* The energic form merely makes the expression more emphatic.—יְלִדְתִּיךָ. "In a closed (and sharpened) syllable, which loses the tone, ǎ is at times attenuated into ĭ, *e. g.* . . . . יָלַדְתִּי, *I have begotten*, יְלִדְתִּיךָ, *I have begotten thee*" (GESENIUS *Gram.* § 27, Rem. 3; compare § 44, Rem. 2, "such forms must not be considered verbs *middle E*.")

Ver. 8. *Inheritance.* Not merely a "possession," but one bequeathed or bestowed by gift.

Ver. 12. בַּר. Archaic (an old Phœnician form) and poetic.

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* *Der Einfluss des* לָמָּה, ver. 1, *dauert fort.*

† "The past tense (*why have they raged?*) refers to the commotion as already begun, while the future in the next clause expresses its continuance" (ALEXANDER).

‡ GUSSETT's objection to the gram. constr. (Comment. Ling. Hebr. נסך) I think is answered in my note on Prov. viii. 23, 2d paragraph; and the objection of LENGERKE and others, that David "was not anointed on Zion," in the 3d paragraph of that note.

§ RÖDIGER (Appendix to the Thes. of GESENIUS, p. 100): נסך, Ps. ii. 6, *non est* "*unxit*" (*regem*), *sed constituit* . . . . *Eodemque referendum Niph.* Prov. viii. 23.

PSALM III.

A Psalm of David, when he fled from Absalom his son.

1 Jehovah, how many are my foes!
Many are rising up against me.
2 Many are saying of my soul,
there is no salvation for him in God. (*Pause.*)
3 But thou, Jehovah, art a shield about me,
my glory, and he that lifteth up my head.
4 With my voice I cry unto Jehovah,
and he heareth me from his holy mount. (*Pause.*)
5 I have laid me down, and slept;
I have awaked; for Jehovah sustaineth me.
6 I will not be afraid of ten thousands of people,
who have arrayed themselves against me round about.
7 Arise, Jehovah; save me, my God;
for thou hast smitten all my enemies on the cheek bone;
the teeth of the wicked thou hast broken.
8 The salvation is of Jehovah.
Thy blessing be upon thy people! (*Pause.*)

Ver. 3.—*Pause:* the most probable meaning of the difficult Heb. word, directing the suspension of the vocal singing while the music of instruments was continued (Sept. διάψαλμα), and indicating a pause of thought after a sentiment of special interest and significance; hence used even at the close of a Psalm (Pss. iii., ix., xxix). For other views, see § 12 of the Introduction.
Ver. 4.—*With my voice: i. e.* aloud, audibly (Moll, *laut*). Quite needlessly, the supplemental idea of *full*, with my whole strength of voice, is assumed by some (Gesenius, Lex., קוֹל, "*with my* full *voice*"). An *uttered* emotion is meant, in distinction from the unspoken feeling of the heart which silently cries to God; an emotion so strong and irrepressible, that it cries out for help.
Ver. 7.—*Hast smitten:* in past times and former seasons of peril.

PSALM IV.

To the chief Musician. With stringed instruments. A Psalm of David.

1 When I call, answer thou me, my righteous God!
In the distress thou didst give me enlargement;
be gracious to me and hear my prayer.
2 Sons of men, how long shall my glory be for shame,
how long will ye love vanity, seek a lie? (*Pause.*)
3 But know that Jehovah hath set apart his Beloved;
Jehovah will hear when I call to him.
4 Stand in awe, and do not sin;
commune with your heart upon your bed,
and be still. (*Pause.*)
5 Offer sacrifices of righteousness,
and put your trust in Jehovah.
6 Many are saying, Who will cause us to see good?
Lift upon us the light of thy countenance, O Jehovah!
7 Thou hast put gladness in my heart,
more than in the time when their corn and their new wine increased.
8 In peace will I both lay me down and sleep;
for thou Jehovah, alone,
wilt make me dwell in safety.

Ver. 2.—*My glory:* as in Ps. iii. 3.—*For shame:* for an object of contempt and scorn in the person of his representative.
Ver. 3.—*Hath set apart:* distinguishing him from all others. Compare the use of the verb in Ex. xxxiii. 16; viii. 22; ix. 4; xi. 17.—*Beloved:* חָסִיד "from חֶסֶד, love to God or man, may either signify an object of the divine mercy or one actuated by religious love. . . . The predominant idea seems to be the passive one" ALEXANDER), is a difficult word to express fully in English HUPFELD and MOLL, happily, *Begnadeten.*—*His beloved:* לוֹ, periphrastic expression of the genitive (GESENIUS, *gram.*, § 115, 2). DE WETTE (correctly as to the construction), *seinen Frommen auserkornen.* With less significance, HUPFELD, MOLL and others, *has chosen—for himself*, "for his own service, the execution of his own plans, and the promotion of his own honor" (ALEXANDER). GESENIUS (Thes., vol. i., p. 502), *pius in eum* (*Deum*).

PSALM V.

To the chief Musician. To the music of wind-instruments. A Psalm of David.

1 Give ear to my words, O Jehovah;
consider my complaint.
2 Attend to the voice of my cry, my King and my God;
for to thee will I pray.
3 Jehovah, in the morning shalt thou hear my voice;
in the morning will I direct [my prayer] to thee, and will watch.
4 For thou art not a God that hath pleasure in wickedness;
evil shall not dwell with thee.
5 The proud shall not stand in thy sight;
thou hatest all workers of iniquity.
6 Thou wilt destroy them that speak falsehood;
Jehovah will abhor the bloody and deceitful man.
7 But I, in the abundance of thy kindness will I come into thy house;
I will worship toward thy holy temple, in thy fear.
8 Jehovah, lead me in thy righteousness because of my enemies;
make plain thy way before me.
9 For there is nothing certain in their mouth;
their inward part is corruption;
their throat is an opened sepulchre;
they make smooth their tongue.
10 Let them bear their guilt, O God!
They shall fall by their own counsels.
In the multitude of their transgressions thrust them out;
for they have rebelled against thee.
11 But all that trust in thee shall rejoice;
they shall ever shout for joy, and thou wilt defend them;
and they that love thy name shall be joyful in thee.
12 For thou, Jehovah, wilt bless the righteous;
with favor, as with a shield, wilt thou encompass him.

Ver. 5.—*The proud.* So GESENIUS and FUERST; and so the Hebrew word may well be rendered in Ps. lxxv. 4, though the rendering, *fools*, is pertinent there, and still more so in Ps. lxxiii. 3. "The idea of boasting and pride is connected, in the mind of the sacred writers, with that of folly" (GESENIUS, *lex.*). By EWALD, HUPFELD, MOLL, the word is rendered *fools*. HUPFELD fails to show that the former sense is inapplicable here; and his deduction of the senses, *to sound*, *to call*, *to glory*, *to boast*, and *to be bright*, *to shine*, from the assumed ground meaning, *to be empty*, is not logical.

Ver. 9.—Properly, *in his mouth: i. e.* in the mouth of each of them; an *enallage numeri* not unfrequent, especially in poetry, as remarked by HUPFELD.—*Corruption* (GESENIUS, FUERST). MOLL, *an abyss* (*Abgrund*). So Hupfeld; and in his notes, *destruction* (*Verderben*); a sense less pertinent in this connection.

PSALM VI.

To the chief Musician. With stringed instruments, upon the eighth. A Psalm of David.

1 Jehovah, do not in thine anger rebuke me,
and do not in thy hot displeasure correct me.
2 Be gracious to me, Jehovah, for I waste away;
heal me, Jehovah, for my bones are shaken.
3 And my soul is sorely shaken;
and thou, Jehovah—how long!
4 Return, O Jehovah, deliver my soul;
save me, for thy mercy's sake.
5 For in death there is no remembrance of thee;
in the underworld who will give thee thanks!

6 I am wearied with my groaning;
all the night I make my couch to swim,
with tears I cause my bed to flow.
7 Mine eye is wasted with grief,
is grown old because of all my adversaries.
8 Depart from me all ye workers of iniquity;
for Jehovah hath heard the voice of my weeping.
9 Jehovah hath heard my supplication;
Jehovah will receive my prayer.
10 All my enemies shall be ashamed, and sorely dismayed;
they shall turn back, shall be ashamed, suddenly.

Ver. 5.—*Give thanks.* Many, as EWALD, MOLL, prefer the other sense of the verb, *to sing praise* (*lobsingen*). This is not inappropriate. But the object of thought in the writer's mind, namely, mercies sought and anticipated, more naturally suggests the sense of thanksgiving; and the idea is, how is this possible in the grave? Hupfeld (in his notes) *to offer praise*, or, *to thank* (*Lob darbringen*, oder, *danken*).

These words are to be taken in a qualified sense, as is evident from comparison with Pss. xvi. 11, xvii. 15, xlix. 14, 16, and other clear views of the ultimate future, both of the righteous and the wicked.

PSALM VII.

A plaintive song of David, which he sang to Jehovah concerning the words of Cush, a Benjamite.

1 Jehovah, my God, in thee I put my trust;
save me from all my persecutors, and deliver me;
2 lest he tear my soul, like a lion,
rending in pieces, and there be no deliverer!
3 Jehovah, my God, if I have done this,
if there is iniquity in my hands;
4 if I have requited with evil him that was at peace with me,—
yea, I have delivered him that without cause oppressed me;—
5 then let the enemy pursue my soul, and overtake it,
and tread down my life to the earth,
and lay my honor in the dust. (*Pause.*)
6 Arise, O Jehovah, in thine anger;
raise thyself up amid the wrath of my adversaries,
and awake for me; thou hast commanded judgment.
7 And let the assembly of the peoples encompass thee round,
and return to the place on high, above them.
8 Jehovah will judge the nations;
judge me, O Jehovah,
according to my righteousness, and according to my integrity within me.
9 Let now the evil of the wicked come to an end;
and thou wilt establish the just,
even trying the hearts and reins,
righteous God!
10 My shield is with God,
who saveth the upright in heart.
11 God is a righteous judge;
and God is angry every day.
12 If one turn not, he will whet his sword;
his bow he hath bent, and made it ready,
13 and hath aimed at him weapons of death;
his arrows he will make burning ones.
14 Behold, he will travail with iniquity,
and conceive mischief, and bring forth falsehood.

15 He digged a pit, and hollowed it out,
and fell into the ditch he made.
16 His mischief will return upon his own head,
and upon his crown will his violence descend.
17 I will praise Jehovah, according to his righteousness,
And will sing praise to the name of Jehovah Most High.

Ver. 4. *Yea, I have delivered* (1 Sam. xxiv. 4–7; xxvi. 8–12).—MOLL: *and have plundered him who was my oppressor without cause.* A marked anticlimax; for, as remarked by HUPFELD, a universally recognized wrong done to a friend, in the first member, is followed in the second by a justifiable retaliation for unprovoked oppression, which was no wrong, and the charge would be no injurious slander. He translates, *errettete ich doch*, and examines and refutes other renderings, showing that this is the only admissible one.

Ver. 8. *Within me.* See references in GESENIUS, Lex, עַל, 3, e. MOLL: [let it come] *upon me* (HUPFELD, *es komme auf mich;* EWALD, *mir geschehe*); an ellipsis not justified, as well remarked by RIEHM (2d ed. of HUPFELD) by such references as Gen. xvi. 5; xxvii. 13.

PSALM VIII.

To the chief Musician. On the Gittith. A Psalm of David.

1 Jehovah, our Lord,
how excellent is thy name in all the earth,
thou whose glory is set upon the heavens!
2 Out of the mouth of children and nurslings hast thou founded strength,
because of thine adversaries,
to silence the enemy and the revenger.
3 When I behold thy heavens, the work of thy fingers,
moon and stars which thou hast ordained;
4 what is man, that thou shouldst be mindful of him,
and a son of man, that thou shouldst visit him;
5 and shouldst make him little lower than angels,
and shouldst crown him with glory and honor;
6 shouldst give him dominion over the works of thy hands!
All thou hast put under his feet;
7 sheep and oxen, all of them;
yea, and beasts of the field,
8 bird of heaven, and fishes of the sea,—
that which passeth through paths of the seas.
9 Jehovah, our Lord,
how excellent is thy name in all the earth!

Ps. viii. (title). *Gittith:* an instrument of music, to which three psalms (viii., lxxxi., lxxxiv.) are directed to be sung. *Or*, After the Gittith (after the melody of that name).

Ver. 1. *Is set upon the heavens:* is specially manifested there; comp. Ps. xix. 1.—*Thou whose:* GESENIUS, *Gram.* § 123, 1, Rem. 1; EWALD, *du dess.*—The difficult form תְּנָה is here taken in the oldest and most usual construction of this passage (for which nothing satisfactory has yet been substituted), as *Infin. constr.* like רְדָה Gen. xlvi. 3, used substantively with a following gen. (GESENIUS, *Gram.* § 133, 2); EWALD, *krit. Gram.* § 258. 3, not. 6, *von dem, ist das Setzen deines Glanzes, cujus splendor positus est.* Later (*Die Psalmen*) he seeks to escape the difficulty by a change of pointing and assumption of an unauthorized form of the verb.—Others (taking the form in its ordinary use as the lengthened Imperative) translate, *Set thou*, in the optative sense of the Imp. (GESENIUS, *Gram.* § 130, 1), *let thy glory be set upon* (or, *above*) *the heavens;* but against the obvious requirements of the connection.

Ver. 2. *Founded strength:* inspiring confidence to resist and quell the assaults of the enemy.

Ver. 5. *Or*, little lower than Deity.

PSALM IX.

To the chief Musician. After [the melody] Death of the Son. A Psalm of David.

1 I will praise Jehovah with my whole heart;
I will recount all thy wondrous works.
2 I will be glad and rejoice in thee,
I will sing praise to thy name, Most High;
3 when my enemies turn backward,
stumble, and perish before thee.
4 For thou hast maintained my right and my cause;
thou sattest in the throne, judging right.

5 Thou hast rebuked the heathen, hast destroyed the wicked;
their name thou hast blotted out forever and ever.
6 As for the enemy, the desolations are ended forever;
and cities hast thou destroyed; their memory, even theirs, is perished.
7 But Jehovah will sit forever;
he hath founded his throne for judgment.
8 And he will judge the habitable earth in righteousness;
he will judge peoples in uprightness.
9 So let Jehovah be a refuge for the oppressed,
a refuge in times of distress;
10 and they will trust in thee who know thy name,
for thou hast not forsaken them that seek thee, Jehovah.
11 Sing praise to Jehovah, who dwelleth in Zion;
make known his deeds among the peoples;
12 that he who maketh inquisition for blood hath remembered them,
hath not forgotten the cry of the suffering.
13 Be gracious to me, Jehovah;
behold my suffering from them that hate me,
thou that liftest me up from the gates of death:
14 that I may recount all thy praise,
in the gates of the daughter of Zion,=
may exult in thy salvation.
15 The heathen have sunk down in the pit they made;
in the net which they hid is their own foot taken.
16 Jehovah made himself known; he executed judgment;
in the work of his hands was the wicked snared. (*Music. Pause.*)
17 The wicked shall turn back to the underworld,
all the heathen that forget God.
18 For the needy shall not always be forgotten;
the hope of the humble shall not perish forever.
19 Arise, Jehovah! Let not man prevail;
let the heathen be judged before thee.
20 Put them in fear, O Jehovah;
let the heathen know that they are men. (*Pause.*)

Ps. ix. (title.) *Death of the Son:* a composition which gave the name to a melody to which this Psalm was to be sung. For the occasion (see v. 6), compare 2 Sam. viii. 1–14.

Ver. 6. *The desolations:* of invading heathen armies; or (as the words may mean) the desolations inflicted on the enemy, so complete as to be ended forever, leaving nothing to be done. *Even theirs:* mighty and renowned as they were.

Ver. 8. *The habitable earth:* wherever men dwell.

Ver. 20. *Pause:* See the remark on Ps. iii. 2.

PSALM X.

1 Wherefore, O Jehovah, standest thou afar off,
hidest thyself in times of distress?
2 The wicked in his pride persecuteth the lowly;
let them be taken in the devices which they contrived.
3 For the wicked glorieth in his soul's desire,
and greedy of gain forsaketh, contemneth Jehovah.
4 The wicked, through his pride of countenance, will not seek;
God is not in all his thoughts.
5 His ways are sure at all times;
thy judgments are far above, out of his sight;
as for all his adversaries, he scoffeth at them.
6 He hath said in his heart, I shall not be moved;
I shall never be in adversity.
7 With cursing is his mouth filled, and with deceits and extortion;
under his tongue is mischief and falsehood.

8 He sitteth in ambush by the villages;
in the secret places he slayeth the innocent;
his eyes lurk for the wretched.
9 He lieth in wait in the hiding place as a lion in his covert;
he lieth in wait to seize upon the weak;
he seizeth upon the weak when he hath drawn him into his net.
10 He boweth himself, he croucheth down,
and the wretched fall by his strong ones.
11 He saith in his heart: God hath forgotten;
he hath hidden his face, he seeth it not forever.
12 Arise, Jehovah; O God, lift up thy hand;
do not forget the lowly.
13 Wherefore hath the wicked contemned God,
said in his heart, Thou wilt not require it?
14 Thou hast seen; for thou dost look upon trouble and sorrow,
to set them on thy hand.
To thee the wretched will commit it;
the orphan's helper hast thou been.
15 Break the arm of the wicked;
and the evil man, thou wilt search out his wickedness till thou find no more.
16 Jehovah is king forever;
the heathen have perished from his land.
17 The desire of the lowly thou hast heard, O Jehovah;
thou wilt confirm their heart, thou wilt incline thine ear;
18 to judge the orphan and oppressed,
that he no more may dread man that is of the earth.

Ver. 4. *Will not seek:* is too proud and self-confident to look beyond himself for help, or (second member) to acknowledge a God. The words may be rendered (perhaps more pertinently, in the connection):
The wicked, according to his pride of countenance, "He will not require it,"
"There is no God,"—are all his thoughts.
Ver. 5. *Thy judgments.* The divine purpose in the infliction of judgments is far above his earthly and sensual views.
Ver. 16. *Have perished.* Ewald's assumption of a *voluntative* use of the *Perf.* (Lehrb. 8te Ausg. § 223, b, *umgekommen seien die Frevler!*), is uncalled for, and its admission introduces uncertainty and confusion in the plainest language. In Ps. xviii. 46, he translates, Let Jehovah live! (Es lebe Jahve!). But how tame and impertinent, compared with the confident and triumphant assertion, "Jehovah lives, and blessed be my rock!"
Ver. 18. *Or*, that man, that is of the earth, may put in fear no more.

PSALM XI.

To the chief Musician. [*A Psalm*] *of David.*

1 In Jehovah put I my trust.
How say ye to my soul,
flee [as] a bird to your mountain!
2 For lo, the wicked bend the bow;
they have fitted their arrow upon the string,
to shoot covertly at the upright in heart.
3 When the foundations are destroyed,
what can the righteous do?
4 Jehovah, is in his holy temple;
Jehovah,—in heaven is his throne.
His eyes behold,
his eyelids try, the sons of men.
5 Jehovah trieth the righteous;
and the wicked, and lover of violence, his soul hateth.
6 He will rain on the wicked snares,
fire and brimstone, and a burning tempest,—
the portion of their cup!

7 For righteous is Jehovah, he loveth righteousness;
his countenance beholdeth the upright.

Ps. xi. The sentiments of the Psalm point clearly to the period of the persecution of David by Saul and his adherents, 2 Sam. xviii.-xxx. especially xxviii. 7-26.
Ver. 3.—*Foundations:* namely, of social order, on which the peace and security of society rest. The language is applicable to the whole reign of Saul.
Ver. 4.—*Temple.* Compare 1 Sam. i. 9; iii. 3; showing that the tabernacle, which contained the ark, the symbol of Jehovah's presence, was so called.
Ver. 5.—*Trieth the righteous:* with the implication that he finds him faithful; as must be the result of such a trial.

PSALM XII.

To the chief Musician. On the eighth. A Psalm of David.

1 Save, Jehovah, for the godly ceaseth;
for the faithful fail from the sons of men.
2 They speak falsehood every man with his neighbour;
with flattering lips, with a double heart, they speak.
3 May Jehovah cut off all flattering lips,
the tongue that speaketh proud things;
4 who say, With our tongue will we prevail;
our lips are our own; who is lord over us?
5 For the oppression of the lowly, for the sighing of the needy,
now will I arise, saith Jehovah;
I will set him in safety at whom he scoffs.
6 The sayings of Jehovah are pure sayings;
silver tried in a furnace of earth,
seven times refined.
7 Thou, Jehovah, wilt keep them,
wilt guard them from this generation forever.
8 The wicked walk on every side,
when the vilest of the sons of men are exalted.

Ps. xii. (title.) *On the eighth.* See Ps. vi.
Ver. 5.—*Or*, I will set him in safety who pants for it.
Ver. 6.—*Or*, silver melted to the ground in a furnace. Meaning: melted from the ore in a furnace, and flowing down to the ground,—to the receptacle in the earth.

PSALM XIII.

To the chief Musician. A Psalm of David.

1 How long, Jehovah! Wilt thou forget me forever?
How long wilt thou hide thy face from me?
2 How long shall I take counsel in my soul,
bear sorrow in my heart, daily?
How long shall my enemy be exalted over me?
3 Look, I pray, answer me, Jehovah, my God;
lighten my eyes, lest I sleep the [sleep of] death;
4 lest my enemy say, I have prevailed over him;
lest my foes exult when I am ready to fall.
5 But I, in thy kindness have I trusted;
let my heart exult in thy salvation.
6 I will sing to Jehovah, for he hath been bountiful to me.

PSALM XIV.

To the chief Musician. [*A Psalm*] *of David.*

1 The fool hath said in his heart, There is no God.
Corrupt, abominable are they in their works;
there is none that doeth good.
2 Jehovah looked down from heaven upon the sons of men,
to see if there is any that understandeth,
that seeketh after God.
3 They have all turned aside; together they are corrupted;
there is none that doeth good, not even one.
4 Have all the workers of iniquity no knowledge,
who eat up my people as they eat bread,
call not upon Jehovah?
5 There were they in great fear,
for God is in the righteous generation.
6 Ye put to shame the counsel of the lowly,
for Jehovah is his refuge.
7 Oh for the salvation of Israel out of Zion!
When Jehovah turneth the captivity of his people,
Jacob will exult, Israel will rejoice.

Ver. 6. By "counsel of the lowly" is meant whatever he devises, or resorts to, for security. As his reliance is on the righteous sovereignty of God, whoever wrongs him "puts that to shame."
Ver. 7. *Turneth the captivity:* a proverbial phrase, meaning restoration to prosperity. See the remark on Ps. lxxxv. 1.

PSALM XV.

A Psalm of David.

1 Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy mount?
2 He that walketh uprightly, and worketh righteousness,
and speaketh truth in his heart.
3 He hath not slandered with his tongue,
hath not done evil to his fellow,
nor taken up a reproach against his neighbor.
4 In his eyes a reprobate is abhorred;
but he will honor them that fear Jehovah.
If he hath sworn to his harm, he will not change.
5 His money he hath not put out at usury;
nor hath he taken a bribe against the innocent.
He that doeth these things shall never be moved.

Ver. 1. *Sojourn in thy tabernacle:* meaning, to frequent it, to be as it were Jehovah's guest, and under his care and protection.
Ver. 5. *Usury,* in its modern sense (excessive and unlawful interest on money loaned,) was not meant by the Hebrew word, nor by the authors of the common English version. (See SMITH'S *Bible Dictionary,* Am. ed., art. *Usury*) But to the Hebrews, the taking of interest on money loaned to their brethren was prohibited, as usurious in our modern sense of the word,—namely, as unlawful and oppressive. (See the writer's note on *Proverbs* xxviii. 8, in part second.) Hence the word *usury* is here the nearest expression we can give of the meaning.

PSALM XVI.

Memorial [*Psalm*] *of David.*

1 Preserve me, O God, for I trust in thee.
2 Thou [my soul] hast said to Jehovah, Thou art Lord;
my good is not aside from thee.

3 As for the saints who are in the earth,
[they are] the excellent, in whom is all my delight.
4 Their sorrows shall be multiplied that exchange for another.
I will not pour out their drink-offerings of blood,
and will not take their names upon my lips.
5 Jehovah is the portion of my heritage and of my cup;
thou wilt maintain my lot.
6 The lines have fallen to me in pleasant places;
yea, I have a goodly heritage.
7 I will bless Jehovah who hath counseled me;
also by night my reins admonish me.
8 I have set Jehovah always before me;
because [he is] on my right hand, I shall not be moved.
9 Therefore my heart is glad, and my glory exulteth;
also my flesh shall rest in hope.
10 For thou wilt not abandon my soul to the underworld;
thou wilt not suffer thy Holy One to see corruption.
11 Thou wilt show me the path of life,
fullness of joys in thy presence,
pleasures at thy right hand, for evermore!

Ver. 2. *Thou* [my soul] *hast said:* appealing to his self-consciousness of this truth, as though strengthening himself in the conviction of it, as his sole reliance in the hour of trial. "Soul" is implied in the form of the Hebrew verb.

Second member. *Aside from thee.* HUPFELD (ed. RIEHM): *Mein Glück ist nicht ausser dir.* (על) bedeutet . . . *hinzukommend zu, sammt*=πρὸς mit Dat. . . . Somit ist genauer zu erklären, *mein Glück kommt nicht zu dir hinzu*—nichts was zu dir hinzukommen müsste, macht mich glücklich, sondern du allein.

Ver. 3. *As for:* GESENIUS, *Lex.*, ל, 14.
Ver. 4. *Another.* Compare Is. xlviii. 11, "I will not give my glory to another." Another god, is the implication in both passages.
Ver. 6. *Lines.* Measuring lines, by which lands were measured off for division. Compare Ps. lxxviii. 55, "divided them a heritage by line."
Ver. 9. *My glory.* The distinguishing and nobler part of man, his spiritual in distinction from his material, physical nature.
Ver. 10. *Holy One.* *Or*, Beloved; compare Ps. iv. 3.

PSALM XVII.

A Prayer of David.

1 Hear, O Jehovah, the right;
be attentive to my cry.
Give ear to my prayer,
from lips not deceitful.
2 Let my sentence come forth from thy presence;
let thine eyes behold the things that are equal.
3 Thou hast tried my heart, hast visited by night,
hast assayed me,—thou findest nothing.
I have purposed, my mouth shall not transgress.
4 As to the deeds of man, by the word of thy lips
I have kept myself from the paths of the violent.
5 My steps have held fast to thy ways;
my feet have not wavered.
6 I have called upon thee, for thou wilt answer me, O God;
incline thine ear to me, hear my speech.
7 Show thy marvelous kindness, thou that savest the trusting,
from such as rise up against them, with thy right hand.
8 Keep me as the apple of the eye;
in the shadow of thy wings thou wilt hide me,

9 from the wicked that oppress me,
my deadly enemies that encompass me round.
10 They are enclosed in their own fat;
with their mouth they speak proudly.
11 At our footsteps they have now encompassed us;
they have set their eyes to bow [us] down to the earth.
12 He is like a lion that is greedy for prey,
and as a young lion lurking in secret places.
13 Arise, O Jehovah!
Confront him; make him crouch down.
Deliver my soul from the wicked, thy sword,
from men, thy hand, Jehovah;
14 from men of the world, whose portion is in life,
and with thy hoard thou wilt fill their belly.
They shall be surfeited with sons,
and leave their excess to their children.
15 As for me, in righteousness shall I behold thy face,
shall be satisfied, when I awake, with thy likeness.

Ver. 9. *Or*, my enemies that eagerly compass me round.
Ver. 10 *In their own fat.* An expression either of luxurious ease, or of grossness in regard to spiritual perception. For the former, compare Job xv. 27; and for the latter, Is. vi. 10.
Ver. 11. *They have set their eyes:* namely, on this object; they are wholly intent on it. Compare the similar expression in Luke ix. 53.
Ver. 15. *With thy likeness:* with God, as manifested to those whom he permits to behold him. Compare Matt. v. 8.

PSALM XVIII.

To the chief Musician. By the servant of Jehovah, by David, who spake to Jehovah the words of this song, in the day when Jehovah had delivered him from the hand of all his enemies, and from the hand of Saul; and he said:

1 I will love thee, Jehovah, my strength.
2 Jehovah is my rock, and my fortress, and my deliverer,
my God, my rock, I will trust in him;
my shield, my horn of salvation, my high tower.
3 Praised will I call Jehovah,
and from my enemies shall I be saved.
4 The bands of death encompassed me;
and floods of the ungodly make me afraid.
5 The bands of the underworld surrounded me,
the snares of death confronted me.
6 In my distress I call upon Jehovah,
and unto my God I cry.
From his temple he heareth my voice,
and my cry cometh before him, into his ears.
7 Then the earth shook and quaked;
and the foundations of the mountains trembled,
and were shaken, because he was wroth.
8 There went up smoke in his nostril,
and fire out of his mouth devoured;
coals were kindled from it.
9 And he bowed the heavens and came down,
and thick darkness was under his feet.
10 And he rode upon a cherub, and did fly,
and soared along on wings of the wind.

11 He made darkness his covering,
his pavilion round about him;
dark waters, thick clouds of the skies.
12 From the brightness before him his thick clouds passed away;
hail, and coals of fire!
13 And Jehovah thundered in the heavens,
and the Most High uttered his voice;
hail, and coals of fire!
14 And he sent out his arrows and scattered them,
and shot forth lightnings and discomfited them.
15 And the channels of water were seen,
and the foundations of the world were made bare,
at thy rebuke, O Jehovah,
at the blast of the breath of thy nostrils.
16 He sendeth from on high, he taketh me,
he draweth me out of many waters.
17 He delivereth me from my strong enemy,
and from my haters, for they were too strong for me.
18 They confront me in the day of my calamity;
and Jehovah became a stay for me,
19 and brought me forth to a large place;
he delivereth me, because he hath delight in me.
20 Jehovah requiteth me according to my righteousness;
according to the cleanness of my hands he recompenseth me.
21 For I have kept the ways of Jehovah,
and have not wickedly departed from my God.
22 For all his judgments were before me,
and his statutes I put not away from me;
23 and I was upright with him,
and kept myself from my iniquity;
24 and Jehovah recompensed me according to my righteousness,
according to the cleanness of my hands before his eyes.
25 With the gracious thou wilt show thyself gracious;
with an upright man thou wilt show thyself upright;
26 with the pure thou wilt show thyself pure;
and with the froward thou wilt show thyself froward.
27 For thou wilt save an afflicted people,
and lofty eyes thou wilt bring low.
28 For thou wilt light my lamp;
Jehovah my God will enlighten my darkness.
29 For by thee I shall run through a troop,
and by my God I shall leap over a wall.
30 As for God, his way is perfect;
the word of Jehovah is tried;
a shield is he to all that trust in him.
31 For who is God besides Jehovah,
and who is a rock save our God;
32 the Mighty, that girdeth me with strength,
and hath made my way perfect;
33 making my feet like hinds',
and on my high places he maketh me stand;
34 teaching my hands to war,
and a bow of brass is bent by my arms.
35 And thou gavest me the shield of thy salvation;
and thy right hand will hold me up,
and thy condescension will make me great.
36 Thou wilt enlarge my steps under me,
and my ankles waver not.

37 I shall pursue my enemies, and overtake them;
and shall not turn again till they are consumed.
38 I shall smite them, and they will not be able to rise;
they will fall beneath my feet.
39 For thou hast girded me with strength for the battle;
thou wilt make them crouch under me that rise up against me.
40 And thou hast given me the neck of my enemies;
and those that hate me, I will destroy them.
41 They will cry and there is no deliverer;
to Jehovah, and he answereth them not.
42 And I shall beat them small as dust before the wind;
as mire of the streets I will pour them out.
43 Thou wilt deliver me from the strifes of the people;
thou wilt make me the head of the heathen;
a people I have not known shall serve me.
44 At the hearing of the ear they will obey me;
strangers will profess submission to me.
45 Strangers will fade away,
and will tremble from their strongholds.
46 Jehovah liveth, and blessed be my rock,
and let the God of my salvation be exalted;
47 the Mighty, who avengeth me,
and hath subdued peoples under me,
48 delivering me from my enemies.
Yea, thou wilt lift me above those that rise up against me;
from the man of violence thou wilt rescue me.
49 Therefore will I praise thee, Jehovah, among the heathen,
and to thy name will I sing.
50 Great deliverances he giveth to his king,
and showeth kindness to his anointed,
to David, and to his seed, forevermore.

Ver. 2. *Horn*, emblem of strength and of defence; *of salvation*, as the instrument and means of it.

Ver. 6. The rapid alternation of the *Perfect* and *Imperfect* (vv. 4, 6, 16, 17, 18, 19, 20), is properly pointed out by Dr. Alexander as a peculiar and striking feature of this spirited composition, adding much to the vividness of the description. But the latter tense is better expressed by our *Present* than by the *Future*, and more in consonance with the true relation of the two Hebrew tenses.

Ver. 12. The scene now changes. A blaze of light, from before Him, disperses the darkness of enveloping clouds, in showers of hail and burning coals.

Vers. 12. 13. *Hail and coals of fire.* Compare Ex. ix. 23, 24.

Ver. 46. Ewald: *Es lebe Jehovah!* See the remark on Ps. x. 16.

Ver. 50. *To his anointed—to David, and to his seed.* These words are the key to the sentiments of this psalm, and of all of like import. The Psalmist speaks as the representative of that divinely constituted sovereignty, of which he was the head, and which was opposed in his person.

PSALM XIX.

To the chief Musician. [A Psalm] of David.

1 The heavens declare the glory of God,
and the expanse proclaimeth his handiwork.
2 Day to day uttereth speech,
and night to night showeth knowledge.
3 There is no speech nor language,
where their voice is not heard.
4 Their line is gone out through all the earth,
and their words to the end of the world.
In them hath he set a tabernacle for the sun;
5 and he is as a bridegroom coming out of his chamber;
he rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heavens,
and his circuit unto the ends thereof,
and there is nothing hidden from his heat.
7 The law of Jehovah is perfect, converting the soul;
the testimony of Jehovah is sure, making wise the simple.
8 The precepts of Jehovah are right, rejoicing the heart;
the commandment of Jehovah is pure, enlightening the eyes.
9 The fear of Jehovah is clean, enduring forever;
the judgments of Jehovah are truth, they are righteous altogether;
10 more to be desired than gold, and much fine gold,
and sweeter than honey, and the dropping of the combs.
11 Moreover, by them is thy servant warned;
in keeping them there is great reward.
12 Errors, who can understand!
Of hidden ones do thou acquit me.
13 Also from presumptuous ones withhold thy servant;
let them not have dominion over me;
then shall I be upright, and be free from great transgression.
14 Let the words of my mouth, and the meditation of my heart,
Be acceptable in thy sight,
Jehovah, my rock, and my redeemer.

Ver. 1. *The expanse:* HUPFELD, *die Ausdehnung;* MOLL, wörtlich, *Ausdehnung*. Johnson defines *expanse*, "a body widely extended without inequalities;" exactly corresponding to the Hebrew word. So MILTON uses it (*Paradise Lost*, book vii. line 340):

> "Again the Almighty spake: Let there be lights,
> High in the expanse of heaven."

The rendering *firmament*, from the Latin Vulgate, follows the false rendering, στερέωμα, of the Septuagint version.*

Ver. 3. In every land, is meant. Their voice is heard, whatever may be the "speech or language" of the people. They preach to all, of every tongue, and are understood by all.

Of the many proposed constructions, this is certainly the most suited to the connection of thought. HUPFELD admits that it gives the best sense; and his grounds for holding it to be grammatically untenable are not decisive.—The omission of the relative (here adverbial) is not unfrequent (*zumal in der zierlich kurzen Sprachweise*, EWALD, *Lehrb.* § 332, a), and EWALD admits that it may be supposed here.† His objection, that to speak of the various languages of the peoples does not belong in this connection, will not hold against the true conception of the words.

Among other constructions are the following: *Kein Spruch und keine Worte, deren Stimme man nicht vernähme* (DE WETTE); *Sonder Sage, sonder Worte, ohne dass gehört wird seine Stimme, ward durch die ganze Erde laut sein Schall, etc.* (EWALD); *Ohne Rede und ohne Worte, ungehört ist ihre Stimme* (HUPFELD); *Keine Rede und keine Worte, wovon ungehört die Stimme [wäre]*. (MOLL). BÖTTCHER, as usual, cuts the knot, and escapes the difficulty by re-writing the author's text.

Ver. 12. Hidden ones. Such as are unobserved, and of which one is not conscious, in distinction from deliberate and purposed sins, spoken of in the next verse.

PSALM XX.

To the chief Musician. A Psalm of David.

1 Jehovah answer thee in the day of trouble,
the name of the God of Jacob defend thee;
2 send thee help from the sanctuary,
and strengthen thee from Zion;
3 remember all thy offerings,
and accept thy burnt-sacrifice;
4 grant thee according to thy heart,
and fulfill all thy counsel.
5 May we shout for joy in thy deliverance,
and in the name of our God lift up a banner.
Jehovah fulfill all thy petitions.
6 Now know I,
that Jehovah saveth his anointed.
He will answer him from his holy heavens,
with the saving strength of his right hand.

* *Der Begriff des Festen liegt nicht darin, sondern nur einer ausgedehnten Fläche, wie die Erde* (*vgl. Jes. xlii.* 5, *xliv.* 24), *also Ausdehnung* (HUPFELD).

† *Zwar könnte man auch diesen Sinn vermuthen: keine Sprache* unter den Völkersprachen *und keine Rede gibt es wo* (*nach* § 332, *a*) *seine Stimme nicht gehört wird* (*Die Psalmen*).

7 Some in chariots, and some in horses,
but we in the name of Jehovah our God, will glory.
8 They have bowed down and fallen;
but we are risen and stand upright.
9 Jehovah, save!
Let the king answer us, in the day we call.

PSALM XXI.

To the chief Musician. A Psalm of David.

1 Jehovah, in thy strength shall the king rejoice;
and in thy salvation how greatly shall he exult!
2 Thou hast given him his heart's desire,
and hast not withholden the request of his lips. (*Pause.*)
3 For thou dost anticipate him with blessings of goodness,
thou settest a crown of pure gold on his head.
4 He asked of thee life, and thou gavest it to him,
length of days forever and ever.
5 Great is his glory in thy salvation;
honor and majesty thou dost lay upon him.
6 For thou makest him blessings forever;
thou dost gladden him with joy by thy countenance.
7 For the king trusteth in Jehovah,
and through the kindness of the Most High he shall not be moved.
8 Thy hand will find out all thy enemies;
thy right hand will find out them that hate thee.
9 Thou wilt make them as a fiery furnace in the time of thine anger;
Jehovah will swallow them up in his wrath, and fire will devour them.
10 Their fruit thou wilt destroy from the earth,
and their seed from the sons of men.
11 For they spread out evil against thee;
they devised a plot; they shall not prevail.
12 For thou wilt make them turn their back;
with thy bowstrings thou wilt aim against their face.
13 Exalt thyself, Jehovah, in thy strength;
we will sing and praise in song thy power.

Ver. 4. *Length of days forever and ever:* in the endless sovereignty of which he was the first earthly representative.
Ver. 6. *Thou makest him blessings:* referring to their variety and fullness.
Ver. 9. The second member shows that the earthly sovereign is only the instrument of divine justice. Compare the note at the close of Ps. xviii.
Ver. 11. *They spread out evil:* as a net is spread for the unwary.

PSALM XXII.

To the chief Musician. After [the melody] Hind of the Morning. A Psalm of David.

1 My God, my God, why hast thou forsaken me!
Far from my deliverance are the words of my groaning.
2 My God, I cry, in the day-time, and thou answerest not;
and in the night season, and there is no quiet for me.
3 But thou art holy,
enthroned in the praises of Israel.

4 In thee our fathers trusted;
they trusted, and thou didst deliver them.
5 To thee they cried, and were freed;
in thee they trusted, and were not ashamed.
6 But I am a worm, and not a man;
a reproach of men, and despised of the people.
7 All that see me mock at me;
they thrust out the lip, they shake the head [saying]:
8 Commit it to Jehovah, he will deliver him;
he will rescue him, for he delighteth in him.
9 But thou art he that took me out of the womb,
that made me trust, when on my mother's breasts.
10 On thee was I cast from the womb;
from the bowels of my mother thou art my God.
11 Be not far from me, for trouble is near,
for there is no helper.
12 Many bulls have encompassed me;
strong ones of Bashan have beset me round.
13 They gaped upon me with their mouth,
a ravening and roaring lion.
14 I am poured out like water,
and all my bones are parted.
My heart is become like wax;
melted in the midst of my bowels.
15 My strength is dried up like a potsherd,
and my tongue cleaveth to my jaws;
and thou wilt lay me in the dust of death.
16 For dogs have encompassed me;
the assembly of evil-doers have inclosed me,
piercing my hands and my feet.
17 I may number all my bones;
they look, they stare upon me.
18 They part my garments among them,
and for my vesture they cast lots.
19 But thou, Jehovah, be not afar off;
O my strength, hasten to my help.
20 Rescue my soul from the sword,
my life from the power of the dog.
21 Save me from the lion's mouth,
and answer [and rescue] me from the horns of wild oxen.
22 I will declare thy name to my brethren;
in the midst of the assembly will I praise thee.
23 Ye that fear Jehovah praise him;
all ye seed of Jacob glorify him,
and fear him all ye seed of Israel.
24 For he hath not despised, nor abhorred, the affliction of the afflicted,
and hath not hid his face from him;
and when he cried to him, he heard.
25 Of thee shall be my praise, in the great congregation;
my vows I will pay before them that fear him.
26 The humble shall eat, and shall be satisfied;
they will praise Jehovah that seek him;
may your heart live forever!
27 All the ends of the earth shall remember and turn to Jehovah,
and all the families of nations shall worship before thee.
28 For the kingdom is Jehovah's,
and he is ruler among the nations.

29 They eat and worship, all the rich of the earth;
before him shall bow all that go down to the dust,
and he that can not keep his soul alive.
30 A seed shall serve him;
it shall be told of the Lord for generations.
31 They shall come, and shall make known his righteousness,
to a people that shall be born, that he hath done it.

Ver. 5. *To thee they cried, and were freed.* See Ex. iii. 9, 10.
Ver. 8. Said ironically, and in bitter mockery of the Psalmist's trust in Jehovah. Compare Matt. xxvii. 43.
Ver. 13. *They:* the adversaries, here compared to a hungry lion.
Ver. 16. *Piercing my hands and my feet.* Or, *as the lion my hands and my feet;*—or, *as the lion* at (or, about) *my hands and my feet; i. e.*, on every side. The form כָּאֲרִי, as pointed here and in Is xxxviii. 13, means, *as the lion.* But the rendering in the text has the support of the oldest traditionary exegesis in the rendering of the Sept. ὤρυξαν, and of the Vulg. *foderunt;* requiring either the punctuation כָּאֲרִי (Part. of כּוּר, after the form קָאם Hos. x. 14, with a questionable plural ending) or כָּאֲרֵי (*const. st.* of the same form). The evidence for the ms. reading כארו (or כרו) has been greatly weakened by the full statement of the case in Hupfeld's crit. and exeget notes on the passage (pp. 65–68, ed. Riehm).* Still the authority of the ancient versions, the earliest being many centuries anterior to the Masora and the Masoretic punctuation, and to the oldest extant Heb. mss., is too weighty to allow the removal of the common rendering from the text. But we should do well to bear in mind the just and pertinent caution of Dr. Alexander, that the question of construction "ought not to be embarrassed by any supposed conflict with New Testament authority, since no citation of the clause occurs there."
Ver. 21. *Wild oxen:* described in Job xxxix. 9–12, as peculiarly fierce and intractable.
Ver. 25. *Of thee.* Or, *from thee*, as the source of my deliverance, and therefore of my praise.
Ver. 26. *Shall eat:* of the sacrificial feast made on occasion of the fulfillment of a vow (preceding verse). See Deut. xii. 17, 18, Lev. vii. 16; and compare an abuse of this religious observance, in Prov. vii. 14.
Ver. 27. *May your heart live forever.* "The heart is said to die in cases of extreme grief and distress. See 1 Sam. xxv. 37, and comp. Ps. cix. 22." (Alexander.)
Ver. 29. There is here no distinction of rank or condition. The feast is for all; for the rich, for "all that go down to the dust" (the common lot), for the poor, even such as "can not keep his soul alive."

PSALM XXIII.

A Psalm of David.

1 Jehovah is my shepherd, I shall not want.
2 He maketh me lie down in green pastures;
he leadeth me beside the still waters.
3 He restoreth my soul;
he guideth me in paths of righteousness, for his name's sake.
4 Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for thou art with me;
thy rod and thy staff they comfort me.
5 Thou preparest a table before me, in the presence of my adversaries;
thou anointest my head with oil; my cup runneth over.
6 Surely goodness and mercy will follow me all the days of my life,
and I shall dwell in the house of Jehovah forever.

Ver. 6. שַׁבְתִּי for יְשַׁבְתִּי; Ewald, *Lehrb.* (8te Ausg.), § 234, 3.—*Forever:* as the same phrase (lit. *to length of days*, the Heb. expression of indefinite duration) is properly rendered in Ps. xciii. 5, "holiness becometh thy house, O Jehovah, forever." The idea of *a long time* is not suited to either passage. The Psalmist here means not merely a temporary abode in the earthly "house of Jehovah."

PSALM XXIV.

A Psalm of David.

1 The earth is Jehovah's, and the fullness thereof;
the world and they that dwell therein.
2 For he founded it upon the seas,
and established it upon the floods.

*Ewald (who reads כארו) suggests that the present reading of the Heb. text originated in the violent controversy between Jews and Christians on this passage. But there is no ground for supposing that the Jews have wilfully tampered with the sacred *consonant text* of their Scriptures, however their early conflicts with the Christians may sometimes possibly have influenced the *pointing* of the text. The latter fault has in no instance been proved against them; and their traditional pronunciation of the text, the fruit of the best Heb. scholarship that has come down to us, is in most cases the surest guide to the interpretation of it.

3 Who shall ascend into the mount of Jehovah,
and who shall stand in his holy place?
4 He that hath clean hands, and a pure heart;
who hath not lifted up his soul to vanity,
and hath not sworn deceitfully.
5 He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.
6 This is the generation of them that seek him,
that seek thy face, even Jacob. (*Pause.*)
7 Lift up your heads, ye gates,
and lift yourselves up, ye everlasting doors,
that the King of glory may come in.
8 Who is this, the King of glory?
Jehovah, strong and mighty;
Jehovah, mighty in battle.
9 Lift up your heads, ye gates,
and lift up, ye everlasting doors,
that the King of glory may come in.
10 Who then is he, the King of glory?
Jehovah of hosts;
he is the King of glory. (*Pause.*)

Psalm xxiv. The most probable occasion of this psalm is the solemn procession, described in 1 Chron. xv. 14-28, for the induction of the ark into the sanctuary prepared for it. It is not improbable that the psalm was chanted antiphonally, as in the division by paragraphs.
Ver. 6. *Jacob:* used here, as elsewhere, for the true Israel, the collective people of God. Compare Ps. xiv. 7.

PSALM XXV.

[*A Psalm*] *of David.*

1 To thee, O Jehovah, I will lift up my soul.
2 My God, in thee do I trust; let me not be ashamed,
let not my enemies triumph over me.
3 Yea, let none that wait for thee be ashamed;
let them be ashamed that transgress without cause.
4 Make me know thy ways, O Jehovah;
teach me thy paths.
5 Make me walk in thy truth, and teach me;
for thou art the God of my salvation,
on thee I wait all the day.
6 Remember thy tender mercies, O Jehovah, and thy kindnesses;
for they have been of old.
7 The sins of my youth, and my trespasses, do not remember;
according to thy kindness remember thou me,
for thy goodness' sake, O Jehovah.
8 Good and upright is Jehovah;
therefore will he direct sinners in the way.
9 He will guide the humble in that which is right,
and the humble he will teach his way.
10 All the paths of Jehovah are kindness and truth,
to such as keep his covenant and his testimonies.
11 For thy name's sake, O Jehovah,
thou wilt pardon my iniquity, for it is great!
12 What man is he that feareth Jehovah?
Him will he instruct in the way he should choose.

13 His soul shall dwell at ease,
and his seed shall possess the land.
14 The secret of Jehovah is for them that fear him,
and he maketh them know his covenant.
15 Mine eyes are ever toward Jehovah;
for he will bring out my feet from the net.
16 Turn unto me, and be gracious to me;
for I am desolate and afflicted.
17 The troubles of my heart are enlarged;
bring thou me out of my distresses.
18 Look on my affliction and my pain;
and forgive all my sins.
19 Behold my enemies, that they are many,
and hate me with cruel hatred.
20 Keep my soul, and rescue me;
let me not be ashamed, for I have trusted in thee.
21 Let integrity and uprightness preserve me;
for I wait on thee.
22 Redeem Israel, O God,
out of all his troubles!

PSALM XXVI.

[A Psalm] of David.

1 Judge me, O Jehovah;
for I have walked in my integrity,
and in Jehovah have I trusted;
I shall not waver.
2 Try me, O Jehovah, and test me;
assay my reins and my heart.
3 For thy loving-kindness is before my eyes;
and I have walked in thy truth.
4 I have not sat with men of falsehood,
and I will not go in with dissemblers.
5 I have hated the congregation of evil doers,
and I will not sit with the wicked.
6 I will wash my hands in innocency,
and will encompass thine altar, O Jehovah;
7 that I may publish, with the voice of thanksgiving,
and recount, all thy wondrous works.
8 Jehovah, I have loved the habitation of thy house,
and the place where thy glory dwelleth.
9 Gather not my soul with sinners,
nor my life with bloody men;
10 in whose hands is mischief,
and their right hand is full of bribes.
11 But as for me, I will walk in my integrity;
redeem me, and be gracious to me.
12 My foot stands in an even place.
In the congregations will I bless Jehovah.

Ver. 2. *Assay:* as a refiner of metals. The same word is used in Ps. lxvi. 10, "thou hast assayed us, as silver is assayed."
Ver. 9. *Gather.* Compare Gen. xxv. 8, and xlix. 32, "was gathered to his people."

PSALM XXVII.

[A Psalm] of David.

1 Jehovah is my light and my salvation;
of whom shall I be afraid?
Jehovah is the stronghold of my life;
of whom shall I be in dread?
2 When the wicked came upon me to eat up my flesh,
my foes and my enemies, they themselves stumbled and fell.
3 If a host shall encamp against me,
my heart will not fear;
if war shall rise up against me,
in this will I be confident.
4 One thing have I asked of Jehovah,
that will I seek after;
that I may dwell in the house of Jehovah all the days of my life,
to behold the beauty of Jehovah,
and to inquire in his temple.
5 For in the day of evil he will hide me in his pavilion;
he will conceal me in the covert of his tabernacle;
he will set me on high upon a rock.
6 And now shall my head be high above my enemies round about me;
and I will offer in his tabernacle sacrifices of triumph;
I will sing, and will praise Jehovah in song.
7 Hear, O Jehovah, my voice, I cry;
and do thou be gracious to me, and answer me.
8 To thee my heart saith, SEEK YE MY FACE,—
thy face, Jehovah, will I seek.
9 Hide not thy face from me;
turn not thy servant away in anger.
Thou hast been my help;
cast me not off, and forsake me not, O God of my salvation.
10 When my father and my mother have forsaken me,
then Jehovah will receive me.
11 Teach me thy way, O Jehovah;
lead me in a plain path, because of my enemies.
12 Give me not up to the will of my foes;
for false witnesses have risen up against me,
and such as breathe out violence.
13 Had I not believed that I should see the goodness of Jehovah,
in the land of the living!
14 Wait on Jehovah.
Be of good courage, and let thy heart be strong,
and wait on Jehovah.

Ver. 8. *To thee my heart saith*,—repeating the Divine command (SEEK YE MY FACE), and professing obedience to it.
Ver. 13. *Had I not believed.* What would have followed such unbelief is more effectively implied by silence than expressed in words. Of this figure (*aposiopesis*) there are many examples in the Old and New Testaments. See Ex. xxxii. 32, "Yet now, if thou wilt forgive their sin—; and if not, blot m , I pray thee, out of thy book which thou hast written." For other examples, see Ps. xcv. 8, and in the New Testament, Acts xxiii. 9.

PSALM XXVIII.

[A Psalm] of David.

1 Unto thee, Jehovah, will I call.
My rock, be not deaf to me;
lest thou be silent to me,
and I become like them that go down to the pit.

2 Hear the voice of my supplications when I cry to thee for help,
when I lift up my hands toward thy holy oracle.
3 Draw me not away with the wicked,
and with workers of iniquity;
who speak peace with their neighbors,
and mischief is in their heart.
4 Give them according to their doing,
and according to the evil of their deeds.
Give them according to the work of their hands;
render to them their desert.
5 Because they regard not the works of Jehovah,
nor the labor of his hands,
he will destroy them, and not build them up.
6 Blessed be Jehovah,
because he hath heard the voice of my supplications.
7 Jehovah is my strength and my shield;
in him my heart trusted, and I was helped,
and my heart shall triumph, and with my song will I praise him.
8 Jehovah is strength to them;
and a stronghold of salvation is he to his anointed.
9 Save thy people,
and bless thy heritage,
and feed them, and bear them up forever!

PSALM XXIX.

A Psalm of David.

1 Give to Jehovah, ye sons of God,
give to Jehovah glory and strength.
2 Give to Jehovah the glory of his name;
worship Jehovah in the beauty of holiness.
3 The voice of Jehovah is on the waters;
the God of glory thundereth;
Jehovah is on the great waters.
4 The voice of Jehovah is mighty;
the voice of Jehovah is full of majesty.
5 The voice of Jehovah breaketh the cedars;
and Jehovah breaketh the cedars of Lebanon.
6 And he maketh them skip like a calf,
Lebanon and Sirion like the young of the wild ox.
7 The voice of Jehovah cleaveth out flames of fire.
8 The voice of Jehovah shaketh the wilderness;
Jehovah shaketh the wilderness of Kadesh.
9 The voice of Jehovah maketh the hinds bring forth,
and layeth bare the forests;
and in his palace, they all say, Glory!
10 Jehovah sat [in judgment] at the flood;
and Jehovah sitteth a king forever.
11 Jehovah will give strength to his people;
Jehovah will bless his people with peace.

Ver. 1. *Sons of God:* as in Ps. lxxxix. 6, Job i. 6.
Ver. 6. *Sirion:* the Sidonian name for Mount Hermon.
Ver. 7. *Cleaves out flames of fire:* the forked lightning.
Ver. 9. *His palace:* the universe; the whole realm of nature, from which these illustrations of his power and majesty are drawn. *Palace.* So the Hebrew word is properly translated, in Ps. xlv. 8, 15, cxliv. 12; Prov. xxx. 28; Is. xiii. 22, xxxix. 7, and elsewhere.
They all say. In all his works there is a voice proclaiming, Glory! Compare Ps. xix. 1.

PSALM XXX.

A Psalm,—a song for the Dedication of the House,—of David.

1 I will extol thee, Jehovah, for thou hast delivered me,
and hast not made my enemies rejoice over me.
2 Jehovah, my God,
I cried to thee for help, and thou didst heal me.
3 Jehovah, thou hast brought up my soul from the underworld;
thou hast kept me alive, that I should not go down to the pit.
4 Sing praise to Jehovah, ye his saints,
and give praise to his holy memorial.
5 For his anger is for a moment; in his favor is life;
weeping may endure for a night, but in the morning there is joy!
6 And as for me, in my prosperity I said,
I shall never be moved.
7 Jehovah, by thy favor thou madest my mountain stand strong;
thou didst hide thy face,—I was troubled.
8 To thee, Jehovah, I call;
and to Jehovah I make supplication.
9 What profit is there in my blood,
when I go down to the pit?
Will dust praise thee? Will it declare thy truth?
10 Hear, O Jehovah, and be gracious to me;
Jehovah, be thou my helper!
11 Thou hast turned for me my mourning into dancing,
thou hast loosed my sackcloth, and girded me with gladness;
12 in order that [my] glory may sing praise to thee, and not be silent.
Jehovah, my God, I will give thanks to thee forever.

Ps. xxx. The occasion of the psalm is, most probably, referred to in 1 Chron. xxii. 1–5, the site of the future temple having then been dedicated as "the house of Jehovah God" (v. 1). The tone of sentiment is explained by the account given in the preceding chapter.

Ver. 3. *Thou hast brought up:* explained by the corresponding member, "thou hast kept me alive;" referring to the deliverance recorded in 2 Sam. ch. xxiv., and 1 Chron. ch. xxi.

Ver. 4. *His holy memorial:* his sacred memorial name, JEHOVAH. See Ex. iii. 15, "this is my name forever, and this is my memorial [memorial name] to all generations." Compare Hosea xii. 5, "Jehovah is his memorial!" his memorial name, signifying what he is in his own nature, and bringing it to mind.

Ver. 12. *My glory:* my nobler, spiritual nature. Compare the remark on Ps. xvi. 9.

PSALM XXXI.

To the chief Musician. A Psalm of David.

1 In thee, Jehovah, have I trusted,
let me never be ashamed;
deliver me in thy righteousness.
2 Incline to me thine ear, rescue me speedily.
Be thou to me for a rock of defence,
for a house of refuge, to save me.
3 For my rock and my fortress art thou;
and for thy name's sake thou wilt guide me and lead me.
Thou wilt bring me out from the net which they hid for me,
for thou art my defense.
5 Into thy hand I commit my spirit;
thou hast redeemed me, Jehovah, God of truth!
6 I have hated them that regard lying vanities;
but I, in Jehovah do I trust.

7 I will exult and rejoice in thy kindness;
for thou hast seen my affliction,
hast known the troubles of my soul;
8 and hast not shut me up in the hand of an enemy,
hast set my feet in a large place.
9 Be gracious to me, Jehovah, for I am in trouble;
wasted is my eye with grief, my soul, and my bowels.
10 For my life is spent with sorrow, and my years with sighing;
my strength faileth because of my iniquity, and my bones are wasted.
11 Because of all my adversaries I am become a reproach,
and to my neighbors exceedingly, and a dread to my acquaintance.
When they saw me in the street they fled from me.
12 I am forgotten as a dead man out of mind;
I am become like a broken vessel.
13 For I heard the slander of many;
terror was on every side, while they consulted together against me;
they plotted to take away my life.
14 But I, in thee did I trust, O Jehovah;
I said, Thou art my God.
15 My times are in thy hand;
rescue me from the hand of my enemies and from my persecutors.
16 Cause thy face to shine upon thy servant;
in thy mercy save me.
17 Jehovah, let me not be ashamed, for I have called upon thee;
let the wicked be ashamed, be put to silence in the underworld.
18 Let lying lips be struck dumb,
that speak rudely against the righteous,
in pride and scorn.
19 How great is thy goodness, which thou hast laid up for them that fear thee,
hast wrought for them that trust in thee before the sons of men!
20 Thou wilt hide them in the covert of thy presence from the snares of man;
Thou wilt secrete them in a pavilion from the strife of tongues.
21 Blessed be Jehovah;
for he hath shown me his marvelous kindness [as] in a strong city.
22 And yet I said, in my alarm,
I am cut off from before thine eyes.
But thou didst hear the voice of my supplications,
when I cried to thee for help.
23 Love Jehovah, all ye his saints.
Jehovah preserves the faithful,
and abundantly requites him that acts proudly.
24 Be of good courage, and let your heart be strong,
all ye that hope in Jehovah.

Ps. xxxi. Of the same period, apparently, as Pss. vii. and xi.

Ver. 6. *Vanities.* So idols are called in Deut. xxxii. 21, as being "no gods" ("nothing in the world," 1 Cor. viii. 4). They are here called lying vanities, in distinction from the "God of truth" (v. 5) as being false pretenders, deceiving those who trust in them.

PSALM XXXII.

Didactic [Psalm] of David.

1 Happy he, whose transgression is forgiven, whose sin is covered.
2 Happy the man,
to whom Jehovah imputeth not iniquity,
and in whose spirit there is no guile.

3 When I kept silence, my bones wasted away,
through my groaning all the day long.
4 For day and night thy hand was heavy upon me;
my moisture is turned into the droughts of summer. (*Pause.*)
5 My sin I will make known to thee, and my iniquity I have not covered.
I said, I will confess my transgressions to Jehovah;
and thou forgavest the iniquity of my sin. (*Pause.*)
6 For this let every godly one pray to thee,
in a time when thou mayest be found.
Surely, in floods of great waters,
they will not come near him.
7 Thou art a hiding-place for me; thou wilt preserve me from trouble;
thou wilt surround me with songs of deliverance. (*Pause.*)
8 I will instruct thee, and will direct thee in the way that thou shouldst go;
I will give counsel, with mine eyes upon thee.
9 Be not as the horse, as the mule, without understanding;
with bit and bridle his mouth is to be curbed,
lest he come near to thee.
10 Many sorrows are to the wicked;
but he that trusteth in Jehovah, mercy will encompass him.
11 Rejoice in Jehovah, and exult ye righteous;
and shout for joy, all ye upright in heart.

Ver. 8. *With mine eye upon thee:* not only guiding, but watching over thee.
Ver. 9. The objection to the common rendering of the second and third members, that this language is more appropriate to a wild beast than to the horse or mule, is not valid. The writer speaks of a heedless, unreasoning brute, whose motions, in order to be harmless to others, must be controlled by a superior intelligence.
Ver. 10. 2d member. *Or*, he will encompass him with mercy.

PSALM XXXIII.

1 Rejoice in Jehovah, ye righteous;
Praise is becoming to the upright.
2 Give praise to Jehovah with the harp;
with a ten-stringed lute sing praise to him.
3 Sing to him a new song;
play skillfully, with joyful sound.
4 For the word of Jehovah is right;
and all his work is in faithfulness.
5 He loveth righteousness and judgment;
the earth is full of the kindness of Jehovah.
6 By the word of Jehovah were the heavens made,
and all their host by the breath of his mouth.
7 He gathered the sea as a heap;
he laid up the depths in storehouses.
8 Let them be afraid of Jehovah, all the earth;
let them stand in awe of him, all the inhabitants of the world;
9 for HE said it, and it was done;
HE commanded, and it stood fast.
10 Jehovah brought the counsels of the nations to naught;
he frustrated the devices of the peoples.
11 The counsel of Jehovah shall stand forever;
the devices of his heart to all generations.
12 Happy the nation, whose God is Jehovah,
the people he hath chosen as a heritage for him!
13 Jehovah looketh from heaven;
He seeth all the sons of man;

14 from the place of his habitation he looketh,
on all the inhabitants of the earth;
15 he that fashioned all their hearts,
that considereth all their works.
16 The king is not saved by the multitude of a host;
a mighty man is not rescued by great strength.
17 The horse is a vain thing for safety,
and he will not deliver by his great strength.
18 Behold the eye of Jehovah is on them that fear him,
on them that hope in his mercy;
19 to rescue their soul from death,
and to keep them alive in famine.
20 Our soul hath waited for Jehovah;
he is our help and our shield.
21 For in him shall our heart rejoice;
for we have trusted in his holy name.
22 Let thy mercy, Jehovah, be upon us,
according as we have hope in thee.

Ps. xxxiii. The position of the psalm in the first book, and its general tone and manner, indicate the royal Psalmist as the writer.

Vers. 6, 7, are examples of numerous allusions to the earlier teachings of the book of Genesis, assumed to be familiar to the reader as the ground-work of all subsequent religious instruction. Such references should be carefully noted, as showing the relation of that book to subsequent revelations, and its place in the Divine Canon.

Ver. 9. It will be observed, that the emphasis is not on the *act* ("said," common version "spake"), but on its subject, HE. The Psalmist calls on all men to fear JEHOVAH, and stand in awe of him; for HE it was who "said it, and it was done!"

Ver. 17. *The horse.* The war-horse is meant, as is shown by the definite article. Compare Ps. xx. 7.

PSALM XXXIV.

[A Psalm] of David, when he disguised his reason before Abimelech; and he drove him away, and he departed.

1 I will bless Jehovah at all times;
his praise shall ever be in my mouth.
2 My soul shall make her boast in Jehovah;
the humble will hear, and will be glad.
3 Magnify Jehovah with me,
and let us exalt his name together.
4 I sought Jehovah, and he answered me,
and from all my fears he delivered me.
5 They looked to him, and brightened;
and their faces, let them not blush.
6 This sufferer called, and Jehovah heard,
and saved him out of all his troubles.
7 The angel of Jehovah encampeth around them that fear him,
and he delivereth them.
8 Taste and see that Jehovah is good;
happy the man that trusteth in him!
9 Fear Jehovah, ye his saints;
for there is no want to them that fear him.
10 Young lions lack, and suffer hunger;
but they that seek Jehovah shall want no good.
11 Come, ye sons, hearken to me;
I will teach you the fear of Jehovah.
12 Who is the man that desireth life,
that loveth days, that he may see good?
13 Keep thy tongue from evil,
and thy lips from speaking guile.

14 Depart from evil, and do good;
seek peace and pursue it.
15 The eyes of Jehovah are toward the righteous,
and his ears to their cry for help.
16 The face of Jehovah is against them that do evil,
to cut off their memory from the earth.
17 They cried, and Jehovah heard,
and rescued them out of all their troubles.
18 Jehovah is near to the broken in heart;
and the contrite in spirit he will save.
19 Many are the evils of the righteous;
but Jehovah will deliver him out of them all.
20 He keepeth all his bones;
not one of them is broken.
21 Evil will slay the wicked;
and they that hate the righteous shall be held guilty.
22 Jehovah redeemeth the soul of his servants,
and none shall be held guilty that trust in him.

Ps. xxxiv. (title.) ***When he disguised.*** **This denotes the occasion of the psalm, written in after-life, and with reference to that occurrence. See 1 Sam. xxi. 13. Abimelech was the regal title of the king, whose personal name was Achish.**
The *alphabetic* arrangement, intended to aid the memory, accounts for the peculiar composition of the psalm.

PSALM XXXV.

[*A Psalm*] *of David.*

1 Strive, O Jehovah, with them that strive with me;
fight against them that fight against me.
2 Lay hold of shield and buckler,
and stand up for my help.
3 And draw out the spear and shut up against my pursuers;
say to my soul, I am thy salvation.
4 Let them be confounded and put to shame that seek for my soul;
let them be turned back and put to confusion that devise my harm.
5 Let them be as chaff before the wind,
and the angel of Jehovah thrust them down.
6 Let their way be dark and slippery,
and the angel of Jehovah chase them.
7 For without cause they hid for me their pit-fall;
without cause they digged it for my soul.
8 Let destruction come upon him unawares,
and his net which he hid, let it take him;
with destruction let him fall therein.
9 And my soul shall exult in Jehovah,
shall rejoice in his salvation.
10 All my bones shall say,
Jehovah, who is like thee,
rescuing the sufferer from one stronger than he,
the sufferer and the needy from his spoiler?
11 Cruel witnesses rise up against me;
what I am not conscious of they ask of me.
12 They requite me evil for good;
forsaken is my soul!
13 But as for me, in their sickness my clothing was sackcloth;
I humbled my soul with fasting;
and my prayer will return into my bosom.

14 I behaved as if [it were] a friend, a brother to me;
I bowed down gloomily, as one that mourns for a mother.
15 But at my halting they rejoiced, and were gathered together;
the abject were gathered against me, and I knew it not;
they did tear, and ceased not.
16 Among hypocritical mockers for bread,
they gnashed upon me with their teeth.
17 Lord, how long wilt thou look on?
Restore my soul from their destructions,
my life from the young lions.
18 I will give thee thanks in the great congregation;
in the multitude of people I will praise thee.
19 Let not them that are wrongfully my enemies rejoice over me,
nor let them wink with the eye that hate me without cause.
20 For they speak not peace;
and against the quiet ones of the land,
they devise words of deceit.
21 And they opened wide their mouth against me;
they have said, Aha! Aha!
our eye hath seen it.
22 Thou hast seen it, Jehovah; be not silent.
Lord, be not far from me.
23 Arouse thee, and awake for my right,
for my cause, my God, and my Lord.
24 Judge me according to thy righteousness, Jehovah, my God,
and let them not rejoice over me.
25 Let them not say in their heart, Aha! Our desire!
Let them not say, We have swallowed him up.
26 Let them be ashamed and put to confusion together,
that rejoice in my harm.
Let them be clothed with shame and dishonor,
they that act proudly against me.
27 Let those shout for joy and be glad that favor my just cause;
and let them ever say, Jehovah be magnified,
who delights in the welfare of his servant.
28 And my tongue shall speak of thy righteousness,
of thy praise all the day long.

Ver. 11. *What I am not conscious of.* Offenses of which I have no knowledge. *They ask of me.* Interrogating with the malicious purpose of entrapping me. Compare the similar case in Luke xi. 53, 54.
Ver. 15. *Halting:* from lameness, as one about to fall. *Were gathered together:* to triumph in his affliction.
Ver. 16. *Mockers for bread.* Such as gain their bread, at the tables of the rich, by their talent for jesting and mimicry.
Vers. 17, 22, 23. *Lord.* It will be observed that the Heb. word is אדני (not יהוה) in Vers. 17, 22 (2d member), and 23, with the pointing by which the Supreme Being is denoted.
Ver. 27. *His servant.* The Psalmist speaks in this character. See the note on Ps. xviii. 50.

PSALM XXXVI.

To the chief Musician. [*A Psalm*] *of the servant of Jehovah, of David.*

1 The transgression of the wicked saith within my heart,
there is no fear of God before his eyes.
2 For he flattereth himself in his own eyes,
till his iniquity be found out, to be hated.
3 The words of his mouth are falsehood and deceit;
he hath ceased to do wisely, to do well.
4 He deviseth mischief upon his bed;
he taketh his stand upon a way that is not good;
he abhorreth not evil.

5 Jehovah, thy mercy is in the heavens,
and thy faithfulness unto the clouds.
6 Thy righteousness is like the mountains of God;
thy judgments are a great deep;
man and beast thou dost save, O Jehovah.
7 How precious is thy loving-kindness, O God;
and the sons of man may trust in the shadow of thy wings.
8 They shall be fully satisfied with the abundance of thy house;
and thou wilt make them drink of the river of thy pleasures.
9 For with thee is the fountain of life;
in thy light shall we see light.
10 Continue thy loving-kindness to them that know thee,
and thy righteousness to the upright in heart.
11 Let not the foot of pride come against me,
and let not the hand of the wicked drive me away.
12 There are the workers of iniquity fallen;
they are thrust down, and will not be able to rise.

Ver. 1. *Saith within my heart:* in my heart's interpretation of it. His transgression means, in the believer's just apprehension, that he has no fear of a God; a practical atheism.

Some Hebraists, following a different reading of the Hebrew text (his heart), translate, "The sinner has an oracle of wickedness within his heart;" meaning the inspiration, or promptings, of a wicked heart. But everywhere else, the word rendered "wickedness" means transgression, or trespass, *in act*, not depravity or wickedness as an inward principle; and the strongest objection to the common rendering seems to be set aside by the above interpretation of it.

Ver. 2. *Till his iniquity be found out.* Compare Gen. xliv. 16, "God hath found out the iniquity of thy servants."

Ver. 6. *Like the mountains of God.* Like his own mountains, vast and incomprehensible as these, the grandest of his works.

PSALM XXXVII.

[*A Psalm*] *of David.*

1 Fret not thyself at evil-doers;
be not envious at workers of iniquity.
2 For they shall soon be cut down like the grass,
and wither as the green herb.
3 Trust in Jehovah and do good;
dwell in the land, and feed securely.
4 And delight thyself in Jehovah;
and he will give thee the desires of thy heart.
5 Commit thy way to Jehovah;
and trust in him, and he will do it.
6 And he will bring out thy righteousness as the light,
and thy right as the noonday.
7 Be silent before Jehovah, and wait for him;
fret not thyself at one that prospereth in his way,
at the man who bringeth evil devices to pass.
8 Cease from anger, and forsake wrath;
fret not thyself, [it is] only to do evil.
9 For evil-doers shall be cut off;
and those who wait on Jehovah, they shall inherit the land.
10 For yet a little while, and the wicked shall not be;
and thou shalt attentively consider his place, and it shall not be.
11 But the humble shall inherit the land,
and shall delight themselves in the abundance of peace.
12 The wicked plotteth against the righteous,
and gnasheth upon him with his teeth.
13 The Lord will laugh at him;
for he seeth that his day is coming.

14 The wicked have drawn out the sword,
and they have bent their bow,
to cast down the humble and needy,
to slay such as are of upright conduct.
15 Their swords shall enter into their own heart,
and their bows shall be broken.

16 Better is a little that the righteous man hath,
than the abundance of many wicked.
17 For the arms of the wicked shall be broken;
but Jehovah upholdeth the righteous.

18 Jehovah knoweth the days of the upright,
and their heritage shall be forever.
19 They shall not be ashamed in an evil time;
and in days of famine they shall be filled.

20 For the wicked shall perish;
and the enemies of Jehovah are as the beauty of the pastures;
they consume, in smoke they consume away.

21 The wicked borroweth, and payeth not;
but the righteous showeth favor, and giveth.
22 For they that are blessed of him shall inherit the land;
and they that are cursed of him shall be cut off.

23 A man's steps are ordered by Jehovah,
and he delighteth in his way.
24 For though he fall, he shall not be cast down;
for Jehovah upholdeth his hand.

25 I have been young, and have also become old;
and I have not seen the righteous forsaken,
nor his seed seeking bread.
26 All the day he showeth favor, and lendeth;
and his seed are for a blessing.

27 Depart from evil, and do good,
and abide for evermore.
28 For Jehovah loveth judgment,
and he will not forsake his saints.

They are preserved forever;
but the seed of the wicked is cut off.
29 The righteous shall inherit the land,
and shall dwell forever upon it.

30 The mouth of the righteous will utter wisdom,
and his tongue will speak what is right.
31 The law of God is in his heart;
his steps shall not waver.

32 The wicked watcheth for the righteous,
and seeketh to slay him.
33 Jehovah will not leave him in his hand,
and will not condemn him when he is judged.

34 Wait on Jehovah, and keep his way,
and he will exalt thee, to inherit the land;
when the wicked are cut off, thou shalt see it.

35 I saw a wicked man in great power,
and spreading himself, like a tree flourishing in its native soil.
36 And one passed by, and behold, he was not;
and I sought him, and he could not be found.

37 Mark the perfect man, and behold the upright;
for there is a future to the man of peace.
38 But transgressors are destroyed together;
the future of the wicked is cut off.

39 And the salvation of the righteous is of Jehovah,
their stronghold in time of trouble.
40 And Jehovah hath helped them and delivered them.
He will deliver them from the wicked, and will save them,
for they have trusted in him.

Ps. xxxvii. This psalm, written in *alphabetic* stanzas, nearly all of four lines each, consists of disconnected aphorisms, which the alphabetic arrangement assisted in remembering.

Ver. 20. *Beauty of the pastures* the green grass, with which the pastures are clothed and adorned; a common image of short-lived prosperity and perishableness. Compare, for example, James i. 10, 11; Pss. xcii. 7, and ciii. 15.

Vers. 23, 24. A general proposition, commending a hopeful trust in Jehovah, on the ground that all a man's ways are ordered by him, and hence nothing really adverse can befall one who is in accord with him. *Delights in his way.* Takes delight in the course which he has himself marked out, and will therefore carry to completion. The first member may be rendered, By Jehovah are a man's steps established.

Ver. 25. *Seeking:* as the Heb. word is properly rendered in Lam. i. 19, "Sought their meat."

Ver. 26. *For a blessing.* To themselves and others; enjoying and imparting good.

Ver. 27. *Abide for evermore:* as in v. 29.

Ver. 28. *Judgment:* the execution of justice, the maintenance of right.

Ver. 29. *Dwell forever:* not individually, but in their generations.

Ver. 37. *There is a future:* something that remains after him, in his posterity, in his children and his children's children. Compare vv. 27, 29. On the contrary, "transgressors are destroyed together," they and all that pertain to them.

PSALM XXXVIII.

A Psalm of David. To bring to remembrance.

1 Jehovah, do not in thy wrath rebuke me,
and do not in thy hot displeasure correct me.
2 For thine arrows are sunk into me,
and thy hand hath come down upon me.
3 There is no soundness in my flesh, because of thine anger;
there is no health in my bones, because of my sin.
4 For mine iniquities have gone over my head;
as a heavy burden, they are too heavy for me.
5 My stripes are putrid, and running,
because of my foolishness.
6 I writhe, I am greatly bowed down;
I go mourning all the day long.
7 For my loins are filled with burning;
and there is no soundness in my flesh.
8 I am benumbed and bruised exceedingly;
I cry out from the disquietude of my heart.
9 Lord, all my desire is before thee,
and my sighing is not hidden from thee.
10 My heart flutters, my strength fails me;
and the light of my eyes,—they also are gone from me.
11 My lovers and my friends stand aloof from my stroke,
and my neighbors stand afar off.
12 And they that seek for my soul lay snares,
and they that search for my harm speak mischievous things,
and they devise deceits all the day long.
13 But I, as a deaf man, hear not;
and as a dumb man openeth not his mouth.
14 And I am as a man that heareth not,
and in his mouth are no reproofs.
15 For for thee, Jehovah, do I wait;
thou wilt answer, O Lord, my God.
16 For I said, Lest they shall rejoice over me,
act proudly against me when my foot wavereth.
17 For as for me, I am ready to halt,
and my sorrow is continually before me.

18 For I will declare my iniquity,
will be anxious for my sin.
19 But my deadly enemies are strong,
and many are they that hate me without cause,
20 and that requite me evil for good;
they oppose me in return for my seeking good.
21 Forsake me not, O Jehovah;
my God, be not far from me.
22 Hasten to my help,
O Lord, my salvation.

Ver. 20. *Seeking good:* namely, their good, as the connection seems to require. Perhaps more generally, that which is right and good, the pursuit of which provokes their opposition.

PSALM XXXIX.

To the chief Musician, to Jeduthun. A Psalm of David.

1 I said, I will take heed to my ways,
that I sin not with my tongue.
I will keep a muzzle to my mouth,
while the wicked is before me.
2 I was dumb with silence;
I held my peace [even] from good,
and my sorrow was stirred.
3 My heart was hot within me.
While I muse, the fire kindles;
I spake with my tongue,
4 Make me know, O Jehovah, my end,
and the measure of my days, what it is;
let me know how frail I am!
5 Behold, thou hast made my days as handbreadths,
and my fleeting life is as nothing before thee.
Surely, a mere breath is every man in his best estate. (*Pause.*)
6 Surely, every man walketh in a vain show;
surely, they are disquieted in vain;
he heapeth up treasures, and knoweth not who will gather them.
7 And now, Lord, what wait I for?
My hope, it is in thee.
8 Deliver me from all my transgressions;
do not make me the reproach of fools.
9 I was dumb, I will not open my mouth,
because thou didst it.
10 Remove thy stroke away from me;
I am consumed by the strife of thy hand.
11 With rebukes for iniquity thou dost correct man,
and waste as the moth what he delights in;
surely, every man is vanity. (*Pause.*)
12 Hear my prayer, O Jehovah,
and give ear to my cry for help;
hold not thy peace at my tears.
For I am a stranger with thee,
a sojourner, like all my fathers.
13 Look away from me, and let me cheer up,
before I go hence, and be no more.

Ps. xxxix. (title.) *Jeduthun:* one of the three leaders of the temple music appointed by David (1 Chron. xxv. 1–7).
Ver. 2, 2d member. I refrain from utterance, altogether; even from that which is good, and might properly be spoken.

Ver. 6. *A vain show:* a mere image, or likeness, unsubstantial and unreal.
Ver. 6, 2d member. *Or*, Surely, for a breath are they disquieted.
Ver. 10. *Strife of thy hand:* conceived (as often elsewhere) as a controversy, on the part of God, with the subject of the infliction. Compare Hosea iv. 1–3, xii. 2.
Ver. 11. *Rebukes for iniquity:* not causeless and wanton strokes, but given for just cause, and for a desirable end.
Ver. 11. *Or*, Surely, every man is a breath.
Ver. 13. *Look away from me.* Turn from me thy threatening look of displeasure.—*Cheer up.* Strictly, *brighten up* (comp. the *Arabic* in the *lexs.* of GESENIUS and FUERST). Coverdale, Matthew, Taverner, "that I may refresh myself;" Cranmer, Genevan, Bishops, "that I may recover my strength;" common version, "that I may recover strength."

PSALM XL.

To the chief Musician. A Psalm of David.

1 I waited patiently for Jehovah,
and he inclined to me and heard my cry for help.
2 And he brought me up out of a horrible pit, out of the miry clay,
and set my feet upon a rock; he made my steps firm.
3 And he put in my mouth a new song,
praise to our God.
Many will see, and fear,
and will trust in Jehovah.
4 Happy the man,
who hath made Jehovah his trust,
and hath not turned unto the proud and such as swerve to falsehood.
5 Many things hast thou done, Jehovah, my God;
thy wonders, and thy thoughts toward us,
they cannot be reckoned up in order unto thee.
I would declare and speak them,—
they are more than can be numbered.
6 Sacrifice and offering thou hast not desired;
my ears hast thou opened;
burnt-offering and sin-offering thou hast not required.
7 Then said I, Lo, I come;
in the volume of the book it is written of me;
8 I delight to do thy will, O my God,
and thy law is within my heart.
9 I preached glad tidings of righteousness in the great congregation;
lo, my lips I do not restrain,
Jehovah, thou knowest.
10 Thy righteousness I have not hid within my heart,
thy faithfulness and thy salvation I have declared;
I have not concealed thy loving-kindness and thy truth from the great congregation.
11 Thou, O Jehovah,
wilt not withhold thy compassions from me;
thy loving-kindness and thy truth will ever preserve me.
12 For evils have gathered upon me, till they are without number;
my iniquities have overtaken me, and I can not behold them!
They are more than the hairs of my head,
and my heart faileth me.
13 Be pleased, O Jehovah, to rescue me;
Jehovah, hasten to my help.
14 Let them be ashamed and confounded together,
that seek after my soul to destroy it.
Let them be turned backward and put to shame,
that delight in my harm.
15 Let them be desolate because of their shame,
they that say to me, Aha! Aha!

16 Let all that seek thee rejoice and be glad in thee;
let those say always, Jehovah be magnified,
who love thy salvation.
17 But I am afflicted and needy, and the Lord will think upon me;
thou art my help and my deliverer.
My God, do not delay!

Ver. 4. *Turned unto:* for counsel or help.—*Swerved to falsehood:* from the ways of truth to falsehood and error.
Ver. 5, 3d member. *Or*, nothing can be compared to thee.
Ver. 6. *Or*, my ears hast thou bored.
Ver. 12. *I can not behold them:* meaning, I can not bear the sight. In this sense the same words are used in Esther viii. 6 (as rendered in the common English version), "how *can I endure to see* the evil;" more literally, "how can I behold the evil."
Some understand the words to mean, "*I can not see* them all," they are more than can be seen; an unwarranted addition to the text, and without much point in the connection. Others translate, "my iniquities have overtaken me, and I am not able to see," through dimness of sight arising from great distress and consequent weakness; an unusual, and far from obvious, effect of conscious guilt. According to others, "I can not see" means, I cannot see out, am so beset on every side that I have no outlook; also an unusual effect of the consciousness of numerous sins.
These differences of opinion, and others that might be cited, show that the bearing of the expression, so simple in itself, is not without difficulty. The passage which I have quoted from Esther viii. 6 seems to me to suggest the true meaning; being the natural effect in one awakened to a consciousness of sins, which he can not bear to look upon.

PSALM XLI.

To the chief Musician. A Psalm of David.

1 Happy he that considereth the poor!
In the day of evil Jehovah will deliver him.
2 Jehovah will keep him and preserve him alive;
he shall be prospered in the land,
and thou wilt not give him up to the will of his enemies.
3 Jehovah will strengthen him on the couch of languishing;
thou wilt make all his bed in his sickness.
4 As for me, I said, Jehovah, be gracious to me;
heal my soul, for I have sinned against thee.
5 My enemies say evil of me,
"when will he die, and his name perish?"
6 And if he come to see, he speaketh falsehood;
in his heart he gathereth up to himself mischief,
he goeth forth, he telleth it abroad.
7 Together they whisper against me, all they that hate me;
against me they devise my harm.
8 Some evil thing [they say] cleaveth fast to him;
and where he lieth he shall rise up no more.
9 Yea, my familiar friend, in whom I trusted,
who ate my bread, lifted the heel against me.
10 And thou, Jehovah, be gracious to me and raise me up,
that I may requite them.
11 By this I know that thou delightest in me,
because my enemy shall not triumph over me.
12 And as for me, in my integrity thou hast upheld me,
and hast set me before thy face for ever.

BLESSED BE JEHOVAH, GOD OF ISRAEL,
FROM EVERLASTING, AND TO EVERLASTING.
AMEN AND AMEN.

PSALMS.

SECOND BOOK.

PSALMS XLII.—LXXII.

PSALMS XLII., XLIII.

To the Chief Musician. Didactic [*Psalm*] *of the sons of Korah.*

1 As the hart panteth after the water-brooks,
so doth my soul pant for thee, O God.
2 My soul thirsteth for God, for the living God;
when shall I come, and appear before God!
3 My tears have become my food day and night,
while they continually say to me, Where is thy God?
4 These things will I call to mind,
and pour out my heart within me,
when I shall pass along in the thick crowd,
shall move onward with them to the house of God,
with the voice of joy and praise, a festive throng.
5 Why art thou bowed down, my soul,
and art disquieted within me?
Hope thou in God; for I shall yet praise him,
the help of my countenance, and my God.
6 My soul is bowed down within me;
therefore will I remember thee from the land of Jordan,
and of the Hermons, from the mount Mizar.
7 Deep calleth to deep, at the noise of thy water-falls;
all thy waves and thy billows are gone over me.
8 By day will Jehovah command his loving-kindness,
and by night shall his song be with me,
a prayer to the God of my life.
9 I will say to God my rock, Why hast thou forgotten me?
Why do I go mourning for the oppression of the enemy?
10 As with a crushing in my bones my enemies reproach me,
While they continually say to me, Where is thy God?
11 Why art thou bowed down, my soul,
and why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
the help of my countenance, and my God.
1 Judge me, O God, and plead my cause;
from an ungodly nation,
from the deceitful and unjust man, thou wilt deliver me.

2 For thou art the God of my strength;
why hast thou cast me off?
Why do I go mourning for the oppression of the enemy?
3 Send out thy light and thy truth;
they shall guide me;
they shall bring me to thy holy mount,
and to thy tabernacles.
4 And I shall come to the altar of God,
to God, my exceeding joy;
and I will praise thee upon the harp, O God, my God.
5 Why art thou bowed down, my soul,
and why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
the help of my countenance and my God.

Pss. xlii. and xliii. are properly one psalm, as in many Hebrew manuscripts. The psalm is in the strophic form (Introduction, § 8, 4), divided into three nearly equal parts by the refrain in Ps. xlii. 5, 11, Ps. xliii. 5. For the occasion of the psalm, see the remarks on Ps. iii. It is the utterance of one (of the levitical family of Korah) who shared the fortunes and sentiments of his royal Master, and in his behalf gives expression to both.

Ver. 3. *They:* whether adversaries, or desponding friends, as in Ps. iii. 2.

Ver. 6. *The Hermons:* the three summits of Mt. Hermon.

PSALM XLIV.

To the Chief Musician. Didactic [Psalm] of the Sons of Korah.

1 O God, we have heard with our ears,
our fathers have told us,
the work thou didst work in their days,
in the days of old.
2 Thou with thy hand didst dispossess the heathen, and them thou plantedst;
didst crush peoples, and them thou didst extend.
3 For not by their sword did they possess the land,
and their arm did not save them;
but thy right hand, and thy arm, and the light of thy countenance,
because thou didst favor them.
4 Thou art he, my king, O God;
command deliverances for Jacob.
5 Through thee shall we push down our foes,
Through thy name shall we tread them under that rise up against us.
6 For I will not trust in my bow;
and my sword will not save me.
7 For thou hast saved us from our foes,
and them that hate us thou hast put to shame.
8 In God will we glory all the day,
and thy name forever will we praise. (*Pause.*)
9 Yet thou didst cast us off, and put us to shame;
and thou goest not forth with our armies.
10 Thou makest us turn back from the foe,
and they that hate us spoil for themselves.
11 Thou givest us as sheep for food,
and scatterest us among the heathen.
12 Thou sellest thy people for nought,
and hast not increased by their price.
13 Thou makest us a reproach to our neighbors,
a scorn and a derision to them that are about us.

14 Thou makest us a by-word among the heathen,
a shaking of the head among the peoples.
15 All the day my disgrace is before me,
and the shame of my face covereth me;
16 for the voice of him that reproacheth and blasphemeth,
on account of the enemy and revenger.
17 All this is come upon us; and we have not forgotten thee,
and have not been false to thy covenant.
18 Our heart hath not turned back,
nor our steps declined from thy way;
19 that thou shouldst have crushed us in the place of howling beasts,
and covered over us with the shadow of death.
20 If we have forgotten the name of our God,
and spread out our hands to a strange god,
21 shall not God search this out?
For he knoweth the secrets of the heart.
22 Because for thy sake we are slain all the day long,
are accounted as sheep for slaughter.
23 Arouse thee; why sleepest thou, O Lord?
Awake; do not cast off forever.
24 Wherefore hidest thou thy face,
forgettest our affliction and our oppression?
25 For our soul is bowed down to the dust,
our belly cleaveth to the earth.
26 Arise, a help for us,
and redeem us for thy mercy's sake.

PSALM XLV.

To the Chief Musician. After [the melody] Lilies. Didactic [Psalm] of the Sons of Korah. A Song of Delights.

1 My heart is overflowing with a goodly theme.
I say, My work is for a king;
my tongue is the pen of a ready writer.
2 Fair, fair art thou, above the sons of men;
grace is poured into thy lips;
therefore hath God blessed thee for ever.
3 Gird thy sword on the thigh, O Mighty One,
thy honor and thy majesty;
4 and in thy majesty ride prosperously,
for the sake of truth and humble right,
and thy right hand will teach thee fearful deeds.
5 Thine arrows are sharp,
in the hearts of the king's enemies;
peoples shall fall under thee.
6 Thy throne, O God, is forever and ever;
a sceptre of righteousness is the sceptre of thy kingdom.
7 Thou hast loved righteousness, and hated wickedness;
therefore, God, thy God, hath anointed thee,
with the oil of gladness above thy fellows.
8 Myrrh and aloes, cassia, are all thy garments;
from palaces of ivory stringed instruments cheer thee.
9 Daughters of kings are among thy precious ones;
at thy right hand standeth the queen, in gold of Ophir.

10 Hearken, daughter, and behold, and incline thine ear;
and forget thy people and thy father's house;
11 and let the king desire thy beauty;
for he is thy lord, and do thou do him homage.
12 And the daughter of Tyre with a gift shall court thy favor,
the rich ones of the people.
13 All glorious is the king's daughter within;
of gold embroidery is her apparel.
14 In gayly wrought garments she shall be conducted to the king,
virgins behind her, her companions,
brought in to thee.
15 They shall be conducted with gladness and rejoicing;
they shall enter into the palace of the king.
16 In place of thy fathers shall be thy sons;
thou shalt set them for princes in all the earth.
17 I will cause thy name to be remembered in all generations;
therefore shall peoples praise thee forever and ever.

Ver. 1. *Or*, My works are for a king. *Or*, I utter my work [*i. e.*, poem] for a king.
Ver. 5. The order of the members, as they now stand in the Hebrew text, is as follows:

Thine arrows are sharp,—
Peoples shall fall under thee,—
In the heart of the king's enemies.

Ver. 12. *Daughter of Tyre:* for the city and its inhabitants, personified as a female. Compare Is. xxxvii. 22.
Ver. 13. *Within.* In her inner apartments; whence she is to be conducted in state (vers. 14, 15) to the palace of the bridegroom.

PSALM XLVI.

To the chief Musician. To [voices of] Maidens. A Song of the Sons of Korah.

1 God is to us a refuge and strength;
a help in troubles, most surely found.
2 Therefore we will not fear, though the earth change,
though the mountains be moved into the heart of the seas.
3 Let its waters roar and foam,
let the mountains shake with the swelling thereof. (*Pause.*)
4 There is a river, whose streams gladden the city of God,
the holy place of the dwellings of the Most High.
5 God is in the midst of her; she shall not be moved;
God will help her, at the turning of the morning.
6 The heathen raged, kingdoms were moved;
he uttered his voice, the earth melted.
7 Jehovah of hosts is with us;
the God of Jacob is a refuge for us. (*Pause.*)
8 Come, see the deeds of Jehovah,
who hath made desolations in the earth;
9 causing wars to cease to the end of the earth;
the bow he breaketh, and cutteth the spear asunder,
the chariots he burneth in the fire.
10 Desist, and know that I am God;
I will be exalted among the heathen, I will be exalted in the earth.
11 Jehovah of hosts is with us;
the God of Jacob is a refuge for us.

Ver. 1. *Most surely found.* This use of "found" is illustrated by Deut. iv. 29; 2 Chr. xv. 2, 4, 15; Is. lv. 6, lxv. 1; Jer. xxix. 14. Comp. Ps. xxxii. 6, *in a time of finding* (when thou mayest be found). It does not mean merely *near at hand* (GESENIUS, *Thes.* Vol. ii. p. 814, *præsto est*), as one that *may* be found, but actually found, *i. e.* manifested to those seeking him. Moreover, the term "found" is required here, in order to express the coincidence with the passages just quoted. That the thought is the same is obvious, and it should have the same expression. By the substitution of *proved* or *approved* (DE WETTE *erprobt*, DELITZSCH *bewährt*), this coincidence is lost.

In the phrase, נמצא מאד (lit. found exceedingly, very greatly found) מאד denotes the degree or measure of the quality expressed in נמצא, and hence the certainty (not frequency) of it. "Often found" is too weak; "ever found" is too strong for the Heb. expression, though not for the reality. "A help most readily to be found" (FRENCH, and SKINNER; LEE'S *Heb. Lex.*: "*very acceptable*, or, ready to be found") is grammatically wrong (נמצא belonging to אלהים), as are all renderings which make עזרה the subject. MOLL, HITZIG, EWALD, HUPFELD, *erfunden sehr* (or *sehr erfunden*, or *erfunden gar sehr*). On the contrary, DELITZSCH, *bewährt gar sehr*; VAIHINGER, *sehr bewährt*; DE WETTE, *sehr erprobt*; J. OLSHAUSEN, *gar sehr ist er (von uns) als Beistand in Nöthen erprobt.*

Ver. 5. *At the turning of the morning.* At the crisis, when darkness begins to give place to light, and morning is about to dawn.

PSALM XLVII.

To the Chief Musician. A Psalm of the Sons of Korah.

1 All ye peoples clap your hands;
shout unto God with the voice of triumph.
2 For Jehovah, Most High, is terrible;
a great king over all the earth.
3 He will subdue peoples under us,
and nations under our feet.
4 He will choose for us our inheritance,
the pride of Jacob, whom he loved. (*Pause*).
5 God hath gone up with shouting,
Jehovah with sound of trumpet.
6 Sing praise to God, sing praise;
sing praise to our king, sing praise.
7 For God is king of all the earth;
sing praise, in instructive song.
8 God reigneth over the heathen;
God sitteth on his holy throne.
9 Nobles of the peoples are assembled,
the people of the God of Abraham.
For to God belong the shields of the earth;
he is greatly exalted.

Ver. 9. *Peoples:* a frequent designation of the tribes of Israel, together constituting "the people of the God of Abraham."

PSALM XLVIII.

A Song. A Psalm of the Sons of Korah.

1 Great is Jehovah, and greatly to be praised,
in the city of our God, his holy mount.
2 Beautiful in elevation, the joy of the whole earth,
Mount Zion, the sides of the north,
the city of the great King!
3 God is known in her palaces for a refuge.
4 For lo, the kings were assembled,
they passed along together.
5 They saw; then they marveled;
they were dismayed, they fled away.
6 Trembling took hold on them there,
pain, as of a woman in travail.
7 With an east wind,
thou breakest the ships of Tarshish.

8 As we have heard, so have we seen,
in the city of Jehovah of hosts, in the city of our God;
God will establish it forever. (*Pause.*)
9 We have thought of thy loving-kindness, O God,
in the midst of thy temple.
10 As is thy name, O God,
so is thy praise, unto the ends of the earth;
thy right hand is full of righteousness.
11 Let Mount Zion rejoice,
let the daughters of Judah exult,
because of thy judgments.
12 Walk about Zion, and go round about her;
number her towers.
13 Mark well her rampart,
go through her palaces,
that ye may tell it to the generation following.
14 For this God is our God forever and ever;
he will guide us, until death.

PSALM XLIX.

To the Chief Musician. A Psalm of the Sons of Korah.

1 Hear this, all ye people,
give ear, all ye inhabitants of the world;
2 both men of low and men of high degree,
rich and poor together.
3 My mouth shall speak wisdom,
and the meditation of my heart is understanding.
4 I will incline my ear to a parable;
I will open my dark saying on the harp.
5 Wherefore should I fear in days of evil,
when the iniquity of my supplanters compasseth me about;
6 who trust in their might,
and glory in the abundance of their wealth?
7 A brother can no one by any means redeem,
or give to God a ransom for him;
8 (for costly is the redemption of their soul,
and it forever faileth;)
9 that he should live on forever
should not see the pit.
10 For he shall see it. Wise men die,
alike, the fool and the brutish perish;
and they leave their wealth to others.
11 Their inward thought is, that their houses are forever,
their dwellings to all generations;
they call their lands after their own names.
12 But man, in honor, continueth not;
he is like the beasts that perish.
13 This is their way, to whom folly belongeth;
and they that come after them will delight in their sayings. (*Pause.*)
14 Like sheep they are laid in the grave;
death shall feed on them;
and the upright shall rule over them in the morning;
and their form shall consume in the grave from its dwelling.

15 But God will redeem my soul from the power of the grave;
for he will take me. (*Pause.*)
16 Do not fear, because one becometh rich,
because the glory of his house increaseth.
17 For, when he dieth, he shall take nothing away;
his glory shall not descend after him.
18 Though in his life he bless his soul,
and men praise thee that thou doest well for thyself,
19 it shall come to the generation of his fathers;
they shall never see light.
20 Man that is in honor, and understandeth not,
is like the beasts that perish.

Ver. 5. *Supplanters:* the Heb. word regarded here as a verbal adj. from the verbal stem עקב (prop. *to take by the heel*, Hos. xii. 13, compared with Gen. xxv. 26) *to supplant*, as correctly rendered in Gen. xxvii. 36, and also in Jer. ix. 4, "will utterly supplant,"—not merely, as NAEGELSBACH (LANGE'S *Bibelwerk*) *treibt Hinterlist*. The form may be taken, as well suggested by DELITZSCH, both as verbal adj. and as substantive; and we need not (with BÖTTCHER) point the word here as a participial form. GESENIUS, *lex.*, "verbal adj. *a lier-in-wait, a tracker;*" FUERST, *lex.*, "*a persecutor*, or *lier-in-wait.*"* DE WETTE, DELITZSCH, MOLL, *meiner Untertreter*. LENGERKE, *meiner Nachsteller*. EWALD, *der Laurer*. HITZIG, *meiner Widersacher*. Of the ancient versions, the Syriac has, *of my enemies*.

Others, taking עקב in the only signification it has elsewhere with the pointing given it here, translate, *the iniquity of my heels* (that which follows closely upon my heels, dogs my steps) *encompasses me*. By some this is understood to mean, *the iniquity of my steps*, of my (own) ways, which *compasseth me about*, leaving no escape from my guilt. To this conception of the meaning Hupfeld justly objects, that עקב never has this moral sense.† Hence, with some others, he understands by this phrase. the wickedness of persecuting enemies, following close on their victim's footsteps; and he translates, *wenn Frevel mich auf meinen Fersen umgiebt* (2d ed. more exactly. *wenn Frevel auf meinen Fersen mich umgiebt*). The objection of DELITZSCH is well grounded: *Aber abgesehen von dem unpassenden עון wird damit der genit. Verbindung Unmögliches zugemuthet.*

In the old English versions the words are rendered as follows: COVERDALE, MATTHEW, CRANMER, TAVERNER, *When the wickedness of my heels compasseth me round about.* GENEVAN. [*when*] *iniquity shall compass me about*, [*as at*] *mine heels*. BISHOPS', *Wherefore should I fear in evil days? The wickedness of my heels (then) would compass me round about.* Marg. note: All their doings be wicked, who despair of God's goodness in adversity.

Ver. 7. *Redeem:* from temporal death, which is meant by "redemption of their soul," in ver. 8.

Vers. 14, 15. Contrast between the end of the wicked and the righteous. The former are laid in the grave like brutes, with no hope of a joyful morning after the night of death, when the upright, oppressed in this life, shall triumph over them. The latter shall be redeemed from the power of the grave; he shall not remain under it forever. It is absurd to suppose, as some interpret the writer's language, that he looked for exemption from temporal death, declared in v. 10 to be the lot common to all.

From its dwelling: from its abode in the material substance which bore their organized shape and form.

Ver. 18. *Bless his soul:* count himself happy.

PSALM L.

A Psalm of Asaph.

1 The Mighty One, God, Jehovah, hath spoken,
and hath called the earth,
from the rising of the sun unto its going down.
2 Out of Zion, the perfection of beauty,
God hath shined forth.
3 Our God will come, and shall not keep silence;
a fire will devour before him,
and round him tempests rage with violence.
4 He will call to the heavens above,
and to the earth, that he may judge his people;
5 "Gather to me my saints,
who have made a covenant with me by sacrifice."
6 And the heavens declare his righteousness;
for God, he is judge. (*Pause.*)
7 Hear, O my people, and I will speak,
O Israel, and I will testify against thee;

* On עקב, Josh. viii. 13, Keil says (more correctly than GESENIUS and FUERST in their *lexs.*), *bedeutet eigentlich den Hinterlisten* (Ps. xlix. 6) *von* עקב *insidiari, und ist synonym mit* ארב; and Hitzig (on this passage, p. 269) Jos. viii. 13, *ist der* עקב *was* אורב Vers. 12, 14, 4.

† In his 1st ed.; omitted, as is the whole discussion of this point, in the 2d ed. by Riehm.

I am God, thy God.
8 Not for thy sacrifices will I reprove thee;
and thy burnt-offerings are continually before me.
9 I will not take a bullock from thy house,
nor he-goats from thy folds.
10 For mine is every beast of the forest,
the cattle on a thousand hills.
11 I know every bird of the mountains,
and the beasts of the field are before me.
12 If I were hungry, I would not say it to thee;
for the world is mine, and the fulness thereof.
13 Will I eat the flesh of bulls,
and drink the blood of goats?
14 Sacrifice to God thanksgiving,
and pay to the Most High thy vows.
15 And call upon me in the day of trouble;
I will deliver thee, and thou shalt honor me.
16 And to the wicked God saith,
What right hast thou to declare my statutes,
and take my covenant into thy mouth;
17 while thou dost hate instruction,
and cast my words behind thee?
18 If thou seest a thief, thou delightest in him,
and with adulterers is thy portion.
19 Thy mouth thou hast given up to evil,
and thy tongue contriveth deceit.
20 Thou sittest, and speakest against thy brother;
at thy mother's son thou dost give a thrust.
21 These things hast thou done, and I kept silence.
Thou thoughtest I was surely such as thyself.
I will reprove thee, and will array them before thine eyes.
22 O consider this, ye that forget God,
lest I tear in pieces, and there be no deliverer.
23 He that sacrificeth thanksgiving shall honor me;
and he that directeth his way,
to him will I show the salvation of God.

Ver. 23. *He that sacrificeth thanksgiving:* compare ver. 14.

PSALM LI.

To the Chief Musician. A Psalm of David; when Nathan the prophet came to him, after he went in to Bathsheba.

1 Be gracious to me, O God, according to thy loving-kindness;
according to the greatness of thy compassion blot out my transgressions.
2 Wash me thoroughly from my iniquity,
and from my sin make me clean.
3 For my transgressions I know,
and my sin is before me continually.
4 Toward thee, thee only, have I sinned,
and done the evil in thy sight;
that thou mayest be just when thou speakest,
be pure when thou judgest.
5 Behold, in iniquity was I brought forth,
and in sin did my mother conceive me.

6 Behold, thou desirest truth in the reins,
and in the hidden part thou wilt make me know wisdom.
7 Thou wilt purge me of sin with hyssop, and I shall be clean;
thou wilt wash me, and I shall be whiter than snow.
8 Thou wilt make me hear joy and gladness;
the bones thou hast broken shall exult.
9 Hide thy face from my sins,
and blot out all my iniquities.
10 Create in me a clean heart, O God,
and renew a right spirit within me.
11 Cast me not away from thy presence,
and take not thy holy Spirit from me.
12 Restore to me the joy of thy salvation,
and with a free spirit uphold me.
13 I will teach transgressors thy ways,
and sinners shall return to thee.
14 Deliver me from blood-guiltiness, O God,
O God of my salvation;
my tongue shall sing aloud of thy righteousness.
15 O Lord, thou wilt open my lips,
and my mouth shall declare thy praise.
16 For thou desirest not sacrifice, else would I give it;
in burnt-offering thou delightest not.
17 The sacrifices of God are a broken spirit;
a broken and contrite heart, O God, thou wilt not despise.
18 Do good, in thy good pleasure, to Zion;
thou wilt build the walls of Jerusalem.
19 Then wilt thou be pleased with sacrifices of righteousness, with burnt-offering, and whole burnt-offering.
Then shall they offer bullocks upon thine altar.

Ver. 12. *Free spirit.* Freely bestowed.

PSALM LII.

To the chief Musician. Didactic [*Psalm*] *of David, when Doeg the Edomite came and told Saul, and said, David came to the house of Ahimelech.*

1 Why dost thou boast in evil, O mighty man?
The goodness of God is continual.
2 Thy tongue devises mischiefs,
like a sharpened razor, working deceit.
3 Thou lovest evil more than good;
lying, more than to speak righteousness. (*Pause.*)
4 Thou lovest all devouring words,
O deceitful tongue.
5 God will also destroy thee forever.
He will lay hold of thee, and pluck thee out of the tent,
and uproot thee from the land of the living. (*Pause.*)
6 And the righteous will see, and fear,
and will laugh at him;
7 "Behold the man,
that maketh not God his strength,
and trusteth in the abundance of his riches,
is strong in his wickedness."

8 But I am like a green olive-tree in the house of God;
I trust in the mercy of God forever and ever.
9 I will praise thee forever, because thou didst it;
and will wait on thy name, for it is good before thy saints.

Ps. lii. (title.) See 1 Sam. xxii. 9.
Ver. 5. *Tent.* See the remark on Ps. xci. 10.

PSALM LIII.

To the Chief Musician. Of [moral] disease. Didactic [Psalm] of David.

1 The fool hath said in his heart, There is no God.
Corrupt and abominable are they in iniquity;
there is none that doeth good.
2 God looked down from heaven upon the sons of men,
to see if there is any that understandeth,
that seeketh after God.
3 They have all turned back; one and all are they polluted;
there is none that doeth good, not even one.
4 Have the workers of iniquity no knowledge,
who eat up my people as they eat bread,
call not upon God?
5 There were they in great fear, where no fear was;
for God hath scattered the bones of thy besiegers.
Thou hast put them to shame, because God despised them.
6 Oh for the salvation of Israel out of Zion!
When God turneth the captivity of his people,
Jacob will exult, Israel will rejoice.

Ps. liii. A Psalm of David (Ps. xiv.) adapted, by slight changes, to some later national occurrence.
Ver. 5. *There:* pointing to some recent and familiar occurrence. *No fear:* either no occasion of fear, or no apprehension of coming evil. Of the former case an illustration may be found in 2 Kings ch. vii. (compare vers. 6, 7, and 14, 15); of the latter, in Is. xxxvii. 36.
Ver. 6. *Turneth the captivity.* Compare the writer's note on Job xlii. 10. Israel is another name for Jacob, with the accessory idea of "prevailing with God;" see Gen. xxxii. 28. Jacob, on the contrary, is expressive of weakness; see, for example, Amos vii. 2. By both are meant God's people; one implying their weakness in themselves, the other, their strength in God.

PSALM LIV.

To the chief Musician. With stringed instruments. Didactic [Psalm] of David, when the Ziphites came, and said to Saul, Is not David hiding himself with us?

1 O God, by thy name save me,
and in thy might judge me.
2 O God, hear my prayer;
give ear to the words of my mouth.
3 For strangers have risen up against me,
and the violent seek after my soul;
they have not set God before them. (*Pause.*)
4 Behold, God is a helper for me;
the Lord is with them that uphold my soul.
5 He will return the evil to my enemies;
in thy truth cut them off.
6 With a free-will offering will I sacrifice to thee;
I will praise thy name, Jehovah, for it is good.
7 For out of all distress hath he delivered me,
and my eye hath seen its desire on my enemies.

Ps. liv. (title). *When the Ziphites came.* For the historical allusion see 1 Sam. xxiii. 19.
Ver. 1. *Thy name:* as representing God, and in him all in which the believer trusts, and finds safety.
Ver. 3. *Stranger:* a foreigner, not an Israelite; and also one estranged in spirit, an enemy, thus including those named in the title.
Ver. 4. *Or*, The Lord is he that upholdeth my soul.
Ver. 5. *Or*, The evil will return to my enemies.
Ver. 5, 2d member. *In thy truth:* as faithfulness to his word requires.
Ver. 7. 2d member. *Hath seen its desire.* The Hebrew verb, in its construction here, means to gaze intently, and to look upon with satisfaction, as in this case on a vanquished enemy. See the remark on Ps. xviii. 50, and compare the article "Psalms, Imprecatory," in SMITH'S *Bible Dictionary* (American edition, p. 2625), particularly divisions iv. and v.

PSALM LV.

To the chief Musician. With stringed instruments. Didactic [Psalm] of David.

1 Give ear, O God, to my prayer,
and do not hide thyself from my supplication.
2 Attend to me, and answer me.
I am restless in my complaining, and disquieted;
3 because of the voice of the enemy, on account of the oppression of the wicked.
For they cause mischief to impend over me,
and in anger lay a snare for me.
4 My heart quaketh within me,
and terrors of death have fallen upon me.
5 Fear and trembling enter into me,
and horror overwhelmeth me.
6 And I say, Oh that I had wings like the dove;
I would fly away, and be at rest!
7 Lo, I would wander far away,
I would lodge in the wilderness. (*Pause.*)
8 I would make haste to escape,
from the stormy wind, from the tempest.
9 Destroy, O Lord, divide their tongue;
for I have seen violence and strife in the city.
10 Day and night they go about her on her walls,
and trouble and sorrow are within her.
11 Corruption is within her,
and from her market-place depart not extortion and deceit.
12 For it is not an enemy that reproacheth me, else I could bear it;
not one that hateth me hath acted proudly against me,
else I would hide myself from him;
13 but thou— a man esteemed my equal,
my associate and my familiar friend.
14 Together we hold sweet familiar converse,
walk to the house of God in the festal crowd.
15 Desolations are upon them; they shall go down alive to the underworld;
for wickedness is in their dwelling, in the midst of them.
16 As for me, I will call upon God,
and Jehovah will save me.
17 Evening, and morning, and noon, will I lament and sigh,
and he will hear my voice.
18 He redeemed my soul in peace from the war against me;
for many were [engaged] with me.
19 God will hear, and he will answer them,—
even he that sits [as judge] of old,— (*Pause.*)
to whom there were no changes,
and they feared not God.
20 He put forth his hand against those at peace with him;
he profaned his covenant.

21 Smooth are the buttered tones of his mouth,
but his heart is war.
Softer than oil are his words,
but they are drawn swords.
22 Cast thy burden on Jehovah,
and he will sustain thee,
he will never suffer the righteous man to be moved.
23 But thou, O God, wilt bring them down to the pit of destruction;
bloody and deceitful men shall not live half their days.
But as for me, I will trust in thee.

Ver. 3. *Impend over me.* The image is of a wall, or a tower, tottering and ready to fall. So do they keep me in continual apprehension of coming evil.

Ver. 9. *Divide their tongue.* The tongue being the instrument of communication, the meaning is, make division in their counsels; set them at variance, and thus thwart their purposes.

Ver. 11. *Market-place:* where the people assembled for the transaction of business, and where magistrates sat to administer justice. Compare Neh. viii. 1 (properly, "into the broad space that was before the water-gate"), 2 Chron. xxxii. 6 (properly, "in the broad space at the gate of the city"), Job v. 4 (with the references in the writer's note on the passage) and xxix. 7.

Ver. 14. *We hold.* Many, as De Wette, Lengerke, Maurer, Ewald, Hupfeld, Delitzsch, Moll, translate the *Impf.* by the past tense (of customary action, were wont to hold.)* On the contrary, the use of the *Impf.* is most readily explained on the natural supposition (as suggested by Dr. Alexander) that "the false friend, of whom he is complaining, seems to be one with whom he was still intimate, but whose defection he clearly foresaw."

Ver. 15. *Go down alive.* As they who opposed the authority of God in the person of his servant Moses (Numb. ch. xvi.).

Ver. 15, 2d member. *In the midst of them.* *Or*, within them (in their heart.)

Ver. 19. *Will answer them:* in the just reward of their misdeeds.

Ver. 19, 3d member. *No changes:* no vicissitudes of fortune.

Ver. 20. *He put forth:* individualizing the many opposers (vers. 18, 19), or referring especially to the subject of vers. 12–14. *Profaned his covenant:* violated its sanctity, by a breach of its obligations. Compare Mal. ii. 10.

PSALM LVI.

To the chief Musician. After [*the melody*] *The mute dove in far-off lands. Memorial*[*Psalm*] *of David, when the Philistines seized him in Gath.*

1 Be gracious to me, O God, for man would devour me.
Continually fighting he oppresseth me.
2 Daily would my enemies devour me;
for many are they that proudly fight against me.
3 What time I am afraid,
I will put my trust in thee.
4 In God will I praise his word;
in God do I trust, I will not fear;
what can flesh do to me?
5 Every day they wrest my words;
against me are all their thoughts for evil.
6 They gather together, they lie in wait;
they, my supplanters, watch,
as they have waited for my soul.
7 Shall they escape by iniquity?
In anger bring down the peoples, O God.
8 My wanderings hast thou numbered.
Put thou my tears in thy bottle;
are they not in thy reckoning?
9 Then shall my enemies turn back when I cry;
this I know, for God is for me.
10 In God will I praise the word;
in Jehovah will I praise the word.
11 In God do I trust, I will not fear;
what can man do to me?
12 On me, O God, are thy vows;
I will pay thanksgivings unto thee.

* *Impf.* expressing "constantly repeated acts, customary or habitual action" (Gesenius, Gram. § 127, 4, *b*).

13 For thou hast delivered my soul from death.
Wilt thou not [deliver] my feet from stumbling,
that I may walk before God,
in the light of life?

Ver. 4. *In God.* The ground of praise being in him, as is also the ground of trust.
Ver. 6, 2d member. *Or,* They who watch my heels (to trip me).
Ver. 8. *Numbered.* As in Job xxxi. 4, "Doth he not see my ways, and number all my steps?" That is, does he not take account of all, so that none escape observation?
Ver. 9. 2d member. *Or,* This I know, that God is for me.
Ver. 10. *The word.* The word of promise, that God is for me, as expressed in the preceding sentence.—*In God—in Jehovah:* as in ver. 4.
Ver. 13. 4th member. *Light of life:* in contrast with the darkness and gloom of the realm of death. Compare Job x. 21, 22.

PSALM LVII.

To the chief Musician. Do not Destroy. Memorial [Psalm] of David, when he fled from Saul, in the cave.

1 Be gracious to me, O God, be gracious to me;
for in thee hath my soul sought refuge.
And in the shadow of thy wings will I seek refuge,
until the calamities shall pass by.
2 I will cry unto God Most High,
to the Mighty, who completeth [the purpose] concerning me.
3 He will send from heaven and save me,
whom he that would devour me hath reviled. (*Pause.*)
God will send his mercy and his truth.
4 My soul is in the midst of lions;
I will lie down with them that breathe out flames,
sons of men, whose teeth are spears and arrows,
and their tongue a sharp sword.
5 Be thou exalted above the heavens, O God,
thy glory over all the earth.
6 They prepared a net for my steps;
he bowed down my soul.
They dug a pit before me;
they fell into the midst of it. (*Pause.*)
7 My heart is fixed, O God, my heart is fixed;
I will sing, and will sing praise.
8 Awake my glory, awake lute and harp;
I will awake the dawn!
9 I will praise thee among the peoples, O Lord;
I will sing praise to thee among the nations.
10 For great, unto the heavens, is thy mercy,
and unto the clouds thy truth.
11 Be thou exalted above the heavens, O God,
thy glory over all the earth!

Ps. lvii. (title). *Do not destroy.* A designation (perhaps suggested by Deut. ix. 26) of a group of Psalms by David (Pss. lvii–lix.) and of Ps. lxxv. As a motto, it is appropriate to the subject, or the occasion, of them all.—*When he fled.* See 1 Sam., ch. xxii. (or ch. xxiv.).
Ver. 2. *Completeth—concerning me.* Does not leave unfinished what he has purposed and begun. This specific idea, of a purpose to be fulfilled, is lost in the vague rendering, "performeth all things for me."
Ver. 3, 3d member. Mercy and Truth personified. His mercy, in compassion for me; his truth, in fidelity to his promises.
Ver. 4, 2d member. *I will lie down:* the language of cheerful confidence in God's protecting care.—*Or,* With them that lick [the jaws]. See the preceding member.
Ver. 6, 2d member. *He:* the author, and animating spirit, of these persecutions, the Psalmist's royal adversary.

PSALM LVIII.

To the chief Musician. Do not destroy. Memorial [Psalm] of David.

1 Do ye, of a truth, in silence speak righteousness?
With equity do ye judge, ye sons of men?
2 Yea, in heart ye work iniquities,
and mete out the violence of your hands in the land.
3 The wicked are estranged from the womb;
from birth they go astray, speaking lies.
4 They have poison like the poison of a serpent;
as a deaf adder stoppeth its ear,
5 that hearkeneth not to the voice of enchanters,
of one charming with charms, well-skilled.
6 O God, break their teeth in their mouth;
the fangs of the young lions beat out, O Jehovah.
7 They shall melt away, as waters flow off;
he will fit his arrows, they shall be as if severed.
8 As a snail melteth as it goeth,
an untimely birth of a woman,—they have not seen the sun.
9 Before your pots can feel the thorns,
as well green as burning, he will sweep it away with a tempest.
10 The righteous will rejoice that he hath seen vengeance;
his steps he will bathe in the blood of the wicked.
11 And men will say, Verily, there is fruit for the righteous,
verily, there is a God that judgeth in the earth.

Ps. lviii. (title). *Do not destroy.* As in Ps. lvii. (title).

Ver. 1. *In silence.* A bitter sarcasm. Is it with silence that ye perform the office of speech, dumb when ye ought to speak, and declare the right?

Ver. 2. *In heart:* the heart itself being a fountain only of evil.

Ver. 4. *Or,* As a deaf adder, he stoppeth his ear.

Ver. 7, 2d member, *He:* the enemy.—They (the arrows) *shall be as if severed,* harmless as if cut in twain. So HUPFELD in his commentary. But in his crit. note, "*He* (Jehovah) *fits his arrows;* [it is] *as if they* (the enemy) *would be cut off.*" The Heb. expression, it must be admitted, is difficult; but a result more certain than an, "*as if,*" was surely intended.

Ver. 8. They are like the snail, that dissolves in slime as it goes; like the untimely birth, that has never seen the sun. So do they melt away; so short their life, it is as though they had not lived at all.

Ver. 9. *Before,* etc. Before your schemes can be matured and carried into effect.—*Thorns:* used as fuel; compare Eccl. vii. 6.

Ver. 9, 2d member. *As well green as burning.* In every stage of progress, as well incipient as final.—*It:* comprehending all in one.

PSALM LIX.

To the chief Musician. Do not destroy. Memorial [Psalm] of David, when Saul sent, and they watched the house to slay him.

1 Deliver me from my enemies, O my God.
Thou wilt set me on high from them that rise up against me.
2 Deliver me from workers of iniquity,
and from men of blood save me.
3 For lo, they lie in wait for my soul;
strong ones are gathered against me,
not for my transgression, and not for my sin, O Jehovah.
4 For no iniquity, they run and prepare themselves;
awake, to meet me, and behold.
5 And thou Jehovah, God of hosts,
God of Israel,
awake to visit all the heathen;
spare no iniquitous traitors. (*Pause.*)

6 They return at evening; they howl like the dog;
and they go round the city.
7 Lo, they belch out with their mouth;
swords are in their lips;
for who doth hear?
8 But thou, Jehovah, wilt laugh at them;
thou wilt mock at all the heathen.
9 My strength, I will wait on thee;
for God is my defense.
10 God, with his loving-kindness, will anticipate me;
God will let me see my desire on my enemies.
11 Slay them not, lest my people forget;
make them reel by thy might, and bring them down,
our shield, O Lord!
12 A sin of their mouth, is the word of their lips;
and they shall be taken in their pride,
and for cursing, and for the falsehood they tell.
13 Consume in wrath, consume till they are no more;
and let them know that God ruleth in Jacob,
to the ends of the earth. (*Pause.*)
14 And they will return at evening, will howl like the dog,
and will go round the city.
15 As for them, they will wander about for food;
if they are not sated, they will remain all night.
16 But as for me, I will sing of thy might,
and will sing aloud of thy loving-kindness in the morning.
For thou hast been a tower of defense for me,
and a refuge in the day of my distress.
17 My strength, unto thee will I sing praise;
for God is my defense, my gracious God.

Ps. lix. (title). *Do not destroy.* As in Psalm lvii. (title).—*When Saul sent*, etc. See 1 Sam. xix. 11-18.
Ver. 4. *Prepare themselves:* for the assault.
Ver. 5. If all the heathen (first member) are to be visited with his displeasure, much more the revolted and traitors among his own people.
Ver. 9. *My strength.* As in some Hebrew manuscripts, and in ancient versions.
Ver. 10, 2d member. See the remark on Ps. liv. 7.
Ver. 12, 1st member. Meaning: whatever word they utter is sinful; it is a sin of their mouth.
Ver. 13. *Let them know that God ruleth.* This zeal for the honor of God's government inspires the Psalmist's appeals to his justice.

PSALM LX.

To the chief Musician. After [the melody] Lily of Testimony. Memorial [Psalm] of David, to be taught; when he strove with Aram Naharaim, and with Aram of Zobah, and Joab returned and smote Edom in the Valley of Salt, twelve thousand.

1 O God, thou hast cast us off, hast scattered us.
Thou wast angry; thou wilt restore to us.
2 Thou hast made the earth quake; thou hast rent it;
heal the breaches thereof, for it shaketh.
3 Thou hast showed thy people a hard thing;
thou hast made us drink wine even to reeling.
4 Thou hast given to them that fear thee a banner,
to be lifted up because of truth. (*Pause.*)
5 That thy beloved ones may be delivered,
save with thy right hand and answer me.
6 God hath spoken in his holiness. I will triumph;
I will divide Shechem, and will mete out the valley of Succoth.

7 Gilead is mine, and Manasseth is mine,
and Ephraim is the defense of my head;
Judah is my ruler's staff.
8 Moab is my wash-basin;
upon Edom will I cast my shoe.
Because of me, Philistia, cry aloud.
9 Who will conduct me to the fenced city?
Who hath led me unto Edom?
10 Is it not thou, O God, that didst cast us off,
and goest not forth, O God, with our armies?
11 Give us help from the foe;
for vain is the deliverance of man.
12 Through God we will do valiantly;
and he it is that will tread down our foes.

Ps. lx. (title). *Lily*, the symbol of purity and loveliness; *testimony*, the divine law; hence, Beauty of the Divine Law, name of a melody to which this psalm was to be sung.

To be taught. Namely, the lesson of temporary and partial reverses, (vers. 1–3), with assurance of ultimate triumph through God (vers. 4–12). For a similar direction see Deut. xxxi. 19 ("write this song for you, and teach it to the children of Israel"), and 2 Sam. i. 18 (properly, "teach the children of Judah The Bow," a song so named from v. 22).

Aram: Syria,—*Aram Naharaim:* Syria of the two rivers (Mesopotamia). For the historical events referred to, compare 2 Sam. viii. 13. 1 Chron. xviii. 12.

Vers. 1–3 seem to refer to reverses in the early conduct of the war, of which only the final triumphs are recorded in history.

Ver. 3. *Hast made us drink wine:* a common expression of the Divine displeasure. See, for example, Ps. lxxv. 8; Jer. xxv. 15; Rev. xvi. 19.

Ver. 7. *Ruler's staff.* See Gen. xlix. 10, "The sceptre will not depart from Judah, nor the ruler's staff from between his feet" (the writer's revised version).

Ver. 8, 3d member. *Or*, Over me, Philistia, cry aloud. (Ironical.)

Ver. 9. *Hath led me.* Apparently anticipating, and taking for granted, that which he desires and seeks.

PSALM LXI.

To the chief Musician. Upon a stringed instrument. A [Psalm] of David.

1 Hear, O God, my cry;
attend unto my prayer.
2 From the end of the earth I call to thee when my heart fainteth.
To a rock, too high for me, thou wilt lead me.
3 For thou hast been a refuge for me,
a tower of strength, from before the enemy.
4 I will abide in thy tabernacle forever;
I will take refuge in the covert of thy wings. (*Pause.*)
5 For thou, O God, hast hearkened to my vows;
hast given the heritage of them that fear thy name.
6 Thou wilt add days to the days of the king,
his years as many generations.
7 He shall sit [on the throne] before God forever;
cause that mercy and truth preserve him.
8 So will I sing praise to thy name forever,
that I may perform my vows, day by day.

Ver. 2. *Too high for me:* whose summit I can not reach without aid, and to which thou wilt lead me. The language, of course, is figurative; but the literal imagery should be consistent with itself. A rock may be "higher than I," and not be a very high rock.

PSALM LXII.

To the chief Musician over Jeduthun. A Psalm of David.

1 Only in God is my soul quieted;
from him is my salvation.
2 Only he is my rock, and my salvation,
my high place; I shall not be greatly moved.

3 How long will ye rush upon a man,
will break him down, all of you,
as a wall inclined, as a fence that is thrust down?
4 They only consult to thrust him from his elevation;
they delight in falsehood.
They bless, each with his mouth, but in their inward part they curse. (*Pause.*)
5 Only in God be thou quieted, my soul;
for from him is my hope.
6 Only he is my rock, and my salvation,
my high place; I shall not be moved.
7 On God [rests] my salvation, and my glory;
the rock of my strength, my refuge, is in God.
8 Trust in him at all times, ye people;
pour out your heart before him;
God is a refuge for us. (*Pause.*)
9 Only vanity are men of low degree, men of high degree a lie;
in the balances they surely go up;
together are they less than vanity.
10 Trust not in oppression,
and be not vain in robbery;
when riches increase, set not the heart upon them.
11 Once hath God spoken,
twice have I heard this,
that power belongeth to God.
12 And to thee, O Lord, belongeth mercy;
for thou wilt render to man according to his work.

Ps. lxii. (title). *Jeduthun.* A collective, representing the family, or choir, of that name. Compare Ps. xxxix. (title).

PSALM LXIII.

A Psalm of David, when he was in the wilderness of Judah.

1 O God, my God art thou; earnestly will I seek thee.
My soul thirsteth for thee, my flesh pineth for thee,
in a land of drought, and fainting, without water.
2 So, in the sanctuary, have I beheld thee,
to see thy power and thy glory.
3 For thy loving-kindness is better than life;
my lips shall praise thee.
4 So will I bless thee while I live;
in thy name will I lift up my hands.
5 As with marrow and with fatness shall my soul be satisfied,
and my mouth shall praise with joyful lips;
6 when I remember thee upon my bed,—
in the night-watches I meditate on thee.
7 For thou hast been a help for me,
and in the shadow of thy wings will I rejoice.
8 My soul hath followed close upon thee;
thy right hand hath upheld me.
9 And they, to [their] destruction will they seek my soul;
they shall go into the depths of the earth.
10 They shall be given over to the power of the sword;
a portion for jackals shall they be.

11 But the king will rejoice in God;
they shall glory, every one that sweareth by him.
For the mouth of them that speak falsehood shall be stopped.

Ps. lxiii. (title). See 2 Sam. xv. 23, 28.
Ver. 2. *So:* namely, as I now long to behold thee, that I may see (may apprehend) thy power and thy glory.
Ver. 3. *Better than life;* more to be desired.*
Ver. 6. *Night watches.* Of these there were three; the "beginning of the watches" (Lam. ii. 19), the "middle watch" (Judges vii. 19), the "morning watch" (Ex. xiv. 24).
Ver. 10. The jackal is common in Palestine, and feeds on bodies of the slain.
Ver. 11. *That swears by him:* appealing to him as the true God, and a God that delights in truth. See Deut. vi. 13, Is. lxv. 16; and compare Amos viii. 14.

PSALM LXIV.

To the chief Musician. A Psalm of David.

1 Hear, O God, my voice in my complaint;
from terror of the enemy thou wilt preserve my life.
2 Thou wilt hide me from the secret counsel of evil-doers,
from the tumultuous throng of workers of iniquity;
3 who have sharpened their tongue like a sword,
have fitted their arrow,—bitter speech,
4 to shoot, in the secret places, at the upright.
Suddenly will they shoot at him, and will not fear.
5 They strengthen their evil design;
they concert how to conceal snares.
They have said, who will look upon them?
6 They search for iniquities;
we are ready [say they]; a device searched out!
And the inward part of each, and the heart, is deep.
7 But God hath shot at them;
with an arrow, suddenly, themselves are smitten.
8 And he hath made them stumble; their own tongue is against them.
They flee away, every one that looketh upon them.
9 And all men feared,
and declared God's doing;
and his work they attentively consider.
10 The righteous will rejoice in Jehovah, and trust in him;
and all the upright in heart will glory.

Ver. 1. *Terror of the enemy:* the peril, that which I have reason to dread from him.
Ver. 5. *Strengthen.* Make strong; so frame their malicious plot as to make its success sure.
Ver. 6. *Search for iniquities.* That is, invent, contrive them; as indicated, in the next following line, by their boastful exclamation, "a device searched out!"
Ver. 7. Literally,—*suddenly become* (are inflicted) *their* [own] *wounds.* The pronoun is rendered emphatic by the connection with v. 4; the wounds they purpose to inflict on others become their own. HUPFELD's construction of the verse (disapproved by his editor, RIEHM) is certainly the true one. The subst. verb, הין, is emphatic, the German *sind da.*
Ver. 8. *Their own tongue is against them.* Compare ver. 3. Their tongue, which they "have sharpened like a sword" for another's ruin, is now the instrument of their own.

PSALM LXV.

To the chief Musician. A Psalm of David. A Song.

1 To thee belong submission, praise, O God, in Zion;
and to thee shall the vow be paid.
2 Thou that hearest prayer,
unto thee shall all flesh come.

* The writer may be pardoned for inserting the following comment on these striking words. "*Thy loving-kindness is better than life.* The implication of immortality. In what sense could His loving kindness be better than life, if it ceased with the cessation of life? A conscious possession, independent of the earthly life and superior to it, something for which the earthly life might properly be sacrificed, something therefore indestructible by the death of the body, can alone come up to the measure of the thought here expressed." (MS. note by the late MRS. H. C. CONANT).

3 Iniquities have prevailed over me;
our transgressions, thou thyself wilt cover them.
4 Happy he whom thou wilt choose and bring near;
he shall dwell in thy courts.
We shall be satisfied with the riches of thy house,
thy holy temple.
5 By fearful things in righteousness wilt thou answer us,
O God of our salvation,
the confidence of all the ends of earth and sea, afar off;
6 who setteth fast the mountains by his strength,
girded with power;
7 who stilleth the roar of the seas, the roar of their waves,
the tumult of the peoples.
8 Then were they that dwell in the utmost parts afraid at thy tokens.
Thou causest the outgoings of morning and evening to rejoice.
9 Thou hast visited the earth and made it overflow;
thou greatly enrichest it;
the river of God is full of water.
Thou preparest their grain; for so dost thou prepare the earth;
10 drenching its furrows, settling its ridges;
thou makest it soft with showers,
its springing up thou dost bless.
11 Thou hast crowned the year with thy goodness,
and thy footsteps drip with fatness;
12 the pastures of the wilderness, they drip,
and the hills gird themselves with gladness.
13 The pastures are clothed with flocks,
and the valleys are robed with grain;
they shout together, yea they sing.

Ver. 1. *To thee belong*, etc. Thou hast a claim, for submission in times of sorrow, for praise in seasons of joy.
Ver. 4. *Riches of thy house:* its wealth of spiritual blessings.
Ver. 9. *Overflow:* with plenty.—*So.* Namely, with this design, and for this end.*

PSALM LXVI.

To the chief Musician. A Song. A Psalm.

1 Shout unto God, all the earth.
Sing the glory of his name;
2 ascribe glory, the praise due to him.
3 Say unto God, how fearful are thy doings!
In the greatness of thy strength shall thy enemies profess submission to thee.
4 All the earth shall worship thee,
and shall sing praise to thee;
they shall sing praise to thy name. (*Pause.*)
5 Go, and see the doings of God;
fearful in action toward the sons of men!
6 He turned the sea into dry land;
they passed through the flood on foot;
there we rejoiced in him.
7 He rules by his might forever.
His eyes keep watch among the nations;
let not the rebellious exalt themselves. (*Pause.*)
8 Bless our God, ye peoples,
and cause the voice of his praise to be heard;

* In the Hebrew, "for so dost thou prepare her;" referring to "the earth," which the Heb. pronoun represents. The English pronoun (it) would necessarily refer to "grain," and would represent neither the meaning of the Hebrew nor its form.

9 who holdeth our soul in life.
and hath not suffered our foot to be moved.
10 For thou hast tried us, O God;
thou hast assayed us, as silver is assayed.
11 Thou didst bring us into the net;
thou didst lay a heavy burden on our loins.
12 Thou didst cause men to ride over our head;
we went through fire and through water;
and thou hast brought us out to overflowing plenty.
13 I will come into thy house with burnt-offerings;
I will pay to thee my vows,
14 which my lips uttered,
and my mouth spake, in my distress.
15 Burnt-offerings of fatlings will I offer to thee,
with incense of rams;
I will offer oxen with he-goats. (*Pause*).
16 Come, hear, and I will declare,
all ye that fear God,
what he hath done for my soul.
17 To him I cried with my mouth;
and praise is beneath my tongue.
18 If I regard iniquity in my heart,
the Lord will not hear me.
19 But verily God hath heard me;
he hath attended to the voice of my prayer.
20 Blessed be God,
who hath not turned away my prayer,
and his mercy from me.

Ver. 6. *We rejoiced in him.* See Ex. ch. xv.
Ver. 17. *Beneath my tongue.* Ready for utterance; ever there, and waiting for expression. Compare Ps. x. 7, "under his tongue" (in store there).

PSALM LXVII.

To the chief Musician. With stringed instruments. A Psalm. A Song.

1 God be gracious to us, and bless us,
cause his face to shine upon us; (*Pause.*)
2 that thy way may be known in the earth,
thy salvation among all the heathen.
3 Let the peoples praise thee, O God;
let the peoples praise thee, all of them.
4 Let the nations be glad and shout for joy;
for thou wilt judge the people righteously,
and the nations in the earth, thou wilt guide them. (*Pause.*)
5 Let the peoples praise thee, O God;
let the peoples praise thee, all of them.
6 The earth hath yielded her increase;
God, our God, will bless us.
7 God will bless us;
and all the ends of the earth will fear him.

Ver. 2. *Thy salvation.* COVERDALE, MATTHEW (so called), CRANMER, TAVERNER, GENEVAN, "thy saving health," a rendering nowhere else given to the Heb. word; BISHOPS. "thy salvation," as the word is everywhere else properly rendered, and should be rendered here. KING JAMES' revisers here retain the form of CRANMER's version in the Prayer Book.

PSALM LXVIII.

To the chief Musician. A Psalm of David. A Song.

1 Let God arise, let his enemies be scattered;
and let them that hate him flee before him.
2 As smoke is driven, thou wilt drive them;
as wax is melted before the fire,
the wicked shall perish before God.
3 But the righteous shall be glad;
they shall exult before God,
and shall rejoice with gladness.
4 Sing to God; sing praise to his name.
Cast up a way for him that rides through the deserts,
by his name, JAH, and triumph before him.
5 A father of the orphans, and a judge of the widows,
is God in his holy habitation.
6 God maketh the solitary dwell in families;
he bringeth out prisoners into prosperity;
but rebels inhabit a parched land.
7 O God, when thou wentest forth before thy people,
when thou didst march through the desert, (*Pause.*)
8 earth shook, yea, the heavens dropped, at the presence of God,
that Sinai, at the presence of God, the God of Israel.
9 With plentiful rain thou didst sprinkle, O God, thy heritage,
and when fainting, thou thyself hast raised it up.
10 Thy flock, they have dwelt therein;
thou, O God, dost provide in thy goodness for the poor.
11 The Lord giveth the word;
the women that publish the glad tidings are a mighty host.
12 Kings of armies flee, they flee,
and the dweller in the house, she divideth the spoil.
13 Will ye lie down among the sheepfolds,
the wings of the dove overlaid with silver,
and her feathers with yellow gold?
14 When the Almighty scattered kings therein,
it was snow-white on Salmon.
15 A mount of God is the mount of Bashan;
a mount of peaks is the mount of Bashan.
16 Why watch ye jealously, ye mountain peaks,
the mount which God desired, to dwell in it?
Yea, Jehovah will abide here forever.
17 The chariots of God are myriad-fold, thousands upon thousands;
the Lord is among them—Sinai in the sanctuary!
18 Thou hast ascended on high, hast led captive the captured,
hast taken gifts among men,
and even rebels, that JAH, God, may abide here.
19 Blessed be the Lord, day by day;
he beareth our burden; God is our salvation. (*Pause.*)
20 God is to us a God for deliverances;
and to Jehovah the Lord belong ways of escape from death.
21 Surely God will crush the head of his enemies,
the hairy crown of him that goeth on in his trespasses.
22 The Lord hath said, From Bashan will I bring back,
I will bring back from the depths of the sea;

23 that thy foot may bathe in blood,
the tongue of thy dogs have its portion from the enemies.
24 They saw thy goings, O God,
the goings of my God, my king, in the sanctuary.
25 Before went singers, behind, players on stringed instruments,
in the midst of maidens beating timbrels.
26 In companies they bless God,
the Lord, they that are of Israel's fountain.
27 There is little Benjamin, their ruler;
princes of Judah, their multitude;
princes of Zebulon, princes of Naphtali.
28 Thy God hath commanded thy strength;
strengthen, O God, what thou hast wrought for us.
29 Because of thy temple at Jerusalem,
kings shall bring presents to thee.
30 Rebuke the beast of the reeds,
the herd of bullocks, with the calves of the peoples,
prostrating themselves with pieces of silver.
He hath scattered peoples that delight in wars.
31 Princes shall come out of Egypt;
Ethiopia shall eagerly stretch out her hands to God
32 Kingdoms of the earth, sing unto God;
sing praises to the Lord; (*Pause.*)
33 to him that rideth in the heavens of heavens of old.
Lo, he uttereth his voice, a mighty voice.
34 Ascribe strength to God.
Over Israel is his majesty,
and his strength in the clouds.
35 Terrible art thou, O God, out of thy holy places,
Mighty One of Israel;
he that giveth strength and peace to the people.
Blessed be God!

Ps. lxviii. This sublime historic hymn, exceeding in grandeur of conception, and in beauty of poetic imagery, the finest productions of classic literature, must be minutely compared with the earlier historic records on which its numerous allusions are founded. Its *archaic* coloring (compare the note on ver. 4, 3d member) should not be overlooked.—The psalm commemorates some event of national interest, as indicated by the triumphal procession described in vers. 24–27. The entrance of the ark of God, the symbol of his presence, into the tabernacle on Mount Zion is, with some reason, supposed to have been the immediate occasion of the psalm. Its lofty, lyric tone is indicated by the addition, "a song."

Ver. 4. *Cast up a way:* as a preparation for the march of a king and his armies over pathless wastes. Compare Is. xl. 3, 4.

Ver. 4, 3d member. *By his name* JAH: in the character denoted by it, and the power implied in it. This abbreviation of JEHOVAH, frequent in the Psalms, is found in the song of Moses and the children of Israel, Ex. xv. 2 (properly, "JAH is my strength and song"); and in ch. xvii. 16 (properly JAH, instead of Lord in the first instance). This usage of very ancient national poetry was a favorite *archaism* with later poets; recalling the oldest records of the nation's trust in God, and of its proudest triumphs achieved in this favorite name. There is no good reason why this distinctive trait of national feeling in the Heb. Scriptures should be effaced, or obscured, to those who read them in an English version.

Ver. 6, 1st member. Compare Ps. cxiii. 9.

Ver. 8. *The heavens.* The upper air, the region of clouds and storms, as in the following references.—*Dropped.* Fall in drops. Compare Judges v. 4, "the heavens dropped, yea, the clouds dropped water;" Is. xlv. 8, "drop down, ye heavens, from above, and let the skies pour down righteousness."

Ver. 8, 2d member. *That Sinai.* Thus pointed out, as the scene of God's most wonderful manifestation of his presence and authority.

Ver. 9. *Or*, With a rain of free gifts (namely, manna, etc.).

Ver 11. *The women that publish the glad tidings.* As in Ex. xv. 20, "all the women went out with timbrels;" 1 Sam. xviii. 6, "the women came out of all the cities of Israel, singing," etc. Vers. 12–14 may be understood to be the message which they proclaim. Others translate, Women publish the glad tidings to the mighty host. In the first member of this verse, "word" may mean, either the word of command to march on the enemy, followed by the triumphant announcement of victory, or the joyful message of victory to be proclaimed.

Ver. 12. *Kings of armies.* Compare Judges v. 19, "The kings came and fought."—*The dweller in the house.* The housewife.

Ver. 13. A sharp remonstrance. Will ye lie at ease, in the quiet repose of your pastoral life, as the dove with unsoiled plumage in her peaceful nest, while your brethren are in the tumult and dust of the conflict? Compare Judges v. 16 (to which allusion is made) and 17.

Ver. 14. *Salmon.* Probably an eminence in the vicinity of Shechem.—*Snow-white.* With the bones of the slain.

Ver. 15. *A mount of God.* Denoting what is greatest and noblest of its kind.—*A mount of peaks*, a mountain range with many lofty summits. These are represented as jealously watching the more humble eminence, which God has distinguished above them by choosing it for his abode.

Ver. 17. *Myriad-fold.* Compared with those of the enemy. Compare 2 Kings vi. 17. *Sinai in the sanctuary.* In the sanctuary is repeated the scene of Sinai, where Jehovah appeared, as he now does here, with "myriads of holy ones" (Deut. xxxiii. 2).

Ver. 18. *Hast led captive the captured.* That is, hast led the captured as captives, in the train of the victor. Compare Judges v. 12, properly, "led thy captured captive."—*Gifts.* Exacted of the vanquished by the conqueror. *Abide here.* Compare ver. 16, 3d member.

Ver. 22. None shall escape; they shall find no place of refuge. See the same thought more fully brought out in Am. ix. 1–3.

Ver. 23. *Bathe:* after the reading, תרחץ, of the *Sept.* (βαφῇ), Vulg. (*intingatur*), *Syr.* (תצטבעי*). The collations of KENNICOTT and DE ROSSI show no noticeable variation in Heb. MSS. (K., forte ר, 301); but the necessity of the case† favors the reading sanctioned by the unanimous testimony of the ancient versions.

Ver. 24. *Goings.* Solemn processions, on account of victory over the enemy, or other occasions of gratitude and rejoicing.

Ver. 27. *There.* In the triumphal procession, the description of which commences with ver. 24.—*Their ruler.* An ancient prophetic idea. Compare Mic. v. 2.

Ver. 30. *Beast of the reeds.* Egypt, designated by one of its characteristic representatives in the animal kingdom. Compare Job xl. 21.

Ver. 30, 2d member. *Bullocks.* The strong ones of the people, their leaders.—*Calves of the peoples.* The weaker ones, the common people.

Ver. 30, 3d member. *With pieces of silver.* As tribute-money for the conqueror.

PSALM LXIX.

To the chief Musician. To the [*melody*] *Lilies.* [*A Psalm*] *of David.*

1 Save me, O God,
for the waters have come in, even to the soul.
2 I am sunk in mire of the deep, and there is no standing-place.
I am come into the depths of waters,
and the flood hath overwhelmed me.
3 I am weary with my crying, my throat is parched;
my eyes fail, while I wait for my God.
4 More than the hairs of my head are they that hate me without cause;
strong are they that would destroy me, my enemies wrongfully.
What I took not away, must I then restore.
5 O God, thou knowest as to my foolishness,
and my trespasses have not been hidden from thee.
6 Let not them be ashamed in me, that wait for thee,
O Lord, Jehovah of hosts.
Let not them be dishonored in me, that seek thee,
O God of Israel.
7 Because for thy sake I have borne reproach;
shame hath covered my face.
8 I am become a stranger to my brethren,
and an alien to the sons of my mother.
9 For zeal for thy house consumed me,
and the reproaches of them that reproached thee fell on me.
10 And I wept, while my spirit fasted,
and it was a reproach to me.
11 And I made sackcloth my garment,
and I became a by-word to them.
12 They talk of me, they that sit in the gate,
and the songs of the drinkers of strong drink.
13 But as for me, my prayer is to thee, O Jehovah;
at a time of acceptance, O God, in the abundance of thy mercy,
answer me in the truth of thy salvation.
14 Rescue me out of the mire, and let me not sink;
let me be rescued from them that hate me,
and from the depths of waters.
15 Let not the flood of waters overwhelm me,
and let not the deep swallow me up,
and let not the pit shut her mouth upon me.
16 Answer me, O Jehovah, for thy loving-kindness is good;
According to the multitude of thy compassions turn unto me.

* For want of Syriac types, the corresponding Hebrew letters are used.

† Statt des sinnlosen הכחץ muss nach lviii. 11 offenbar תרחץ gelesen werden (HUPFELD).

17 And do not hide thy face from thy servant;
for I am in trouble,—make haste to answer me.
18 Draw nigh to my soul, redeem it;
because of my enemies deliver me.
19 Thou dost know my reproach, and my shame, and my dishonor;
all my adversaries are before thee.
20 Reproach hath broken my heart, and I am sick;
and I looked for pity, but there was none,
and for comforters, but I found none.
21 And they put gall in my food,
and for my thirst they gave me vinegar to drink.
22 Let their table before them be for a snare,
and to the secure for a trap.
23 Let their eyes be darkened, that they may not see,
and make their loins waver continually.
24 Pour upon them thine indignation,
and let the heat of thine anger overtake them.
25 Let their habitation be desolated,
let there be no dweller in their tents.
26 For whom thou hast smitten they persecute,
and tell of the pain of thy wounded.
27 Add iniquity to their iniquity,
and let them not come into thy righteousness.
28 Let them be blotted from the book of life,
and with the righteous let them not be written.
29 And I am afflicted and sorrowful;
thy salvation, O God, shall set me on high.
30 I will praise the name of God in song,
and will magnify him with thanksgiving.
31 It will better please Jehovah than an ox, a bullock,
with horns, with cloven hoofs.
32 The humble have seen it; they will rejoice.
Seekers of God, let your hearts revive!
33 For Jehovah hearkeneth to the needy,
and his prisoners he hath not despised.
34 Let the heavens and the earth praise him,
the seas, and everything that moveth therein.
35 For God will save Zion,
and will build the cities of Judah;
and they dwell there, and shall possess it.
36 And the seed of his servants shall inherit it,
and they that love his name shall abide therein.

Ver. 4, 3d member. *Then:* in that case, though I took it not, as falsely charged.

Ver. 6. *In me:* as representing them all.

Ver. 12. *And the songs* (talk of me); I am their theme (Job xxx. 9, "I am become their song," the writer's revised version).

Ver. 13, 3d member. *The truth of thy salvation.* The salvation of God is truth and fidelity, on his part, to those who trust in him. He "is faithful and just to forgive" (1 John i. 9).

Ver. 22. *Their table before them:* at which they sit, feasting and suspecting no evil. So in the next member, "to the secure," apprehending no danger.

Vers. 22–28. It has been well said by Dr. Alexander (on this passage) that these imprecations are "revolting only when considered as the expression of malignant selfishness. If uttered by God, they shock no reader's sensibilities, nor should they when considered as the language of an ideal person, representing the whole class of righteous sufferers, and particularly HIM, who, though he prayed for his murderers while dying (Luke xxiii. 34), has applied the words of this passage to the unbelieving Jews (Matt. xxiii. 38), as Paul did afterward (Rom. xi. 9, 10)." See a full and satisfactory discussion of the subject in the article, "Imprecatory Psalms" (added to the art. Psalms, in the American edition of SMITH'S *Bible Dictionary*), especially division (v).

Ver. 27. As each new act of iniquity is committed, add it to the former sum.

Ver. 27, 2d member. *Let them not come into thy righteousness.* Let them have no participation in it.

Ver. 31. *With cloven hoofs.* All others being accounted unclean (Lev. xiii. 3–8).

PSALM LXX.

To the chief Musician. [A Psalm] of David. To bring to remembrance.

1 O God,—to my rescue.
O Jehovah,—to my help make haste.
2 They shall be ashamed and confounded that seek my soul;
they shall be turned back and put to confusion that delight in my harm.
3 They shall turn back for a reward of their shame,
who say, Aha! Aha!
4 They shall rejoice and be glad in thee, all that seek thee;
and they shall say always, God be magnified,
that love thy salvation.
5 And I am afflicted and needy;
O God, make haste to me.
My help and my deliverer art thou;
O Jehovah, do not delay!

PSALM LXXI.

1 In thee Jehovah I put my trust;
let me not be ashamed, forevermore.
2 In thy righteousness thou wilt rescue me, and deliver me;
incline to me thine ear, and save me.
3 Be thou to me a rock of refuge, to come thither continually.
Thou hast commanded to save me,
for my rock and my fortress art thou.
4 My God, deliver me from the hand of the wicked,
from the grasp of the perverse and violent.
5 For thou art my hope,
O Lord, Jehovah, my trust from my youth.
6 On thee have I been sustained from the womb;
thou art he that took me from the bowels of my mother.
Of thee is my praise continually,
7 As a wonder have I been to many;
but thou art my strong refuge.
8 My mouth shall be filled with thy praise,
with thy majesty, all the day.
9 Cast me not away at the time of old age;
as my strength faileth, do not forsake me.
10 For my enemies have said it of me;
and they that watch for my soul have counseled together,
11 saying, God hath forsaken him,
pursue and take him, for there is none to rescue.
12 O God, be not far from me;
my God, make haste to my help.
13 They shall be ashamed, shall consume away, that are adversaries of my soul;
They shall be covered with reproach and dishonor that seek my harm.
14 But I, continually will I hope,
and will add to all thy praise.
15 My mouth shall recount thy righteousness,
thy salvation all the day,
for I know not the numbers.

16 I will come with the mighty deeds of the Lord Jehovah;
I will make mention of thy righteousness, thine only.
17 O God, thou hast taught me from my youth;
and hitherto do I make known thy wondrous works.
18 And even to old age, and hoary hairs, O God, do not forsake me,
till I shall make known thine arm to generations,
thy might to every one that is to come.
19 And thy righteousness, O God, is even unto the height,
thou who hast done great things.
O God, who is like to thee?
20 Thou, who hast made us see troubles great and sore,
wilt again revive us,
and from the abysses of the earth wilt bring us up again.
21 Thou wilt increase my greatness, and wilt turn again to comfort me.
22 I too will praise thee, with an instrument, a lute,
thy truth, O my God;
I will sing praise to thee with the harp, thou Holy One of Israel.
23 My lips shall rejoice, for I will sing praise to thee,
and my soul, which thou hast redeemed.
24 Also my tongue all the day shall speak of thy righteousness;
for they are confounded, they are brought to shame, that seek my harm.

Ver. 5, 3d member. *Of thee:* strictly, *in thee;* having thee for its origin, subject, and end,—all *in thee.*
Ver. 14. *Will add to all thy praise:* shall have further occasions to praise thee, in addition to all in the past.
Ver. 16. *I will come:* namely, into thy house; as in Ps. xlii. 2, "When shall I come, and appear before God?" Compare Ps. lxvi. 13. There it is said, "I will come into thy house with burnt-offerings;" here, "with the mighty deeds of the Lord Jehovah" (the thankful recognition of them).
Ver. 19. *The height:* the summit, the highest point; here equivalent to the heavens. Compare the sentiment in Ps. lvii. 10, "Great, unto the heavens, is thy mercy."
Ver. 20. *Abysses of the earth.* Abysses of water within the earth, conceived as the exhaustless source of streams that issue on its surface. See Gen. xlix. 25, "the abyss that lieth under;" Deut. viii. 7, properly, "and of abysses issuing forth in valley and in mountain;" xxxiii. 13, "the abyss lying beneath."

PSALM LXXII.

[*A Psalm*] *of Solomon.*

1 O God, give to the king thy judgments,
and thy righteousness to the king's son.
2 He shall judge thy people with righteousness,
and thy poor with rectitude.
3 The mountains shall bear peace for the people,
and the hills, by righteousness.
4 He shall judge the poor of the people;
he shall save the sons of the needy;
he shall break in pieces the oppressor.
5 They shall fear thee while the sun endures,
as long as the moon, to all generations.
6 He shall come down as rain upon the mown grass,
as showers that refresh the earth.
7 In his days shall the righteous flourish,
and abundance of peace, till the moon be no more.
8 And he shall rule from sea to sea,
and from the river to the ends of the earth.
9 They of the desert shall crouch before him,
and his enemies shall lick the dust.
10 Kings of Tarshish and the isles shall bring presents;
kings of Sheba and Seba shall offer gifts.
11 And all kings shall bow down to him;
all nations shall serve him.

12 For he will rescue the needy, crying for help,
the poor, and him that hath no helper.
13 He will have pity on the weak and needy,
and will save the souls of the needy.
14 From extortion and from violence he will redeem their soul;
and precious is their blood in his eyes.
15 And he shall live; and they will give him of the gold of Sheba,
and will pray for him continually,
all the day, will bless him.
16 There shall be abundance of grain in the land;
on the top of the mountains its fruit shall wave like Lebanon;
and they shall bloom forth from the city like the herb of the earth.
17 His name shall be forever;
as long as the sun shall his name flourish.
And in him shall they bless themselves;
all nations shall call him happy.
18 Blessed be Jehovah God, the God of Israel,
who alone doeth wonders.
19 And blessed be his glorious name forevermore;
and let the whole earth be filled with his glory.

AMEN, AND AMEN.

The prayers of David the Son of Jesse are ended.

Ps. lxxii. (title). Of Solomon. See exegetical notes.

Ver. 1. *Give to the king.* Confer upon him, along with the powers of a sovereign ruler, the qualifications for duly exercising them. The thought, in both members of this verse, is expanded in Is. xi. 2-4.

Ver. 6. *That refresh.* Lit., a pouring rain of the earth, one that is sufficient for it and satisfies it; EWALD, *Sättigung der Erde.*

Ver. 15. 1st, 2d, and 3d members. *They will give*, etc.; the indeterminate 3d *pers.* (יִתֵּן, one will give—there shall be given, etc.), GESENIUS, *Gram.* § 137, 3. On the question respecting the *subject* in these three clauses, see the exegetical notes.

Ver. 16, 3d member. *Shall bloom forth from the city* (the cities as centres of population), multiplying like the herb of the earth.

PSALMS.

THIRD BOOK.

PSALMS LXXIII.—LXXXIX.

PSALM LXXIII.

A Psalm of Asaph.

1 Surely, God is good to Israel,
to the pure in heart.
2 And as for me, my feet almost turned aside;
my steps well-nigh slid.
3 For I was envious at the foolish,
when I saw the prosperity of the wicked.
4 For their death hath no pains,
and their strength is full fed.
5 In the troubles of men they share not,
and they are not plagued in common with men.
6 Therefore pride is become their necklace;
the garb of violence covereth them.
7 Their eyes stand out with fatness;
they have more than heart conceiveth.
8 They mock, and with malice they speak oppression;
from on high they speak.
9 They have set their mouth in the heavens,
and their tongue walketh through the earth.
10 Therefore do his people turn away hither,
and waters in abundance are eagerly drained by them.
11 And they say, How doth God know?
And is there knowledge in the Most High?
12 Behold, such are the wicked;
and forever secure they have increased wealth.
13 Surely, in vain have I cleansed my heart,
and washed my hands in innocency;
14 and been smitten all the day long,
my chastisement morning by morning.
15 If I say, I will declare thus,
behold, I should deal falsely with the generation of thy children.
16 And I meditated to know this;
it was an evil in my eyes;
17 till I went into the sanctuary of God,—
gave heed to their end.

18 Surely, thou dost set them in slippery places;
thou dost cast them down to ruin.
19 How are they brought to desolation as in a moment!
They are swept away, they are consumed with terrors.
20 As a dream when one awaketh,
O Lord, when thou awakest, thou dost despise their image.
21 For my heart is embittered,
and I am pierced in my reins.
22 And I am brutish, and know not;
a beast have I been before thee.
23 But I am continually with thee;
thou hast kept hold of my right hand.
24 Thou wilt guide me by thy counsel,
and afterward wilt receive me to glory.
25 Whom have I in heaven?
And with thee, I have no delight on the earth.
26 My strength and my heart fail;
the rock of my heart and my portion is God forevermore.
27 For lo, they that are far from thee shall perish;
thou hast destroyed all that adulterously forsake thee.
28 And as for me, to draw near to God is good for me.
I have made the Lord Jehovah my refuge,
that I may tell of all thy works.

Ver. 4. *Full fed.* Strictly, fed even to fatness,—in ordinary use, fattened with feeding.

Ver. 6. *Pride is become their necklace.* The lofty neck of pride is meant; the natural indication of a haughty and supercilious spirit. Pride encircles it, as does a necklace.—*Covers them.* Strictly, *covers to them;* makes a cover for them (HUPFELD). DELITZSCH, *their violence covers them as a garment.*

Ver. 7, 2d member. Lit., they exceed (go beyond) the imaginations of the heart.

Ver. 8. *They speak oppression.* Their word is power. They have only to speak, and their oppressive will is done.

Ver. 10. The sense appears to be: Therefore do his (God's) people turn away hither (from the right way into these forbidden ways, where they see others prospering), and find a full supply—"waters in abundance." In the next following verse this practical atheism finds expression in words.

Ver. 15. *If I say:* purpose in my heart.—*Declare thus:* make known these perplexing doubts.

Ver. 18. The relation of the *Imperf.* and *Perf.* (GESENIUS, *Gram.* § 126, 3, 2d paragr., and § 127, 2), in this verse, happily illustrates the statement in v. 17, 2d member. "Thou dost set them" (*Imperf.*, the act conceived as going on indefinitely in future time); "thou dost let them fall" (*Perf.*, conceived as an act that still goes on, as in all past time). This relation of the present to past and future, so readily suggested to the Hebrew mind, we have no adequate means of expressing. The use of our more strictly defined past and future tenses throws the relation of time wholly into the past, or wholly into the future. This is DR. ALEXANDER's error, in the rendering of this verse.

Ver. 20. *Their image.* Their pomp of pride and power; as unsubstantial, and as despicable in the sight of God, when he awakes to deal with them, as is a dream of the night, after awaking.

Ver. 21. *For.* Resuming the thought from vers. 16, 17, and his state of mind there referred to, as an introduction to the just condemnation of himself in v. 22.

Ver. 24. *Afterward.* אחר *darnach*, nach den Accenten nothwendig Adverb, wie Gen. x. 18; xxx. 21; Lev. xiv. 8, 19; Spr. xx. 17, u.v. a bei. GES., *Thes.* (HUPFELD).

Ver. 25. *With thee.* Either, with thee for my own, that is, having thee; or, along with thee, in addition to thee.

Ver. 26. *The rock of my heart.* Its firm and unfailing support.

Ver. 27. *Adulterously forsake thee.* Representing God's spiritual relation to his chosen people by that of the husband to the wife (compare Jer. iii. 14, "for I am married to you"), and idolatry as unfaithfulness to that relation.

PSALM LXXIV.

Didactic [Psalm] of Asaph.

1 Wherefore, O God, hast thou cast off forever?
Why doth thine anger smoke against the sheep of thy pasture?
2 Remember thy congregation thou didst purchase of old,
didst redeem as the tribe of thine inheritance,
this mount Zion wherein thou hast dwelt.
3 Lift thy steps to the perpetual ruins,
all that the enemy hath wickedly done in the sanctuary.
4 Thine adversaries have roared in the midst of thine assembly;
their ensigns they have set for signs.
5 It seems as when one lifteth up axes,
in the thicket of the wood;

6 so now all the carved work thereof
with axe and hammers they beat down.
7 They have set on fire thy sanctuary;
to the ground have they profaned the dwelling-place of thy name.
8 They said in their heart, Let us destroy them together;
they have burned all God's places of assembly in the land.
9 Our signs we see not;
there is no prophet any more,
nor is there any among us that knows how long.
10 How long, O God, shall the foe reproach?
Shall the enemy contemn thy name forever?
11 Wherefore dost thou withdraw thy hand, even thy right hand?
Forth from the midst of thy bosom destroy!
12 And God is my king of old,
working deliverances in the earth.
13 Thou didst cleave the sea by thy strength;
didst break the heads of monsters on the waters.
14 Thou didst crush the heads of leviathan,
didst give him for food to them that people the desert.
15 Thou didst break open the fountain and brook;
thou didst dry up ever-flowing streams.
16 Thine is the day, yea night is thine;
thou hast prepared the light and sun.
17 Thou hast set all the bounds of the earth;
summer and winter,—thou hast formed them.
18 Remember this, an enemy hath reproached Jehovah,
and a foolish people have contemned thy name.
19 Do not give over to the greedy herd thy turtle-dove;
the congregation of thy poor do not forget forever.
20 Have respect to the covenant;
for the dark places of the earth are full of the habitations of cruelty.
21 Let not the oppressed turn back ashamed;
let the poor and needy praise thy name.
22 Arise, O God, plead thine own cause;
remember thou art reproached by the fool daily.
23 Do not forget the voice of thine adversaries,
the noise of them that rise against thee, ascending continually.

Ver. 2. *Tribe of thine inheritance.* Compare Is. lxiii. 17, "the tribes of thine inheritance." The word may be rendered (in the same general sense), *a people for thy possession.* The same expression occurs in the New Testament; Tit. ii. 14, 1 Pet. ii. 9, "a people for a possession."

Ver. 4. *Have roared.* Like wild beasts. *Their ensigns.* Their banners, as the Hebrew word is used in Num. ii. 2. *For signs.* Tokens to them of triumph and conquest; to us, of humiliation and abandonment by God. Compare ver. 9.

The same Hebrew word is here rendered *ensign* and *sign*, having both these senses. Some would translate, Their signs they have set for signs; "their signs" meaning either the marks of their ravages, or their idolatrous images, or their unholy rites, or all these; "they have set for signs," in the sense above given.*

Ver. 5. Their ravages are as reckless and destructive as the woodman's axe in the forest.—*It seems* (יִוָּדַע, it makes itself known, it shows itself). So EWALD, *es scheint wie wenn;* DELITZSCH, *es sah sich an, wie wenn;* HUPFELD, *es thut sich kund—erscheint.*

Ver. 8. *God's places of assembly.* For religious instruction and devotion, not for services peculiar to the temple.

Ver. 11. *Forth from the midst of thy bosom:* whence the destroying force, now reposing inactive there, shall be drawn forth.

Ver. 13. *Didst cleave the sea.* Ex. xiv. 21.

Ver. 14. *Leviathan.*† A general name for reptiles and fishes of monstrous size; as the serpent (or dragon) Is. xxvii. 1, Job iii. 8; the crocodile Job xli. 1; a sea-monster (the whale, for example), Ps. civ. 26. As the crocodile, it here symbolizes Egypt (compare the similar case in Ps. lxviii. 30) and the representatives of its power, whose bodies were given for food (next member) to beasts of prey that peopled the desert. Compare Ex. xiv. 30.

Didst give: Imperf., denoting what was consequent on the act expressed by the *Perf.* *That people the desert:* beasts of prey. Lit., to a people, them of the desert (wild beasts). HUPFELD: *dem Volk der Wüstenthiere.*

Ver. 15, 1st member. See Num. xx. 11, and comp. Is. xlviii. 21.—*Didst dry up ever-flowing streams.* As the Red Sea (comp. Ex. xiv. 27, properly "returned to its ceaseless flow," the same word that is used here), and the Jordan (Josh. iii. 16, 17).

Ver. 19. *The greedy herd:* the only gram. construction of חַיַּת נֶפֶשׁ (GESENIUS, *lex.*, חַיָּה 2, and נֶפֶשׁ 3).

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* To the Hebrew mind the two applications of the word "sign" would be very obvious, though it might not suggest itself to us; and the rendering in the text is probably the true expression of the sense.

† Here for the class to which the individual belongs, with the effect of a plural.

PSALM LXXV.

To the chief Musician. Do not Destroy. A Psalm of Asaph. A song.

1 We give thanks to thee, O God, we give thanks;
and that thy name is near, thy wonders have told.
2 For I will take a set time;
I, I will judge equitably.
3 The earth and all that dwell in it are dissolving;
I, I bear up its pillars. (*Pause.*)
4 I said to the proud, Do not deal proudly,
and to the wicked, Do not lift up the horn.
5 Do not lift up on high your horn,
nor speak with a stiff neck.
6 For not from the east, and not from the west,
and not from the south, is promotion.
7 For God is judge;
he putteth down one, and raiseth up another.
8 For in the hand of Jehovah is a cup,
and it foams with wine, full of mixture;
and he poureth out thereof.
Yea, its dregs they shall wring out, shall drink,
all the wicked of the earth.
9 But I, I will make known forever;
I will sing praise to the God of Jacob.
10 And all the horns of the wicked will I cut off;
the horns of the righteous shall be lifted up.

Ps. lxxv. (title). *Do not destroy.* See the remark on Ps. lvii. (title).

Ver. 1. *Near.* For help; a present God, ever at hand, to be invoked in the moment of need. Deut. iv. 7.

Ver. 3. *Dissolving.* Melting away, sinking into ruin; a picture of social and political disorder and dissolution. *I bear up its pillars.* I maintain order and peace.

It is common to regard vers. 2 and 3 (and some include the following one) as the language of the Almighty, abruptly introduced as speaking, as in Ps. xlvi. 10. But it is also appropriate language for the magistrate, to whom it belongs, as God's representative, to maintain civil and social order, as well as for one speaking in his name, and on his behalf. Compare ver. 10.

Ver. 4. *Horn.* The symbol of strength, and also of pride and insolent defiance. To lift up the horn of any one (ver. 10) means to strengthen him, and add to his power and dignity.

Ver. 8. *Mixture.* Of spices and wine, to increase its intoxicating power.

PSALM LXXVI.

To the chief Musician. On stringed instruments. A Psalm of Asaph. A Song.

1 In Judah is God known;
his name is great in Israel.
2 And in Salem was his tabernacle,
and his dwelling-place in Zion.
3 There brake he the arrows of the bow,
shield, and sword, and war. (*Pause.*)
4 Resplendent art thou, glorious,
more than the mountains of prey.
5 The strong of heart were despoiled;
they have slept their sleep,
and none of the men of might found their hands.
6 At thy rebuke, O God of Jacob,
they lay in deep sleep, both chariot and horse.

7 Thou, terrible art thou;
and who may stand before thee when once thou art angry?
8 From heaven thou didst cause judgment to be heard;
earth feared, and was still,
9 when God arose to judgment,
to save all the humble of the earth. (*Pause.*)
10 For the wrath of man shall praise thee,
the remnant of wrath thou girdest on.
11 Vow, and pay to Jehovah your God;
let all that are about him bring gifts to him that should be feared.
12 He cutteth off the spirit of princes;
he is terrible to the kings of the earth.

Ps. lxxvi. One of the most animated of the many psalms written in commemoration of the great deliverance recorded in Is. xxxvii. 33–36.

Ver. 3. Hebrew, *lightnings of the bow;* a poetical term for the arrow, expressive of its swiftness and destructive force.

Ver. 4. *Mountains of prey.* The abode of beasts of prey; in their wild magnificence combining grandeur and sublimity with dread.

Ver. 5. *Found their hands.* Found the use of them, were able to employ them in defense; so sudden and unlooked for, and so inevitable, was the destruction. Compare the similar phrase in 2 Sam. vii. 27 (properly, found heart to pray this prayer).

Ver. 6. *Lay in deep sleep.* Compare, on vers. 5, 6, Is. xxxvii. 36.

Ver. 8. *Was still.* With awe and dread.

Ver. 10. *Thou girdest on.* As a weapon. Even to the last remnant, it shall serve as part of the armory of God.

PSALM LXXVII.

To the chief Musician over Jeduthun, A Psalm of Asaph.

1 My voice is unto God, and I will cry;
my voice is unto God, and do thou give ear to me.
2 In the day of my distress I sought the Lord;
my hand by night was stretched out, and slackened not.
My soul refused to be comforted.
3 I call God to mind, and sigh;
I lament, and my spirit fainteth. (*Pause.*)
4 Thou hast held my eyes waking;
I am disquieted, and can not speak.
5 I thought on the days of old,
the years of ancient times.
6 I call to mind my song in the night;
I commune with my heart,
and my spirit maketh search.
7 Will the Lord cast off forever?
And will he favor no more?
8 Hath his mercy ceased forever?
Hath the promise failed to all generations?
9 Hath the Mighty One forgotten to be gracious,
or in anger shut up his tender mercies? (*Pause.*)
10 And I said, This is my infirmity!
Years of the right hand of the Most High
11 will I commemorate,—the deeds of Jah.
For I will remember thy wonders from of old;
12 and I will meditate on all thy works,
and think on all thy doings.
13 O God, in holiness is thy way;
who is a Mighty One, great like God?
14 Thou art the Mighty One, doing wonders;
thou hast made known thy strength among the peoples.

15 Thou hast redeemed with the arm thy people,
The sons of Jacob and Joseph. (*Pause.*)
16 The waters saw thee, O God;
the waters saw thee, they trembled;
yea, the depths quaked.
17 The clouds poured out water;
the skies uttered a voice;
yea, thine arrows went abroad.
18 The voice of thy thunder rolled along;
lightnings lightened the world;
the earth quaked and shook.
19 In the sea was thy way,
and thy paths in great waters,
and thy footsteps were not known.
20 Thou didst guide thy people like a flock,
by the hand of Moses and Aaron.

Ps. lxxvii. (title). *Over Jeduthun.* See the remark on Ps. lxii. (title).
Ver. 2. *Slackened not.* Was unwearied in the attitude of supplication.
Ver. 6. *My song in the night.* In former experiences of the divine favor.—*Maketh search.* For an answer to the questions that follow.
Ver. 8. *The promise.* To the chosen seed, many times repeated.
Ver. 11. *Jah.* See the remark on Ps. lxviii. 5.
Ver. 15. *Pause.* See the remark on Ps. iii. 2. "The music here comes in, and the whole strophe (vers. 13–15) is an overture to the following hymn to God, the deliverer from Egypt." (DELITZSCH, on the passage.)
Vers. 16–20. See Ex. xiv. 19–31.

PSALM LXXVIII.

Didactic [Psalm] of Asaph.

1 Give ear, my people, to my law;
incline your ear to the sayings of my mouth.
2 I will open my mouth in a parable;
I will utter dark sayings from of old.
3 What we have heard, and have known,
and our fathers have told us,
4 we will not hide from their children;
recounting to after generations the praises of Jehovah,
and his might, and his wonders which he wrought.
5 For he set up a testimony in Jacob,
and appointed a law in Israel;
which he commanded our fathers,
to make them known to their sons.
6 To the end that after generations might know,
sons might be born,
might arise and tell to their sons;
7 and might place in God their hope,
and not forget the deeds of the Mighty One,
and might keep his commandments;
8 and not be as their fathers,
a stubborn and rebellious generation;
a generation that was not steadfast in their heart,
and their spirit was not truthful with God.
9 The sons of Ephraim, armed bowmen,
turned back in the day of conflict.
10 They kept not the covenant of God,
and in his law they refused to walk.

11 And they forgot his deeds,
and his wonders which he shewed them.
12 In the sight of their fathers he wrought wonders,
in the land of Egypt, the plain of Zoan.
13 He divided the sea, and let them pass through;
and he made the waters stand as a heap.
14 And he guided them in the cloud by day,
and every night in the light of fire.
15 He clave rocks in the wilderness,
and gave them water as the depths, abundantly.
16 And he brought flowing streams out of the cliff,
and made waters run down like rivers.
17 And they continued still to sin against him,
to rebel against the Most High in the desert.
18 And they tempted God in their heart,
so as to ask food for their greediness.
19 And they spake against God;
they said, Is the Mighty One able,
to spread a table in the wilderness?
20 Lo, he smote the rock, and the waters flowed,
and streams gushed out.
Will he also be able to give bread,
or will he provide flesh for his people?
21 Therefore, Jehovah heard and was wroth;
and fire was kindled in Jacob,
and also anger rose up against Israel;
22 because they did not believe in God,
and trusted not in his deliverance.
23 And he commanded the skies above,
and the doors of heaven he opened;
24 and rained upon them manna for food,
and grain of heaven he gave them.
25 Bread of the mighty did man eat;
he sent them provision in abundance.
26 He caused an east-wind to blow in the heavens,
and led by his strength a south-wind.
27 And he rained flesh upon them as the dust,
and winged fowl as the sea-sands;
28 and let them fall in the midst of his encampment,
round about his dwellings.
29 And they ate and were fully satisfied,
and he brought them their desire.
30 They were not estranged from their desire,—
their food was yet in their mouths,—
31 and the anger of God came up against them,
and he slew among the stoutest of them,
and Israel's young men he brought low.
32 For all this, they still sinned,
and believed not in his wonders.
33 And he consumed their days in vanity,
and their years in terror.
34 If he slew them, then they sought him,
and returned, and eagerly inquired after God.
35 And they remembered that God was their rock,
and the Mighty One, the Most High, their redeemer.
36 But they deceived him with their mouth,
and with their tongue they lied to him;

37 and their heart was not steadfast with him,
and they were not truthful to his covenant.
38 But he, the compassionate, covereth iniquity, and destroyeth not;
and many times he turned away his anger,
and would not rouse up all his wrath.
39 For he remembered that they were flesh,—
a breath, that goeth, and returneth not.
40 How oft they rebelled against him in the wilderness,
grieved him in the desert!
41 And they tempted God anew,
and offended the Holy One of Israel.
42 They remembered not his hand,
the day when he redeemed them from the foe;
43 when he set his signs in Egypt,
and his portents in the plain of Zoan;
44 and turned their rivers into blood,
and their streams they could not drink.
45 He sent among them flies, and they devoured them,
and frogs, and they desolated them.
46 And he gave their increase to the caterpillar,
and their labor to the locust.
47 He killed their vines with hail,
and their sycamores with frost;
48 and delivered up their cattle to the hail,
and their herds to the lightnings.
49 He cast upon them the burning of his anger,
wrath, and indignation, and anguish,
an embassy of angels of evil.
50 He leveled a path for his anger.
He withheld not their soul from death,
and their life he delivered up to the plague.
51 And he smote every firstborn in Egypt,
the firstlings of strength in the tents of Ham.
52 And he removed, as a flock, his own people,
and guided them, as a herd, in the wilderness;
53 and he led them on safely, and they feared not,
but their enemies the sea overwhelmed.
54 And he brought them to his holy border,
this mountain, which his right hand won.
55 And he drove out nations before them,
and allotted them an inheritance by line,.
and caused the tribes of Israel to dwell in their tents.
56 And they tempted and rebelled against God, Most High,
and his testimonies they did not keep.
57 And they turned back, and dealt falsely like their fathers;
they turned aside like a deceitful bow.
58 And they provoked his displeasure with their high places,
and moved him to jealousy with their graven images.
59 God heard, and was wroth,
and greatly abhorred Israel.
60 And he rejected the dwelling at Shiloh,
the tabernacle which he set up among men;
61 and gave up to captivity his strength,
and his glory into the hand of the foe.
62 And he delivered up his people to the sword,
and was wroth with his inheritance.
63 His young men fire consumed,
and his maidens were not praised.

64 His priests fell by the sword,
and his widows wept not.
65 And the Lord awaked, as one that slept;
as a mighty man jubilant with wine.
66 And he smote back his foes,
he laid upon them eternal reproach.
67 And he rejected the tabernacle of Joseph;
and the tribe of Ephraim he did not choose.
68 And he chose the tribe of Judah,
the Mount Zion, which he loved.
69 And he built his sanctuary as the heights of heaven,
as the earth which he founded forever.
70 And he chose David his servant,
and took him from the sheepfolds.
71 From following the suckling ewes he took him,
to be shepherd over Jacob his people,
and over Israel his inheritance.
72 And he fed them after the integrity of his heart,
and by the skillfulness of his hands he led them.

Ps. lxxviii. This spirited national hymn, recounting the proudest and most instructive incidents in the history of the people, should be compared with Ps. lxviii., which it resembles in its purpose and general tone. It has not the lofty lyric spirit of that psalm, or its higher and more delicate poetic beauties. But it has throughout a peculiar glow of feeling and power of expression; and it would not be easy to find, in any literature, a parallel for verses 49 and 50.

Ver. 9. *Sons of Ephraim.* Representing the kingdom of the revolted ten tribes.—*Turned back.* From the conflict to be waged for the extermination of idolatry from the land.

Ver. 12. *Zoan.* See the writer's remark (*Revised version of Genesis with notes*) on Gen. xii. 15, second paragraph.

Ver. 14. His presence in the cloud, and in the pillar of fire (Ex. xiii. 21, 22), was their guide.

Ver. 15. *Clave rocks.* See Ex. xvii. 6; Num. xx. 8–11.

Ver. 16. *Out of the cliff.* As properly translated, Num. xx. 8.

Ver. 25. *The mighty.* Angels are meant, who are called "mighty in strength," Ps. ciii. 20.—Some would translate, *Bread of the mighty* (the great among men) *did every one eat;* meaning either that none were denied the princely repast, or that there was enough for all. But it is not true (as alleged), that another word (אדם) would have been used, if *man*, in distinction from *angels*, were meant.

Ver. 27. *Sea-sands.* The sands on the sea-shore. The Heb. חול ימים is to be regarded as a *nomen compositum*, the plural of the compound idea being expressed by the plural ending of the second noun (Gesenius, *Gram.* §108, 3).

Ver. 30. *Not estranged from their desire.* Not yet satisfied with food; it was still in their mouths (next member).

Ver. 32. *Believed not in his wonders.* Saw in them no ground of faith and trust for the future. Compare Num. xiv. 11.

Ver. 33. *Consumed.* During the long and fruitless wanderings and perils in the desert.

Ver. 43. *Set his signs.* Not simply wrought wonders, but set them as signs, as permanent memorials, of his presence and power. Set his signs, therefore, expresses not a passing act, but something abiding and permanent—*Portents.* See the remark on Ps. cv. 5.

Vers. 49–50. These remarkable lines introduce the last great plague; when, "at midnight, Jehovah smote all the first-born of Egypt, from the firstborn of Pharaoh that sat on his throne, to the firstborn of the captive in the dungeon; and there was a great cry in Egypt, for there was not a house where there was not one dead." (Ex. xii. 29, 30.) This was, truly, "an embassy of angels of evil;" and well is it said, that Jehovah "leveled a path for his anger." It had free course.

Ver. 52. *Removed as a flock.* As the shepherd removes his flock, from one place of encampment and pasturage to another.

Ver. 54. *Border.* By this is here meant the whole circuit of the holy land, with all that it inclosed.

Ver. 55. *Allotted.* Josh. xiii. 6, "divide thou it by lot to the Israelites for an inheritance."—*By line.* Measuring line. For this practice, compare Am. vii. 17.

Ver. 60, 2d member. See Josh. xviii. 1.

Ver. 61. See 1 Sam. iv. 17.

Ver. 63. *Fire.* Of desolating war. Num. xxi. 28; Is. xxvi. 11; Jer. xlviii. 45.—*Were not praised.* In nuptial songs. None were given in marriage. *Weil sie keinen Hochzeitstag feierten* (Ewald); *waren nicht Gegenstand von hochzeitlichen Lobliedern, . . . d. i. blieben unvermählt* (Hupfeld).

Ver. 64. *His widows wept not.* There was not the usual public lamentation at the burial, so numerous were the slain. Compare the similar case in Job xxvii. 14 (properly, *in the pestilence shall they that remain of him be buried*), and the writer's note on the passage, "thy dead 'shall be cast forth in silence' (Amos viii. 3) with no funeral rites, and with no lamentation over them."

PSALM LXXIX.

A Psalm of Asaph.

1 O God, the heathen have come into thy inheritance;
they have defiled thy holy temple;
they have made Jerusalem heaps.
2 They have made the dead bodies of thy servants
food for the fowls of heaven,

the flesh of thy saints for the beasts of the earth.
3 They have shed their blood like water,
round about Jerusalem, and there is none to bury.
4 We have become a contempt to our neighbors,
a scorn and derision to those around us.
5 How long, O Jehovah! Wilt thou be angry forever?
Will thy jealousy burn like fire?
6 Pour out thy wrath upon the heathen who know thee not,
and upon the kingdoms that call not on thy name.
7 For they have devoured Jacob,
and have laid waste his dwelling-place.
8 Remember not against us the iniquities of the forefathers.
Haste, let thy compassions meet us;
for we are brought very low.
9 Help us, O God of our salvation,
on account of the honor of thy name;
and rescue us, and cover over our sins,
for the sake of thy name.
10 Wherefore should the heathen say, Where is their God?
Let there be known among the heathen, in our sight,
the avenging of the blood of thy servants that is shed.
11 Let the sighing of the prisoner come before thee;
according to the greatness of thine arm spare those appointed to death.
12 And return to our neighbors sevenfold into their bosom,
their reproach, wherewith they reproached thee, O Lord.
13 And we, thy people, and flock of thy pasture,
will give thanks to thee forever;
to generation and generation we will recount thy praise.

Ver. 3. *There is none to bury.* None are left to do the office of burying.
Ver. 5. *Will thy jealousy burn like fire?* Jealousy, of every rival in the regard of his people. Compare the remark on Ps. lxxiii. 27; and for the whole expression, see Deut. xxxii. 21, 22.
Ver. 8. *Meet us.* Anticipate our need.
Ver. 11. *The greatness of thine arm.* Its power to reach and rescue those who are in greatest need.

PSALM LXXX.

To the chief Musician. To [the melody] Lilies, a Testimony. A Psalm of Asaph.

1 Shepherd of Israel give ear;
thou that leadest Joseph as a flock,
thou that sittest above the cherubim, shine forth.
2 Before Ephraim, and Benjamin, and Manasseh,
rouse up thy might,
and come for our salvation.
3 O God restore us;
and cause thy face to shine, and we shall be saved.
4 Jehovah, God of hosts,
how long art thou angry at the prayer of thy people?
5 Thou hast made them eat the bread of tears,
and given them tears to drink by the measure.
6 Thou makest us a strife to our neighbors;
and our enemies make themselves sport.
7 O God of hosts, restore us;
and cause thy face to shine, and we shall be saved.
8 A vine thou didst remove out of Egypt,
didst drive out nations, and plant it.

9 Thou hast cleared away before it;
and it struck down its roots, and it filled the land.
10 The mountains were covered with its shade,
and its boughs were as the cedars of God.
11 And it sent out its branches unto the sea,
and its suckers to the river.
12 Wherefore hast thou broken down its walls,
and all pluck it that pass by the way?
13 The boar out of the wood wasteth it,
and the beast of the field feedeth on it.
14 O God of hosts, return we pray.
Look from heaven, and behold,
and visit this vine;
15 and shelter what thy right hand planted,
and the child thou hast made strong for thyself.
16 It is burned with fire; it is cut down;
at the rebuke of thy countenance they perish.
17 Let thy hand be over the man of thy right hand,
over the son of man whom thou madest strong for thyself.
18 And we will not go back;
thou wilt quicken us, and we will call on thy name.
19 Jehovah, God of hosts, restore us;
cause thy face to shine, and we shall be saved.

Ps. lxxx. (title). Compare Ps. lx. (title).
Ver. 5. *By the measure.* By the measure-full, in abundance.
Ver. 10. *Were as the cedars of God.* Not that such a vine ever literally existed; but as a figure, it represents the wonderful growth of the people, literally foretold in Gen. xxviii. 14, Josh. i. 4, and elsewhere.*
Ver. 15. *Made strong.* Reared to a condition of maturity and strength.

PSALM LXXXI.

To the chief Musician. On the Gittith. [*A Psalm*] *of Asaph.*

1 Make a joyful noise to God, our strength;
shout aloud to the God of Jacob.
2 Raise a song, and let the timbrel sound,
the sweet harp, with the lute.
3 Blow the trumpet in the new moon;
in the full moon, on the day of our solemn feast.
4 For this is a statute for Israel,
an ordinance of the God of Jacob.
5 He appointed it for a testimony in Joseph,
when he went forth over the land of Egypt.
I heard a language that I knew not.
6 I removed his shoulder from the burden,
his hands withdrew from the basket.
7 In the distress thou didst call, and I rescued thee;
I answered thee in the veil of thunder,
I proved thee at the Waters of Strife. (*Pause.*)
8 Hear, O my people, and I will testify against thee,
O Israel, if thou wilt hearken to me.
9 There shall not be in thee a strange god,
and thou shalt not worship a foreign god.
10 I, Jehovah, am thy God,

* There is no occasion, therefore, to shrink from the literal rendering of the words, as some have done.

he that brought thee out of the land of Egypt.
Open thy mouth wide, and I will fill it.
11 And my people hearkened not to my voice,
and Israel did not incline to me.
12 And I gave them up to the stubbornness of their heart;
they go on in their own counsels.
13 If my people hearkened to my voice,
if Israel would walk in my ways;
14 soon would I humble their enemies,
and again lay my hand on their foes.
15 Haters of Jehovah should profess submission to him;
and their time should be forever.
16 He would feed them with the marrow of the wheat;
and with honey out of the rock would I satisfy thee.

Psalm lxxxi. (title). *On the Gittith.* See the remark on Ps. viii. (title).
Ver. 1. *Shout aloud.* As the Heb. word is used in Ezr. iii. 11, 13.
Ver. 5. *Went forth over the land of Egypt.* See Ex. xi. 4, "At midnight will I go forth in the midst of Egypt;" and compare Mic. i. 3.
Ver. 5. *Language that I knew not.* Either the language of Egypt, a foreign tongue to the Hebrews; or, as now generally understood, the encouraging language of their Deliverer (see the two following verses), to them new and unintelligible. Compare Ex. vi. 9, "They hearkened not to Moses, for anguish of spirit, and for cruel bondage."
Ver. 6. *The basket.* For carrying burdens, with the hands or on the head, as represented on the monuments of ancient Egypt. Compare Gen. xl. 16, 17, and the writer's note on the passage. (Revised version of Genesis with notes.*)
Ver. 7. *Veil of thunder.* The thunder-cloud.
Ver. 10, 3d member. The implication is, that no other source of good need be sought.
Ver. 14. *Wieder Hand anlegen* (HUPFELD).
Ver. 15. *Their time.* Israel's time; his duration as a favored people.
Ver. 16. *The marrow of the wheat.* The most nutritious wheat.

PSALM LXXXII.

A Psalm of Asaph.

God standeth in the congregation of the Mighty One;
in the midst of the gods he judgeth.
2 How long will ye judge wrongfully,
and accept the persons of the wicked? (*Pause.*)
3 Judge the weak and the orphan;
do justice to the afflicted and poor.
4 Deliver the weak and needy;
rescue from the hand of the wicked.
5 They know not, and they will not understand;
they go their way in darkness.
All the foundations of the earth are shaken.
6 I, I have said, Ye are gods,
and sons of the Highest, all of you.
7 Yet surely as men shall ye die,
and as any of the princes shall ye fall.
8 Arise, O God, judge the earth;
for thou shalt inherit among all the nations.

Ver. 1. *Gods.* So magistrates, as representing God's judicial sovereignty (Rom. xiii. 4), are called in Ex. xxi. 6, xxii. 8, 9 (in the Hebrew, gods; English version, judges).† Compare Ex. xii. 12.
Ver. 5. *Foundations.* Of social order; those institutions of civil government on which the peace and security of society rest. When these fail, society is disorganized, and falls into ruin. Compare Ps. xi. 3, and Ps. lxxv. 3.
Ver. 7. *As any.* See Judges xvi. 7, 11.
Ver. 8. *Shall inherit among.* Shall have inheritance among them.

* The word may also be translated pots; namely, earthen pots, the making of which was doubtless a part of the labor of the Hebrews "in clay" (not "mortar," Ex. i. 14), during their bondage in Egypt. But this meaning of the word is less pertinent than the other, in the connection here.

† Of the old English versions, Coverdale, Matthew and Taverner have "gods;" Cranmer, Genevan and Bishops "judges."

PSALM LXXXIII.

A Song. A Psalm of Asaph.

1 O God, do not thou be quiet;
do not hold thy peace, and do not rest, O Mighty One.
2 For lo, thine enemies rage,
and thy haters have lifted up the head.
3 Against thy people they take crafty counsel,
and they consult together against thy hidden ones.
4 They have said, Come, let us destroy them from being a nation,
and let the name of Israel be remembered no more.
5 For they have taken counsel in heart together.
Against thee they make a league;
6 the tents of Edom and the Ishmaelites,
Moab and the Hagarites;
7 Gebal and Ammon and Amalek,
Philistia, with the inhabitants of Tyre.
8 Also Asshur is joined with them;
they have become an arm to the sons of Lot. *(Pause.)*
9 Do to them as to Midian,
as to Sisera, as to Jabin, at the brook Kishon.
10 They were destroyed at Endor;
they became dung for the ground.
11 Make them, their nobles, as Oreb and as Zeeb,
and all their princes as Zebah and as Zalmunna;
12 who have said, Let us take possession for ourselves,
of the dwelling-places of God.
13 My God, make them like the whirling dust,
like chaff before the wind.
14 As fire consumes a forest,
and as a flame kindles mountains;
15 so wilt thou pursue them with thy tempest,
and with thy whirlwind terrify them.
16 Fill their face with shame,
and they shall seek thy name, Jehovah!
17 They shall be shamed and terror-stricken forever,
and shall be confounded and perish.
18 And they shall know that thou, thy name Jehovah, alone,
art Most High over all the earth.

Ver. 3. *Thy hidden ones.* Those under thy protection. Compare Pss. xvii. 8; xxvii. 5; xxxi. 20; lxiv. 2; xci. 1.
Ver. 5. *In heart.* The source of their evil machinations. Compare Ps. lviii. 2.

Ver. 13. *The whirling dust* (FUERST, *Heb. Lex.*, גלגל).

PSALM LXXXIV.

To the Chief Musician. On the Gittith. A Psalm of the Sons of Korah.

1 How lovely are thy dwellings,
O Jehovah of hosts!
2 My soul longeth, yea even fainteth,
for the courts of Jehovah.
My heart and my flesh cry out for the living God.

3 Yea, the sparrow hath found a house,
and the swallow hath a nest,
where she layeth her young,—
thine altars, Jehovah of hosts,
my king, and my God!
4 Happy they who dwell in thy house;
continually do they praise thee. (*Pause.*)
5 Happy the man who hath his strength in thee;
in their heart the pilgrim-ways.
6 Passing through the valley of weeping,
they make it a place of fountains;
yea, the autumn rain clothes it with blessings.
7 They go from strength to strength;
they appear, each one, before God in Zion.
8 Jehovah, God of hosts, hear my prayer;
give ear, O God of Jacob. (*Pause.*)
9 Behold, O God, our shield,
and look on the face of thine anointed.
10 For a day in thy courts is better than a thousand;
I would rather be a doorkeeper in the house of my God,
than dwell in the tents of wickedness.
11 For Jehovah God is a sun and a shield;
grace and glory will Jehovah give.
He withholdeth no good from them that walk uprightly.
12 Jehovah of hosts,
happy the man that trusteth in thee!

Ps. lxxxiv. (title). *On the Gittith.* See Ps. viii. (title).
Ver. 5. *The pilgrim-ways.* By which the people went up to the annual feasts. Compare Ps. cxxii. 4.
Ver. 6. The believer's course is represented as a pilgrimage (valley of weeping), and tears of sorrow as turned to fountains of blessing.

PSALM LXXXV.

To the chief Musician. A Psalm of the Sons of Korah.

1 Thou wast favorable, O Jehovah, to thy land;
thou didst turn the captivity of Jacob.
2 Thou didst take away the iniquity of thy people,
didst cover all their sin. (*Pause.*)
3 Thou didst withdraw all thy wrath;
didst turn away from the burning of thine anger.
4 Restore us, O God of our salvation,
and cause thy displeasure against us to cease.
5 Wilt thou forever be angry with us?
Wilt thou draw out thine anger to generation and generation?
6 Wilt not thou again revive us,
and thy people shall rejoice in thee?
7 Let us see thy mercy, O Jehovah,
and grant us thy salvation.
8 I will hear what the Mighty One, Jehovah, will speak;
for he will speak peace to his people and to his saints.
And let them not turn again to folly.
9 Surely, his salvation is near to them that fear him,
that glory may dwell in our land.
10 Mercy and truth have met together;
righteousness and peace have kissed each other.

11 Truth springeth up out of the earth,
and righteousness looketh down from heaven.
12 Yea, Jehovah will give the [promised] good,
and our land will yield its increase.
13 Righteousness shall go before him,
and shall make his footsteps a way.

Vers. 1–3. *Wast.* In former seasons of national calamity.
Ver. 1. *Turn the captivity.* Compare Ps. xiv. 7, and the writer's remarks on Job xlii. 10.*
Ver. 4. *Restore us.* Or, Turn to us.
Ver. 12. *The promised good.* See Lev. xxvi. 4, from which the words of the next line are taken.
Ver. 13. *Shall make his footsteps a way.* The righteousness, that precedes and directs his steps, shall make them a way for his people to follow him.

PSALM LXXXVI.

A Prayer of David.

1 Incline thine ear, O Jehovah, and answer me;
for I am poor and needy.
2 Preserve my soul, for I am a beloved one.
Save thy servant, O thou my God,
that trusteth in thee.
3 Be gracious to me, O Lord;
for to thee do I cry all the day.
4 Rejoice the soul of thy servant;
for to thee do I lift up my soul.
5 For thou, Lord, art good and ready to forgive,
and abundant in mercy to all that call upon thee.
6 Give ear, O Jehovah, to my prayer,
and attend to the voice of my supplications.
7 In the day of my distress I call upon thee;
for thou wilt answer me.
8 There is none like thee among the gods, O Lord,
and no works like thine.
9 All nations, which thou hast made,
shall come and bow down before thee, O Lord,
and shall give glory to thy name.
10 For thou art great, and doest wonders;
thou art God alone.
11 Teach me, Jehovah, thy way;
I will walk in thy truth.
Unite my heart to fear thy name.
12 I will praise thee, O Lord my God, with my whole heart,
and will glorify thy name forevermore.
13 For great is thy mercy toward me;
and thou hast rescued my soul from the underworld beneath.
14 O God, the proud have risen up against me,
and an assembly of the violent have sought after my soul,
and have not set thee before them.
15 But thou, O Lord, art a God compassionate and gracious,
long-suffering, and abundant in goodness and truth.
16 Turn toward me, and be gracious to me;
give thy strength to thy servant,
and grant deliverance to the son of thy handmaid.
17 Show me a token for good;
and they that hate me shall see and be ashamed,
because thou, Jehovah, hast helped me, and comforted me.

* "Captivity was then no unusual calamity: and the phrase naturally became a proverbial one, for restoration from deep affliction to former prosperity." (*Book of Job, Part Second*, p. 85.) The phrase may be used here in its literal sense; but not necessarily, as these examples show.

Ver. 13. *The underworld beneath.* Not the *nether underworld* ("the lowest hell," common version), as some understand the phrase. *Untere . . . ein absolutes Beiwort* (*epitheton perpetuum*) *der Hölle, s. v. a. die Hölle drunten, d. i. unter der Erde; vgl. Ex. xx. 4 mit Phil. ii.* 10 (HUPFELD).

PSALM LXXXVII.

A Psalm of the Sons of Korah. A Song.

1 His foundation is in the holy mountains.
2 Jehovah loveth the gates of Zion,
more than all the dwellings of Jacob.
3 Glorious things are spoken of thee,
O city of God. (*Pause.*)
4 I will make mention of Rahab, and Babylon, among them that know me;
behold, Philistia, and Tyre, with Ethiopia;
this one was born there.
5 And of Zion it shall be said,
this and that man was born in her;
and He, the Most High, will establish her.
6 Jehovah will count, in writing up the peoples,
this one was born there. (*Pause.*)
7 And singers as well as players [say,]
all my springs are in thee.

Ver. 3. *Glorious things are spoken of thee.* With this and the following three verses compare such prophetic views as Is. ii. 2, 3, xi. 10, and their fulfilment, Eph. ii. 11–20, Colos. iii. 11. Zion is to become a new birth-place, to all the nations.
Ver. 4, 3d member. *There.* The "city of God" (ver. 3) is meant.
Ver. 6. *In writing up the peoples.* In registering, or enrolling them. Compare Is. iv. 3; properly, every one that is inscribed unto life (in the book of life).

PSALM LXXXVIII.

A Song. A Psalm of the Sons of Korah. To the chief Musician. On occasion of affliction by sickness. Didactic [Psalm] of Heman the Ezrahite.

1 Jehovah, God of my salvation,
by day I cry out, by night, before thee.
2 Let my prayer come before thee;
incline thine ear to my cry.
3 For my soul is full of troubles;
and my life draweth near to the underworld.
4 I am reckoned with them that go down to the pit;
I am become as a man without strength;
5 forsaken among the dead,
like the slain that lie in the grave;
whom thou rememberest no more,
and they are cut off from thy hand.
6 Thou hast laid me in the lowest pit;
in dark places, in the depths.
7 Thy wrath lieth heavy on me,
and with all thy waves thou hast afflicted me. (*Pause.*)
8 Thou hast put my acquaintance far away from me;
thou hast made me an abomination to them;
shut up, and I can not go forth.
9 My eye wasteth away through affliction.
I call upon thee, Jehovah, all the day;
I spread out my hands unto thee.

10 Wilt thou do wonders to the dead?
Or will the shades rise up and praise thee? (*Pause.*)
11 Will thy loving-kindness be told in the grave,
thy faithfulness in destruction?
12 Will thy wonders be made known in the darkness,
and thy righteousness in the land of forgetfulness?
13 And I unto thee, Jehovah, have cried for help;
and in the morning my prayer shall come before thee.
14 Wherefore, O Jehovah, dost thou cast off my soul,
dost hide thy face from me?
15 I am afflicted, and ready to expire, from my youth;
I have born thy terrors; am in despair.
16 Thine indignations have passed over me,
thy terrors have consumed me.
17 They have encompassed me like waters all the day;
together they beset me round.
18 Thou hast put far from me lover and friend;—
my acquaintance—the place of darkness!

Ver. 5. *Forsaken.* Properly, *let go*, (*entlassen*), *dismissed*; commonly (but not necessarily) in a good sense.—*Cut off from thy hand.* Removed beyond its reach.

Ver. 10. *The shades.* Disembodied spirits, that survive the death of the body, and exist separate from it. See the writer's note on Job (*Book of Job, Part Second*), ch. xxvi. 5.

Ver. 18. The sentiment is: My former associates are estranged (compare ver. 8, "thou hast made me an abomination to them"); and for my acquaintance now, I have only darkness in its gloomy abode!

The whole tenor of the Psalm, and the express declaration in ver. 8, show that the common idea, of the removal of "lover, friend, and acquaintance" by death (founded on the mistranslation of the verse in our common English version) is not the one intended by the Psalmist. However dear the thought thus originated may have become to the Christian mind, it must give place to the true meaning of the sacred writer.*

PSALM LXXXIX.

Didactic [Psalm] of Ethan the Ezrahite.

1 I will sing of the mercies of Jehovah forever;
to generation and generation will I make known thy faithfulness with my mouth.
2 I said, Mercy shall be built up forever;
the heavens—in them thou wilt establish thy faithfulness.
3 I have made a covenant for my chosen one;
I have sworn to David my servant,
4 Forever will I establish thy seed,
and build up thy throne to generation and generation. (*Pause.*)
5 And the heavens praise thy wonders, O Jehovah,
yea, thy faithfulness in the assembly of the holy ones.
6 For who in the skies can be compared to Jehovah,
is like to Jehovah among the sons of the mighty;
7 a God greatly to be feared in the council of the holy ones,
and terrible above all that are round about him?
8 Jehovah, God of hosts,
who is mighty like thee, O JAH,
and thy faithfulness is round about thee.
9 Thou rulest the swelling of the sea;
when its billows rise, thou stillest them.

* It may be interesting to know, that it was not the original rendering of our Bible. The oldest rendering of the English Bible from the Hebrew is: "My lovers and friends hast thou put away from me, and turned away my acquaintance;" (the same sentiment as in ver. 8). So the English Bible (Coverdale's) of 1535, and (Matthew's) of 1537. To the same effect is the Genevan Version (1560): "My lovers and friends hast thou put away from me, [*and*] mine acquaintance hid themselves." Cranmer's erroneous construction and rendering of the last clause, "and hid mine acquaintance out of my sight," followed in the Bishops' Bible (1568), "Thou hast put away far from me my friend and neighbor, (*thou hast hid*) mine acquaintance out of sight" (margin, "in darkness"), led the way to the false construction and sentiment in King James's version.

10 Thou, thou didst crush Rahab like the slain;
with thy strong arm thou didst scatter thy enemies.
11 The heavens are thine; thine also is the earth;
the world and its fullness, thou didst found them.
12 North and South, thou didst create them;
Tabor and Hermon triumph in thy name.
13 Thine is an arm with might;
strong is thy hand, high is thy right hand.
14 Righteousness and judgment are the foundation of thy throne;
mercy and truth wait before thee.

15 Happy the people that know the joyful sound;
Jehovah, in the light of thy countenance shall they walk.
16 In thy name do they exult all the day,
and in thy righteousness are they exalted.
17 For thou art the glory of their strength;
and in thy favor our horn is exalted.
18 For to Jehovah belongeth our shield,
and to the Holy One of Israel, our king.

19 Then thou didst speak in vision to thy beloved one,
and saidst, I have laid help on a mighty one,
have exalted one chosen out of the people.
20 I have found David, my servant;
with my holy oil have I anointed him.
21 With whom my hand shall be established;
also my arm shall strengthen him.
22 No enemy shall exact of him,
or son of wickedness oppress him.
23 And I will beat down his foes before him,
and will smite them that hate him.
24 And my faithfulness and my mercy shall be with him,
and in my name shall his horn be exalted.
25 And I set his hand on the sea,
and his right hand on the rivers.

26 He will cry unto me, Thou art my father;
my God, and the rock of my salvation.
27 I too will make him the firstborn,
highest of the kings of the earth.
28 My mercy will I keep for him forever,
and my covenant is sure to him.
29 And I establish his seed forever,
and his throne as the days of heaven.

30 If his sons shall forsake my law,
and walk not in my judgments;
31 if they shall profane my statutes,
and keep not my commandments;
32 then will I visit their transgressions with a rod,
and their iniquity with stripes.
33 But my loving-kindness will I not withdraw from him,
and will not be false to my faith.
34 I will not profane my covenant,
nor alter what has gone forth from my lips.

35 Once have I sworn by my holiness;
I will not lie to David.
36 His seed shall be forever,
and his throne as the sun before me.
37 As the moon shall it stand fast forever,
and as the witness in the skies is sure. (*Pause.*)

38 But thou, thou hast cast off and abhorred;
thou hast been wroth with thine anointed.
39 Thou hast made void the covenant of thy servant;
thou hast profaned to the earth his crown.
40 Thou hast broken down all his walls;
hast made his defenses a ruin.
41 They plunder him, all that pass by the way;
He hath become the scorn of his neighbors.
42 Thou hast exalted the right hand of his foes;
hast made all his enemies rejoice.
43 Yea, thou turnest back the edge of his sword,
and hast not made him stand in the battle.
44 Thou hast made his brightness to cease;
and his throne thou hast cast down to the earth.
45 Thou hast cut short the days of his youth;
thou hast covered over him with shame. (*Pause.*)
46 How long, O Jehovah! Wilt thou hide thyself forever?
Shall thy wrath burn like fire?
47 Remember what is my fleeting life;
why hast thou for nought created all the sons of men?
48 What man shall live, and not see death,
shall deliver his soul from the grasp of the underworld? (*Pause.*)
49 Where are thy former mercies, O Lord,
which thou didst swear to David in thy faithfulness?
50 Remember, Lord, the reproach of thy servants,
that I bear in my bosom of all the many peoples;
51 wherewith thine enemies have reproached, O Jehovah,
wherewith they have reproached the footsteps of thine anointed.

BLESSED BE JEHOVAH FOREVERMORE.

AMEN AND AMEN.

Ver. 2. *In them.* So as to be enduring and unchanging as they.

Ver. 3. *For my chosen ones.* In his behalf. Not with him, as one of two parties to the covenant. Compare the writer's remark on Gen. xv. 9–17, (Revised version of Genesis with notes).

Ver. 6. *In the skies.* Compare the expression in Eph. ii. 2.

Ver. 6. *The mighty.* Compare the remark on Ps. lxxviii. 25.

Ver. 8. *Is round about thee.* A perpetual presence, attending the Divine in all its manifestations.—*Jah.* See the note on Ps. lxviii. 4.

Ver. 12. *Tabor and Hermon.* Representing the East and West of the land.

Ver. 14. *Wait before thee.* For thy commands. Literally, *come before thy face,*—present themselves before thee,—to receive thy commands. *Mit* פָּנֶיךָ *muss es, nach der Sprachgebrauch* (*s. zu. xvii.* 13), *auch hier heissen gehen entgegen* (*oder, treten entgegen*) *deinem Angesicht, d. i. stehen vor dir* (HUPFELD). *Gnade und Wahrheit, diese beiden Genien der Heilsgeschichte* (*xliii.* 3), *stehen vor seinem Angesicht, wie aufwartende Dienerinnen seines Winkes gewärtig* (DELITZSCH).

Ver 37. *The witness in the skies* most naturally suggests the "covenant-sign," the witness to the "perpetual covenant between God and every living being." Gen. ix. 12–17 (the writer's revised version).

Ver. 50. *That I bear*, etc. The general sense of these difficult words. See HUPFELD, HITZIG, DELITZSCH, PEROWNE, *etc.*

PSALMS.

FOURTH BOOK.

PSALMS XC.—CVI.

PSALM XC.

A Psalm of Moses, the Man of God.

1 Lord, thou hast been our dwelling-place in all generations.
2 Before the mountains were brought forth,
and thou gavest birth to the earth and the world,
even from everlasting to everlasting thou art God.
3 Thou turnest man to dust;
and sayest, Return, ye sons of men.
4 For a thousand years, in thy sight,
are as yesterday when it passeth away,
and a watch in the night.
5 Thou sweepest them away, they are a sleep;
in the morning as the grass that springeth up;
6 in the morning it flourisheth and springeth up,
at evening, it is cut down and withereth.
7 For we consume away in thine anger,
and in thy wrath are we troubled.
8 Thou hast set our iniquities before thee,
our hidden things in the light of thy countenance.
9 For all our days pass away in thy wrath;
we spend our years like a thought.
10 The days of our years,—in them are threescore years and ten;
and if, through strength, fourscore years,
yet is their pride toil and vanity;
for it is soon past, and we fly away.
11 Who knoweth the power of thine anger,
and as the fear of thee, thy wrath?
12 So teach to number our days,
that we may get a heart of wisdom.
13 Return O Jehovah; how long!
And have pity on thy servants.
14 Satisfy us with thy mercy in the morning,
that we may rejoice and be glad, all our days.
15 Make us glad according to the days thou hast afflicted us,
the years we have seen evil.
16 Let thy work appear unto thy servants,
and thy majesty upon their sons.

17 And let the beauty of Jehovah our God be upon us;
and the work of our hands establish thou upon us,
yea, the work of our hands, establish thou it.

Vers. 5, 6. An image of fleeting human life. It passes away in the death-slumber; succeeded by new life, as the grass that springs up freshly in the dew of the morning, to wither in its turn, and die. The comparison in ver. 5, 2d member, is abruptly and not fully expressed, but the thought is clearly indicated.*

Ver. 8. *Our hidden things.* עלומנו, *als Sing. ist wohl mit Kimchi als Neutr. zu fassen, unser Verborgenes, d. i. verbogene unerkannte Sünden*—נסתרות xix. 13, *vgl.* תעלמות xliv. 22 (Hupfeld). He takes note of the reading עלמינו in 120 Mss. of Kennicott and De Rossi, probably an orthographic variation (crit. note).

Ver. 9. *Like a thought.* With the rapidity and suddenness of thought, they are gone.—Others, *as a sigh* (Prof. Tayler Lewis, *Introd. to Genesis*, p. 141), as the word is used in Ezek. ii. 10. Others, *as a sound*, a fleeting sound. With the rendering of the text compare Theognis, quoted by Fuerst, *Heb. Lex.* הגה.

Ver. 10. *In them.* The emphatic form of the original, which should not be suppressed.—*Their pride.* Their vain boast. —*Toil and vanity.* Anxious labor, with no result.

Ver. 11. *As the fear of thee.* In proportion to, and in accordance with it. As the fear of God requires, and as is due to it.

Ver. 12. *May get* (Hupfeld; Gesenius, *Lex.* בוא, *Hiph.* 3, c).

Ver. 14. *In the morning.* The morning of deliverance and triumph, after this night of humiliation. Compare Ps. xlvi. 5. The sentiment is: Let morning return, and with it thy satisfying mercy. "Morning denotes that there has hitherto been night in Israel, and the dawn of an era of grace." (Delitzsch).

Ver. 17. *Upon us.* The same as *to us*, with the implication that it is from above, as descending upon us. *Bestätige über uns;* עלינו, *st.,* לנו *Dat comm. für uns, sofern es von oben kommt* (Hupfeld).

PSALM XCI.

1 Dwelling in the covert of the Most High,
he abideth in the shadow of the Almighty.
2 I will say of Jehovah, My refuge and my fortress;
my God, I will trust in him.
3 For he, he will rescue thee from the snare of the fowler,
from the destroying pestilence
4 With his feathers he will cover thee,
and under his wings shalt thou trust;
his truth, a shield and buckler!
5 Thou shalt not be afraid of the terror by night,
of the arrow that flieth by day;
6 of the pestilence that walketh in darkness,
of the contagion that wasteth at noon-day.
7 A thousand shall fall at thy side,
and ten thousand at thy right hand;
to thee it shall not come nigh.
8 Only with thine eyes shalt thou look on,
and see the reward of the wicked.
9 Because thou hast made Jehovah,—my refuge,
the Most High, thy dwelling-place;
10 there shall no evil befall thee,
and no plague shall come nigh thy tent.
11 For he will give his angels charge concerning thee,
to keep thee in all thy ways.
12 On their hands shall they bear thee up,
lest thou dash thy foot against a stone.
13 Thou shalt tread on the lion and the adder;
the young lion and dragon shalt thou trample under foot.
14 For he hath set his love upon me, and I will deliver him;
I will set him on high, because he knoweth my name.
15 He will call upon me, and I will answer him;
I will be with him in trouble;
I will rescue him, and will honor him.

* Fully expressed, the thought would be: They pass away in the night-slumber of the grave; followed by the morning life of another generation, as the morning grass springs up in place of that which has withered and died.

16 With length of days will I satisfy him,
and will cause him to see my salvation.

Ver. 1. An assumed case; he who so dwells, abides, *etc.* Of the different constructions of the verse, this is the simplest, and the most pointed in expression.
Ver. 9. *Thy dwelling-place.* See. v. 1.
Ver. 10. *Tent.* Dwelling is meant; an archaic allusion to its simplest and primitive form.

PSALM XCII.

A Psalm. A Song for the Sabbath-Day.

1 It is good to give thanks to Jehovah,
and to sing praise to thy name, O Most High;
2 to declare thy loving-kindness in the morning,
and thy faithfulness every night;
3 to a ten-stringed instrument, and to the lute,
to the murmuring sound on the harp.
4 For thou hast gladdened me, Jehovah, by thy work;
in the works of thy hands I will triumph.
5 How great are thy works, O Jehovah!
Thy counsels are very deep.
6 A brutish man knoweth not,
nor doth a fool understand this.
7 When the wicked spring up as grass,
and all the workers of iniquity flourish;
it is that they may be destroyed forever.
8 And thou, Jehovah, art on high forevermore.
9 For lo, thine enemies, Jehovah,
for lo thine enemies shall perish;
all the workers of iniquity shall be scattered.
10 But my horn thou wilt exalt as of the wild-ox;
I am anointed with fresh oil.
11 And my eye had its desire on them that lie in wait for me,
and my ear on evil-doers that rise up against me.
12 The righteous shall flourish like the palm-tree,
shall grow like a cedar in Lebanon.
13 Planted in the house of Jehovah,
they shall flourish in the courts of our God.
14 Still shall they bear fruit in hoary age;
full of sap, and green shall they be.
15 To show that Jehovah is upright;
my rock, and no unrighteousness is in him.

Ver. 8. *On high.* Supreme over all. מרום, *stets die Himmelshöhe wo Gott thront und richtet, also Bezeichnung seiner richterl. Thätigkeit; hier Accus. in der Höhe* (*wie lxi.* 3) — במרום *xciii.* 4 (HUPFELD).
Ver. 10. *The wild-ox.* For the natural traits of this powerful and untamed animal, see Job xxxix. 9-12 (the writer's revised version).

PSALM XCIII.

1 Jehovah reigneth; he is clothed with majesty.
Jehovah is clothed with strength; he hath girded himself.
Yea, the world shall stand fast, it shall not be moved.
2 Thy throne standeth fast from of old;
thou art from everlasting.

3 The floods have lifted up, O Jehovah,
the floods have lifted up their voice;
the floods lift up their dashing waves.
4 Mightier is Jehovah on high,
than the voice of many waters,
the mighty waves of the sea.
5 Thy testimonies are very sure.
Holiness becometh thy house,
O Jehovah, forever.

PSALM XCIV.

1 God of vengeance, Jehovah,
God of vengeance, shine forth.
2 Lift up thyself, thou judge of the earth;
return a recompense upon the proud.
3 How long shall the wicked, O Jehovah,
how long shall the wicked triumph?
4 They belch out, they speak rudely,
they boast themselves, all the workers of iniquity.
5 They grind thy people, O Jehovah,
and thy heritage they oppress.
6 The widow and the stranger they kill,
and orphans they murder.
7 And they say, JAH will not see,
and the God of Jacob will not attend.
8 Understand, ye brutish among the people;
and ye fools, when will ye be wise?
9 He that planted the ear, shall he not hear?
Or he that formed the eye, shall not he behold?
10 He that chastiseth nations, shall not he correct,
he that teacheth man knowledge?
11 Jehovah knoweth the thoughts of man,
that they are vanity.
12 Happy the man whom thou chastenest, O JAH,
and teachest him out of thy law;
13 to give him rest from the days of evil,
until a pit shall be dug for the wicked.
14 For Jehovah will not cast off his people,
and his inheritance he will not forsake.
15 For unto righteousness shall judgment return,
and after it, all the upright in heart.
16 Who will rise up for me against evil-doers;
who will take his stand for me against workers of iniquity?
17 Unless Jehovah were my help,
soon would my soul dwell in silence.
18 When I say, My feet waver,—
thy mercy holdeth me up.
19 In the multitude of my thoughts within me,
thy comforts soothe my spirit.
20 Shall the throne of iniquity be allied to thee,
framing mischief against law?
21 They gather in crowds against the soul of the righteous,
and condemn innocent blood.
22 But Jehovah hath been a high tower for me,
and my God a rock of refuge.

23 And he returned upon them their iniquity,
and cut them off in their wickedness.
Jehovah, our God, will cut them off!

Vers. 7 and 12. *Jah.* See the note on Ps. lxviii. 4.

Ver. 15. *Judgment* (the judicial act, the administration of law) shall return to *righteousness* (the eternal principles of right).—*After it* (this righteous administration of law), *all the upright in heart* (shall return, following and cleaving to it).

Ver. 17. *In silence.* The silence of the grave.

Ver. 19. *Soothe.* "Properly, to stroke, to soothe" (GESENIUS, *lex.* שעע, *Pilp.*); *besänftigen* (HUPFELD).

Ver. 20. *Against law.* "By (according to) law" (HUPFELD, DELITZSCH, PEROWNE, and others). Too great a refinement. DE WETTE, *against law.*

Ver. 23, 3d member. *Will cut them off.* Will continue to do it.

PSALM XCV.

1 Come, let us sing aloud to Jehovah,
let us shout to the rock of our salvation.
2 Let us come before his face with thanksgiving,
and shout to him in songs.
3 For Jehovah is a great God,
and a great king above all gods;
4 in whose hand are the recesses of the earth,
and the treasures of the mountains are his;
5 whose is the sea, and he made it,
and his hands formed the dry land.
6 Come, let us worship and bow down;
let us kneel before Jehovah our maker.
7 For he is our God,
and we are the people of his pasture, and flock of his hand.
8 To-day, if ye will hearken to his voice!
Harden not your heart, as at Meribah,
as in the day of Massah, in the wilderness.
9 Where your fathers tempted me,
they tried me, also saw my work.
10 Forty years did I loathe the generation;
and I said, They are a people that err in heart,
and they know not my ways.
11 Wherefore, I have sworn in my wrath,
they shall not enter into my rest.

Ver. 4. *Recesses of the earth.* Containing its hidden wealth.

Ver. 8. *If ye will hearken.* The reward of such obedience is implied, by a common figure of speech. Compare the remark on Ps. xxvii. 13.

Ver. 8. *Meribah—Massah.* Ex. xvii. 7; Num. xx. 13; Deut. xxxiii. 8.

Ver. 11. Num. xiv. 23, 28–30.

PSALM XCVI.

1 Sing to Jehovah a new song;
sing to Jehovah, all the earth.
2 Sing to Jehovah, bless his name;
proclaim his salvation from day to day.
3 Declare his glory among the heathen,
his wonders among all the peoples.
4 For great is Jehovah, and greatly to be praised;
he is to be feared above all gods.

5 For all the gods of the peoples are nothings;
and Jehovah made the heavens.
6 Honor and majesty are before him,
strength and beauty in his holy place.
7 Give to Jehovah, ye families of peoples,
give to Jehovah glory and strength.
8 Give to Jehovah the glory of his name;
bring an offering, and come in to his courts.
9 Worship Jehovah in the beauty of holiness;
tremble before him, all the earth.
10 Say among the heathen, Jehovah reigneth;
Yea, the world shall stand fast, it shall not be moved;
he will judge the peoples in rectitude.
11 Let the heavens rejoice, and the earth exult;
let the sea roar, and the fulness thereof;
12 let the field triumph, and all that is therein;
then shall all the trees of the wood be joyful;
13 before Jehovah; for he cometh,
for he cometh to judge the earth.
14 He will judge the world in righteousness,
and the peoples in his faithfulness.

Ver. 5. *Nothings.** In Isaiah, a favorite designation of idols. Here, as in 1 Chron. xvi. 26, the connection requires the literal translation of the word.

Compare the sarcastic and striking characterization of these "nothings," in which the heathen trusted, in Is. xliv. 12-17.

Ver. 7. *Families of peoples.* Each of the peoples being one great family, descended from a common parent. See the writer's note on Gen. xii. 3 (Revised version with notes) and compare "families of nations," in Ps. xxii. 27.

Ver. 10. *The world shall stand fast.* An image of stability and security in all civil and social relations, as a consequence of Jehovah's righteous sway. Compare the opposite image in Ps. lxxv. 3.

PSALM XCVII.

1 Jehovah reigneth, let the earth exult;
let the multitude of isles be glad.
2 Clouds and darkness are round about him;
righteousness and judgment are the foundation of his throne,
3 Fire goeth before him,
and burneth up his foes on every side.
4 His lightnings lightened the world;
the earth saw, and quaked.
5 Mountains melted like wax at the presence of Jehovah,
at the presence of the Lord of the whole earth.
6 The heavens declared his righteousness,
and all the peoples saw his glory.
7 Ashamed shall all be that serve a graven image,
that make their boast of idols.
Worship him, all ye gods.
8 Zion heard, and was glad,
and the daughters of Judah exulted,
because of thy judgments, O Jehovah.
9 For thou, Jehovah, art Most High over all the earth,
art greatly exalted above all gods.
10 Ye that love Jehovah, hate evil;
he preserveth the souls of his saints;
he rescueth them out of the hand of the wicked.

* *Nicht bloss ihre Ohnmacht . . . . sondern auch ihre Wesenlosigkeit, Nichtsein bezeichnet* (HUPFELD); *bezeichnet . . . . die Götzen nicht bloss als ohnmächtig, . . . sondern als nicht seiend* (HITZIG); *von dem Neinwort* אַל. *Nichtse und Taugenichtse, wesenlos und nützlos* (DELITZSCH). FUERST's etymology (*Heb. lex.*) is less satisfactory. It would not be much to say that the gods of the heathen are אֱלִילִים, in the sense of little mean gods.

11 Light is sown for the righteous,
and gladness for the upright in heart.
12 Be glad, ye righteous, in Jehovah,
and give thanks to his holy memorial.

Ver. 12. *His holy memorial.* His sacred memorial name, JEHOVAH. See the remark on Ps. xxx. 4.

PSALM XCVIII.

A Psalm.

1 Sing to Jehovah a new song;
for he hath done wondrous things.
His right hand, and his holy arm, have wrought salvation for him.
2 Jehovah hath made known his salvation;
before the eyes of the heathen hath he revealed his righteousness.
3 He hath remembered his loving-kindness and his truth,
toward the house of Israel.
All the ends of the earth have seen
the salvation of our God.
4 Shout to Jehovah, all the earth;
break forth, and be joyful, and sing praise.
5 Sing praise to Jehovah with the harp,
with the harp, and the voice of song.
6 With cornets, and sound of trumpet,
shout before the king, Jehovah.
7 Let the sea roar, and the fullness thereof,
the world, and they that dwell therein;
8 let the floods clap their hands,
let the mountains be joyful together;
9 before Jehovah; for he cometh to judge the earth.
He will judge the world in righteousness,
and the peoples in rectitude.

PSALM XCIX.

1 Jehovah reigneth, let the people tremble.
He sitteth above the cherubim, let the earth shake.
2 Jehovah is great in Zion;
and high is he above all the peoples.
3 Let them praise thy great and terrible name.
It is holy!
4 And the king's strength loveth judgment;
thou dost establish equity;
thou dost execute judgment and righteousness in Jacob.
5 Exalt ye Jehovah, our God,
and worship at his footstool.
He is holy!
6 Moses and Aaron among his priests,
and Samuel among them that call on his name,—
they called upon Jehovah, and he answered them.
7 In the pillar of cloud he spake to them.
They kept his testimonies, and the statutes he gave them.

8 Jehovah, our God, thou didst answer them;
a forgiving God wast thou to them,
and one that took vengeance on their deeds.
9 Exalt Jehovah, our God,
and worship at his holy mount.
For Jehovah, our God, is holy.

Ver. 8, 2d and 3d members. Both attributes were conspicuously shown, in God's dealings with his people. The latter are included in the pronouns (*them, their*), the intercession having been made on their behalf.

PSALM C.

A Psalm of Thanksgiving.

1 Shout to Jehovah, all the earth.
2 Serve Jehovah with gladness;
come before him with exultation.
3 Know that Jehovah, he is God;
he it is that made us, and we are his,
his people, and the flock of his pasture.
4 Enter into his gates with thanksgiving,
his courts with praise;
give thanks to him, bless his name.
5 For Jehovah is good; his mercy is forever,
and his faithfulness to generation and generation.

PSALM CI.

A Psalm of David.

1 Of mercy and of judgment will I sing;
to thee, Jehovah, will I sing praise.
2 I will act wisely in a perfect way.
When wilt thou come to me!
I will walk in the integrity of my heart within my house.
3 I will set no wicked thing before my eyes.
The work of them that turn aside I hate;
it shall not cleave to me.
4 A froward heart shall depart from me;
an evil man I will not know.
5 He that secretly slandereth his neighbor,
him will I cut off.
He that is of a high look and a proud heart,
him will I not bear.
6 My eyes are on the faithful of the land,
that they may dwell with me.
He that walketh in a perfect way,
he shall serve me.
7 He that practiseth deceit shall not dwell within my house;
he that speaketh lies shall not abide in my sight.
8 Morning by morning will I destroy all the wicked of the land,
to cut off all workers of iniquity from the city of Jehovah.

PSALM CII.

A prayer of the afflicted, when he is overwhelmed, and pours out his complaint before Jehovah.

1 O JEHOVAH, hear my prayer,
and let my cry for help come unto thee.
2 Hide not thy face from me in the day when I am in trouble;
incline to me thine ear;
in the day when I call, make haste to answer me.
3 For my days consume away in smoke,
and my bones glow with heat like a firebrand.
4 My heart is smitten like the grass and drieth up;
for I forget to eat my food.
5 Because of the voice of my groaning,
my bones cleave to my flesh.
6 I am like to a pelican of the wilderness;
I have become as an owl among ruins.
7 I watch, and have become
like a lonely sparrow on the housetop.
8 All the day my enemies reproach me;
they that are mad against me swear by me.
9 For I have eaten ashes like bread,
and have mingled my drink with weeping;
10 because of thine indignation and thy wrath,
for thou hast taken me up and cast me away.
11 My days are as the lengthened shade;
and I am dried up like the grass.
12 But thou, Jehovah, shalt sit [on the throne] forever,
and thy remembrance is to all generations.
13 Thou wilt arise, wilt have mercy upon Zion;
for it is the time to favor her,
for the set time is come.
14 For thy servants take pleasure in her stones,
and her dust they favor.
15 And the heathen shall fear the name of Jehovah,
and kings of the earth thy glory;
16 because Jehovah hath built up Zion,
is seen in his glory.
17 He hath turned unto the prayer of the destitute,
and hath not despised their prayer.
18 This shall be written for the generation to come;
and a people to be created shall praise JAH.
19 Jehovah bent down from his holy height;
Jehovah from heaven looked on the earth;
20 to hear the groaning of the prisoner,
to loose those that are appointed to death;
21 to declare in Zion the name of Jehovah,
and his praise in Jerusalem;
22 when the peoples are gathered together,
and the kingdoms, to serve Jehovah.
23 He hath humbled my strength in the way;
he hath shortened my days.
24 I say, My God, take me not away in the midst of my days!
Thy years are throughout all generations.
25 Of old thou didst found the earth,
and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure;
and all of them shall waste away like a garment,
and as a vesture thou wilt change them, and they pass away.
27 But thou art the same,
and thy years shall have no end.
28 The sons of thy servants shall dwell [in the land],
and their seed shall be established before thee.

Ver. 3. *In smoke.* That vanishes into thin air, leaving no trace. So my days waste unprofitably away.
Ver. 4. *Is smitten like the grass.* As grass is smitten by the scorching heat, and dries up.
Ver. 6. *An owl among ruins.* Compare SMITH's *Bible Dictionary*, art. Owl, 3.
Ver. 7. *I watch.* Am sleepless.
Ver. 8. *Swear by me.* Compare the form of imprecation, "So let the gods do," as used in 1 Kings xix. 2, with Is. lxv. 15, Jer. xxix. 22, and the form of blessing in Gen. xlviii. 20.*
Ver. 11. My days (my term of life) are as the lengthened shade,—the lengthening shade of evening, that shows the near approach of night. The comparison, though not strictly expressed, is beautifully suggestive of the thought intended.
Ver. 14. *Stones—dust.* Of her ruins. Compare Neh. iv. 2, 10.
Ver. 18. Compare "a people that shall be born," Ps. xxii. 31.
Ver. 23. *In the way.* The way in which his providence is conducting me, in distinction from its certain and glorious issue.
Ver. 28. *Dwell in the land.* The word dwell (in Hebrew) has this special application.

PSALM CIII.

[*A Psalm*] *of David.*

1 Bless Jehovah, O my soul,
and all that is within me, [bless] his holy name.
2 Bless Jehovah, O my soul,
and forget not all his benefits.
3 Who forgiveth all thine iniquities,
who healeth all thy diseases;
4 who redeemeth thy life from the pit,
who crowneth thee with loving-kindness and tender mercies;
5 who satisfieth thy mouth with good;
thy youth reneweth itself as the eagle.
6 Jehovah executeth righteousness,
and judgment, for all the oppressed.
7 He made known his ways to Moses,
his deeds to the sons of Israel.
8 Compassionate and gracious is Jehovah,
slow to anger, and abundant in mercy.
9 He will not always chide,
nor keep his anger forever.
10 He hath not dealt with us according to our sins,
nor rewarded us according to our iniquities.
11 For as the heavens are high above the earth,
so great is his mercy toward them that fear him.
12 As far as the east is from the west,
so far hath he removed our transgressions from us.
13 As a father hath compassion on his children,
Jehovah hath compassion on them that fear him.
14 For he knoweth our frame;
he remembereth that we are dust.
15 As for man, his days are as grass;
as the flower of the field, so he flourisheth.
16 For the wind passeth over it, and it is gone,
and its place shall know it no more.

* "Swear by me; that is, use me as a formula of execration, imprecating upon others misery like mine." (Dr. Alexander, on the passage).

17 But the mercy of Jehovah is from everlasting, and to everlasting, on them that fear him,
and his righteousness to children's children;
18 to them that keep his covenant,
and to them that remember his precepts to do them.
19 Jehovah hath established his throne in the heavens,
and his kingdom ruleth over all.
20 Bless Jehovah, ye his angels,
the mighty in strength, that execute his word,
hearkening to the voice of his word.
21 Bless Jehovah, all his hosts,
his ministers, that do his pleasure.
22 Bless Jehovah, all his works,
in all places of his dominion.
Bless Jehovah, O my soul!

PSALM CIV.

1 Bless Jehovah, O my soul!
Jehovah, my God, thou art very great;
thou art clothed with honor and majesty;
2 who coverest thyself with light as with a mantle,
who stretchest out the heavens like a curtain;
3 who frameth his chambers in the waters;
who maketh the clouds his chariot;
who goeth on the wings of the wind;
4 who maketh the winds his messengers,
his ministers,—flaming fire.
5 He founded the earth on its bases,
that it should not be moved forever and ever.
6 Thou didst cover it with the abyss as with a garment;
the waters stood above the mountains.
7 At thy rebuke they fled;
at the voice of thy thunder they hasted away,—
8 while mountains rise, valleys sink, —
to the place which thou didst found for them.
9 A bound thou didst set, that they should not pass over,
should not return to cover the earth.
10 He sendeth out springs in the valleys;
they run among the mountains.
11 They give drink to every beast of the field;
the wild asses quench their thirst.
12 Above them dwell the fowls of heaven;
from among the branches they utter a voice.
13 He watereth the mountains from his chambers;
the earth is sated with the fruit of thy working.
14 He causeth grass to grow for the cattle,
and herbs for the service of man,
bringing forth food out of the earth.
15 And with wine he gladdeneth the heart of man;
making the face to shine with oil;
and with bread he strengtheneth man's heart.
16 The trees of Jehovah are sated,
cedars of Lebanon which he planted;
17 where birds make their nests;
the stork, cypresses are her house.

18 The high mountains are a refuge for wild-goats,
the rocks for the conies.
19 He made the moon for seasons;
the sun knoweth his going-down.
20 Thou dost put darkness, and it is night;
wherein all the beasts of the forest are in motion.
21 The young lions roar for the prey,
and seek their food from God.
22 The sun ariseth, they retire,
and couch down in their dens.
23 Man goeth forth to his work,
and to his toil, until evening.
24 How manifold are thy works, O Jehovah!
In wisdom hast thou wrought them all.
The earth is full of thy riches.
25 That sea, great and broad on every hand!
Where are moving things, and without number,
both small and great beasts.
26 There go the ships,
That leviathan thou hast formed to sport therein.
27 They all wait for thee,
to give their food in its season.
28 Thou givest to them, they gather;
thou openest thy hand, they are sated with good.
29 Thou hidest thy face, they are troubled;
thou withdrawest their breath, they expire,
and return to their dust.
30 Thou sendest forth thy breath, they are created;
and thou renewest the face of the ground.
31 Let the glory of Jehovah be forever;
let him rejoice in the works of his hands;
32 he who looketh on the earth and it trembles,
he toucheth the mountains, and they smoke.
33 I will sing to Jehovah while I live;
I will sing praise to my God while I am in being.
34 Sweet shall be of him my meditation;
I will be glad in Jehovah.
35 Sinners shall be consumed from the earth,
and the wicked they shall be no more.
Bless Jehovah, O my soul.
Praise ye JAH.

Vers. 6-9. Compare Gen. i. 2, and 9, 10. Some suppose the Deluge to be referred to in these verses. But such a reference is not in harmony with the purpose and spirit of this sublime hymn of creation, which celebrates the wonders of the Creator's power in its beneficent exercise.

Ver. 8. As the waters retire to their place at a lower level, the mountains seem to rise, and the valleys to sink.

Ver. 9. Compare Job xxxviii. 10, (Book of Job, the writer's revised version):

And appointed it my bound,
And set bars and doors.

Ver. 13. *Is sated.* Receives, in full measure, all that it craves.

Ver. 16. *Sated.* Have, in abundance, all that they crave. Compare ver. 13. Vegetable as well as animal life is cared for in the providence of God, and all its wants supplied.

PSALM CV.

1 Give thanks to Jehovah; call upon his name;
make known his deeds among the peoples.
2 Sing to him, sing praise to him;
talk of all his wondrous works.

3 Glory in his holy name;
let the heart of them that seek Jehovah rejoice.
4 Seek after Jehovah and his strength;
seek his face evermore.
5 Remember his wonders, that he has wrought,
his portents, and the judgments of his mouth.
6 Seed of Abraham his servant,
sons of Jacob, his chosen ones,
7 he, Jehovah, is our God,
his judgments are in all the earth.
8 He remembereth his covenant forever,
the word he commanded, to a thousand generations;
9 which he ratified with Abraham,
and his oath to Isaac;
10 and confirmed it to Jacob for a statute,
to Israel for an everlasting covenant;
11 saying, To thee will I give the land of Canaan,
the portion of your inheritance;
12 when they were a small number,
few, and strangers in it.
13 They went from nation to nation,
from one kingdom to another people.
14 He suffered no man to oppress them,
and he reproved kings for their sake [saying]:
15 Touch not my anointed ones,
and to my prophets do no harm.
16 And he called for a famine upon the land;
he brake all the staff of bread.
17 He sent a man before them;
for a servant was Joseph sold.
18 His feet they hurt with fetters,
he was laid in irons;
19 until the time that his word came,
the saying of Jehovah had cleared him.
20 The king sent and freed him,
the ruler of the peoples, and loosed him.
21 He made him lord of his house,
and ruler over all his substance;
22 to bind his princes at his pleasure,
and teach his elders wisdom.
23 And Israel came into Egypt,
and Jacob sojourned in the land of Ham.
24 And he made his people fruitful exceedingly,
and made them stronger than their foes.
25 He turned their heart to hate his people,
to plot against his servants.
26 He sent Moses, his servant,
Aaron whom he had chosen.
27 They set his signs among them,
and portents in the land of Ham.
28 He sent darkness, and he made it dark;
and they rebelled not against his words.
29 He turned their waters to blood,
and caused their fish to die.
30 Their land swarmed with frogs,—
in the chambers of their kings.
31 He said, and there came flies,
lice, in all their border.

32 He gave them hail for rain,
flaming fire in their land;
33 and smote their vines and their fig-trees,
and brake the trees of their border.
34 He said, and there came locusts,
and caterpillars, and without number;
35 and devoured every herb in their land,
and devoured the fruit of their ground.
36 And he smote all the first-born in their land,
the firstlings of all their strength.
37 And he brought them out with silver and gold;
and there was not a feeble one among his tribes.
38 Egypt was glad when they went out,
for their dread had fallen upon them.
39 He spread a cloud for a covering,
and fire to give light in the night.
40 They asked, and he brought quails,
and satisfied them with the bread of heaven.
41 He opened the rock, and waters flowed;
they ran in the deserts, a river.
42 For he remembered his holy word,
Abraham his servant;
43 and brought out his people with joy,
his chosen ones with triumph;
44 and gave them the lands of nations,
and the labor of peoples they inherit;
45 that they might keep his statutes,
and observe his laws.
Bless ye JAH.

Ver. 5. *His portents.* Omens of evil, as in the plagues of Egypt, by which his purpose, and his power to execute it, are made known.
Ver. 9. *Ratified with Abraham.* See the impressive ceremonies described in Gen. xv. 9–17, and the writer's note on the passage.
Ver. 11. *Portion:* as in Josh. xvii. 14; xix. 9.
Ver. 12. The course of thought, and the form of expression, most naturally connect this verse with the preceding one.
Ver. 15. *My prophets.* See the use of the word in Gen. xx. 7.
Ver. 18. *He was laid in irons.* So the Genevan version (1560). King James's version owes this happy expression of the thought, as it does many others, to the Puritan version of the Genevan exiles. See the following paragraph.
Some translate, The iron entered into his soul; as the words are construed in our earliest English Bible. So COVERDALE, 1535, MATTHEWS, 1537, TAVERNER, about 1541, "The iron pierced his heart;" CRANMER'S version, 1540 (perpetuated in the Book of Common Prayer), and the BISHOPS' Bible, 1568, "The iron entered into his soul."*
Ver. 19. *His word came.* To the ear of Pharaoh; was reported to him. Compare Gen. xl. 14, "make mention of me to Pharaoh," with chap. xli. 9–13.
Ver. 19. *The saying of Jehovah.* What Jehovah said through him (Gen. xl. 8, "do not interpretations belong to God?") thus owning him for his servant, and approving him as righteous.
Ver. 22. *Elders.* High officers of state; a title of official dignity and rank. Compare Gen. l. 7, 8, and the writer's note on the passage.
Ver. 25. *To plot against:* as in Gen. xxxvii. 18. FUERST (*lex.*) "to show one's self cunning, to take cunning plans."
Ver. 27. *Set his signs.* As enduring memorials in the history of the people. See the remarks on Ps. lxxviii. 43.
Ver. 27. *Portents.* See the remark on ver. 5.
Ver. 28. *Sent darkness.* Here, as in Ps. lxxviii. 44–51, the plagues are not mentioned in their historical order.
Ver. 28. *They.* Moses and Aaron, who are the subject of the verb here, as in the preceding verse. "They set his signs;" and when he "sent darkness" by them, "they rebelled not against his words," as at Meribah (Num. xx. 24, "ye rebelled against my word at the water of Meribah"), but executed his command with literal exactness.
Ver. 31. *Lice.* See the word in SMITH'S *Bible Dictionary*.
Ver. 36. *Firstlings of—their strength.* See the same phrase in Gen. xlix. 3, and the writer's note on it.

PSALM CVI.

1 Bless ye JAH.
Give thanks to Jehovah, for he is good;
for his mercy is forever.

* There is a grammatical difficulty in this construction and rendering, found in very ancient versions (the Chaldee Targum and the Latin Vulgate), though it may be obviated on plausible grounds. (HITZIG and DELITZSCH, 2d edition, on the passage). But the phrase so rendered, striking and beautiful as it is in thought and expression, seems to be less pertinent in the connection.

2 Who shall utter the mighty deeds of Jehovah;
shall cause all his praise to be heard?
3 Happy they that keep judgment,
he that doeth righteousness at all times.

4 Remember me, Jehovah, with thy favor to thy people;
visit me with thy salvation;
5 that I may witness the welfare of thy chosen ones,
may rejoice in the gladness of thy nation,
may glory with thy heritage.

6 We have sinned, with our fathers;
we have acted perversely, we have done wickedly.
7 Our fathers in Egypt did not consider thy wonders;
they remembered not the multitude of thy mercies,
and they rebelled by the sea, at the Red Sea.
8 But he saved them for his name's sake,
to make known his might.
9 And he rebuked the Red Sea, and it dried up;
and he made them go through the depths, as in the wilderness.
10 And he saved them out of the hand of the hater,
and redeemed them out of the hand of the enemy.
11 And the waters covered their foes;
not one of them was left.
12 And they believed his words,
they sang his praise.

13 They made haste to forget his doings;
they waited not for his counsel.
14 They had greedy longings in the wilderness,
and they tempted God in the desert.
15 And he gave them their request,
and sent leanness in their soul.

16 And they were envious of Moses in the camp,
of Aaron, the holy one of Jehovah.
17 The earth opened, and swallowed up Dathan,
and covered over the company of Abiram.

18 And fire burned in their company;
a flame consumed the wicked.

19 They made a calf in Horeb,
and worshiped a molten image;
20 and changed their glory,
into the likeness of an ox that eateth grass.
21 They forgat God, who saved them;
who did great things in Egypt,
22 wondrous things in the land of Ham,
terrible things by the Red Sea.
23 And he said he would destroy them;
had not Moses stood in the breach before him,
to turn back his wrath from destroying.

24 And they rejected the pleasant land;
they believed not his word.
25 And they murmured in their tents;
they hearkened not to the voice of Jehovah.
26 And he lifted up his hand to them,
to make them fall in the wilderness;
27 and to make their seed fall among the nations,
and to scatter them in the lands.

28 And they joined themselves to Baal-Peor,
and ate the sacrifices of the dead.

29 And they provoked displeasure by their deeds,
and a plague brake in upon them.
30 Then Phineas stood up, and executed judgment,
and the plague was stayed.
31 And it was reckoned to him for righteousness,
to generation and generation, forevermore.
32 They provoked anger at the waters of Strife;
and it went ill with Moses on their account.
33 For they provoked his spirit,
and he spake unadvisedly with his lips.
34 They did not destroy the peoples,
of whom Jehovah told them;
35 but mixed themselves with the heathen,
and learned their works;
36 and they served their idols,
and they became a snare to them.
37 And they sacrificed their sons and their daughters to demons.
38 And they shed innocent blood;
blood of their sons and their daughters,
whom they sacrificed to the idols of Canaan;
and the land was polluted with bloodshed.
39 And they were defiled with their works,
and played the harlot in their deeds.
40 And Jehovah's anger was kindled against his people,
and he abhorred his heritage.
41 And he gave them into the hand of the heathen,
and they that hated them ruled over them.
42 And their enemies oppressed them,
and they were bowed down under their hand.
43 Many times would he rescue them;
and they rebelled in their counsel,
and were brought low for their iniquity.
44 But he looked on their distress,
when he heard their cry.
45 And he remembered for them his covenant,
and pitied them according to the abundance of his mercy;
46 and made them objects of compassion,
in presence of all that carried them captive.
47 Save us, Jehovah, our God,
and gather us from the nations;
to give thanks to thy holy name,
to glory in thy praise.

BLESSED BE JEHOVAH, GOD OF ISRAEL,
FROM EVERLASTING, AND TO EVERLASTING.
AND LET ALL THE PEOPLE SAY, AMEN.
PRAISE YE JAH.

Ver. 13. *Made haste.* "Soon" (common English version) does not express the idea. Their inherent perverseness made haste to show itself. *His counsel.* His own purpose and plan for their relief.

Ver. 18. Commonly, and perhaps correctly, understood to refer to Num. xvi. 35, xxvi. 10, which may seem to be favored by the use of the word "company," as in the preceding verse. But the Hebrew words are in part repeated from Num. xi. 1, 3, and "company" may mean the congregation or assembly of Israel, as often elsewhere.

Ver. 26. *Lifted up his hand.* In confirmation of an oath; as in Ex. vi. 8 (properly, "I lifted my hand to give it to Abraham"), Deut. xxxii. 40. Compare Gen. xiv. 22, "*I have lifted my hand to Jehovah*, in token of my recognition of him, as witness to the oath" (the writer's *Revised Version of Genesis, with notes*).

Ver. 26, 2d member. The words of the oath (Num. xiv. 29) "Shall fall in this wilderness." They should be retained, therefore, in the version here.

Ver. 28. *The dead.* Lifeless idols.

Ver. 33. הִמְרוּ. FUERST (*lex.*), "to offend, to provoke." HUPFELD, DELITZSCH, ALEXANDER, PEROWNE, MOLL, otherwise, but without conclusive grounds.

Ver. 39, 2d member. Compare the remark on Ps. lxxiii. 27.

Ver. 43. *Their counsel.* What they devised and planned for themselves, without regard to Jehovah's purposes and will.

Ver. 46, 1st member. The only possible construction, as in all of Hupfeld's references.—*Objects of compassion*; by a metonomy very common in other words.

PSALMS.

FIFTH BOOK.

PSALMS CVII.—CL.

PSALM CVII.

1 Give thanks to Jehovah, for he is good;
for his mercy is forever.
2 Let the redeemed of Jehovah say it,
whom he redeemed from the hand of the foe;
3 and gathered them out of the lands,
from the east and from the west, from the north and from the south.
4 They wandered in the wilderness, in a desert way;
they found not a city for a habitation.
5 Hungry and thirsty,
their soul fainted in them.
6 Then they cried to Jehovah in their trouble,
and he rescued them out of their distresses.
7 And he led them by a straight way,
that they might go to a city for a habitation.
8 Let them give thanks to Jehovah for his mercy,
and his wonderful works to the sons of men.
9 For he satisfieth the longing soul,
and the hungry soul he filleth with good.
10 As they sat in darkness and the shadow of death,
bound in affliction and iron;—
11 because they rebelled against the words of the Mighty One,
and contemned the counsel of the Most High,
12 and he bowed down their heart with trouble,
they stumbled, and there was none to help;—
13 then they cried to Jehovah in their strait,
and he saved them out of their distresses.
14 He brought them out from darkness and the shadow of death,
and brake their bands asunder.
15 Let them give thanks to Jehovah for his mercy,
and his wonderful works to the sons of men.
16 For he hath broken the doors of brass,
and cut the bars of iron asunder.
17 Fools, because of their way of transgression,
and because of their iniquities, bring affliction on themselves.
18 All food their soul abhorreth,
and they draw near unto the gates of death.

19 Then they cry to Jehovah in their strait,
and he saveth them out of their distresses.
20 He sendeth his word, and healeth them,
and delivereth them from their pits.
21 Let them give thanks to Jehovah for his mercy,
and his wonderful works to the sons of men.
22 And let them sacrifice the sacrifices of thanksgiving,
and recount his works with rejoicing.
23 They that go down to the sea in ships,
that do business in great waters;
24 these see the works of Jehovah,
and his wonders in the deep.
25 For he spake, and raised a stormy wind,
and it lifted up the waves thereof.
26 They mount up to the heavens, they go down to the abysses;
their soul is melted because of trouble.
27 They reel and stagger like a drunken man,
and all their wisdom comes to naught.
28 Then they cry to Jehovah in their strait,
and he bringeth them out of their distresses.
29 He husheth the storm to silence,
and the waves thereof are still.
30 Then are they glad, because they are at rest,
and he leadeth them to their desired haven.
31 Let them give thanks to Jehovah for his mercy,
and his wonderful works to the sons of men.
32 And let them exalt him in the congregation of the people,
and praise him in the assembly of the elders.
33 He turneth rivers into a wilderness,
and water-springs into dry ground;
34 a fruitful land into barrenness,
for the wickedness of them that dwell therein.
35 He turneth the wilderness into a pool of water,
and a dry land into water-springs.
36 And there he maketh the hungry dwell,
and they found a city for a habitation.
37 And they sow fields, and plant vineyards,
and produce fruits of the [yearly] increase.
38 And he blesseth them, and they multiply greatly,
and their cattle he maketh not few.
39 And they become few, and are brought low,
from oppression, suffering, and sorrow;
40 he poureth contempt upon princes,
and maketh them wander in a pathless waste.
41 And he setteth the needy on high out of affliction,
and maketh families like a flock.
42 The upright shall see, and rejoice,
and all iniquity stop her mouth.
43 Whoso is wise, let him observe these things;
and let them attentively consider the mercies of Jehovah.

Ver. 20. *Their pits.* Intended for them, and into which they are about to fall.
Ver. 24. *His wonders.* Such as are spoken of in the following verses.
Ver. 30. *They are at rest.* The waves are meant. Such alternations of the subject, expressed by a pronoun, are frequent in Hebrew, and cannot be avoided in translation.
Ver. 43. Some translate these words as a question, but less pertinently in the connection:

Who is wise, and will observe these things,
And will attentively consider the mercies of Jehovah?

PSALM CVIII.

A Song. A Psalm of David.

1 My heart is fixed, O God;
I will sing, and will sing praise,—my glory also.
2 Awake lute and harp;
I will awake the dawn!
3 I will praise thee among the peoples, O Jehovah;
I will sing praise to thee among the nations.
4 For great above the heavens is thy mercy,
and unto the clouds thy truth.
5 Be thou exalted above the heavens, O God,
and thy glory over all the earth!
6 That thy beloved ones may be delivered,
save with thy right hand, and answer me.
7 God hath spoken in his holiness. I will triumph;
I will divide Shechem, and will mete out the valley of Succoth.
8 Gilead is mine, Manasseh is mine,
and Ephraim is the defense of my head;
Judah is my ruler's staff.
9 Moab is my wash-basin;
upon Edom will I cast my shoe;
over Philistia will I shout aloud.
10 Who will conduct me to the fortified city?
Who hath led me unto Edom?
11 Hast not thou, O God, cast us off,
and wilt not go forth, O God, with our armies?
12 Give us help from the foe;
for vain is the deliverance of man.
13 Through God we will do valiantly,
and he it is that will tread down our foes.

Ver. 1. *My glory*. What is noblest in man, and is his true glory,—his spiritual nature.—*My glory also*. Shall accompany the outward expression of praise in music and song. Compare Ps. lvii. 8, "Awake, my glory."
Ver. 8, 3d member. Compare Gen. xlix. 10 (the writer's revised version and notes).
Ver. 10. *Hath led me:* anticipating the desired blessing.

PSALM CIX.

To the chief Musician. A Psalm of David.

1 God of my praise, be not silent!
2 For a wicked mouth, and a mouth of deceit, have they opened against me;
they have spoken against me with a tongue of falsehood.
3 And with words of hatred they have compassed me,
and have fought against me without cause.
4 In return for my love they are my adversaries;
but I give myself to prayer.
5 And they laid upon me evil in return for good,
and hatred in return for my love.
6 Appoint thou over him a wicked one,
and let an adversary stand at his right hand.
7 When he is judged, let him go forth guilty,
and let his prayer become sin.

8 Let his days be few;
his office let another take.
9 Let his sons be orphans,
and his wife a widow.
10 Let his sons continually wander and beg,
and seek [help] far from their ruins.
11 Let the usurer lay a snare for all that he hath,
and let strangers despoil his labor.
12 Let him have no one to extend mercy,
and let there be none to show favor to his orphans.
13 Let his posterity be cut off;
in the generation following let their name be blotted out.
14 Let the iniquity of his fathers be in remembrance with Jehovah,
and let not the sin of his mother be blotted out.
15 Let them be before Jehovah continually,
and let him cut off their memory from the earth.
16 Because he remembered not to show mercy,
and persecuted a man afflicted and needy,
and stricken in heart, to slay him.
17 And he loved cursing, and it came upon him;
and he delighted not in blessing,
and it was far from him.
18 And he put on cursing as his garment;
and it came like water into his bowels,
and like oil into his bones.
19 Let it be to him as the robe he wears,
and for a belt let him always gird it on.
20 Let this be the reward of my adversaries from Jehovah,
and of them that speak evil against my soul.
21 And thou, Jehovah, Lord,
do for me, for the sake of thy name.
For good is thy mercy; rescue me.
22 For I am afflicted and needy,
and my heart is pierced within me.
23 Like the shadow, as it lengthens, I am passing away;
I am driven away like the locust.
24 My knees falter through fasting,
and my flesh pines away from [its] fatness.
25 And I am become to them a reproach;
they see me, they shake their head.
26 Help me, Jehovah, my God,
save me, according to thy mercy.
27 And they shall know that this is thy hand;
thou, Jehovah, hast done it.
28 They will curse, and thou wilt bless;
they have risen up, and shall be shamed, and thy servant will rejoice.
29 My adversaries shall be clothed with shame,
and cover themselves with their confusion as with a robe.
30 I will thank Jehovah greatly with my mouth,
and in the midst of many will I praise him.
31 For he will stand on the right hand of the needy,
to save him from them that judge his soul.

Ver. 4, 2d member. The words are, But I——prayer! or, as the pronoun may be taken, But as for me——prayer! Supplying the normal omission of the copula, the former reads, But I——am prayer; the latter, But as for me——there is prayer.

In the former case the meaning is, But I am only prayer; my whole being is prayer——pours itself out in prayer.

In the latter case the meaning is, But as for me there is only prayer; there is no other refuge for me, my only resort is prayer. Each is expressed, though less pointedly, in the familiar form, "I give myself to prayer."

HUPFELD fails to justify the metonomy, prayer, for one that prays (*abstr. statt concr., ein Betender*), by reference to Ps. cxx. 7, "I am peace"—peaceful, an action differing from a quality or trait of mind. His alternative construction, "in

prayer" (*im Gebete, Accus. des Zustands*), is not analogous with Ps. lxii. 1, *my soul is quietude*, is quietness itself; nor with Ps. xxxix. 2, *I was dumb with silence*, where the qualifying accus. of manner and degree expresses completeness,—wholly mute.

Vers. 6–20. See the note on Ps. lxix. 22–28.

Ver. 6. *At his right hand.* The position of the accuser. Compare Zech. iii. 1 (*ihm zur rechten Seite steht der Satan als Verkläger*. DELITZSCH).

Ver. 10. *Their ruins.* Their ruined homes.

Ver. 21. *Do for me*, expresses the sense, whether with HUPFELD, ALEXANDER, and others, we suppose חסד or טוב to be implied, or with DELITZSCH that אתי is—לי.

Ver. 23. *Like the shadow, as it lengthens.* As the lengthening of the shadow shows that it will soon vanish away.

Ver. 23. *Like the locust.* Locusts are always driven before the wind. Compare Ex. x. 13 and 19.

Ver. 31. *On the right hand.* To aid and defend, as in Ps. cx. 5.

PSALM CX.

A Psalm of David.

1 Jehovah said to my Lord, Sit thou at my right hand,
till I shall make thy enemies a stool for thy feet.
2 The rod of thy strength will Jehovah stretch forth from Zion;
rule thou in the midst of thy enemies.
3 Thy people are free-will offerings in the day of thy warfare, in beauties of holiness;
from the womb of the morning thou hast thy dew of youth.
4 Jehovah hath sworn, and he will not repent,
Thou art a priest forever, after the order of Melchizedek.
5 The Lord is on thy right hand;
he smiteth kings in the day of his anger.
6 He will judge among the heathen; he filleth with dead bodies;
he smiteth the head, over broad lands.
7 Of the brook, in the way, will he drink;
therefore will he lift up the head.

Ver. 1. *Stool for thy feet.* More emphatic than footstool, Ps. xcix. 5, where the Hebrew has another form.

Ver. 3. *In beauties of holiness.* Sanctified for the holy warfare. There may be a typical reference in the ceremonial purity of the person and garments. Compare Ex. xix. 10; and for the spiritual meaning, Pss. xxix. 2, xcvi. 9.

Ver. 3, 2d member. A latent comparison, intimated but not fully expressed. "Dew of youth" suggests the freshness and beauty of young life. "Womb of the morning" suggests the prolific source of the countless dew-drops. Accordingly, "From the womb of the morning thou hast thy dew of youth," suggests the countless numbers and fresh vigor of the youthful warriors, as the dew-drops poured forth from the womb of the morning.

Ver. 5. *On thy right hand.* For aid and defense, as in Ps. cix. 31.

Ver. 7. *Of the brook, in the way.* Not pausing, in the pursuit, for further refreshment, and re-invigorated by this chance supply. This Messianic Psalm represents a warrior king, going forth "conquering and to conquer" (Rev. vi. 2), and all the imagery is in accordance with this conception. Hence this trait of hardihood and endurance, in the pursuit of the routed and flying foe.

PSALM CXI.

1 Praise ye JAH.
I will thank Jehovah with the whole heart,
in the company of the upright and in the congregation.
2 Great are the works of Jehovah;
searched out by all that delight in them.
3 Honorable and glorious is his work;
and his righteousness standeth fast forever.
4 He hath made a memorial for his wonderful works;
gracious and compassionate is Jehovah.
5 The prey he hath given to them that fear him;
he will forever remember his covenant.
6 The might of his works he hath shown to his people,
to give to them the heritage of the nations.

7 The works of his hand are truth and judgment;
sure are all thy precepts;
8 established forever and ever,
done in truth and uprightness.
9 Redemption hath he sent to his people;
he commanded his covenant forever.
Holy and fearful is his name.
10 The beginning of wisdom is the fear of Jehovah.
A good understanding have all they that do them.
His praise endureth forever.

Ver. 10, 2d member. *Them.* His precepts (ver. 7).

PSALM CXII.

1 Praise ye JAH.
Happy the man that feareth Jehovah,
that delighteth greatly in his commandments.
2 Mighty in the earth shall be his seed;
the generation of the upright shall be blessed.
3 Wealth and riches are in his house;
and his righteousness standeth fast forever.
4 There hath risen in the darkness a light for the upright,
gracious, and compassionate, and righteous.
5 Happy is the man that showeth favor and lendeth;
he maintaineth his cause in the judgment.
6 For he shall not be moved forever;
the righteous will be in everlasting remembrance.
7 He shall not be afraid of evil tidings;
his heart is fixed, trusting in Jehovah.
8 His heart is established, he shall not be afraid,
until he shall see his desire on his foes.
9 He hath dispersed, he hath given to the needy;
his righteousness standeth fast forever.
His horn shall be exalted in honor.
10 The wicked shall see it, and be vexed;
he will gnash his teeth, and melt away.
The desire of the wicked shall perish.

Ver. 5. *Lendeth.* In charity, to the poor. Compare ver. 9, and Prov. xix. 17.

PSALM CXIII.

1 Praise ye JAH.
Praise, ye servants of Jehovah,
praise the name of Jehovah.
2 Let the name of Jehovah be blessed,
henceforth, and forever.
3 From the rising of the sun until its going down,
praised be the name of Jehovah.
4 High above all nations is Jehovah;
above the heavens is his glory.
5 Who is like Jehovah, our God,
he that sitteth on high;

6 he that looketh far down,
on the heavens and on the earth?
7 He raiseth up the weak out of the dust;
he lifteth up the needy from the dunghill;
8 to make him sit with nobles,
with the nobles of his people.
9 He maketh the barren dwell in the family,
the rejoicing mother of sons.
Praise ye JAH.

Vers. 5, 6. HUPFELD, *thront hoch, sieht tief* (GESENIUS, *Gram.* § 142, 2). The last clause is not to be connected with the first of ver. 5 (DR. ALEXANDER); *bezeichnet offenbar den Gegenstand des Sehens, nämlich was dort ist und vorgeht* (HUPFELD).
Ver. 9. *In the family.* A family of her own. The blessing most prized and sought, the family relation of mother and children.

PSALM CXIV.

1 When Israel went forth out of Egypt,
the house of Jacob from a people of strange language;
2 Judah became his sanctuary,
Israel his dominion.
3 The sea saw, and fled;
the Jordan turned back.
4 The mountains leaped like rams,
hills like the young of the flock.
5 What aileth thee, thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
6 Ye mountains, that ye leap like rams,
hills, like young of the flock?
7 Tremble thou earth, before the Lord,
before the God of Jacob;
who turned the rock into a pool of water,
the flinty rock into a fountain of waters.

PSALM CXV.

1 Not unto us, O Jehovah, not unto us,
but to thy name give glory,
for thy mercy, for thy truth.
2 Wherefore should the heathen say,
Where now is their God?
3 But our God is in the heavens;
all that he pleased he hath done.
4 Their idols are silver and gold,
the work of the hands of man.
5 A mouth have they, but they speak not;
eyes have they, but they see not.
6 Ears have they, but they hear not;
a nose have they, but they smell not.
7 Their hands,—they handle not;
their feet,—they walk not.
They make no sound in their throat.
8 Like to them are they that make them,
every one that trusteth in them.

9 Israel, trust thou in Jehovah;
he is their help and their shield.
10 House of Aaron, trust ye in Jehovah;
he is their help and their shield.
11 Ye that fear Jehovah, trust in Jehovah;
he is their help and their shield.
12 Jehovah hath been mindful of us; he will bless;
will bless the house of Israel,
will bless the house of Aaron;
13 will bless them that fear Jehovah,
the small with the great.
14 Jehovah add to you,
to you and to your children!
15 Blessed be ye of Jehovah,
maker of heaven and earth.
16 The heavens are Jehovah's heavens;
and the earth he hath given to the sons of men.
17 The dead praise not JAH,
and none that go down to silence.
18 But we will bless JAH,
henceforth, and forever.
Praise ye JAH.

Ver. 17. *Silence.* Of the grave; as in Ps. xciv. 17.
Vers. 17, 18. *Jah.* See the note on Ps. lxviii. 4.

PSALM CXVI.

1 I love—because Jehovah heareth
my voice and my supplications;
2 because he hath inclined his ear to me,
and I will call while I live.
3 The bands of death encompassed me,
and the pangs of the underworld came upon me.
I find trouble and sorrow.
4 And I call on the name of Jehovah;
Jehovah, I pray, deliver my soul!
5 Gracious is Jehovah, and righteous;
and our God showeth compassion.
6 Jehovah preserveth the simple;
I was brought low, and he helped me.
7 Return, my soul, to thy rest,
for Jehovah hath dealt bountifully with thee.
8 For thou hast rescued my soul from death,
my eyes from tears,
my feet from falling.
9 I will walk before Jehovah,
in the lands of the living.
10 I believed, for [so] I speak.
I, I was afflicted greatly.
11 I said in my alarm,
all mankind are false.
12 How shall I repay to Jehovah,
all his benefits bestowed upon me?
13 I will take the cup of salvation,
and will call on the name of Jehovah.

14 I will pay my vows to Jehovah,
yea, in the presence of all his people.
15 Precious in the eyes of Jehovah
is the death of his saints.
16 I beseech, O Jehovah—for I am thy servant,
I am thy servant, the son of thy handmaid;
thou hast loosed my bonds.
17 To thee will I offer a sacrifice of thanksgiving,
and will call on the name of Jehovah.
18 I will pay my vows to Jehovah,
yea, in the presence of all his people;
19 in the courts of the house of Jehovah,
in the midst of thee, O Jerusalem.
Praise ye JAH.

Ver. 1. *I love.* Not, I rejoice, I delight (*delector*), *etc.*, as some understand the word; but in its strict and proper sense, *I love.* My heart overflows with love, at the remembrance of all that Jehovah has done and purposes for me. As the text stands, this is the only possible construction of the words; and it gives a just and pertinent sentiment,—the exercise of love in view of benefits conferred. HUPFELD can obtain the rendering, "I love Jehovah, because," *etc.*, only by arbitrarily altering the order of words in the written text, without any authority whatever. His objections to the text as it stands are obviated, I think, by the above rendering and explanation of the words.

Ver. 9. *In the lands of the living.* In Ps. xxvii. 13 is the more restricted expression, "in the land of the living." Here the meaning is, in whatever lands, wherever my lot may fall.

Ver. 10. *For* [so] *I speak.* Implying, that he could not speak as he had done, if he had not believed.

Ver. 11. *All mankind are false.* Implying, that God alone is to be trusted.

Vers. 12, 13. The question and answer together imply, that "his benefits" cannot be repaid.

Ver. 14. *Yea.* נא . . . *gibt in freiester Verwendung dem Worte bei dem es steht lebhaftere Farbe* (DELITZSCH).

PSALM CXVII.

1 Praise Jehovah, all ye nations;
extol him, all ye peoples.
2 For great is his mercy toward us;
and the truth of Jehovah is forever.
Praise ye JAH.

PSALM CXVIII.

1 Give thanks to Jehovah, for he is good;
For his mercy is forever.
2 Let Israel say,—
For his mercy is forever.
3 Let the house of Aaron say,—
For his mercy is forever.
4 Let them that fear Jehovah say,—
For his mercy is forever.
5 Out of the anguish I called on JAH,
JAH answered [and set] me in a large place.
6 Jehovah is for me, I will not fear;
what can man do to me?
7 Jehovah is for me, with my helpers,
and I, I shall see my desire on them that hate me.
8 It is better to trust in Jehovah,
than to confide in man.
9 It is better to trust in Jehovah,
than to confide in princes.

10 All the heathen compass me about;
in the name of Jehovah I will surely cut them off.
11 They compass me about, yea, they surround me;
in the name of Jehovah I will surely cut them off.
12 They compass me about like bees;
they are quenched like the fire of thorns;
in the name of Jehovah I will surely cut them off.
13 Thou didst sorely thrust at me, that I might fall;
but Jehovah helped me.
14 JAH is my strength and song,
and he is become my salvation.
15 The voice of triumph and salvation
is in the tents of the righteous.
The right hand of Jehovah hath wrought mightily.
16 The right hand of Jehovah is uplifted high;
the right hand of Jehovah hath wrought mightily.
17 I shall not die, but shall live,
and shall recount the works of JAH.
18 JAH hath sorely chastened me,
but hath not given me over to death.
19 Open to me the gates of righteousness;
I will come in by them, I will give thanks to JAH.
20 This is the gate of Jehovah;
the righteous shall come in by it.
21 I will thank thee that thou hast answered me,
and art become my salvation.
22 The stone which the builders rejected,
hath become the head of the corner.
23 This is from Jehovah;
it is wonderful in our eyes.
24 This is the day Jehovah hath made;
we will exult and be glad in it.
25 I beseech, O Jehovah, save now!
I beseech, O Jehovah, send now prosperity!
26 Blessed is he that cometh in the name of Jehovah.
We bless you from the house of Jehovah.
27 Mighty is Jehovah, and hath given us light.
Bind the festal sacrifice with cords,
even unto the horns of the altar.
28 Thou art my God, and I will thank thee;
my God, I will exalt thee.
29 Give thanks to Jehovah, for he is good;
for his mercy is forever.

Vers. 2–4. The Psalmist calls on Israel, on the house of Aaron, on all that fear Jehovah, to repeat the ground of thanksgiving, "For his mercy is forever."

Ver. 5, 2d member. Compare Ps. xxxi. 8, "hast set my feet in a large place," and Ps. xviii. 19, "brought me forth to a large place."

Ver. 10. *Will surely.* DELITZSCH, כִּי *ist das begründende und dann geradezu bestätigende und versichernde* cxxviii. 2, 4, *welches hier nach vorausgeg.* (בְּשֵׁם ה׳ *ebenso verwendet und gestellt ist wie* 1 *S.* xiv. 44, *im Schwure.* So Alexander, "*in the name of Jehovah* (I swear, or solemnly affirm) *that I will cut them off.*"

Ver. 12. *Like the fire of thorns.* Noisy and brief. Compare Eccl. vii. 6.

Ver. 16. *Is uplifted high.* *Or*, lifts on high; namely, to a place of safety. Compare Pss. xiii. 48; xci. 14.

PSALM CXIX.

ALEPH.

1 Happy the upright in their way,
who walk in the law of Jehovah.
2 Happy they that keep his testimonies,
that seek him with the whole heart;
3 who also do no wrong,
who walk in his ways.
4 Thou hast enjoined thy precepts,
that we should keep them strictly.
5 O that my ways were directed,
to keep thy statutes.
6 Then shall I not be ashamed,
when I have respect to all thy commandments.
7 I will praise thee with uprightness of heart,
while I learn thy righteous judgments.
8 Thy statutes I will keep.
'Do not forsake me utterly!

BETH.

9 Whereby shall a young man keep his paths pure?
By taking heed according to thy word.
10 With my whole heart have I sought thee;
do not let me wander from thy commandments.
11 In my heart have I treasured thy saying,
that I may not sin against thee.
12 Blessed be thou, O Jehovah!
Teach me thy statutes.
13 With my lips have I recounted
all the judgments of thy mouth.
14 In the way of thy testimonies have I rejoiced,
as over all riches.
15 In thy precepts will I meditate,
and have respect to thy paths.
16 In thy statutes will I delight myself;
I will not forget thy word.

GIMEL.

17 Deal kindly with thy servant that I may live;
and I will keep thy word.
18 Open thou my eyes, and let me behold,—
wondrous things out of thy law!
19 I am a stranger in the earth;
do not hide from me thy commandments.
20 My soul breaketh with longing,
toward thy judgments at all times.
21 Thou hast rebuked the proud, accursed,
that wander from thy commandments.
22 Roll off from me reproach and contempt;
for thy testimonies have I kept.
23 Also princes sat and talked against me;
thy servant meditateth on thy statutes.
24 Also thy testimonies are my delight,
my counselors.

DALETH.

25 My soul cleaveth to the dust;
do thou revive me according to thy word.
26 My ways I have declared, and thou didst answer me;
teach me thy statutes.
27 The way of thy precepts make me understand;
and I will meditate on thy wonders.
28 My soul melteth away with sorrow;
raise me up, according to thy word.
29 The way of falsehood remove from me,
and grant me graciously thy law.
30 The way of truth have I chosen;
thy judgments I have set [before me.]
31 I have cleaved to thy testimonies;
Jehovah, do not put me to shame.
32 The way of thy commandments I will run;
for thou wilt enlarge my heart.

HE.

33 Teach me, O Jehovah, the way of thy statutes,
and I will keep it to the end.
34 Make me understand and I will keep thy law,
and will observe it with the whole heart.
35 Make me tread in the path of thy commandments;
for therein do I delight.
36 Incline my heart to thy testimonies,
and not to gain.
37 Turn away my eyes from beholding vanity;
quicken me in thy way.
28 Confirm to thy servant what thou hast said,
which is for thy fear.
39 Turn away my reproach which I dread;
for thy judgments are good.
40 Behold, I have longed after thy precepts;
in thy righteousness quicken thou me.

VAV.

41 And let thy mercies come to me, O Jehovah,
thy salvation, according to thy saying.
42 And I shall answer him that reproacheth me;
for I have trusted in thy word.
43 And take not from my mouth the word of truth utterly;
for I have waited for thy judgments.
44 And I will keep thy law continually,
forever and ever.
45 And I shall walk at large;
for thy precepts have I sought.
46 And I will speak of thy testimonies before kings,
and will not be ashamed.
47 And I will delight myself in thy commandments,
which I love.
48 And I will lift up my hands to thy commandmen s,
which I love,
and will meditate on thy statutes.

ZAYIN.

49 Remember the word to thy servant,
on which thou hast caused me to hope.
50 This is my comfort in my affliction;
for thy saying hath revived me.

51 Proud ones have greatly derided me;
from thy law I have not swerved.
52 I remembered thy judgments of old, O Jehovah,
and have consoled myself.
53 Indignation hath taken hold of me because of the wicked,
who forsake thy law.
54 Thy statutes have been my songs,
in the house of my sojournings.
55 I have remembered thy name in the night, O Jehovah,
and have kept thy law.
56 This I have had,
for thy precepts have I kept.

CHETH.

57 Jehovah is my portion, I have said,
that I may keep thy words.
58 I have sought thy favor with the whole heart;
be gracious to me according to thy saying.
59 I thought on my ways,
and turned back my feet to thy testimonies.
60 I made haste and delayed not,
to keep thy commandments.
61 The cords of the wicked were around me;
thy law I have not forgotten.
62 At midnight will I rise to give thanks to thee,
on account of thy righteous judgments.
63 I am a companion of all that fear thee,
and of them that keep thy precepts.
64 The earth is full of thy mercy, O Jehovah;
teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant,
O Jehovah, according to thy word.
66 Teach me good understanding and knowledge;
for I have believed in thy commandments.
67 Before I was afflicted I went astray;
but now I keep thy saying.
68 Thou art good, and doest good;
teach me thy statutes.
69 The proud have forged a lie against me;
I, with all the heart, will keep thy precepts.
70 Thick, as with fat, is their heart;
as for me, in thy law do I delight.
71 It is good for me that I was afflicted,
that I might learn thy statutes.
72 Better to me is the law of thy mouth,
than thousands of gold and silver.

YOD.

73 Thy hands made me, and fashioned me;
make me understand, that I may learn thy commandments.
74 They that fear thee will see me and will rejoice;
for I have hoped in thy word.
75 I know, O Jehovah, that thy judgments are right,
and in faithfulness thou hast afflicted me.
76 Let, I pray, thy mercy be for my comfort,
according to thy saying to thy servant.

77 Let thy compassions come upon me that I may live;
for thy law is my delight.
78 Let the proud be ashamed, for they wronged me without cause;
as for me, I meditate on thy precepts.
79 They will turn to me that fear thee,
and that know thy testimonies.
80 Let my heart be perfect in thy statutes,
that I may not be ashamed.

CAPH.

81 My soul fainteth for thy salvation;
for thy word do I wait.
82 My eyes fail for thy saying,
while I say, When wilt thou comfort me!
83 For I am become like a bottle in the smoke;
thy statutes I do not forget.
84 How many are the days of thy servant?
When wilt thou execute judgment on my persecutors?
85 The proud have digged pits for me,
who are not according to thy law.
86 All thy commandments are faithfulness;
they persecute me wrongfully; help thou me.
87 Almost had they consumed me upon earth;
and I, I forsook not thy precepts.
88 According to thy mercy revive me,
and I will keep the testimony of thy mouth.

LAMED.

89 Forever, O Jehovah,
thy word is settled in the heavens.
90 To generation and generation is thy faithfulness;
thou hast founded the earth, and it standeth fast.
91 For thy judgments they stand fast this day;
for all are thy servants.
92 Unless thy law had been my delight,
I should then have perished in my affliction.
93 Forever will I not forget thy precepts;
for with them thou hast quickened me.
94 Thine am I,—save me;
for thy precepts have I sought.
95 The wicked have waited for me to destroy me;
to thy testimonies do I give heed.
96 To all perfection I have seen an end;
thy commandment is exceeding broad.

MEM.

97 How do I love thy law!
All the day it is my meditation.
98 Thy commandments make me wiser than my enemies;
for forever is it mine.
99 I am become wiser than my teachers;
for thy testimonies are my meditation.
100 I have more understanding than the aged;
for thy precepts have I kept.
101 From every evil path have I withheld my feet,
in order that I may keep thy word.
102 From thy judgments I have not departed,
for thou thyself dost guide me.

103 How sweet to my palate are thy sayings;
more than honey to my mouth!
104 From thy precepts I get understanding;
therefore do I hate every false path.

NUN.

105 A lamp to my foot is thy word,
and a light to my path.
106 I have sworn, and have fulfilled it,
to observe thy righteous judgments.
107 I am afflicted very greatly;
O Jehovah, revive me according to thy word.
108 Let the free-will offerings of my mouth be acceptable to thee, O Jehovah;
and teach me thy judgments.
109 My soul is in my hand continually;
but thy law I do not forget.
110 The wicked have laid a snare for me;
but from thy precepts I have not strayed.
111 Thy testimonies have I taken as a heritage forever;
for they are the joy of my heart.
112 I have inclined my heart to perform thy statutes,
forever, to the end.

SAMECH.

113 The double-minded I hate,
and thy law I love.
114 My hiding place and my shield art thou;
for thy word do I wait.
115 Depart from me, ye evil-doers;
and I will keep the commandments of my God.
116 Uphold me according to thy saying, and I shall live;
and do not let me be ashamed of my hope.
117 Do thou hold me up, and I shall be saved;
and I will have regard to thy statutes continually.
118 Thou hast made light of all that wander from thy statutes;
for a vain thing is their deceit.
119 As dross thou hast put away all the wicked of the earth;
therefore do I love thy testimonies.
120 My flesh shuddereth from dread of thee,
and of thy judgments I am afraid.

AYIN.

121 I have done justice and righteousness;
thou wilt not leave me to my oppressors.
122 Be surety for thy servant for good;
do not let the proud oppress me.
123 My eyes fail for thy salvation,
and for thy righteous saying.
124 Deal with thy servant according to thy mercy,
and teach me thy statutes.
125 I am thy servant,—give me understanding,
and I shall know thy statutes.
126 It is time that Jehovah should work;
they have broken thy law.
127 Therefore do I love thy commandments,
above gold, and above fine gold.
128 Therefore all thy precepts I esteem right;
every path of falsehood I hate.

PE.

129 Wonderful are thy testimonies;
therefore hath my soul kept them.
130 The unfolding of thy words giveth light,
making the simple understand.
131 I opened my mouth wide, and panted;
for I longed for thy commandments.
132 Turn to me, and be gracious to me,
as thou art wont to do to them that love thy name.
133 My steps establish by thy word,
and let no iniquity rule over me.
134 Redeem me from the oppression of man;
and I will observe thy precepts.
135 Make thy face to shine upon thy servant,
and teach me thy statutes.
136 My eyes run down with streams of water,
because they observe not thy law.

TSADE.

137 Righteous art thou O Jehovah,
and upright in thy judgments.
138 Thou hast enjoined in righteousness thy testimonies,
and in exceeding faithfulness.
139 My zeal consumeth me,
because my foes forget thy words.
140 Pure is thy saying—exceedingly,
and thy servant loveth it.
141 Little am I and despised;
thy precepts I do not forget.
142 Thy righteousness is eternal right,
and thy law is truth.
143 Trouble and anguish have come upon me;
thy commandments are my delights.
144 Right are thy testimonies forever;
make me understand, and I shall live.

KOPH.

145 I call with the whole heart; answer me, O Jehovah;
thy statutes I will keep.
146 I call on thee, save me;
and I will observe thy testimonies.
147 I rise early with the dawn, and cry for help;
for thy words do I wait.
148 My eyes anticipate the night-watches,
to meditate on thy saying.
149 Hear my voice according to thy mercy;
O Jehovah, according to thy judgments revive me.
150 Near are they that follow after mischief;
they are far from thy law.
151 Near art thou, O Jehovah,
and all thy commandments are truth.
152 Long time have I known from thy testimonies,
that thou hast founded them forever.

RESH.

153 See my affliction, and rescue me;
for thy law I have not forgotten.

154 Plead my cause and redeem me;
according to thy saying revive me.
155 Far from the wicked is salvation;
for thy statutes they have not sought.
156 Many are thy compassions, O Jehovah;
according to thy judgments revive me.
157 Many are my persecutors and my foes;
from thy testimonies I have not swerved.
158 I saw the faithless and loathed,
them that keep not thy saying.
159 See how I love thy precepts;
O Jehovah, according to thy mercy revive me.
160 The sum of thy word is truth;
and every one of thy righteous judgments is forever.

SCHIN.

161 Princes persecute me without cause;
but at thy words my heart trembleth.
162 I rejoice over thy saying,
as one that findeth great spoil.
163 Falsehood I hate and abhor;
thy law do I love.
164 Seven times in the day I praise thee,
on account of thy righteous judgments.
165 Great peace have they that love thy law;
and they have no occasion of stumbling.
166 I have hoped for thy salvation, O Jehovah;
and have done thy commandments.
167 My soul hath observed thy testimonies,
and I love them exceedingly.
168 I have observed thy precepts and thy testimonies;
for all thy ways are before me.

TAV.

169 Let my cry come near before thee, O Jehovah;
according to thy word, make me understand.
170 Let my supplication come before thee;
according to thy saying, rescue me.
171 My lips shall pour forth praise;
for thou wilt teach me thy statutes.
172 Let my tongue answer to thy saying,
that all thy commandments are right.
173 Let thy hand be for my help;
for thy precepts have I chosen.
174 I have longed for thy salvation, O Jehovah;
and thy law is my delight.
175 Let my soul live and praise thee;
and let thy judgments help me.
176 I have gone astray like a lost sheep.
Seek thy servant;
for thy commandments I do not forget.

Ps. cxix. A treasury of devout sentiments and practical precepts. The memory was aided by the alphabetic structure of the psalm in twenty-two stanzas, according to the number of the Hebrew letters, each consisting of eight parallelisms (sixteen lines), the first line of each parallelism beginning with the initial letter of the stanza.

Ver. 18. *I will behold.* Self-incitement. (GESENIUS, *Gram.* § 128, 1).

Ver. 38. *For thy fear.* To lead men to the fear of God, assuring them of the blessings attending it.

Vers. 41–48. In this stanza, the initial letter is the word *and* in Hebrew; hence its recurrence at the beginning of the first line in each couplet.

Ver. 44. *Will lift up my hands.* As a symbol, and an expression, of the lifting up of the heart.

Ver. 70, 1st member. An expression of insensibility, and dullness of moral perception. Compare Ps. xvii. 10; Is. vi. 10.

Ver. 96. *An end.* A limit, or bound.

Ver. 98, 2d member. *R.* Embracing all as one.
Ver. 113. *The double-minded.* Men of divided mind, "halting between two opinions" (1 Kings xviii. 21, where a word from the same root is used); unstable and unwavering. Compare James i. 8.
Vers. 127, 128. *Therefore.* In consideration of all that precedes.
Ver. 148. *Anticipate the night-watches.* Anticipate their progress; waking unseasonably, before the night-watches are past. See the note on Ps. lxiii. 6.

PSALM CXX.

Pilgrim Song.

1 To Jehovah, in my distress,
I called and he answered me.
2 O Jehovah, rescue my soul from lying lips,
from a deceitful tongue.
3 What shall he give to thee,
and what shall he do more to thee, deceitful tongue?
4 Sharp arrows of the mighty,
with burning coals of broom!
5 Alas for me, that I sojourn in Mesech,
that I dwell with the tents of Kedar!
6 My soul hath long dwelt
with him that hateth peace.
I am for peace; but when I speak,
they are for war.

Pss. cxx.—cxxxiv. *Pilgrim Songs.*—Three annual pilgrimages to the Holy City were required of all the male population. See Deut. xvi. 16; and compare Ex. xxiii. 14–17. Though required only of males ("all thy males," Deut. xvi. 16), the journey would sometimes be voluntarily made by pious women; as is recorded of Hannah (1 Sam. i. 7), and of Mary (Luke ii. 41, 42). The people of the same neighborhood, and the different branches of the same family (compare Luke ii. 44), would go together in large companies, for mutual aid and protection, encamping by night in the open fields. The object and circumstances of the journey would naturally suggest a collection of suitable hymns for evening and morning worship.

This is the most satisfactory of the several theories of the origin and designation of this small collection of fifteen Psalms. The title prefixed to each, literally *Song of the Ascents* (namely, to the Holy City, compare Ps. cxxii. 4, "whither the tribes go up") is appropriate to such an occasion.* That some were written for other occasions, and with a different design, is no valid objection; the Psalms selected being appropriate, either in their direct reference to the special object and the peculiar circumstances and incidents of the journey, or in the spirit of devotion and depth of religious feeling with which all occurrences, national and domestic, were regarded. The collection may have originated in the pilgrimages from Babylon at the close of the captivity (Ezra vii. 9, literally "the going up from Babylon"), to which the sentiments of the first in the series (Ps. cxx.) and of similar ones, would be pertinent. Many pious Jews, who in after times made this pilgrimage from lands to which they were driven by the dispersion, would find expression for their peculiar relations and sentiments in such Psalms.

How appropriate, as they were journeying toward the mountains of Jerusalem (Ps. cxxv. 2) were all the sentiments of Ps. cxxi., beginning:

> I will lift my eyes unto the mountains;
> from whence shall my help come?

and on their arrival at the Holy City, and joyful entrance through its gates, the words of the following Psalm (Ps. cxxii.), beginning:

> I was glad when they said to me,
> let us go into the house of Jehovah.
> Our feet are standing
> in thy gates, O Jerusalem.

These two Psalms indicate the design of the whole collection.
Ver. 3. Compare the form of imprecation, "God do so and more also" (1 Sam. xiv. 44).
Ver. 4. *With burning coals.* Compare Ps. cxl. 10.
Broom. A plant used as fuel by the natives of the country. "The Vulgate, Luther, English version, and others, translate it wrongly by *juniper*. The roots are very bitter, and are regarded by the Arabs as yielding the best charcoal" (Robinson, *Researches in Palestine*, Vol. I., p. 299).
Ver. 5. *Mesech—Kedar.* Put for any restless and warlike communities, of similar character.

* Another explanation, namely, that the Psalm was so called from its gradational structure, is unsatisfactory, only two or three at most having more than very slight traces of this peculiar form.

PSALM CXXI.

Pilgrim Song.

1 I will lift mine eyes unto the mountains;
from whence shall my help come?
2 My help is from Jehovah,
who made heaven and earth.
3 Let him not suffer thy foot to waver;
he that keepeth thee, let him not slumber.
4 Behold he will not slumber, and will not sleep,
that keepeth Israel.
5 Jehovah is thy keeper;
Jehovah is thy shade on thy right hand.
6 By day the sun shall not smite thee,
nor the moon by night.
7 Jehovah will keep thee from all evil;
he will keep thy soul.
8 Jehovah will keep thy going out and thy coming in,
henceforth and forevermore.

Ps. cxxi. An appropriate hymn, for morning or evening worship, as the pilgrims were journeying toward the mountains of Jerusalem. Compare Ps. cxxv. 2, "Jerusalem, mountains are round about her."
Ver. 3. Let thy keeper be one that slumbers not, and is ever watchful over his charge.

PSALM CXXII.

Pilgrim Song. Of David.

1 I was glad when they said to me,
let us go into the house of Jehovah.
2 Our feet are standing
in thy gates, O Jerusalem;
3 Jerusalem, that art builded,
as a city that is compact together;
4 whither the tribes go up,
the tribes of JAH,—a testimony for Israel,—
to give thanks to the name of Jehovah.
5 For there are set thrones for judgment,
thrones of the house of David.
6 Pray for the peace of Jerusalem;
they shall prosper that love thee!
7 Let there be peace within thy rampart,
prosperity within thy palaces.
8 For my brethren and companions' sake,
let me now say, Peace be within thee!
9 For the sake of the house of Jehovah our God,
I will seek thy good.

Ver. 4. *The tribes go up.* Three times in a year (Deut. xvi. 16; compare Ex. xxiii. 14–17). These annual pilgrimages were "a testimony for Israel,"—"a memorial" (as expressed in Ex. xii. 14) of what God had wrought.

PSALM CXXIII.

Pilgrim Song.

1 Unto thee do I lift up my eyes,
thou that dwellest in the heavens.

2 Behold, as the eyes of servants are toward the hand of their masters,
as the eyes of a maid-servant toward the hand of her mistress;
so are our eyes toward Jehovah, our God,
until he shall be gracious to us.
3 Be gracious to us, O Jehovah, be gracious to us;
for we are greatly filled with contempt.
4 Our soul is greatly filled,
with the scorn of them that are at ease,
with the contempt of the proud.

Toward the hand. Watching for the signal of the master's or mistress's will. The Orientals were always, as they now are, sparing of words, and expressed their will by signs. There is no reference to chastisement, as some suppose.
Vers. 3, 4. For the circumstances here referred to, compare Neh. i. 3, and ii. 19.

PSALM CXXIV.

Pilgrim Song. Of David.

1 If it were not Jehovah who was for us,
let Israel now say,—
2 if it were not Jehovah who was for us,
when men rose up against us;
3 then had they swallowed us up alive,
when their anger was kindled against us;
4 then had the waters overwhelmed us,
the stream had gone over our soul;
5 then had gone over our soul the swelling waters.
6 Blessed be Jehovah,
who hath not given us a prey to their teeth.
7 Our soul is as a bird escaped from the snare of the fowlers;
the snare is broken and we are escaped.
Our help is in the name of Jehovah,
who made heaven and earth.

PSALM CXXV.

Pilgrim Song.

1 They that trust in Jehovah are as Mount Zion,
that cannot be moved, abideth forever.
2 Jerusalem, mountains are round about her;
and Jehovah is round about his people,
henceforth and forever.
3 For the rod of wickedness shall not rest on the lot of the righteous,
that the righteous may not put forth their hands to iniquity.
4 Do good, O Jehovah, to the good,
to the upright in their hearts.
5 And they that turn aside to their crooked paths,
Jehovah will lead them away with workers of iniquity.
Peace be upon Israel!

PSALM CXXVI.

Pilgrim Song.

1 When Jehovah brought back the returned of Zion,
we were as they that dream.
2 Then was our mouth filled with laughter,
and our tongue with singing.
Then said they among the heathen,
Jehovah hath done great things for them.
3 Jehovah hath done great things for us;
we are joyful.
4 Turn, O Jehovah, our captivity,
as streams in the south.
5 They that sow in tears shall reap in joy.
6 He goeth forth weeping as he goeth, bearing the handful of seed;
he shall surely come with rejoicing, bearing his sheaves.

Ver. 4. A prayer for the continuation of the work, to its completion.

PSALM CXXVII.

Pilgrim Song. Of Solomon.

1 If Jehovah build not the house,
in vain they labor upon it that build it.
If Jehovah keep not the city,
the keeper watcheth in vain.
2 Vain is it for you, that ye rise early,
that ye take rest late,
that ye eat the bread of sorrows;
so giveth he to his beloved in sleep.
3 Lo, sons are a heritage from Jehovah;
the fruit of the womb is a reward.
4 As arrows in the hand of a mighty man,
so are the sons of youth.
5 Happy the man,
who hath filled his quiver with them.
They shall not be ashamed,
when they shall speak with enemies in the gate.

Ver. 2, 4th member. *So*, all that is thus gained, he gives in sleep, without this wearying care and pains.* FUERST (*lex.* כֵּן, iv., *a*), "*just so, i. e.*, so well and richly *does the Lord give his beloved*." The noun, שֵׁנָא, is not the direct object of the verb, but the subordinate accus. of time (in sleep).† So EWALD (*also giebt er's schlafend seinem lieben*); and HUPFELD (*ebenso gibt er's seinem Geliebten im Schlaf*.). The object of the verb (*it*, the desired good) they supply, as implied from the preceding member.‡ FUERST's construction is more simple. The general sense is well expressed by EWALD: "You may weary yourselves ever so much; yet God gives (what he gives) to his loved one in sleep,§ unexpectedly and by surprise, as to one dreaming, but only to *his beloved*."

Ver. 5, 4th member. *Enemies.* Personal enemies are probably meant, whom they would "speak with in the gate;" namely, the broad open space at the gate of the city, where men met for the transaction of business, and magistrates sat to administer justice. See the note on Ps. xxxv. 11, and compare Job v. 4 (and the references in the writer's note on the passage) and xxix. 7.

* *So, i. e., ebenso, mit demselben Erfolg wie jene mit ihrer sauren Arbeit, also s. v. a. dasselbe* (HUPFELD).

† HUPFELD: שֵׁנָא, *nicht Accus. des Obj. den Schlaf, sondern Accus. der Zeit, im Schlaf* (*wie oft*, ערב, בקר, לילה, יום, GES. § 118, 2.

‡ *Zu* יִתֵּן *es, aus dem vorherg. Brot der Mühen* (*aber hier nur der allg. Begriff Brot*) *zu ergänzen ist* (HUPFELD).

§ *Das heisst, ohne Mühe und Sorge, im Ggsatz zu* עֲצָבִים (HUPFELD).

PSALM CXXVIII.

Pilgrim Song.

1 Happy is every one that feareth Jehovah,
that walketh in his ways.
2 For thou shalt eat of the labor of thy hands;
happy art thou, and it is well with thee!
3 Thy wife, as a fruitful vine,
in the interior of thy house;
thy sons, as olive-plants,
around thy table!
4 Behold, thus shall the man be blest,
that feareth Jehovah.
5 Jehovah will bless thee out of Zion;
and thou shalt see the good of Jerusalem,
all the days of thy life.
6 And thou shalt see thy children's children.
Peace be upon Israel!

Ver. 3. *In the interior.* The women's apartments, in the most retired part of the house.

PSALM CXXIX.

Pilgrim Song.

1 Much have they oppressed me from my youth,—
let Israel now say,—
2 much have they oppressed me from my youth,
yet have they not prevailed against me.
3 Ploughers ploughed upon my back;
they made long their furrows.
4 Jehovah, the righteous,
hath cut asunder the cords of the wicked.
5 Let them be shamed, and be turned back, all that hate Zion.
6 Let them be as grass on the house-tops,
that withereth before it is plucked up.
7 With which the mower filleth not his hand,
nor the gatherer his arm.
8 And they that pass by say not,
The blessing of Jehovah be upon you;
we bless you in the name of Jehovah.

Ver. 8, 2d and 3d members. Compare the salutation in Ruth ii. 4.

PSALM CXXX.

Pilgrim Song.

1 Out of the depths I call on thee, Jehovah.
2 Lord, hearken to my voice;
let thine ears be attentive,
to the voice of my supplications.

3 If thou, O JAH, shouldst mark iniquities,
O Lord, who shall stand?
4 For with thee there is forgiveness,
that thou mayest be feared.
5 I have waited for Jehovah, my soul hath waited;
and in his word have I hoped.
6 My soul [waiteth] for the Lord,
more than they that watch, for the morning,—
than they that watch, for the morning!
7 Hope thou, Israel, in Jehovah;
for with Jehovah there is mercy,
and with him abundant redemption.
8 And he, he will redeem Israel,
From all his iniquities.

Ver. 4. *For with thee there is forgiveness.* Referring to what is implied in ver. 3; namely, a motive in the Divine mind for relaxing the rigor of the Divine law. The motive is, that men may be led to fear God by the hope of pardon and acceptance, without which none would be reclaimed.

Ver. 6, 2d and 3d members. The meaning is not, watch for the morning,—as some understand it,—but wait for the morning, as indicated by the proper punctuation.

PSALM CXXXI.

Pilgrim Song. Of David.

1 Jehovah, my heart is not haughty,
nor my eyes lofty;
nor do I concern myself with things too great,
and with things too difficult for me.
2 But I have calmed and quieted my spirit,
as a weaned child on its mother;
as the weaned child is my spirit within me.
3 Hope thou, Israel, in Jehovah,
henceforth and forever.

PSALM CXXXII.

Pilgrim Song.

1 Jehovah, remember to David all his pains;
2 who did swear unto Jehovah,
did vow to the mighty one of Jacob,
3 I will not enter into the tent of my house,
I will not go up on the couch of my bed;
4 I will not give sleep to my eyes,
slumber to my eyelids;
5 until I shall find a place for Jehovah,
dwellings for the mighty one of Jacob.
6 Lo, we heard of it at Ephratah;
we found it in the wooded fields.
7 We will enter in to his dwellings,
we will worship at his footstool.
8 Arise, O Jehovah, to thy resting-place,
thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness,
and let thy saints shout for joy.
10 For the sake of David thy servant,
do not turn back the face of thine anointed.
11 Jehovah hath sworn to David in truth,
he will not turn back from it.
Of the fruit of thy body will I set upon thy throne.
12 If thy sons will observe my covenant,
and my testimonies that I shall teach them;
also their sons forever
shall sit upon thy throne.
13 For Jehovah hath chosen Zion;
he hath desired it for his abode.
14 This is my resting-place forever;
here will I dwell, for I have desired it.
15 Her provision I will abundantly bless;
her needy I will satisfy with bread.
16 And her priests will I clothe with salvation,
and her saints shall shout aloud for joy.
17 There will I cause the horn of David to put forth;
I have prepared a lamp for my anointed.
18 His enemies will I clothe with shame;
but on him shall his crown flourish.

Ver. 3. *Tent of my house.* My temporary dwelling; a reminiscence of patriarchal times, perpetuated in the language, and a reminder that our brief earthly life is but a sojourn and a pilgrimage.
Ver. 5. *Dwellings.* As in Pss. xlvi. 4; lxxxiv. 1.
Ver. 6. *Wooded fields.* Compare Kirjath-jearim (city of the woods) 1 Sam. vii. 1, and 2 Sam. vi. 2, where it is called Baale (Josh. xv. 9).
Vers. 8–10. Compare 2 Chron. vi. 41, 42.
Ver. 17. *To put forth.* New branches; an emblem of increasing power. Compare Ezek. xxix. 21.
Ver. 18. *Shall his crown flourish.* Said of the wreath, or chaplet, with which the victor was crowned. If "crown" is here the common symbol of sovereignty, the meaning is, shall prosper, shall suffer no reverse. Contrast the language of Ps. lxxxix. 39.

PSALM CXXXIII.

Pilgrim Song. Of David.

1 Behold, how good, and how pleasant,
the dwelling of brethren in union!
2 As the precious oil upon the head,
flowing down upon the beard,
the beard of Aaron,
that flowed down to the border of his vestments!
3 As the dew of Hermon,
that cometh down on the mountains of Zion!
For there Jehovah commanded the blessing,
life forevermore.

Ver. 3. *Dew of Hermon.* See MOLL'S exegetical note, and the statements there quoted from *Van de Velde* and others.

PSALM CXXXIV.

Pilgrim Song.

1 Behold, bless ye Jehovah,
all ye servants of Jehovah,
that stand in the house of Jehovah by night.

2 Lift up your hands toward the sanctuary,
and bless Jehovah.
3 Jehovah bless thee out of Zion,
maker of heaven and earth.

PSALM CXXXV.

1 Praise ye JAH.
Praise ye the name of Jehovah;
praise, ye servants of Jehovah,
2 that stand in the house of Jehovah,
in the courts of the house of our God.
3 Praise ye JAH, for Jehovah is good;
sing praise to his name, for it is pleasant.
4 For JAH hath chosen Jacob for himself,
Israel for his peculiar treasure.
5 For I know that Jehovah is great,
and our Lord above all gods.
6 All that Jehovah pleased he hath done,
in the heavens and on earth,
in the seas and all depths.
7 Who causeth vapors to ascend from the end of the earth,
maketh lightnings for the rain,
bringeth out the wind from his storehouses.
8 Who smote the first-born of Egypt,
both of man and beast;
9 sent signs and portents in thy midst, O Egypt,
on Pharaoh and on his servants.
10 Who smote many nations,
and slew mighty kings;
11 Sihon, king of the Amorites,
and Og, king of Bashan,
and all the kingdoms of Canaan;
12 and gave their land as a heritage,
a heritage to Israel his people.
13 Jehovah, thy name is forever;
Jehovah, thy memorial is to all generations.
14 For Jehovah will judge his people,
and for the sake of his servants will repent.
15 The idols of the heathen are silver and gold,
the work of the hands of man.
16 A mouth have they, but they speak not;
eyes have they, but they see not.
17 Ears have they, but they hear not;
yea, there is no breath in their mouth.
18 Like to them are they that make them,
every one that trusteth in them.
19 House of Israel, bless ye Jehovah.
House of Aaron, bless ye Jehovah.
20 House of Levi, bless ye Jehovah.
Ye that fear Jehovah, bless Jehovah.
21 Blessed be Jehovah out of Zion,
who inhabiteth Jerusalem.
Praise ye JAH.

Ver. 4. *His peculiar treasure.* For the meaning, see Ex. xix. 5.
Ver. 9. *Portents.* See the remark on Ps. cv. 5.

Ver. 13. *Memorial.* Memorial name. See the remark on Ps. xxx. 4.
Ver. 14. See Deut. xxxii. 36, from which these words are taken.
Vers. 15–18. Repeated, with slight variations, from Ps. cxv. 4–8.

PSALM CXXXVI.

1 Give thanks to Jehovah, for he is good;
for his mercy is forever.
2 Give thanks to the God of gods;
for his mercy is forever.
3 Give thanks to the Lord of lords;
for his mercy is forever.
4 To him who alone doeth great wonders;
for his mercy is forever.
5 To him who made the heavens with skill;
for his mercy is forever.
6 To him who spread out the earth upon the waters;
for his mercy is forever.
7 To him who made great lights;
for his mercy is forever;
8 the sun for dominion over the day;
for his mercy is forever;
9 the moon and stars for dominion over the night;
for his mercy is forever.
10 To him who smote Egypt in their first-born;
for his mercy is forever;
11 and brought out Israel from their midst;
for his mercy is forever;
12 with a strong hand and an outstretched arm;
for his mercy is forever.
13 To him who divided the Red Sea into parts;
for his mercy is forever;
14 and made Israel pass through in the midst of it;
for his mercy is forever;
15 and shook out Pharaoh and his host into the Red Sea;
for his mercy is forever.
16 To him who led his people in the wilderness;
for his mercy is forever.
17 To him who smote great kings;
for his mercy is forever;
18 and slew famous kings;
for his mercy is forever;
19 Sihon, king of the Amorites;
for his mercy is forever;
20 and Og, king of Bashan;
for his mercy is forever;
21 and gave their land for a heritage;
for his mercy is forever;
22 a heritage for Israel his servant;
for his mercy is forever.
23 Who in our low estate remembered us;
for his mercy is forever;
24 and rent us from our foes;
for his mercy is forever.
25 Who giveth bread to all flesh;

for his mercy is forever.
26 Give thanks to the God of heaven;
for his mercy is forever.

Ver. 15. *Shook out.* As one shakes from the lap its contents. Compare Job xxxviii. 13 (the writer's revised version and note).

PSALM CXXXVII.

1 By the streams of Babylon,
there we sat and wept,
when we remembered Zion.
2 On willows in her midst,
we hanged our harps.
3 For there demanded of us
our captors, words of song,
and our oppressors, mirth;
sing to us of the songs of Zion.
4 How shall we sing Jehovah's song,
on an alien soil!
5 If I forget thee, O Jerusalem,
let my right hand forget!
6 Let my tongue cleave to my palate,
if I do not remember thee;
if I prefer not Jerusalem,
above my chief joy.
7 Remember, O Jehovah, to the sons of Edom,
the day of Jerusalem;
who said, lay bare, lay bare,
unto the foundation therein.
8 Daughter of Babylon, the desolated!
Happy he who shall requite to thee,
thy deed which thou hast done to us.
9 Happy he who shall seize,
and dash thy little ones against the rock.

Ver. 1. *Babylon.* Here, the province of Babylonia, through which the captives were dispersed.—*And wept:* גם merely emphasizing the thought.
Ver. 2. *Willows.* The weeping willow is meant, which grew by the water-courses (Is. xliv. 4, xv. 7; Job xl. 22; Lev. xxiii. 40).*
Ver. 8. *The desolated.* In prophetic anticipation.

PSALM CXXXVIII.

[*Psalm*] *of David.*

1 I will thank thee with my whole heart;
before the gods will I sing praise to thee.
2 I will worship toward thy holy temple,
and will thank thy name for thy mercy and for thy truth;
for thou hast magnified thy saying above all thy name.
3 In the day when I called, then thou didst answer me,
didst embolden me with strength in my soul.

* The last reference suggests the occasion here referred to; namely, the great *feast of ingathering* (Ex xxiii. 16) commemorative of the harvest just gathered, and also of the deliverance from Egypt (Lev. xxiii. 39–43); when "*willows of the brook*" (Lev. xxiii. 40) were borne in procession, as part of the joyful pageant. This season of festivity was now turned to mourning; and their harps hung silent on the willows, once borne in triumph. Such a season of mourning seems alluded to in Ezek. iii. 15, compared with Lev. xxiii. 41.

4 All kings of the earth will acknowledge thee, O Jehovah,
when they hear the sayings of thy mouth;
5 and will sing of the ways of Jehovah,
that great is the glory of Jehovah.
6 For exalted is Jehovah; and the lowly he regardeth;
and the proud he knoweth afar off.
7 Though I walk in the midst of trouble, thou wilt revive me;
against the anger of my enemies thou wilt stretch forth thy hand,
and thy right hand will save me.
8 Jehovah will complete it in my behalf;
Jehovah, thy mercy is forever.
The works of thy hands do not forsake!

Ver. 2. *Thy saying*. See 2 Sam. ch. vii., to which reference is here made.
Ver. 8. *Will complete it*. What he has purposed and begun, already referred to in ver. 2.

PSALM CXXXIX.

To the chief Musician. A Psalm of David.

1 Jehovah, thou hast searched me, and thou knowest.
2 Thou, thou dost know my sitting down and my rising up,
thou perceivest my thoughts from afar.
3 Thou art around my path and my couch,
and acquainted with all my ways.
4 For there is not a word in my tongue,
but lo, Jehovah, thou knowest it all.
5 Behind and before thou hast beset me,
and laid thy hand upon me.
6 Knowledge too wonderful for me!
It is high, I do not comprehend it.
7 Whither shall I go from thy spirit?
And whither shall I flee from thy presence?
8 If I ascend into heaven, thou art there.
If I make the underworld my bed, lo thou art there.
9 If I should take the wings of the morning,
should dwell in the uttermost part of the sea;
10 there also would thy hand lead me,
and thy right hand would hold me.
11 And if I say, Only let darkness cover me,
and the light about me be night;
12 even darkness will not hide from thee,
and night will shine as the day;
darkness is as light.
13 For thou, thou hast formed my reins,
hast woven me in the womb of my mother.
14 I will praise thee, for I am fearfully, wonderfully made.
Wonderful are thy works;
and my soul knoweth it well.
15 My frame was not hidden from thee,
when I was made in secret,
was curiously wrought [as] in the depths of the earth.
16 Thine eyes saw my unformed substance;
and in thy book were all of them written,
day by day were they fashioned, when there were none of them.
17 And to me how precious are thy thoughts, O God!
How great is their sum!

18 If I would recount them, they are more in number than the sand;
I awake, and am still with thee.
19 O that thou wouldst slay the wicked, O God!
and ye men of blood depart from me;
20 who speak of thee with evil purpose,
take [thy name] in vain,—thy foes.
21 Shall not I hate them, O Jehovah, that hate thee?
And shall I not loathe them that rise up against thee?
22 With perfect hatred do I hate them;
I count them my enemies.
23 Search me, O God, and know my heart;
try me, and know my thoughts;
and see if there be any idol-way in me,
and lead me in the way everlasting.

Ver. 4. *In my tongue.* In its power to utter, and as yet unuttered. Some translate, on my tongue. But to know a word that is already on the tongue implies no superhuman knowledge.

Ver. 13. *Reins.* The seat of perception and sensibility (Pss. xvi. 7; lxxiii. 21). They can conceal nothing from him who formed them. Compare Ps. vii. 9.

Ver. 15, 3d member. As unseen by every eye but thine, as if "wrought in the depths of the earth." The Hebrew says absolutely, "wrought in the depths of the earth," suppressing the form of comparison, by a figure of speech more natural to the oriental mind than to us.

Ver 20. *In vain.* It has become quite common to take שׁוא, in Ex. xx. 7 and similar passages, in the sense of *falsehood*, "thou shalt not utter the name of Jehovah to a falsehood" (*i. e.* swear falsely).* But the older view, taking לשׁוא in the sense of *vainly*, *idly*, with no serious and proper purpose, and hence profanely, is defensible, and covers the whole ground.

On the difficulties in this verse, See MOLL's exegetical note. They do not seem to justify the resort to conjectural emendations of the text, proposed by EWALD, HITZIG, HUPFELD, FUERST *lex.* נשׁא, 1, and others.† There is no decisive objection to the construction and rendering of the current text by GESENIUS.‡

Ver. 23, 3d member. *Idol-way.* Leading my heart from God, its supreme object of love.

PSALM CXL.

To the chief Musician. A Psalm of David.

1 Rescue me, Jehovah, from the evil man;
from the violent man preserve me;
2 who devise evil in the heart,
continually they stir up wars.
3 They have sharpened their tongue like a serpent;
poison of an adder is under their lips. (*Pause.*)
4 Keep me, O Jehovah, from the hands of the wicked;
from the man of violence preserve me;
who have thought to subvert my steps.
5 The proud have hid a snare for me, and cords;
they spread a net by the way-side;
traps have they set for me. (*Pause.*)
6 I have said to Jehovah, Thou art my God;
give ear, O Jehovah, to the voice of my supplications.
7 Jehovah, Lord, the strength of my salvation,
thou hast covered my head in the day of battle.
8 Grant not, O Jehovah, the desires of the wicked man;
do not further their device, that they may be lifted up. (*Pause.*)
9 As for the head of them that compass me about,
the mischief of their own lips shall cover them.
10 Burning coals shall be cast down upon them;
he will plunge them in fire; into deep waters, that they rise not again.

* A different view is taken by KEIL, on Ex. xx. 7, p. 472.

† Aber auch der vorliegende Text lässt sich begreifen: das Obj. zu נשׂוא ergibt sich aus יַמְרוּךָ, und das folg. עָרֶיךָ ist eine nachgebrachte Erklärung des in נשׂוא gemeinten Subj. (DELITZSCH).

‡ *Thes.* Vol. ii. p. 915. *Dicunt te* (nomen tuum) *ad scelus*, *efferunt* sc. te s. nomen tuum *ad mendacium adversarii tui* i. e. pejerant.

11 An evil speaker shall not be established in the earth;
the man of violence, evil will hunt him to ruin.
12 I know that Jehovah will maintain the cause of the sufferer,
the right of the poor.
13 Surely the righteous shall give thanks to thy name;
the upright shall dwell in thy presence.

PSALM CXLI.

A Psalm of David.

1 Jehovah, I call upon thee; make haste to me.
Give ear to my voice, when I call to thee.
2 Let my prayer present itself as incense before thee;
the lifting of my hands as the evening offering.
Set a guard, O Jehovah, at my mouth;
keep watch over the door of my lips.
4 Do not incline my heart to any evil thing,
to busy itself in wicked deeds,
with men that work iniquity;
and let me not eat of their dainties.
5 Let the righteous smite me, it is kindness;
and let him reprove me, it is oil for the head.
Let not my head refuse; for still,
my prayer is in their calamities.
6 When their judges are hurled down among the rocks,
then they hear my words, that they are pleasant.
7 As when one furrows and cleaves in the earth,
our bones are scattered at the mouth of the underworld.
8 For my eyes are unto thee, Jehovah, Lord.
In thee have I trusted; do not pour out my soul.
9 Keep me from the grasp of the snare they have laid for me,
and the traps of the workers of iniquity.
10 Let the wicked fall into their own nets,
until I shall have wholly passed by.

Ver. 8. *Pour out my soul.* Compare Is. liii. 12, "poured out his soul."
Ver. 10, 2d member. *Or,* Whilst I at the same time shall pass by.

PSALM CXLII.

Didactic [Psalm] of David. When he was in the cave. A prayer.

1 With my voice to Jehovah I cry;
with my voice to Jehovah I make supplication;
2 I pour out before him my complaint,
my trouble I make known before him;
3 when my spirit faints within me,
and thou, thou knowest my path.
In the way that I go they have hidden a snare for me.
4 Look on the right hand and see,—and I have none that knoweth me;
refuge hath failed me;
there is no one that careth for my soul.

5 I cried unto thee, O Jehovah;
I said, thou art my refuge,
my portion in the land of the living.
6 Be attentive to my cry, for I am brought very low.
Rescue me from my persecutors,
for they are stronger than I.
7 Bring out my soul from prison,
to thank thy name.
The righteous will gather round me;
for thou wilt deal kindly with me.

Ps. cxlii. (title). *In the cave.* Compare Ps. lvii.; and see 1 Sam. xxii. 1, (with Dr. Hackett's addition to the art. Adullam, in *Smith's Bible Dictionary*) and 1 Sam. xxiv. 3.

PSALM CXLIII.

A Psalm of David.

1 O Jehovah, hear my prayer;
give ear to my supplications.
In thy faithfulness, answer me in thy righteousness.
2 And do not enter into judgment with thy servant;
for in thy sight no one living is righteous.
3 For the enemy hath persecuted my soul,
hath smitten down my life to the earth,
hath made me dwell in darkness as those long dead.
4 And my spirit in me faints,
my heart is desolate within me.
5 I remember the days of old;
I meditate on all thou doest,
I think on the work of thy hands.
6 I spread out my hands unto thee;
my soul is as a land thirsting for thee. (*Pause*).
7 Make haste to answer me, O Jehovah;
my spirit faileth.
Do not hide thy face from me,
so that I become like them that go down to the pit.
8 Let me hear thy loving-kindness in the morning,
For in thee do I trust.
Make me know the way that I should go,
for to thee do I lift up my soul.
9 Rescue me from my enemies, O Jehovah;
with thee I hide myself.
10 Teach me to do thy will,
for thou art my God;
let thy good Spirit guide me on even ground.
11 For thy name's sake, O Jehovah, thou wilt revive me;
in thy righteousness thou wilt bring my soul out of trouble.
12 And in thy loving-kindness thou wilt cut off my enemies,
and wilt destroy all that afflict my soul;
for I am thy servant.

Ver. 10, 3d member. Compare Ps. xxvi. 12, "My foot standeth in an even place."

PSALM CXLIV.

[*A Psalm*] *of David.*

1 Blessed be Jehovah, my rock;
he who instructeth my hands for the conflict,
my fingers for the battle;
2 my loving-kindness and my fortress,
my high tower, and my deliverer,
my shield, and in him I trust;
he that subdueth my people under me.
3 Jehovah, what is man, that thou shouldst know him?
a son of man, that thou shouldst think of him?
4 Man is like a breath;
his days as a passing shadow.
5 Jehovah, bow thy heavens, and come down;
touch the mountains, that they smoke.
6 Cast forth lightning, and scatter them;
send out thine arrows, and discomfit them.
7 Send thy hands from on high,
wrest me, and rescue me out of the great waters,
out of the hand of aliens;
8 whose mouth speaketh deception,
and their right hand is a right hand of falsehood.
9 O God, a new song will I sing to thee;
with a ten-stringed lute will I sing praise to thee;
10 who giveth deliverance to kings;
who wresteth David, his servant, from the hurtful sword.
11 Wrest me, and rescue me from the hand of aliens;
whose mouth speaketh deception,
and their right hand is a right hand of falsehood.
12 So that our sons may be as plants,
full grown in their youth;
our daughters as corner pillars,
13 sculptured after the structure of a palace;
our garners full, supplying of every kind;
our flocks multiplying by thousands,
by tens of thousands, in our fields;
14 our oxen laden;
no breaking in, nor going forth,
and no outcry in our streets.
15 Happy the people to whom it is thus;
happy the people whose God is Jehovah!

Ver. 14, 1st member. *Laden.* With the abundant products of the fields.
Ver. 14, 2d member. *Breaking in* (of invading armies), *going forth* (into captivity), is most probably the meaning.

PSALM CXLV.

A Hymn of David.

1 I will extol thee my God, O king,
and will bless thy name forever and ever.
2 Every day will I bless thee,
and praise thy name forever and ever.

3 Great is Jehovah, and greatly to be praised,
and his greatness is unsearchable.
4 Generation to generation shall praise thy works,
and shall declare thy mighty acts.
5 The glorious honor of thy majesty,
and thy wondrous works will I sing.
6 And the might of thy terrible acts let them tell;
and thy great deeds will I rehearse.
7 Let them pour forth the memory of thy great goodness,
and sing aloud of thy righteousness.
8 Gracious and compassionate is Jehovah;
slow to anger, and of great mercy.
9 Jehovah is good to all,
and his compassions are over all his works.
10 Let all thy works praise thee, O Jehovah,
and thy saints bless thee.
11 Let them tell the glory of thy kingdom,
and speak of thy power;
12 to make known to the sons of men his mighty acts,
and the glorious majesty of his kingdom.
13 Thy kingdom is a kingdom of all ages,
and thy dominion is throughout all generations.
14 Jehovah upholdeth all the falling,
and raiseth up all that are bowed down.
15 The eyes of all wait for thee,
and thou givest them their food in its season;
16 opening thy hand,
and satisfying the desire of every living thing.
17 Righteous is Jehovah in all his ways,
and kind in all his works.
18 Near is Jehovah to all that call upon him,
to all that call upon him in truth.
19 He will fulfill the desire of them that fear him;
their cry he will hear, and will save them.
20 Jehovah preserveth all that love him;
and all the wicked he will destroy.
21 My mouth shall speak the praise of Jehovah;
and let all flesh bless his holy name,
forever and ever.

PSALM CXLVI.

1 Praise ye JAH.
Praise Jehovah, O my soul.
2 I will praise Jehovah while I live;
I will sing praise to my God while I am in being.
3 Trust not in princes,
in a son of man, in whom there is no help.
4 His breath goeth forth, he returneth to his earth;
in that very day his plans perish.
5 Happy he, whose help is the God of Jacob,
whose hope is in Jehovah his God;
6 who made heaven and earth,
the sea, and all that is in them,
who keepeth truth forever;
7 doing justice to the oppressed,
giving food to the hungry.
Jehovah setteth free the bound;

8 Jehovah openeth the eyes of the blind;
Jehovah raiseth the bowed down.
Jehovah loveth the righteous.
9 Jehovah preserveth the strangers;
the orphan and widow he relieveth;
and the way of the wicked he subverteth.
10 Jehovah will reign forever,
thy God, O Zion, to all generations.
Praise ye JAH.

Pss. cxlvi.–cl. JAH. See the note on Ps. lxviii. 4.

PSALM CXLVII.

1 PRAISE ye JAH.
For it is good to sing praise to our God;
for it is pleasant, praise is becoming.
2 Jehovah buildeth Jerusalem,
the outcasts of Israel he will gather;
3 the physician for the broken in heart,
and he bindeth up their pains.
4 He counteth the number of the stars;
he calleth them all by their names.
5 Great is our Lord, and of great power;
his understanding is infinite.
6 Jehovah raiseth up the lowly;
he humbleth the wicked even to the earth.
7 Answer Jehovah with thanksgiving,
sing praise to our God with the harp;
8 who covereth the heavens with clouds,
who prepareth rain for the earth;
9 who maketh the mountains put forth grass,
giveth to the beast his food,
to the young ravens which cry.
10 He delighteth not in the strength of the horse,
nor hath he pleasure in the legs of men.
11 Jehovah hath pleasure in them that fear him,
in them that hope in his mercy.
12 Praise Jehovah, O Jerusalem;
praise thy God, O Zion.
13 For he hath strengthened the bars of thy gates;
he hath blest thy sons within thee.
14 It is he that maketh thy borders peace;
he satisfieth thee with the marrow of the wheat.
15 He that sendeth his commandment to the earth;
swiftly doth his word run.
16 He that giveth snow like wool;
he scattereth the hoar-frost like ashes.
17 He that casteth forth his ice like morsels;
who can stand before his cold?
18 He sendeth out his word and melteth them;
he causeth his wind to blow, the waters flow.
19 He maketh known his word to Jacob,
his statutes and his judgments to Israel.
20 He hath not done so to any nation;
and his judgments, they know them not.
Praise ye JAH.

Ver. 10, 1st and 2d members. Horse and foot are meant, the cavalry and infantry of an army.
Ver. 14. *Marrow of the wheat.* See the remark on Ps. lxxxi. 16.

PSALM CXLVIII.

1 Praise ye Jah.
Praise ye Jehovah from the heavens;
praise him in the heights.
2 Praise him, all his angels;
praise him, all his hosts.
3 Praise him, sun and moon;
praise him, all ye stars of light.
4 Praise him, ye heavens of heavens,
and ye waters that are above the heavens.
5 Let them praise the name of Jehovah;
for he commanded, and they were created;
6 and he made them stand forever and ever;
he set a bound, and they shall not pass over.
7 Praise Jehovah, from the earth;
ye sea-monsters, and all deeps;
8 fire and hail, snow and vapor,
stormy wind fulfilling his word;
9 ye mountains and all hills,
fruit-trees, and all cedars;
10 beasts, and all cattle,
creeping things, and winged birds;
11 kings of the earth, and all peoples,
princes, and all judges of the earth;
12 young men, and also maidens,
old men, with children;
13 let them praise the name of Jehovah;
for exalted is his name alone,
his majesty is above earth and heaven.
14 And he raised up a horn for his people,
a praise for all his saints,
for the sons of Israel, a people near to him.
Praise ye Jah.

Ver. 6, 2d member. *Or*, He made a decree, and it shall not pass.

PSALM CXLIX.

1 Praise ye Jah.
Sing to Jehovah a new song,
his praise in the congregation of saints.
2 Let Israel rejoice in his maker,
the sons of Zion exult in their king.
3 Let them praise his name in the dance;
Let them sing praise to him with timbrel and harp.
4 For Jehovah hath pleasure in his people;
he beautifieth the lowly with salvation.
5 Let the saints triumph in glory,
let them sing aloud upon their beds;
6 praises of God in their throat,
and a two-edged sword in their hand;
7 to execute vengeance on the heathen,
punishments on the peoples;

8 to bind their kings with chains,
and their nobles with fetters of iron;
9 to execute upon them the judgment written.
It is an honor for all his saints.
Praise ye JAH.

PSALM CL.

1 PRAISE ye JAH.
Praise God in his sanctuary;
praise him in the expanse of his power.
2 Praise him for his mighty acts;
praise him according to his abundant greatness.
3 Praise him with sound of trumpet;
praise him with lute and harp.
4 Praise him with timbrel and dance;
praise him with strings and pipe.
5 Praise him on the loud cymbals;
praise him on cymbals of lofty sound.
6 Let all breath praise JAH.
Praise ye JAH.

A COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

JOHN PETER LANGE, D.D.,

IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS,

BY

PHILIP SCHAFF, D.D.,

ASSISTED BY AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. X. OF THE OLD TESTAMENT: CONTAINING PROVERBS, ECCLESIASTES, AND THE SONG OF SOLOMON.

NEW YORK:

CHARLES SCRIBNER & CO., 654 BROADWAY.

1870.

THE

PROVERBS OF SOLOMON.

THEOLOGICALLY AND HOMILETICALLY EXPOUNDED

BY

DR. OTTO ZÖCKLER,

PROFESSOR OF THEOLOGY AT GREIFSWALD.

TRANSLATED AND EDITED BY

REV. CHARLES A. AIKEN, D.D.,

PRESIDENT OF UNION COLLEGE, SCHENECTADY, N. Y.

NEW YORK:

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PREFACE BY THE GENERAL EDITOR.

The present volume corresponds to Parts XII. and XIII. of the Old Testament Division of Dr. LANGE'S *Biblework*, and contains the Solomonic writings, PROVERBS, ECCLESIASTES, and the SONG OF SOLOMON. They form an important part of the Old Testament, and give us the poetry and practical philosophy of the wisest of men, with none of his follies and sins, which were overruled in his writings for the advancement of wisdom and virtue.

The English translation, with additions and improvements, was intrusted to three eminent Oriental and Biblical Scholars, too well known in America to need an introduction. They have done their work well, and have added very materially to the value as well as the size of the original.

In this volume the text of the Authorized Version is superseded by a new metrical version in accordance with the laws of Hebrew poetry. The same will be the case in the other poetical books of the O. T. To retain the prose version of King James' revisers, and to insert the corrections in brackets, would conceal to the reader the beauties of the original as a work of art. In Ecclesiastes, Prof. TAYLER LEWIS has thought best to retain the common version for the Commentary, and to give his metrical version as a separate appendix.

Some remarks will introduce the author of this part of the *Biblework*, and explain the relation which the several parts of the American edition sustain to the German.

DR. ZÖCKLER.

The author of this Commentary on the Solomonic writings belongs to the younger generation of German divines, and appears now for the first time in an English dress; none of his previous writings having been translated.

Dr. OTTO ZÖCKLER was born at Grünberg, in the Grand Duchy of Hesse, May 27, 1833. After a thorough training in classical and oriental philology, philosophy and theology, he entered the career of an academic teacher of theology, A. D., 1856, as *privatim docens*, in the University of Giessen; he advanced to the position of professor *extraordinarius* in 1863, and in the autumn of 1866 he was called by the Prussian Government as professor *ordinarius* to the University of Greifswald, in Pomerania, where he still labors with fidelity and success. He is a very able and learned divine, a fertile author, a modest, retiring and amiable gentleman, of unblemished character, a little hard of hearing, and hence the more devoted to the cultivation of the inner life by study and contemplation, yet wide awake to all the living questions of the age. His learning covers a large ground, especially Exegesis of the O. and N. Testaments, Church History, Apologetics, Natural Sciences. His biography of St. Jerome, with which I am quite familiar, is one of the best historical monographs. He is now engaged on Daniel for LANGE'S *Biblework*.

The following is a chronological list of Dr. ZÖCKLER'S writings to the present date:

De vi ac notione vocabuli ἐλπίς in N. Tb. diss. inauguralis. Giss., 1857.

THEOLOGIA NATURALIS. *Entwurf einer systematischen Naturtheologie vom offenbarungsgläubigen Standpuncte aus.* Bd. I. Frankft. a M., 1860.

KRITISCHE GESCHICHTE DER ASKESE (*Critical History of Asceticism*); *ein Beitrag zur Geschichte christlicher Sitte und Cultur.* Frankft. 1862.

HIERONYMUS; *sein Leben u. Wirken aus seinen Schriften dargestellt.* Gotha, 1864.

Die Evangelienkritik und das Lebensbild Christi nach der Schrift. 2 *Vorträge.* Darmstadt, 1864.

Commentar zu den SPRUECHEN SALOMONIS. 1866. } in LANGE's *Biblework.*
Commentar zum HOHENLIED U. PREDIGER. 1868.
Commentar zum Propheten Daniel (in course of preparation).

Die Urgeschichte der Erde u. des Menschen (*The Primitive History of Earth and Man*). 6 *Vorträge gehalten in Hamburg.* Gütersloh, 1868.

Prof. ZÖCKLER is also the principal editor of a valuable apologetic monthly entitled: *Der Beweis des Glaubens* (*The Evidence of Faith*), Gütersloh (Westphalia), since 1865, and of the *Allgemeine Literarische Anzeiger für das evang. Deutschland* (*General Literary Intelligencer for Evangelical Germany*), published at Gütersloh, since 1869.

PROVERBS.

Prof. ZÖCKLER introduces his commentary on this storehouse of practical philosophy and heavenly wisdom with the following preface:

"A theological and homiletic exposition of the Book of Proverbs has difficulties to contend with which exist in an equal degree in but few books of the Old Testament, and in none in quite the same form. Even the most searching investigation is able to gain only partially and approximately fixed points for the determination of the time when the book originated, and of the editorship of its several main divisions as it is now constructed. In almost every new group of Proverbs the linguistic and theological exposition of the individual Proverbs encounters new difficulties—and these difficulties are, in many cases, of such a sort that we must utterly despair of fully assured exegetical results. And finally, to treat the book homiletically and practically, in so far as it regards only brief-passages, is rendered more difficult by the obscurity of many single sentences; and in so far as it attempts to embrace large sections, by the unquestionable lack of fixed order and methodical structure, which appears at least in the central main division of the collection (chap. x. 1—xxii. 16), as well as in the supplement added by Hezekiah's men (chaps. xxv.—xxix.)."

"To this is to be added the imperfection of previous expository works, both the scientific and the practical." [The author then reviews the recent commentaries of HITZIG, UMBREIT, EWALD, BERTHEAU, VAIHINGER, and ELSTER, as well as the older works of MICHAELIS, GEIER, STARKE, STÖCKER, MELANCHTHON, and concludes:]

"In view of this condition of exegetical literature, heretofore so unsatisfactory in many ways, the author has at least attempted, with the most conscientious application of his powers, and with the use of the most important works that have hitherto appeared, to effect what might be done to relieve these difficulties, which exist in all directions in considerable numbers. . . . Over many of the obscurities that exist, he hopes that he has thrown substantially the right light; with regard to others, that he has turned attention to the most promising avenues to an appropriate exposition and a useful application; and that for the whole he has proposed a meaning essentially sound, scientifically defensible, and, for that very reason, edifying."

The work on Proverbs was first committed to the hands of the late ROBINSON P. DUNN, D. D., Professor of Rhetoric and English Literature in Brown University. He was one of the most accomplished scholars of New England, and "one of those rare men who, by a happy combination of the gifts of nature and of grace, seemed adapted to usefulness in every department of life." But he had scarcely collected a complete apparatus and finished the rough draft of his translation as far as the opening sentences of § 9 of the Introduction, when he was suddenly called to his rest, Aug. 28, 1867, in Newport, R. I., the place of his birth, at the age of forty-three. His last words were similar to those of Dr. NEANDER: "Good-by, I am going home." His pen was found in the Commentary on the Proverbs, at the page he had reached, as a sign of his last study on earth. His initials are attached to the notes he added.*

* An elegant memorial volume, published by his widow, pp. 237, contains a biographical sketch by Dr. SAMUEL L. CALDWELL, the Commemorative Discourse delivered, at the request of the Faculty of Brown University, by the Rev. J. L. DIMAN, Professor of History in the University, and selections from the writings of Dr. DUNN, which give evidence of his accurate scholarship, elegant taste, lovely character and elevated piety.

After the lamented death of Professor DUNN, I secured the valuable services of Dr. AIKEN, then Professor of Latin Literature in Princeton College, and since called to the Presidency of Union College, in the State of New York. A hasty glance at the translation and the grammatical and critical notes is sufficient to convince the reader how much of original research and learning, in addition to the labor of a faithful translation, has been bestowed upon this part of the American edition of LANGE. In compliance with my suggestion, the purely grammatical parts of the Commentary have been transferred as far as practicable to the textual department, in small type, which the lay reader may pass by. The same rule has been followed in Ecclesiastes, and the Song, as it had already been done in Genesis. An unusual number of grammatical references has been made to BÖTTCHER's encyclopædic *Grammar*, which, in the exhaustive fullness of its citations, amounts almost to a commentary on the Hebrew Scriptures. The same scholarly hand is seen in the large number of supplementary and illustrative notes which are scattered through the exegetical parts. The elder English commentators, like TRAPP, MUFFET, are cited not for their scientific, but for their sterling practical value. Of recent commentators, STUART and MUENSCHER, of our own country, both unknown to Dr. ZÖCKLER, have justly been laid under contribution. Considerable additions have also been made to the homiletical department from our rich and varied literature.

ECCLESIASTES.

After the translating and editing of ZÖCKLER's Koheleth had been undertaken by Prof. TAYLER LEWIS, who had so admirably edited the greater part of Genesis, it was found that the state of his health, and the heavy additions which he felt it necessary to make, rendered assistance indispensable. By my advice, therefore, there was procured the valuable aid of his colleague, Prof. WELLS, of Union College. To him that important part, the translation, is due. For the added introductions, dissertations, annotations, the Metrical Version, and the editing generally, Prof. LEWIS is responsible. It is trusted that these will afford no little aid to a better comprehension of this strange and wonderfully impressive portion of Holy Scripture. We have here the ripe fruits of long continued biblical studies from one of our most venerable scholars, who is a man of genius as well as learning. The Metrical Version in Iambic measure, with an introduction thereto, is a new feature, to which we direct the special attention of the lovers of Hebrew poetry.

As a help to the reader, it is thought best to give, as was done in the volume containing Genesis, an index to the principal additions of Prof. LEWIS. Some of these are of considerable extent and unusual interest, and they may all be divided into two classes, according as they are contained in the body of the pages, or in marginal notes.

I. EXTENDED DISSERTATIONS ON LEADING IDEAS.

II. THE PRINCIPAL MARGINAL NOTES.

To these may be added many minor marginal notes, together with the notes on particular words, the ancient versions, and various readings, as they are attached to each division of the text. Special attention is here paid to words alleged to belong to the later Hebrew.

THE SONG OF SOLOMON.

The Commentary on the Song of songs [שִׁיר הַשִּׁירִים, Sept.: Ἆσμα ᾀσμάτων, Vulg.: *Canticum canticorum*], as this most beautiful of poems of pure and holy love is called, was prepared by the Rev. Dr. Green, Professor in the Theological Seminary at Princeton.

The difficulty of the book is such as to allow considerable latitude of individual opinion, but it is all important to have a proper view of its spirit and aim. The German author justly rejects both the profane *rationalistic* exposition which can see no more in the Song than a sensual erotic poem, and the opposite *allegorical* interpretation which regards the persons and objects described as mere figures or names for spiritual persons and objects, leaving a large margin for random guess-work and unbridled extravagance.* Most nearly agreeing with his friend, Prof. Delitzsch,

* The allegorical interpretation, it must be admitted, has the authority of many of the greatest divines, both Jewish and Christian, Catholic and Evangelical, and is also sanctioned by the headings of our English Bible. It will probably always retain the ascendancy in the pulpit, and in books for popular devotion. Many of the most eloquent sermons (as St. Bernard's *Sermones in cant. cant.*, and Krummacher's *Salomo und Sulamith*), and of the sweetest hymns (by Gerhardt, Dessler, Dresse, Zinzendorf, Wesley, and Gustav Hahn's, *Das Hohe Lied in Liedern*, Halle, 1853) are based upon this view. If we distinguish carefully between *exposition* and *application*, we may allow a considerable latitude for homiletic and ascetic purposes. One of the very best legitimate practical applications of the passage ii. 15, I have seen, is in a little book of Mrs. H. Beecher Stowe, where the "little foxes that spoil the vines" (ii. 15), are applied, in a series of entertaining homilies, to little faults that disturb domestic happiness. But in an exegetical point of view most of the allegorical interpretations turn out to be arbitrary *impositions* rather than *expositions*. Just as I write, a new attempt in this line comes to my eyes in the *British and Foreign Evangelical Quarterly Review* for Oct. 1869, pp. 773–796. The writer of this article discovers in the Song

he adopts the *typical* or *typico-Messianic* view, which is not so old and generally received among orthodox divines as the allegorical, but which has the sanction of such eminent names as LIGHTFOOT, BOSSUET, LOWTH, and is more natural and in harmony with the typical and prophetical character of the whole ancient theocracy, as foreshadowing the substance of Christianity, and preparing the way for its introduction.

The Canticles are probably a nuptial song or lyric drama (melo-drama) from Solomon's best period, and present the ideal Hebrew view of marriage as established by God Himself in Paradise on the basis of the strongest and tenderest passion He has implanted in man; and this ideal is realized in the highest and holiest sense in the relation of Christ to His Church (Comp. Eph. v. 32).

The American editor, while recording his approval of ZÖCKLER's method and standpoint in general, especially his typical view (see pp. 19–25), has expressed his dissent from certain parts of his scheme. He inclines to regard the Canticles as a series of unconnected scenes rather than a well-arranged, continuous drama, with a regularly unfolded plot, as is done by ZÖCKLER and DELITZSCH, also, with various modifications, by LOWTH, EWALD, UMBREIT, BÖTTCHER, HITZIG, RENAN. He is moreover of the opinion that the Song should be more favorably interpreted by itself than from the history and later character of Solomon as given in the first book of Kings. In this last point I entirely agree. Any reference to Solomon's polygamy, unless it be in the way of rebuke, would mar the beauty and purity of the poem, and make it unworthy of its place in the canon.

The next most considerable addition is to the bibliography at the close of the Introduction (pp. 43–47), where a pretty full account is given of English and American Commentators on the Song. The critical and grammatical notes have been very materially enriched both from the editor's own researches and from the early English translations, and from English commentators.

I must add that Dr. GREEN had inserted a considerable number of Arabic and Persian words, but erased nearly all of them in the proof sheets, because, after the type had been procured at considerable trouble, it was found almost impossible to obtain accuracy in characters unknown to the compositors, and because they rather disfigured the pages.

I now commit this new volume to the churches of the English tongue, with the wish that it may be as cordially welcomed, and prove as useful, as the other parts of this Commentary.

PHILIP SCHAFF.

5, *Bible House*, NEW YORK, Nov. 19, 1869.

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a progressive drama beginning at the gates of Eden and running through the light and shade of the history of Judaism and Christianity till the glory of the millennium. He distinguishes in it the following parts:

1. The Church before the advent, waiting and longing for the coming of Christ. 2d. The theocracy under Solomon, which, in the temple and its worship, afford the fullest and clearest typical revelation of Christ which that dispensation admitted of. 3d. The gradual decadence that followed, in both type and prophecy, which went on till at last it deepened into the darkness of the captivity. 4th. The sudden opening of the gospel day in the advent of the Saviour, and the preaching of the apostles—the voice of the turtle, and the flowers that now begin to cover the earth. 5th. A second night, during which Christ is again absent; this lasts longer than the first, and during it a deeper sleep oppresses the church. On awakening, she is seen seeking her beloved, wounded and bleeding, from the sword of persecution. 6th. The bursting out of the day of the Reformation—the morning of the millennium—and then the church is beheld "terrible as an army with banners," clothed with truth, and shining with a light which makes her the admiration of the nations,—"fair as the moon, clear as the sun."

A few specimens of interpretation on this scheme, will suffice. The kisses of the Bridegroom are the promises of Christ's coming; the "Virgins" who love the spouse (ch. i. 3), like the Virgins in the Apocalypse, represent those who had not defiled themselves with the idolatrous rites of pagan or papal worship; the "wilderness" from which the bridegroom comes on the day of his espousals (iii. 6), is Jewish formalism, Gentile scepticism, and pagan idolatry; and the clouds of smoke, which attended the royal progress, are the symbols of mysterious providences.

THE

PROVERBS OF SOLOMON.

INTRODUCTION.

§ 1. THE ETHICAL AND RELIGIOUS RANK AND SIGNIFICANCE OF THE PROVERBS OF SOLOMON.

The collection of Proverbs which bears the name of Solomon is the chief storehouse of moral instruction and of practical wisdom for the chosen people of God under the old dispensation. It forms, therefore, the principal documentary source of the Ethics of the Old Testament, just as in the successive steps of a gradual revelation, it is the peculiar office of the Pentateuch to exhibit the fundamental truths of its Theology, the Psalter those of its Anthropology, and the Prophetical Books those of its Christology and Soteriology. Some of the more general principles and postulates of Ethics, especially much of what belongs to the province of the so-called doctrine of the Highest Good, and, as might be expected, the whole doctrine of the Moral Law, are indeed found in the Books of Moses. Single topics connected with the doctrine of virtue and obligation are occasionally more fully discussed in the Psalms and the Prophets. But the special doctrine of virtue and duty, which must ever hold the chief place in the system of Ethics, finds nowhere else in the Old Testament so thorough, so individualizing, and so lively a presentation as in the Proverbs; and even the more general principles of Ethics, as well as the fundamental maxims of rectitude and law are, if not directly referred to in them, at least incidentally assumed.*

Resting on the basis of the widest and most diverse experience, and adopting the form of the most thoughtful, pithy and suggestive apothegms, they apply to the life of man in all positions, relations and conditions, the moral precepts contained in the law. In other words, what the law reveals as a universal rule for the national life of the covenant people in a religious and a political aspect, the Proverbs apply to the relations and obligations of the private life of each individual of that people. The principle of consecration through fellowship with Jehovah, the God of the Covenant, which was revealed through Moses, and established in general in his legislation, is individualized and developed in detail by Solomon with reference to the special domestic and social relations of his countrymen.

NOTE.—It has been often observed that the Proverbs of Solomon are the chief source of the Old Testament Ethics. ORIGEN, in the Preface to his exposition of the Song of Solomon, expressed the opinion that in the Proverbs Solomon had aimed to discuss the *ἠθική*, in Ecclesiastes the *φυσική*, and in the Canticles the *λογική* or *θεωρική* (the science of the contemplation of Divine things), and JEROME adopted from him this view (Preface to the Comm. on Eccles., Ep. 30 to Paula).†

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* [This threefold division of Ethics, originating with SCHLEIERMACHER, and closely adhered to by ROTHE, is generally adopted in Germany. "*Güterlehre*" is the doctrine of the Good as an object of desire or a thing to be attained. "*Tugendlehre*" is the doctrine of the sentiments and inclination towards virtue. "*Pflichtenlehre*" is the doctrine of the right as the foundation of law. The first and the last are objective; the second is subjective.—R. P. D.]

† In his 107 Ep. to Læta in reference to the education of her daughter Paula, JEROME says; "*Discat primo Psalterium, his se canticis sanctam vocet, et in Proverbiis Salomonis erudiatur ad vitam.*" Compare the title παιδαγωγικὴ σοφία which GREGORY of Nazianzus was wont to give to the Book of Proverbs.

LUTHER, in his Preface to the Books of Solomon, written in 1524 (Erlangen ed., Vol. LXIII., p 35), says of the Proverbs: "It may be rightly called a book of good works; for he (Solomon) there teaches the nature of a godly and useful life,—so that every man aiming at godliness should make it his daily Handbook or Book of Devotion, and often read in it and compare with it his life." STARKE (Introd. to the Proverbs, Synops., Pt. IV., p. 1591) thus describes its contents: "It is for the most part a school of Christian Morals; upon the basis of faith it founds the wisest counsels in reference to the believer's duties towards God, towards his neighbor, and towards himself. . . . By means of a great variety of sententious maxims this book teaches man how to escape from sin, to please God, and to secure true blessedness." The elder MICHAELIS (CHRISTIAN BENEDICT) gives a like estimate of the ethical value of the Proverbs. He passes from an exposition of the Psalms to one of the Proverbs with these words: "From the oratory of David we now proceed to the school of Solomon, to find in the son of the greatest of theologians the first of philosophers." On account of the ethical wisdom of the Proverbs of Solomon, the Würtemberg Theosophists, BENGEL and OETINGER, preferred them to most of the other books of the Old Testament. They made them the theme of their devout meditations, and earnestly sought to penetrate their deeper meaning. (See for BENGEL: OSK. WAECHTER's "*Joh. Alb. Bengel: Life, Character*, &c., p. 166). OETINGER, when, as a youthful master of arts, he resided at Halle, thought of lecturing on "*Philosophiam sacram et applicatam*, drawn from the Scriptures, especially the Proverbs of Solomon." This plan he did not, however, carry out. At a later period, when he was a pastor first at Hirsau and then at Walddorf, he diligently studied the Proverbs as the chief repository and source of what he called "*Sensus communis*." He used them for purposes of religious instruction; he wrote them on separate slips of paper, put them in a box, and made his scholars draw them out as lots. He also published a little book of a catechetical nature, with the title "How shall the head of a family exemplify at home the Proverbs of Solomon?" and a larger work called "Common Sense in the Proverbs and Ecclesiastes," Stuttgard, 1753. "The Proverbs," he once observed, "exhibit Jesus with unusual clearness, and he who cannot perceive this knows not Paul's meaning when he says, 1 Cor. xiv. 20, 'In understanding be men'" (see EHMANN's "*Life and Letters of Oetinger;*" also the essay in VILMAR's *Past.-theol. Bll.*, 1865, I., pp. 265 sq., on "Theosophy: Oetinger and the Lutheran Church."—Still earlier the Rostock theologian, SAMUEL BOHL, had attempted in his *Ethica Sacra* (1640) a systematic exhibition of the ethics of Solomon, in the form of a continuous commentary on the first nine and the last two chapters of Proverbs. Most of the modern interpreters have in like manner justly appreciated the superior ethical value of this book. According to KAHNIS (*Luth. Dogmatik*, I., 282) its peculiar excellence lies in the skill with which its author "has presented the maxims of a practical wisdom which aims in all the human relations of the Kingdom of God to govern the lives of men in harmony with the intentions of its founder." ELSTER (*Deutsche Zeitschr. für Christl. Wissenschaft*, 1859, and in his Commentary on the Proverbs) ascribes the importance of this book of Solomon to the fact that "it consists of a didactic religious discussion of practical experience," in the form of proverbial wisdom, which is not mere human prudence, but "a new emanation from the Divine essence itself, a new communication of eternal wisdom, which alone is true wisdom." It is a proverbial wisdom which, "like the Law and the Prophets, has its own peculiar and most important province," and has upon the varied and symmetrical development of the individual man an influence which should be deeply felt and fully recognized. BRUCH (*Weisheitslehre der Hebräer*, pp. 102 sq.), OEHLER (*Die Grundzüge der alttestamentl. Weisheit*, pp. 5 sq.), DELITZSCH (Article *Sprüche Salomo's* in HERZOG's *Real-Encyclopädie*), express themselves in similar terms with reference to the high ethical and religious rank of this book. Even HITZIG, while denying its inspiration, and perceiving in it nothing but human wisdom, recognizes in it "a religious consecration and an irresistible attraction of the heart towards morality," which distinguish this monument of Hebrew proverbial wisdom above all similar productions, whether of Arabian literature or of the Semitic mind in general ("*Die Sprüche Salomo's übersetzt und ausgelegt*," p. xii.).

[COLERIDGE says: "The Book of Proverbs is the best statesman's manual which was ever written. An adherent to the political economy and spirit of that collection of apothegms and essays would do more to eradicate from a people the causes of extravagance, debasement and

ruin, than all the contributions to political economy of SAY, SMITH, MALTHUS and CHALMERS together."—Prof. M. STUART says (Preface to his Comm. on Proverbs, p. 9): "All the heathen moralists and proverbialists joined together cannot furnish us with one such book as that of the Proverbs." In his Introd., p. 64, he says: "After all the light which Christianity has shed upon us, we could not part with this book without a severe loss." "The book contains a striking exhibition of practical wisdom, so striking that it can never be antiquated."—J. MUENSCHER, in his Introd. to his Comm. on Proverbs, says, p. xliv.: "The moral precepts of Solomon rest on the foundation of religion and true piety, and in this respect differ heaven-wide from the systems of the ancient heathen moralists."—R. P. D.]

[Dr. GRAY observes, The Proverbs of the inspired son of David "are so justly founded on principles of human nature, and so adapted to the permanent interests of man, that they agree with the manners of every age, and may be assumed as rules for the direction of our conduct in every condition and rank of life, however varied in its complexion or diversified by circumstances; they embrace not only the concerns of private morality, but the great objects of political importance." —Dr. JORTIN says: "They have not that air of smartness and vivacity and wit which modern writers have usually affected in their maxims and sentences; but they have what is better, truth and solid good sense." "Though the composition be of the disjointed kind, yet there is a general design running through the whole, which the author keeps always in view; that is, to instruct the people, and particularly young people, at their entrance into public and active life,—to give them an early love and an earnest desire of real wisdom, and to lay down such clear rules for their behaviour as shall carry them through the world with peace and credit." (See D'OYLY and MANT, Introd. to Proverbs).

BRIDGES (Exposition of the Proverbs, Am. Ed., Pref., pp. iii., vii., ix., *etc.*) says: "This wonderful book is indeed a mine of Divine wisdom. The views of God are holy and reverential. The observation of human nature is minute and accurate." "Doubtless its pervading character is not either *explicit* statement of doctrinal truth or lively exercises of Christian experience. Hence the superficial reader passes over to some (in his view) richer portion of the Scriptural field." "While other parts of Scripture show us the glory of our high calling, this may instruct in all minuteness of detail how to 'walk worthy of it.' Elsewhere we learn our completeness in Christ (Col. ii. 10); and most justly we glory in our high exaltation as "joint heirs with Christ," *etc.* (Rom. viii. 17; Eph. ii. 6). We look into this book, and, as by the aid of the microscope, we see the minuteness of our Christian obligations; that there is not a temper, a look, a word, a movement, the most important action of the day, the smallest relative duty, in which we do not either deface or adorn the image of our Lord, and the profession of His name."

WORDSWORTH (Introd. to Proverbs, pp. ix., x.) says: "The Book of Proverbs is an inspired book adapted to the circumstances of the times of Solomon." "The Holy Spirit, in inspiring Solomon to write the Book of Proverbs, supplied an antidote to the poison of those influences (temptations attending the splendor and prosperity of the times), and has given to the world a moral and spiritual manual, which has its special uses for those who dwell in populous towns and cities, and who are busily engaged in worldly traffic, and are exposed to such temptations as are rife in an age and country like our own, distinguished by commercial enterprise and mechanical skill, and by the production of great works of human industry, in Art, Literature and Science, and also by religious activity, especially of that kind which aims to give to Religion external dignity and beauty, such as reached its highest pitch in the Temple of Solomon." Again, "The Proverbs of Solomon come from above, and they also look upward. They teach that all True Wisdom is the gift of God, and is grounded on the fear of the Lord. They dwell with the strongest emphasis on the necessity of careful vigilance over the heart which is manifest only to God; and on the right government of the tongue, whose sins are rarely punished by human laws; and on the duty of acting, in all the daily business and social intercourse of life, with an eye steadily fixed on the throne of God, and with habitual reference to the only unerring standard of human practice, His Will and Word. In this respect the Book of Proverbs prepared the way for the preaching of the Gospel; and we recognize in it an anticipation of the Apostolic precept concerning all domestic and social relations, 'Whatsoever ye do, do it heartily, as unto the Lord.'"

Dean STANLEY (*History of the Jewish Church*, II., 269, Am. Ed.), looking at the other side of

the shield, says, This book "has even something of a worldly, prudential look, unlike the rest of the Bible. But this is the very reason why its recognition as a Sacred Book is so useful. It is the philosophy of practical life. It is the sign to us that the Bible does not despise common sense and discretion. It impresses upon us in the most forcible manner the value of intelligence and prudence, and of a good education. The whole strength of the Hebrew language, and of the sacred authority of the book, is thrown upon these homely truths. It deals too in that refined, discriminating. careful view of the finer shades of human character, so often overlooked by theologians, but so necessary to any true estimate of human life."

Dr. GUTHRIE (*Sunday Magazine*, Oct., 1868, p. 15) calls attention in his forcible way to other qualities of the book, and bears a valuable testimony to its experimental worth in a wide sphere. "It fulfils in a unique and pre-eminent degree the requirements of effective oratory, not only every chapter, but every verse, and almost every clause of every verse expressing something which both 'strikes and sticks.'" "The day was in Scotland when all her children were initiated into the art of reading through the Book of Proverbs. . . . I have no doubt whatever—neither had the late Principal LEE, as appears by the evidence he gave before a committee of parliament—that the high character which Scotsmen earned in bygone years was mainly due to their early acquaintance with the Proverbs, the practical sagacity and wisdom of Solomon. . . . . The book has unfortunately disappeared from our schools; and with its disappearance my countrymen are more and more losing their national virtues—in self-denial and self-reliance, in foresight and economy, in reverence of parents and abhorrence of public charity, some of the best characteristics of old manners and old times."—A.]

A.—GENERAL INTRODUCTION TO THE PHILOSOPHICAL LITERATURE ASCRIBED TO SOLOMON.

§ 2. THE PHILOSOPHY OF THE OLD TESTAMENT IN GENERAL, IN ITS RELATION TO THE PHILOSOPHY OF OTHER NATIONS.

The peculiar form in which the ethical doctrines and precepts of the Proverbs are presented is that of the Hhokmah, or Proverbial Philosophy of the Hebrews. It is a species of moral and philosophical instruction in practical wisdom, which though distinguished by its thoroughly religious character from the secular philosophy of all other races, stands in the same relation to the spiritual development of the covenant people as that occupied by this philosophy in reference to the general culture of men who are without the Scriptures. For, whatever answer be given to the somewhat perplexing question, whether the Hebrews can be properly said to have had a philosophy, it is certainly true, that the essential feature of philosophy, the striving after objective wisdom, or after a true conception of the absolute fitness of the world to accomplish its ends, in both a theoretical and a practical aspect, is most completely presented in the Hhokmah of the old dispensation; and that in fact it is only the peculiar form in which this striving develops itself in the Old Testament literature, which distinguishes this Hhokmah from the philosophy of Greek and Roman antiquity. The wisdom of the people of God under the Old Testament is the art of so shaping life in harmony with the divine will, and in obedience to its peculiar laws learned by experience and reflection, as to make one an upright subject of the kingdom of God, in other words, so as to secure at once the divine favor and earthly blessedness. [When NOYES (*A new Translation of the Proverbs, etc.*, Introd. to Proverbs, p. xiv.) says: "It is true that the religion and morality of the Book of Proverbs will not bear a favorable comparison with those of Jesus Christ. Its morality is much less disinterested, being for the most part founded in prudence rather than in love. Its motives generally are of a much less elevated kind than those which Christianity presents . . . . Prudential motives, founded on a strict earthly retribution, are the principal encouragements to a life of virtue which he presents," *etc.*, we recognize the truth which he exhibits, but notwithstanding his supplementary and balancing statements prefer ISAAC TAYLOR's mode of exhibiting the truth. Speaking immediately of the 23d Psalm he says (*Spirit of Hebrew Poetry*, Am. 12mo. ed., p. 38): "The bright

idea of *earthly well-being* pervades the Old Testament Scriptures; and this worldly sunshine is their distinction as compared with the New Testament; but then there are many cognate ideas which properly come into their places around the terrestrial idea .... A feeling is here indicated which was of that age, and which was approvable then, although it has been superseded since by sentiments of a higher order, and which draw their reason from the substitution of future for present good."—A.] In so far as God is alike the beginning and the end of this pursuit of wisdom, or in so far as it both necessarily springs from the fear of God,—Prov. i. 7; ix. 10; comp. Job xxviii. 28; Ps. cxi. 10; Ecclesiast. i. 16,—and leads to a purifying fellowship with Him, Prov. viii. 35; iii. 16, *etc.*, it has an essentially religious and practical character. Its sphere of reflection and of action must therefore be also more limited than that of the old classical or of the modern philosophy, both of which delight in profound theoretical inquiries in reference to created existence, and investigations of not only the end but also the origin of both nature and man. Those questions concerning the origin of the world and the origin of evil which play so conspicuous a part in the philosophy of ancient and of modern times, are only incidentally discussed in the Hebrew literature of wisdom, whether in the works ascribed to Solomon, the book of Job, or the kindred Psalms; and then only in their relation to the motives and tendencies to practical morality. The divine wisdom which establishes the relation of God to the world, and is at once the chief source and fundamental law of both the subjective and the objective wisdom of men, (Prov. viii. 21; ix. 12; Job xxviii. 24 sq.; Ecclesiast. xxiv.) is always represented rather as the medium of the foreknowledge and the providence of God, than as a creative power, or even as the ideal pattern of the world (the *κόσμος νοητός* of PLATO). In fine, the essential character of the Hebrew philosophy is far more practical than speculative; it is as little inclined to pursue or to prompt genuine speculation as it is to identify itself with secular philosophy in general, and with unaided human reason to investigate the final causes of things. It is essentially a divine philosophy planting its feet upon the basis of the divine revelation, and staying itself upon the eternal principles of the divine law; and it is this determinate and positive character of its method of conceiving and teaching, that chiefly distinguishes it from the philosophy of other nations and of other times. Moreover, the habitual, and not as was the case with many ancient philosophers, the occasional, adoption of the poetical form of the Gnome or didactic apothegm for conveying its instructions, must be regarded as a marked and important feature of this whole body of Old Testament literature, and as a decided indication of its method and of its tendencies.

NOTE 1.—The Strasburg theologian, J. F. BRUCH, in his "*Weisheitslehre der Hebräer; ein Beitrag zur Geschichte der Philosophie,*" Strasburg. 1851, thoroughly discusses the question whether or not the doctrine of the Hhokmah in the Old Testament is to be considered philosophy in the strict sense, and decides it in the affirmative. This was the prevailing opinion in former times among the theologians of all the churches. Jesuits, *e. g.* MENOCHIUS in his learned work, "*De Republica Hebræorum,*" Book VII., Chap. 1; many of the Reformers of the 17th and 18th centuries, especially the followers of DESCARTES and COCCEIUS; and Lutherans like the aforementioned BOHLIUS in his "*Ethica Sacra,*" or the eminent BUDDÆUS in his "*Introductio ad Historiam philosophiæ Hebræorum,*" 2d ed., Leipsic, 1720, all spoke without hesitation of the Hebrew philosophy, of the philosophy of Solomon, David, Moses, Joseph, and Abraham. Indeed they often ventured to trace the philosophy of the patriarchs as far back as to Adam. Even at the beginning of the present century BLESSIG, in his Introduction to J. G. DAHLER'S "*Denk- und Sittensprüchen Salomo's*" (Strasburg, 1810), unqualifiedly characterized the proverbial poetry of the Hebrews as philosophical; DE WETTE, in his Hebrew Archæology, spoke of "the speculative and practical philosophy of the Hebrews;" and STAEUDLIN wrote a dissertation on "The Philosophy, the Origin and Design of the Book of Job." (See his "*Beiträge zur Philosophie und Geschichte der Religion und Sittenlehre,*" II., 133 sq.; compare the same author's "*Geist der Sittenlehre Jesu,*" I., 74 sq.). Theologians of the most diverse schools agreed in assuming in general the existence among the early Hebrews of a style of wisdom which might claim the undisputed title of a philosophy.

The opposite view is represented not only by many later philosophers, especially those of the critical school of KANT, but also by such theologians as limit the notion "philosophy" to the

scholarly scientific speculative inquiries peculiar to modern times, and must therefore consider not only the Hebrews, but all the Semitic races, and indeed the Orientals in general, as totally destitute of a philosophical habit of mind. Such was the opinion of BRUCKER before the time of KANT, when he asserted in his Critical History of Philosophy (Leipsic, 1767, I., 64), "*non confundendam esse Hebræorum sapientiam cum philosophia proprii nominis atque significationis.*" KRUG (*Philosophisch-Encyclopädisches Lexicon*, II., 328) thinks that anything like philosophy or philosophical wisdom is not to be looked for among the ancient Hebrews." REINHOLD (*Lehrbuch der Geschichte der Philosophie*, p. 15) denies in general the existence of any proper old Oriental philosophy side by side with the Greek. RITTER (*Geschichte der Philosophie*, I., 48) bluntly says, "Of the only Asiatic nations whose literature is known to us, we may venture to assert, without fear of much contradiction, that in the early times they had no philosophy. Among these are the Hebrews," *etc.*

Of the more recent theologians R. F. GRAU ("*Semiten und Indogermanen in ihrer Beziehung zu Religion und Wissenschaft*," p. 28 sq.) has warmly and zealously supported the proposition that "the Semitic mind in general has no capacity for either philosophy or science," and LUTHARDT (in the "*Leipziger Vorträge über die Kirche, nach Ursprung, Geschichte und Gegenwart*, pp. 18 sq. [pp. 19 sq. of the translation published by Messrs. T. & T. Clark, Edinburgh, 1867]) adopts his opinion at least in reference to the Hebrews.

All these scholars manifestly have too limited and partial a conception of philosophy. They with one consent understand by it an exercise of the human intellect controlled by the rigid laws of logic and carried on in a scientific method such as was never seen among the early Hebrews, or indeed among any of the older Eastern nations. But philosophy means far more than this. It is in itself, as its etymology, φιλοσοφία, *i. e. studium sapientiæ* [love of wisdom], indicates, and as the whole practice and method of the oldest Greek philosophers down to the time of ARISTOTLE demonstrates, nothing but a love for wisdom; an earnest endeavor to find a theoretical and a practical solution of the problems of our earthly life; that intellectual effort which strives to re-establish the proper relation between the absolute omniscience of God, and the relative knowledge possessed by the reason of man. A philosophy and philosophical science in this wider sense must be claimed for the people of God under the Old Testament. We cannot, however, quite agree with BRUCH (*ut supra*, p. 20 sq.) when, having defined philosophy in its *objective* aspect as "the science of the Absolute, or the science of the supreme necessary causes of all that is or that must be," and in its subjective aspect, "as the unaided inquiry after the absolute, or rational thinking in so far as renouncing all external authority it investigates the supreme necessary causes of all that is or that must be," he ascribes both to the Hebrews. For, in the first place, that which among them corresponds to the philosophy of other nations is not properly science, but rather a knowledge and comprehension, an intellectual effort and reflective process in general; and in the next place, it is not so much the "supreme necessary causes" as the chief practical ends of our earthly life and being which occupied the mind of the Hebrew thinker. It is then only philosophy in its subjective character, as above defined, which can in the main be ascribed to the Hebrews, and even this in a form quite unlike that in which it presents itself to BRUCH, one which secures the full recognition of its predominant practical and theological character. A philosophy consisting in such an essentially practical or ethical tendency of the mind, which by an examination of the highest moral and religious ends of all human and superhuman existence, seeks to determine the normal relation between God and the world, and thus to point out the way to truth and blessedness, may without hesitation be ascribed to the people of the Old Covenant. It is indeed a philosophy, which though its shape and dress are religious and poetical rather than didactic and scientific, contains within itself all the elements which are essential to strictly scientific development, or to an entrance into the sphere of dogmatic and moral and theological speculation.

In this properly limited sense has EWALD, among others, (*Geschichte des Volkes Israel*, III., 82) recognized the existence of an old Hebrew Philosophy. "Philosophy," says he, "may exist even where the rigid laws of thought (logic) are not observed, or where no attempt is made to reduce all truths and conceptions to a symmetrical whole (a system). This, it may be admitted, is its final aim,—though this aim like every other human aspiration is so often tho-

roughly erroneous and misleading ;—it is not, however, its beginning nor its constant living impulse. Its beginning and very life is rather the intense and unquenchable desire for investigation, and for the investigation of all objects, both higher and lower, remote and near, human and divine. Where the problems of existence allow thoughtful men no rest, where they provoke among the mightiest intellects of any people, or of several nations at once, an unwearied rivalry in the attempt to solve them, Philosophy is in the bloom and vigor of youth. In that earlier time the noblest of the Semitic races had plainly reached that stage when the Greeks were far from having approached it; and Israel, whose higher religion furnished besides a special impulse to reflection on the relations of things, now entered with them upon this nobler field of honor in the most generous rivalry."

Similar views are expressed by UMBREIT in his ingenious and instructive, though somewhat prolix observations "on the wisdom of the East" (*Commentar über die Sprüche Salomo's, Einleitung*, pp. iii. sq.); by DELITZSCH (Article "*Sprüche Salomo's*," in HERZOG'S *Real-Encycl.*, XIV., pp. 712 sq.), as well as by the editor of this Biblework in his General Introduction to the Old Testament (Genesis p. 19, [Am. Ed.]). OEHLER in his work "*Die Grundzüge der alttestam. Weisheit*, pp. 5 sq., as well as his follower KAHNIS (*Lutherische Dogmatik*, I., 304), essentially agrees with the above statements. The latter says excellently, among other things, "To find in the life of nature and of man, in the revelations of the kingdom of God, in the whole world, the divine 'wherefore,' the divine fitness to accomplish the proposed end, was the great aim of the wisdom of Solomon. Here unquestionably existed a tendency to science, to philosophy. But the national life of Israel rested on too divine a foundation to permit great freedom of inquiry, and the kingdom of God had too many practical aims to favor a purely theoretical exploration of the objects of existence. Springing from the practical this wisdom sought to further the practical," *etc.*

NOTE 2.—In harmony with his above-quoted definition of the philosophy of the Hebrews, as an inquiry into the highest necessary causes of all that is or that shall be, BRUCH (pp. 69 sq.) introduces the cosmogony of the first two chapters of Genesis into his representation of the philosophy of the Old Testament. He thus regards the substance of these chapters as a portion of a philosophical system, and indeed in its essential features as the earliest instance of philosophical reflection among the Hebrew race. (HERDER, as is well known, held similar views. In his "*Ideen zur Philosophie der Geschichte der Menschheit*" he termed the Mosaic cosmogony "an ancient philosophy of the history of man"). This view of BRUCH'S is connected with his assumption of the purely human and moreover half-mythical character of the Mosaic narrative. It is therefore to be decidedly rejected, together with his opinion that the Old Testament "wisdom" is the product of unaided human speculation, and that no divine or specifically supernatural factor is to be recognized in the Old Testament revelation in general.

NOTE 3.—The word חָכְמָה primarily denotes (in accordance with the fundamental meaning of the root חכם, حَكَمَ in Arabic, where it means to fasten, to hold fast, and then to separate, to decide) the fixing of an object for cognition, and secondarily, simply knowledge, insight. It is therefore in Prov. i. 2 used as precisely synonymous with דַּעַת, and elsewhere, as in Isa. xi. 2 sq., as at least parallel with בִּינָה. The חָכָם is then in the first instance the wise, the learned man in general (comp. Jer. viii. 9), whether he be a judge (1 Kings iii. 28: comp. the corresponding Arabic word which always signifies a judge), or an artificer (Ex. xxviii. 3; xxxi. 6; Jer. x. 9), or finally a cunning, subtle man who can use his craft for his own or for others' advantage (Job v. 13, comp. 2 Sam. xiii. 3; xx. 16). In the religious realm חָכְמָה naturally denotes insight into that upright dealing which pleases God and conforms to the divine law, a knowledge of the right way which is to be followed before God, and of the wrong one which is to be shunned. In short it is that practical uprightness, founded on religious enlightenment, in which the true happiness of man consists, and which is therefore frequently represented by תּוּשִׁיָּה (*i. e.* well being and wisdom in one), *e. g.* Prov. ii. 7; iii. 21; viii. 14; xviii. 1; Job xi. 6; xii. 16; xxvi. 3. Compare in general HITZIG, *Die Sprüche Salomo's, Einleitung*, p. lii.

sq. The latter, however, gives a somewhat different and less correct etymology of the word. He defines חָכָם as one who possesses the spiritual power of control and determination, and חָכְמָה as the power of moral self-subjugation. He thus gives to the notion of government a prominence which is by no means justified by the Arabic حكم.

NOTE 4.—The מָשָׁל or Hebrew gnome, as the distinctive artistic form adopted by the Old Testament philosophy and proverbial poetry, will be particularly discussed in a later section. We may, however, here observe that of all the titles borrowed from kindred secular literature, and applied to the Proverbs of Solomon on account of their peculiar form, none appears more just and appropriate than that adopted by BRUCH, who terms them (p. 104) an Anthology of Hebrew Gnomes. In the explanation and justification of this title he, however, as he does elsewhere, disparages the theopneustic character of this Book of Scripture.

§ 3. THE AGE OF SOLOMON, OR THE GOLDEN AGE OF THE HEBREW LITERATURE OF WISDOM.

As among other nations philosophy is not wont to assume its proper form till a long time after the religious and civil foundations of national culture are securely laid, so in Israel no season of undisturbed reflection and of philosophical inquiry and instruction could be enjoyed, before the protracted storms and conflicts of the period of the Judges had fixed the religion of the law in the depths of the popular consciousness, or before the reigns of Saul and David, the earliest kings, had firmly established the theocratic national life. The power of external enemies must first in some way be broken and overthrown, and the prosperity of the citizen and the political and social influence of the nation upon the life of the surrounding nations must be to a certain degree secured; but this could not be effected before the brilliant and glorious though warlike reign of David. Furthermore, as an element of the internal culture of the nation, the spirit of the law must have begun to receive a new invigoration and a fresh inculcation, which it derived from the schools of the prophets which sprung up after the time of Samuel. Hand in hand with the directly religious activity of this prophetic company the national poetry must make its earliest start, and create for that philosophy a proper literary and æsthetic form.

These conditions were not all of them fully realized until the time of Solomon, when the people were blessed with a long period of peace, rich in earthly possessions and enjoyments of all sorts; they then began a lively and widely extended intercourse with foreign nations, and with an extending view reaching even to Tarshish and Ophir, their thought and their activity received the most various impulses in a direction which was no longer narrow and strictly national, but more or less universal and as broad as humanity itself.* There was therefore associated with the priests, the prophets, the warriors, the judges, a new class of notables, that of the Hhakamim (חֲכָמִים, 1 Kings iv. 30, 31; Jer. xviii. 18; Prov. i. 6; xiii. 20; xxii. 17), the wise, or the teachers of wisdom, who began to bear their part in the whole work of training the nation. A pretty large number of such wise men, of considerable importance, must have appeared under Solomon, and have been associated with him as the most famous of all. For the books of the Kings mention besides him some of his contemporaries, *viz.*: "Ethan, the Ezrahite, and Heman, Chalcol and Darda, the sons of Mahol," as representatives of the wisdom of that time (1 Kings iv. 31; comp. 1 Chron. ii. 6), and compare the wisdom of these Hebrew Hhakamim with that of all the children of the East country, and all the wisdom of Egypt" (1 Kings iv. 30). Whether they did or did not form a well de-

* ["That stately and melancholy figure (Solomon's)—in some respects the grandest and the saddest in the sacred volume—is, in detail, little more than a mighty shadow. But, on the other hand, of his age, of his court, of his works, we know more than of any other." (STANLEY, *Jewish Church*, II., 184). And the accomplished author goes on to indicate the multiplying points of contact with the outer and the later world, and with secular history; and adds (p. 186): "To have had many such characters in the Biblical History would have brought it down too nearly to the ordinary level. But to have one such is necessary, to show that the interest which we inevitably feel in such events and such men has a place in the designs of Providence, and in the lessons of Revelation." See also pp. 252 sq.—Prof. B. B. EDWARDS (*Writings, etc.*, II., 402), speaking of the fitness of the age to develop this species of poetry, says: "It was the period of peace, extended commerce, art, reflection, when the poet could gather up the experiences of the past, and embody them in pithy sayings, sharp apothegms, instructive allegories, or spread them out in a kind of philosophical disquisition."—A.]

fined, exclusive class of popular teachers gathered about some leader or master, whether there were thus special schools for the wise, or the schools of the prophets were also chief places of culture for the disciples of the Hhokmah, these Hhakamim of the age of Solomon and of subsequent ages must be considered a very important factor in the limited mental development of the people, and as a factor possessing, like the prophetic and the priestly order, an independent importance (comp. Jer. xviii. 18; Ez. vii. 26). They had doubtless offered a vigorous resistance to those frivolous impulses of the לֵצִים, the freethinkers and insolent scoffers, that had manifested themselves since the times of Saul and of David. Their positive agency was exerted in the propagation and dissemination of that deeper religious knowledge and practical wisdom of life, beside which all worldly prudence, fine culture and enlightenment must appear as foolishness (comp. נָבָל, נְבָלָה, נְבָלוֹת, *etc.*; Prov. xiii. 20; xvii. 21; Ps. xiv. 1; Is. xxxii. 6). The first decided manifestation of this new intellectual tendency, together with the literature produced by it under Solomon's peaceful reign, marks this bright summit of the entire theocratic development in the Old Testament as the golden age and the really classic epoch of this especially important branch of the intellectual culture in the life of the covenant people.

NOTE 1.—The independent significance of the חָכְמָה as a special tendency of the mind, exerting with the נְבוּאָה, or the gift of prophecy, an important influence has been recently estimated with special correctness by EWALD. In his dissertation "on the popular and intellectual freedom of Israel in the time of the great prophets down to the destruction of Jerusalem" (*Bibl. Jahrbücher*, I, 96 sq.), he says, among other things, "It is not easy to conceive correctly how high a development was reached in the pursuit of wisdom (Philosophy) in the first centuries after David—and it is not usual to consider how mighty was the influence which it exerted on the entire development of the national life of Israel. The more closely those centuries are reviewed, the greater must be the astonishment at the vast power so early exerted on all sides by wisdom as the peculiar concern of many men among the people. It first openly manifested itself in especial circles of the nation, whilst in the peculiarly propitious age after Solomon eager and inquisitive pupils gathered about individual teachers until ever-improving schools were thus formed. But its influence gradually pervaded all the other pursuits of the people, and acted upon the most diverse branches of authorship." The existence of especial schools of the wise, like those of the Prophets, thus asserted, cannot be satisfactorily proved. DELITZSCH's remark in favor of this assumption (*ut supra*, p. 717), that the usual form of address in the Proverbs, בְּנִי, my son, which is not that of a father to a son, but of a teacher to a scholar, implies that there were then בְּנֵי חָכְמָה, *i. e.*, pupils of the wise, just as there were "sons of the prophets," and that there must also have been "schools of wisdom," is and must remain a mere hypothesis. It is moreover an hypothesis, which from the acknowledged wide application of the conception בֵּן, son, in Hebrew, and its almost absolute lack of all support in the Proverbs as well as in the other books of the Old Testament, must always be regarded as a rather unsafe one. Comp. BRUCH, pp. 57 sq., who is at all events so far correct that he observes: "The Hebrew wise men were not philosophers by profession; they constituted no class distinct from others, but might belong to different classes." For there is the less reason for supposing from the above cited passage (Jer. xviii. 18) that there was a special class of Hhakamim, beside that of the priests and the prophets, from the fact that in the parallel passage, Ez. vii. 26, the notion of "the wise" is represented by that of "the ancient," זְקֵנִים.

NOTE 2.—The antithesis between לֵץ and חָכָם which runs through the entire body of Old Testament literature pertaining to wisdom has been discussed in an eminently instructive manner by DELITZSCH, *ut supra*, pp. 713 sq. He shows very strikingly how "in the age of Solomon, which was peculiarly exposed to the danger of sensuality and worldliness, to religious indifference and freethinking latitudinarianism," the number of לֵצִים necessarily increased, and their skepticism and mockery must have assumed a more decided and aggravated form. "For those men who despised what is holy, and in doing so laid claim to wisdom (Prov. xiv. 6), who, when permitted to speak, indulged in contention and bitterness (xxii. 10), who carefully shunned the company of the Hhakamim, because they fancied themselves superior to their reproofs (xv. 12), the age of Solo-

mon," he says, "first invented the title לֵץ [scorner]. For in the Psalms of the time of David their common designation is נָבָל (which occurs in Prov. xvii. 21 only in the general sense of low fellow, Germ. *Bube* [Eng. 'Booby.' It occurs also in Prov. xvii. 7, and xxx. 22, and the corresponding verb in xxx. 32—R. P. D.], while the word לֵץ is found in no other than the 1st Psalm, which has a later origin. One of the proverbs of Solomon (xxi. 24, comp. xxiv. 8) gives a definition of the new term: "Proud and haughty scorner (לֵץ) is his name who dealeth in proud wrath." The conscious self-sufficiency of his ungodly thoughts and deeds distinguishes him from the פֶּתִי, the simple, who has been only misled, and may therefore be reclaimed (Prov. xix. 25; xxi. 11). His disowning the Holy, in opposition to a better knowledge and better opportunities, distinguishes him from the כְּסִיל ["foolish," *i. e.*, gross or stupid], the אֱוִיל ["foolish," *i. e.*, lax or remiss], and the חֲסַר־לֵב [the man "void of understanding," lit., lacking heart, *i. e.*, sense], all of whom despise truth and instruction through want of understanding, narrowness and forgetfulness of God, rather than from essential perverseness."

NOTE 3.—Of the four wise contemporaries of Solomon mentioned in 1 Kings v. 11 (iv. 31 according to the older division of chapters [the one followed in our English Bible]) Heman and Ethan appear in Ps. lxxxviii. 1 and lxxxix. 1 as "Ezrahites," *i. e.*, descendants of Ezrah or Zerah, the son of Judah (Num. xxvi. 13, 20). Chalcol and Darda (in the parallel passage, 1 Chron. ii. 6, Dara) are designated as בְּנֵי מָחוֹל, *i. e.*, either "sons of Machal," a man otherwise unknown, or if מָחוֹל be taken as an appellative, "sons of verse," *i. e.*, singers, leaders of the chorus (comp. Eccl. xii. 4). LUTHER's translation, "poets," and his reference of the title to all the four, are unsupported by the original. Comp. KEIL, *Commentar zu den Büchern der Könige*, pp. 42 sq.

§ 4. SOLOMON AND THE POETRY OF WISDOM WHICH MAY BE CALLED SOLOMON'S IN THE STRICTEST SENSE.

As the chief representative and promoter of the Jewish literature of wisdom, we have Solomon himself ["not only the AUGUSTUS of his age, but its ARISTOTLE" (STANLEY)]. The Old Testament exalts the wisdom of this monarch, as a direct gift of Divine grace * (1 Kings iii. 5-12; iv. 29), high above that of all other wise men, whether of his own or of other nations,—especially above that of the teachers of wisdom already named, Heman, Ethan, Chalcol and Darda (1 Kings iv. 30, 31). This is described as consisting, in the first place, in the highest virtues of the ruler and the judge, or, as it is expressed in 1 Kings iii. 9, in "an understanding heart to judge thy people, that I may discern between good and bad;" and in the second place, in an unusually wide and varied knowledge as the basis of his teaching, which related to all the possible relations of created existence. [Comp. STANLEY's *Jewish Church*, II., pp. 254 sq.]

It is this vast erudition which is referred to in the expression "largeness of heart † (רֹחַב לֵב) even as the sand that is on the sea shore," which, with the words "wisdom and understanding exceeding much," is used in 1 Kings iv. 29 to describe his extraordinary endowments. With the same intent it is said of him, ver. 33, that "he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl and of creeping things and of fishes." Among these discourses of his upon all possible manifestations of life in nature are doubtless meant wise sayings in reference to their deeper sense, and the Divine majesty and wisdom reflected in them, physico-theological observations and descriptions, therefore, such, for example, as still present themselves to us in the concluding chapters of the Book of Job (chaps. xxxviii.—xli.), and in several of the sublimest Psalms (viii.; ix.; civ., *etc.*); or shorter aphorisms, parabolic reflec-

* ["He showed his wisdom by asking for wisdom. He became wise because he had set his heart upon it. This was to him the special aspect through which the Divine Spirit was to be approached, and grasped, and made to bear on the wants of men; not the highest, not the choice of David, not the choice of Isaiah; but still the choice of Solomon. 'He awoke, and behold, it was a dream.' But the fulfilment of it belonged to actual life." DEAN STANLEY, *History of the Jewish Church*, II., 196.—A.]

† LUTHER's translation, "*getrostes Herz*" [a comforted, then a courageous or confident heart], must be rejected as contrary to the sense of the original. Comp. KEIL *in loc.*, who correctly explains "largeness of heart" as "comprehensive understanding," "intellectual capacity to grasp the widest realms of knowledge."

tions and pointed sentences, such as are quite numerous in the Proverbs and in Ecclesiastes (*e. g.*, Prov. vi 6–8; xx. 1 sq.; xxvi. 1 sq.; xxvii. 3 sq.; xxx. 15 sq.; comp. Eccles. i. 5 sq.; vii. 1 sq.; x. 1 sq.; xii. 1 sq.). It is the manifold materials and themes of both the lyrical and the didactic poetry of Solomon (or, according to 1 Kings iv. 32, his "Proverbs" and "Songs"), which in that noteworthy passage are mentioned as proofs of the unusual extent of his knowledge, this theoretical foundation of his wisdom, or are pointed out by the prominence given to a few noted examples from the vegetable and the animal world. JOSEPHUS indeed rightly understood the passage as a whole, when he found that it ascribed to Solomon a comprehensive knowledge and a profound philosophical view of natural objects (*Antt.*, VIII., 2, 5: *οὐδεμίαν τούτων φύσιν ἠγνόησεν οὐδὲ παρῆλθεν ἀνεξέταστον ἀλλ' ἐν πάσαις ἐφιλοσόφησεν* [he was not ignorant of the nature of any of these things, nor did he pass them by unexamined, but he philosophized concerning them all]. A similar correct estimate of the nature and extent of the philosophical knowledge of this great monarch is found in IRENÆUS (*Adv. haer.*, IV., 27, 1), who, on the authority of the same passage says of Solomon, "*eam quæ est in conditione* (*i. e.*, *κτίσει*) *sapientiam Dei exponebat physiologice.*" He thus in like manner ascribes to him not perhaps a purely descriptive or historical knowledge of natural objects, but a knowledge of nature serving as a basis for fine religious and philosophical observations and ethical instructions in wisdom.

Many of the fruits of this learned pursuit of wisdom must have had a literary character. According to 1 Kings iv. 32 "he spake three thousand proverbs, and his songs were a thousand and five." Not only then had he inherited from his father David, in undiminished fertility, the power of composing songs, the gift of both sacred and secular lyrical verse, but he also originated and established a new species of Hebrew poetic art, that of gnomic didactic poetry, of which before his time there had existed but mere germs, imperfect attempts completely eclipsed by his achievements. Proportionably few specimens of either class of his poetical productions have come down to us. Instead of one thousand and five songs we have in the Canon but two Psalms, which bear his name, the 72d and the 127th. The exclusion of so large a number of his lyrics from the collection of the religious verse of his nation may have been occasioned either by their lack of a directly religious character, or by their too individual bearing. In reference to another monument of the lyrical poetry associated with the name of Solomon, the Canticles, it is still an undecided and controverted question whether Solomon was the proper and immediate author of it, or rather some contemporary poet who chose him as its subject (see § 5).

The remains of his gnomic didactic poetry, as they are presented in the Proverbs, are much more numerous. Even this collection, however, contains not more, perhaps, than one quarter of those 3,000 sayings which Solomon uttered; inasmuch as several parts of the book are by their titles expressly ascribed to other authors, and of the remaining 746 verses hardly the whole can be directly ascribed to him (see § 12). It will always be uncertain whether those 3,000 proverbs of which it is expressly said that he "spake" them, were all actually recorded by him or one of his contemporaries, or whether many of them, as matters of merely oral tradition, were not gradually lost.

That in general he spoke more than he wrote, so that the greater part of the utterances of his wisdom consisted in pithy maxims and acute sayings, like the riddles of the modern Orientals, may be pretty safely inferred from the statement, that "there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom" (1 Kings iv. 34). The same inference may be drawn partly from the Scripture narrative, and partly from the old Jewish tradition preserved by JOSEPHUS in reference to the Queen of Sheba's visit to his court (1 Kings x. 1 sq.), as well as from the account of his contest with King Hiram, and with the Tyrian Abdemon, in the proposing of ingenious riddles. (JOSEPHUS, *Antt.* VIII., 5, 3).

NOTE 1.—Besides songs (שִׁירִים), gnomes or maxims (מְשָׁלִים), and riddles (חִידוֹת), HITZIG, *ut supra*, p. xvi., ascribes fables to Solomon. "The discourse concerning beasts, trees, fowl, *etc.*, ascribed to him (in 1 Kings iv. 33)," he thinks, "cannot be properly referred to the substance of his maxims, but is most naturally understood of his invention of fables." This is a rather arbitrary conceit of HITZIG's, which he unsuccessfully tries to sustain by the hypothesis which he

throws in, that "perhaps in the אֵזוֹב, 1 Kings iv. 33 (hyssop), the name of Æsop lies concealed" (Αἰσωπος=ὑσσωπος ??). Notwithstanding the contrary assertion of HERDER, in his well-known work, "The Spirit of Hebrew Poetry" (II., p. 13), the Old Testament offers no example of a proper fable. The story of the bramble invited by the trees to be their king (Judg. ix. 8-15) is in its whole plan and tendency much more of a parable than a fable.

NOTE 2.—According to Oriental traditions in reference to Solomon and the Queen of Sheba, her name was Balkis or Belkis; she became Solomon's concubine, or his actual wife (the first is asserted by the Himyaritic Arabs, the latter by the Æthiopians); she bore him a son, Menilehek, with the surname *Ibn-el-hagim*, son of the wise; she first brought to Palestine the root of the genuine balsam, afterwards cultivated at Jericho and near Engedi (comp. 1 Kings x. 10, and in addition JOSEPHUS, Antt. VIII. 6, 6), *etc.* Legends of this sort, invented especially by the Rabbis to heighten the kingly glory and wisdom of Solomon, and found some of them in JOSEPHUS (*ut supra*), others in the Talmud (*e. g. Jalkub Melachim*, p. 195), others in the Koran (Sura 27), others in later Arabic, Æthiopic and Persian documents, abound in the comprehensive Turkish work *Suleiman name, i. e.* the Book of Solomon, which, according to VON HAMMER, consists of 70 folio volumes. Comp. VON HAMMER "*Rosenöl*, or Oriental Legends and Traditions from Arabic, Persian and Turkish sources," Vol. I., pp. 147-257. See also H. LUDOLF, *Hist. Æthiop.*, II., *c.* 3, 4: POCOCKE, *Specimen hist. Arab.*, p. 60; CAUSSIN DE PERCEVAL, *Essai sur l'histoire des Arabes*, I., pp. 76 sq.; and P. CASSEL, *Elagabal*, in the Elberfeld "*Vorträge f. d. gebildete Publikum*," 1864, p. 182.

NOTE 3.—[The question of Solomon's moral qualification to be the author of some of the books contained in the canon of the Scriptures has sometimes perplexed honest disciples, and been made a specious argument in the mouths of cavillers. The point is well put and the answer well given by ARNOT, *Laws from Heaven for Life on Earth*, pp. 11–13. "The choice of Solomon as one of the writers of the Bible at first sight startles, but on deeper study instructs. We would have expected a man of more exemplary life—a man of uniform holiness. It is certain that, in the main, the vessels which the Spirit used were sanctified vessels: 'Holy men of old spake as they were moved by the Holy Ghost.' . . . . But the diversity in all its extent is like all the other ways of God; and He knows how to make either extreme fall into its place in the concert of His praise. He who made Saul an apostle did not disdain to use Solomon as a prophet. . . . . If all the writers of the Bible had been perfect in holiness,—if no stain of sin could be traced on their character, no error noted in their life, it is certain that the Bible would not have served all the purposes which it now serves among men. It would have been Godlike indeed in matter and mould, but it would not have reached down to the low estate of man—it would not have penetrated to the sores of a human heart. . . . . Practical lessons on some subjects come better through the heart and lips of the weary, repentant king than through a man who had tasted fewer pleasures, and led a more even life. . . . . Here is a marvel; *not a line of Solomon's writings tends to palliate Solomon's sins.* . . . . The glaring imperfections of the man's life have been used as a dark ground to set off the lustre of that pure righteousness which the Spirit has spoken by his lips."—A.]

§ 5. THE SONG OF SOLOMON IN ITS RELATION TO THE LITERATURE OF WISDOM ASSOCIATED WITH SOLOMON.*

The opinion that the Song of Solomon is not only a production of the age of Solomon, but most probably the work of Solomon himself, is favored both by its numerous allusions to the personal and historical relations of this king (*e. g.* iii. 2; iv. 4; vi. 8; vii. 5; viii. 11), and by its general æsthetic character, its lively conception of nature. Thus it manifests a decided preference for comparisons with natural objects of all sorts, especially with such as are distinguished

*[While there must be conceded to be weight in the objections urged by ISAAC TAYLOR (chap. iii. of his "*Spirit of Hebrew Poetry*") to the recognition of a proper *drama* in the Scriptures, we cannot agree with him that it is only with "a very forced meaning" that such books as Job and Solomon's Song can be called dramatic. There is, on the other hand, need to guard against the fondness of some for assimilating the Scriptures in their descriptive terms to secular literature; is there not in the other direction such an error as hyper-fastidiousness?—A.]

either by their beauty or their variety; it refers not only to numerous important places of both Northern and Southern Palestine, but also to regions, cities and persons beyond the limits of Palestine (*e. g.* Kedar, Damascus, Pharaoh, *etc.*). Had it been composed merely with reference to Solomon, it would not have been ascribed to this monarch either in the title of the Masoretic text, or by the unanimous tradition of Jewish antiquity. It is manifestly a product of that extremely rich and fruitful poetical activity of Solomon, described in 1 Kings iv. 32, 33. In virtue of its erotic contents it belongs essentially to that division of his poetry which is there indicated by the mention of the songs which were a thousand and five, and thus to the lyrical class, whose characteristic features must be recognized in it, though with UMBREIT, EWALD, DELITZSCH and others, we regard it as a dramatic composition. For even though this pre-eminently probable view of its artistic form be adopted,—a view which alone offers a thorough and generally satisfactory refutation of the recently somewhat popular theory, which divides the entire composition into a simple cycle of "love songs,"—the essentially lyrical and erotic character of its separate parts is ever unmistakable; so that the name of a drama in the narrower and stricter sense of the word is not on the whole applicable to it, but rather only that of a "lyrical drama" (BÖTTCHER), a garland of erotic songs joined in dramatic unity (DELITZSCH). But notwithstanding this its lyric and dramatic, or perhaps even melo-dramatic form, and notwithstanding its somewhat wide deviation from the Maschal form of the Proverbs, there exists between its fundamental idea and that of the strictly didactic or aphoristic poetry of Solomon a significant inner connection. The Song of Solomon must undoubtedly be classed with the Hhokmah poetry in its wider sense, because its fundamental idea when rightly viewed, must be admitted to belong to the circle of those ethical ideas which form the chief and the favorite subjects of Solomon's doctrine of wisdom. This fundamental idea consists in the exaltation of conjugal love and faithfulness as the most excellent and sure foundation of earthly prosperity, as a moral force in life triumphing over all the misery and mischief of this earth and even death itself. This fundamental idea is prominent in passages like chap. vii. 7, 8, and viii. 6–8, which are closely related to expressions like those found in Prov. v. 18, 19; xviii. 22; xix. 14; xxxi. 10 sq. This must be admitted to be the chief topic in the poem and the central point in its descriptions, whether we assume, with EWALD and others, that the design is to celebrate the changeless constancy and innocence of the Shulamite, that was proof against all the flatteries and artful temptations of the luxurious Solomon, or with DELITZSCH, that the work belongs to an earlier period in the life of that king, before he had sunk into the foul depths of polygamy and idolatry, and that consequently it refers to his chaste relations to a single wife. It is evident that the latter view is more harmonious with the opinion which, on both internal and external grounds, asserts the authorship of Solomon, than is that of EWALD, or than the interpretation most nearly related to it adopted by HUG, BÖTTCHER and the author of this general commentary; it also favors equally, if not still better, the recognition of a secondary or a mystical reference of the poem to the Messiah. For as a representation of the rapturous joy and bliss arising from the conjugal relation between Solomon, the prince of peace, and his beloved Shulamite, the poem admits of innumerable typical and prophetic applications to Christ and His Church. And these applications render superfluous all other expositions of its Christological contents, such as have resorted to various allegorizing expedients, from the earliest periods of the Church down to the time of H. A. HAHN and HENGSTENBERG [with whom must be reckoned as in general sympathy a considerable number of British and American expositors, among the most conspicuous and emphatic of whom is Bishop WORDSWORTH]. The mystery of the Song of Solomon is that of the marriage relation, and therefore the poem not only admits of that somewhat general Messianic sense which belongs to every poetical celebration of bridal love and conjugal faithfulness within the range of the Scriptures (comp. Eph. v. 32), but also appears as a Messianic prophecy of a specific typical significance, as a prediction in which the marriage of a theocratic king of Israel is described as an especially suggestive analogue and type of the relation of Christ to the Church of the New Testament. In this aspect it closely resembles the 45th Psalm, which likewise celebrates an Old Testament royal marriage as a type of the New Testament covenant relation between Christ and His Church; this Psalm, however, pro-

bably refers to a later prince than Solomon, and both by this its origin, in a period after Solomon, and by the unmistakable decrease, in its delineations, of the favorite ideas and characteristic imagery of Solomon's poetry, it shows that it must have sprung from another sphere of spiritual culture and production than that of the classic Hhokmah literature of the earlier age.

[All comment on this view of Solomon's Song, together with all comparative and supplementary presentation of views that have been held in Great Britain and America, is deferred to the Introduction and Exegetical notes connected with our author's companion Commentary on the Book, which is contained in the present series and will be found translated in the present volume].

NOTE.—In these hints with reference to the relation in which the Song of Solomon stands to the literature of wisdom which bears his name, we have mainly followed DELITZSCH. In his "*Untersuchung und Auslegung des Hohenliedes,*" 1851, p. 171, he does not hesitate to designate it as "a production of the Hhokmah,"—a species of literature cultivated and employed by Solomon with conspicuous skill. This he does in virtue of the broadly human and ethical character of the idea of conjugal love and union which forms its chief theme. "For," he adds, arguing pertinently in support of his view, "the Hhokmah of the age of Solomon is devoted to the exposition of those creative ordinances of the Cosmos, which have a broader range than the national limits of Israel, and of the universal axioms of religion and morality. The poetry of the Hhokmah is therefore didactic; and both proverbial poetry and drama were developed by it."

DELITZSCH's view of the Song of Solomon and of its ethical and theological value, is in general more interesting and in all respects more satisfactory than any other modern one; it is also preferable to that of the respected founder of this general Commentary, who, on p. 36 [Am. Ed.] of the General Introduction to the Old Testament, expresses the view "that the poem doubtless sprung from the theoretic indignation provoked by the anticipated allowance of religious freedom by Solomon, his polygamy implicating him with heathenism." The fundamental idea is therefore held to be that "the Virgin of Israel, or the theocracy, refuses to be numbered with the heathen wives, or religions, as the favorite of Solomon, but turns to her true betrothed, the still remote Messiah."

We cannot adopt this view, chiefly because the arguments for the genuineness of the poem or the authorship of Solomon, seem to us to outweigh all that lie against it. As little, and indeed still less, can we approve the two conceptions most nearly related to this of LANGE. That of HUG ("*Das Hohelied in einer noch unversuchten Deutung,*" 1813) refers the poem to the time of Hezekiah, and considers it as a symbolical expression of the desire of the ten tribes of Israel for reunion with the kingdom of Judah represented by the king of peace, Hezekiah—Solomon. That advocated by BÖTTCHER (*Die ältesten Bühnendichtungen*, 1850) regards it as a lyrical drama, produced and represented in the kingdom of Israel about the year 950 B. C., some time after Solomon's death, and aimed at the royal house and the manners of the harem, so hostile to the life of the family. A more extended critical discussion of these views would here be out of place. An examination of the various modifications of the Messianic allegorical interpretation, as well as of the purely historical or profane erotic view (THEODORE of Mopsuesta, CASTELLIO, J. D. MICHAELIS, HERDER, EICHHORN, HITZIG, *etc.*), must be left for the Introduction to this book of Scripture.

§ 6. THE BOOK OF JOB, CONSIDERED AS A PRODUCT OF THE POETRY OF WISDOM, KNOWN IN THE BROADER SENSE AS SOLOMON'S.

The Book of Job must also be without doubt classed with the productions of the poetical Hhokmah literature, and indeed, as a whole, with even more justice than the Song of Solomon. For although its composition cannot be confidently referred to the time of Solomon, since verbal and other considerations seem to indicate a later period for its origin, its inner relationship to the chief characteristic productions of that literature, to the Proverbs on the one hand and to Ecclesiastes on the other, is so much the less doubtful. Its ethical and religious tendency, developed in the representation of the conflict and the victory of a godly man in sore trial, and in the justification of the divine dealing in the face of the apparent injustice of such sufferings as his,

and the peculiar method in which it develops this fundamental thought, by means of conversations and discourses which are made up now of gnomes or moral maxims strung together like pearls, and again of lively and symbolical pictures from nature and from human life,—both alike prove the close connection of this didactic poem with the proverbial poetry of Solomon, as we have above (§§ 3, 4) characterized it. Moreover, the manner in which the poet in chap. xxviii. rises to the idea of the absolute wisdom of God, and represents a participation in it as dependent on a godly and upright course, is very closely related to that which appears in passages like Prov. viii. 22; ix. 12; Eccl. xii. 13; Prov. i. 7; iii. 16, *etc.* The fundamental principle and the didactic tendency of the book seem in all essential features to have sprung from the same style of seeking after wisdom and of religious and philosophical inquiry as the Proverbs and Ecclesiastes; and if, in consequence of a certain tinge of skepticism peculiar to its theological views and reflections, in which the decidedly skeptical attitude of the Preacher to a certain extent betrays itself, it forms a sort of connecting link between these two books, so on the other hand it is by virtue of its poetical form most nearly related to the Song of Solomon. For like this it appears in the poetical garb of a drama, of a drama, however, which, in so far as it bears an impress of an *epico*-dramatic rather than of a *lyrico*-dramatic (melodramatic) kind, deviates from the pure central and typical form of this species of poetry in a different direction from that taken by the Song of Solomon. It is on this account, therefore, to be likened to such intellectual creations as DANTE's *Divine Comedy* (or even as the philosophical dialogues of Plato, so far as these may be considered as artistic poetical productions in the wider sense), rather than to the erotic lyrical dramas or idylls of other nations.*

At all events the interlocutory dramatic style of the poem prompts one to fix the time of its composition as near as possible to that of the Song of Solomon, and to regard it as having originated, if not under Solomon, at least in the age immediately following him. This period is indicated on the one hand by the sublime character of its descriptions of nature, reminding one strongly of the universally extended horizon of the epoch of Solomon (compare especially chaps. xxxviii.-xli. with 1 Kings iv. 33), and on the other by the traces appearing in passages like ix. 24; xii. 17 sq.; xv. 18 sq., of a decline already begun in the glory of the kingdom, and of heavy national calamities. That the whole book must in any case have appeared long before the Babylonish captivity, is evident from such a familiarity with its contents as a whole, and with individual descriptions in it, as is exhibited by the prophets Ezekiel (xx. 14, 20) and Jeremiah (xx. 14 sq., comp. Job iii. 3 sq.). This origin before the exile is to be claimed also for the discourses of Elihu in chaps. xxxii.-xxxvii. the more confidently, in proportion as they unmistakably form an essential and indispensable link of connection between the conversation of Job with his three friends, and the manifestation of Jehovah which brings the final solution of the whole problem.

[Among English authors who agree in this classification of the Book of Job few are more emphatic in their assertions or more felicitous in their illustration than Dean STANLEY (*Jewish Church*, II., 270-1): "Nothing but the wide contact of that age with the Gentile world could, humanly speaking, have admitted either a subject or a scene so remote from Jewish thought and customs, as that of Job." "The allusions to the horse, the peacock, the crocodile and the hippopotamus, are such as in Palestine could hardly have been made till after the formation of Solomon's collections. The knowledge of Egypt and Arabia is what could only have been acquired after the diffusion of Solomon's commerce. The questions discussed are the same as those which agitate the mind of Solomon, but descending deeper and deeper into the difficulties of the world," *etc.*—On the other side, apart from formal commentaries, one will hardly find a clearer and more vigorous presentation of the reasons, both in the style and substance of the Book of Job, for assigning it an earlier date, "an age as early at least as that of the Israelitish settlement in Palestine," than is given in chap. 8 of ISAAC TAYLOR's *Spirit of Hebrew Poetry*.—A.]

NOTE.—If the Book of Job belongs to the epoch of Solomon, there is the more reason for re-

* Compare the excellent essay of G. BAUR, "*Das Buch Hiob und Dante's göttliche Komödie, eine Parallele,*" in the *Studien und Kritiken*, 1856, III.

garding this period as one of unequalled richness in the manifold variety of its poetical ideas, its species and forms of poetic art. For besides the religious lyric and the proverbial poetry, both of the chief forms of the Old Testament drama, the religious-erotic and the religious-didactic or philosophical, must have attained their maturity during this period; and there is the more truth in what EWALD—who, moreover, refers the Book of Job to the period just before the exile—remarks in characterizing this epoch: "Thus at this time poetry expands, seeking new paths in every possible direction, though she could only enter them. This is the period of the full formation and broadest development of Hebrew poetry, when it reveals all its latent capacities, and gathers up all its scattered forces; and it is just this that is here new and peculiar" (*Die poetischen Bücher des alten Bundes*, I., p. 19). Compare HAEVERNICK, *Einleit. in das A. T., herausg. von* KEIL, Bd. III., p. 12: "Thus Solomon excels his father in fruitfulness of poetic inspiration, and this fruitfulness testifies to the great wealth of this period in poetical productions. As the splendor and richness of Solomon's peaceful reign is a fruit of David's strifes and victories, so the poetry of his time is but the rich unfolding of the fruit planted and nourished by David. It proves itself to be such by its peculiar character of peaceful objectiveness, while the poetry of David is the thorough expression of deeply stirred subjective emotion. The blessedness of the peace, which, after long and bitter conflicts, the theocracy enjoyed under Solomon, reflects itself as clearly in the 72d and 127th Psalms as in the Song of Solomon, and gives to the latter, notwithstanding its thoroughly emotional contents, a repose and objectiveness of attitude which has long since overcome all struggle and conflict. With this is also connected the broader horizon which poetry gains under Solomon, as well as the complete development and rounding out of its form which likewise marks this period," *etc.* Many of the characteristics here mentioned belong as well to the book of Job; this is not, however, the case with all of them. The passages above quoted [on the preceding page], for example, refer rather to a disturbed and troublous period, than to the peaceful repose and glory of Solomon's reign. On this account we do not venture to adopt without hesitation the view that the book originated in this period, as held by LUTHER, DOEDERLEIN, STAEUDLIN, HAEVERNICK, KEIL, SCHLOTTMANN, HAHN, VAIHINGER, and others. We regard as more probable the assumption of a somewhat later composition (adopted by the general Editor; see *Introd., etc.*, p. 35). We do not, however, for that reason, with EWALD, HIRZEL, HEILIGSTEDT, BLEEK, and others, assign its origin to the seventh century before Christ; or, with CLERICUS, GESENIUS, UMBREIT, VATKE, BUNSEN, and others, refer it to the exile or the period that immediately followed it.

§ 7. THE LITERATURE OF WISDOM AFTER SOLOMON; *a*) ECCLESIASTES.

To the productions of the Hhokmah that undoubtedly belong after Solomon is to be referred Koheleth or the Preacher (קֹהֶלֶת, Ἐκκλησιαστής). This is a didactic poem, which not only by its extended monologue in the Maschal form, but also by its express designation of the speaker as "the son of David," and "King in Jerusalem," seems to betray an origin direct from Solomon. The entire weight of all those considerations, whether of an internal or a verbal character, which claim attention, compel the assumption of an origin not only after Solomon, but even after the exile. For the numerous Chaldaisms in its diction, the references to the oppressive rule of unworthy kings of a non-Israelitish race, *e. g.*, iv. 13-16; v. 8; viii. 1 sq.; x. 4 sq., as well as many allusions to circumstances and events after the exile, such as vi. 2, 3; viii. 10; ix. 13 sq.; xii. 12—all together compel us to recognize the book as a literary monument of the later Persian period. Complaints of the vanity of all earthly things, in the form of disconnected monologues, not, however, exactly separate aphoristic sentences like those of the Proverbs, but rather as somewhat extended reflections, are here put into the mouth of the wise King Solomon. The rhetorical dress by means of which this is accomplished appears the more suitable, since a king who had not only acquired an unusually extended knowledge of earthly things, but also had surrendered himself to the inordinate enjoyment of them, should be regarded as a pre-eminently appropriate preacher concerning their nothingness and transitoriness. The complaints which the book contains on this topic sometimes rise to doubts in reference to the moral government of the world; *e. g.*, iii. 10 sq.; iv. 1 sq.; vi. 8 sq.; vii. 15 sq.; ix. 2 sq., or where this is not the case, at least

leave apparently unreconciled the contradiction between the Divine perfection and the vanity of the world. Its philosophy of life has therefore with a certain degree of justice been explained as a sceptical one. It has indeed even received the name of a "Song of Songs of Scepticism."* The entire absence of the Divine covenant name, Jehovah, and the occurrence of frequent exhortations to the cheerful enjoyment of life, instead of possible admonitions to obedient subjection to the law (ii. 24-26; iii. 12 sq; iii. 22; v. 17-19; viii. 15; ix. 7-10; xi. 7 sq.; xii. 7 sq.), might besides seem to justify the suspicion of an attitude religiously indifferent and morally lax, which is not seldom charged upon the author. He was, however, far removed from proper Epicureanism, or indeed from atheistic impulses. He in fact never contents himself with uniting the traditional faith and his sceptical view of the world in a merely external "Concordat between the fear of God and the cheerful enjoyment of the present" (KAHNIS, *ut supra*, p. 309). But in a time inclined to the abandonment of faith in God's holy and just government of the world, he clings to such a faith with a touching constancy, and defends the fact of the wise rule of the Eternal and Omnipotent God against all the frivolous scoffs of fools (ii. 26; iii. 20 sq.; v. 1; v. 17-19; viii. 14; ix. 1-3; compare ii. 13; iv. 5; x. 2 sq.; x. 13, 14). And in an age when his people had little or nothing to hope for in the way of external national prosperity and increase, when moral dullness, apathy and despondency might thus easily master the individual members of this people, he is never weary of pointing out the righteous retributions of the future as a motive to the fear of God, the chief and all-comprehending virtue of the wise (iii. 14-17; v. 6; vi. 6, 10; viii. 12 sq.; xi. 9; xii. 13, 14), and of commending unwavering constancy in individual callings as the best prudence and the surest defense against the sufferings and the temptations of our earthly life (compare ii. 10; iii. 22; v. 17, 18; viii. 15, *etc.*). It is especially the high estimate which he puts upon this faithful endeavor to fulfil one's earthly duty, this "cheerfulness in labor," which reveals the close relationship between his practical view of life and that of the Proverbs of Solomon, and reveals his place within the circle of those Hhakamim whose spiritual thought and action in the earlier age has left its worthiest monument in that collection of Proverbs, and in the Book of Job.

NOTE 1.—The assumption that Solomon was the immediate author of the Book of Ecclesiastes, which once exclusively prevailed, and is still at this time defended by L. VAN ESSEN (*Der Prediger Salomo's*, Schaffh., 1856), H. A. HAHN, *Commentar, etc.*, 1860), and E. BOHL (*Dissertatio de Aramaismis libri Koheleth*, Erlangen, 1860), is refuted not only by the arguments above given, which favor its origin in the period of the Persian sway, but still more especially by many passages in which the use of the name of King Solomon is manifestly but a free and poetical one; *e. g.*, i. 12; i. 16; ii. 6; and particularly xii. 9-14, in which the author speaks of his own person in distinction from the Preacher. Compare BLEEK, *Einleitung*, p. 643; KEIL, *Einleitung*, p. 435.

NOTE 2.—The charges which have of late been often brought against the Book of Ecclesiastes, *viz.*, that it teaches merely a "religion of the present," that its moral and religious tendency is simply negative, that it inclines to fatalistic scepticism and to the lax morality of Epicureanism (LOWTH, DOEDERLEIN, DE WETTE, KNOBEL, in part also HITZIG and BRUCH, according to whom "the scepticism of this book rises even to bitter anguish and utter despair of finding any aim or order in human life" [*ut supra*, pp. 68, 238 sq., 383 sq.]), are met by the passages above cited, in which patient devotion to one's personal earthly calling, together with a cheerful mind and thankful enjoyment of God's temporal gifts, is recommended. These passages are of special importance, since they significantly exhibit the peculiar practical tendency of the book. It is the New Testament virtues, *ὑπομονή, χαίρειν τῇ ἐλπίδι, ἐργάζεσθαι μετὰ ἡσυχίας* (Rom. xii. 12; 2 Thes. iii. 12, *etc.*), in their peculiar Old Testament form, and in accordance with that view of the world inculcated in the more advanced Hhokmah doctrine, which are here substantially exhibited and commended to the tempted saints of the theocracy after the exile.

Compare LUTHER's Preface to the writings of Solomon—"The other book is named Koheleth, which we call the Preacher; and it is a book of consolation. When a man would live obediently

* So HEINRICH HEINE designates it in his "*Vermischte Schriften*," 1854, I. In like manner DELITZSCH, *Commentar zum Buch Hiob* (in KEIL and DELITZSCH's *Bibl. Comm. zum A. T.*), p. 5.

according to the teaching of the first book (*i. e.*, the Proverbs), and perform the duties of his calling or of his office, the devil, the world, and his own flesh oppose, so that he is wearied of his condition. . . . . Now as Solomon in the first book teaches obedience, as against foolish desire and curiosity, so in this book he teaches patience and constancy in opposition to discontent and temptation, and a peaceful and joyful waiting for the final hour." Comp. the *Preface to the Latin Commentary* (*Opp. exeget. ed. Schmid et Irmischer*, T. XXI., p. 5): *Hunc librum Ecclesiasten rectius nos vocaremus Politica vel Œconomica Salomonis, qui viro in politia versanti consulat in casibus tristibus et animum erudiat ac roboret ad patientiam, etc.* ["This book, Ecclesiastes, we should more correctly call the Politics or Economics of Solomon; for he is giving counsel in adversity to a man engaged in public life, and is training and strengthening his spirit to patience," *etc.*] For similar passages see ELSTER, *Commentar über den Prediger Sal.*, 1855, Introd., pp. 14 sq. Besides this expositor (see especially pp. 27 sq.), EWALD (*Einl. zu Koheleth*, pp. 177 sq.), HAEVERNICK (*Einl.* III., 449 sq.), VAIHINGER (*Ueber den Plan Koheleth's, Stud. und Krit.*, 1848, pp. 442 sq.), and HENGSTENBERG (*Der Prediger Salom. ausgelegt*, 1859), have, among recent writers, with cogent arguments, defended the ethical character and contents of the book against such attacks. Compare also the profound essay of VILMAR, "*Ueber Koheleth*," in the *Pastoraltheol. Bll.*, 1863, 1, 241 sq.

§ 8. CONTINUATION. *b*) THE PSALMS OF WISDOM.

Proverbial poetry most clearly combined with lyrical appears not only in the writings of Solomon, but also in those of many poets of the later age. Certain intermediate forms of composition therefore occur which may be classed with one as well as with the other species of poetry. Such are those Psalms, which, though they do not directly teach wisdom, yet sing the praise of the fear of God as the source of all wisdom, and exhibit a didactic tendency, both by the Maschal form which they adopt, and by proclaiming the praise of the law of the Lord and their exhortations to its faithful observance. They may be briefly designated as Hhokmah-Psalms, and may be regarded as gnomes expanded into lyrics, or as the combination of several wise adages into a lyrical didactic whole. The shortest of the two Psalms ascribed to Solomon, the 127th, appears to be in a measure a gnome thus expanded into a lyrical form. Of the later Psalms those belong to the same category, which consist of praises of a life led in the fear of God and the faithful observance of the law,—Ps. i., cxi., cxii., cxxv. and cxxviii. Of these the second is especially worthy of notice, in that it closes with the same commendation of the fear of God as the beginning of wisdom (ver. 10), which is found at the beginning of Solomon's Book of Proverbs (Prov. i. 7, comp. ix. 10, *etc.*), and at the end of Ecclesiastes and of the 28th chapter of the Book of Job. The 119th Psalm is also a Psalm of wisdom on a magnificent scale, an alphabetical arrangement [lost of course in our versions] of inspired praises of the Divine word, and of the blessings which result from obeying it,—which LUTHER has well styled "the Christian A. B. C. of praise, love, power, and use of the word of God." Here belongs also the 49th Psalm, which describes the transitoriness of the happiness of the ungodly, and contrasts with it the hope of the righteous resting on God. For this purpose it adopts a form which is expressly termed "speaking of wisdom" (ver. 3 [E. V.]), a "parable," a "dark saying" (ver. 4 [E. V.]). The 78th Psalm, which belongs to Asaph, asserts its didactic character by the use of similar expressions. Yet its contents, which are descriptive of the history of redemption rather than gnomically instructive or contemplative, show that it ought not to be classed with the proper psalms of wisdom, even though its tendency, like that of several other of the Psalms of Asaph, might in general be called didactic. Those Psalms of David also, which contain didactic matter, differ almost throughout both in their contents and their form from the Hhokmah poetry of the age of Solomon, and of that immediately succeeding, and only incidentally coincide with a few of the above named psalms of wisdom; *e. g.*, Ps. xv. 2 sq., with Pss. i., cxi., cxii.; Ps. xiv. 8 sq., with Ps. cxix.

The title מַשְׂכִּיל borne by some of David's psalms, *e. g.*, Pss. xxxii., lii., as well as by Asaph's, the 78th, affords no ground for regarding these songs as productions of the Hhokmah poetry, or in general as merely didactic poems; for מַשְׂכִּיל is to be rendered neither as "Instruction" nor

as "Didactic poem," but most probably with DELITZSCH as "Meditation," or even with HITZIG and others, as "Form, Image, Invention." The Psalter then contains in general no Hhokmah poems of the period before Solomon, since the above named psalms of this class, all belong more probably to a later age, and indeed for the most part to the period after the exile; they are consequently contemporary with Ecclesiastes rather, perhaps, than with the Book of Job, or with the original materials of the Book of Proverbs.

§ 9. CONCLUSION.—c) THE APOCRYPHAL LITERATURE OF WISDOM (SIRACH, BARUCH, THE BOOK OF WISDOM, *etc.*).

In the Apocryphal writings of Jesus, son of Sirach (Σοφία τοῦ Σειράχ, Ecclesiasticus), and of the anonymous author of the book of Baruch, and of the "Wisdom of Solomon," the Hebrew literature of wisdom celebrates its second spring-time upon Alexandrian Hellenistic soil. No one of these works can have originated earlier than the second century before the Christian Era, at least in the linguistic form and structure in which they now exist. For the Ptolemy under whom the younger son of Sirach* clothed in its present Greek garb the Hebrew work of his grandfather of the same name (a Jew of Palestine), can be no other than Ptolemy Physcon, or Ptolemy Euergetes II. (B. C. 170–117). The Book of Wisdom, according to internal evidence, belongs rather to the more advanced than to the earlier period of Alexandrianism; it must probably have been produced, therefore, not until near the age of Philo, rather than have been composed by a contemporary of Aristobulus, or, as some claim, by Aristobulus himself. The book Baruch, finally, which has as little to do with the old Baruch of the school of the prophets, as the "Letters of Jeremiah" which it contains have to do with the old prophetic teacher, is very certainly quite a late post-canonical production. No one of these works—and this is quite as true of the book Tobias, and the "Prayer of Manasseh," which exhibit at least some points of contact with the later Jewish literature of wisdom—reaches back even as far as the time of Ecclesiastes, the latest production of the canonical or classical Hhokmah poetry. In their literary artistic character, and their religious didactic substance, the three works named above are distinguished one from another in this, that the collection of gnomes by Jesus, son of Sirach, in regard to contents as well as form, appears to be mainly an imitation of the Proverbs, without, however, attaining the classical excellence of its model; that, furthermore, the "Wisdom of Solomon," less rich in genuine theological and ethical substance, in its didactic form (as a monologue) and its free poetical appropriation of the person of Solomon, approaches Ecclesiastes quite as much as it differs from it in the, not sceptical but, Platonic speculative stamp of its argument; and that finally Baruch, which attempts to array the fundamental ideas of the doctrine of wisdom in the form of the old prophetic admonitions, commands, and letters, reaches nothing better than a dull, spiritless reproduction of these prophetic forms, of as little theological as philosophical value.

NOTE.—The collection of proverbs by the son of Sirach, in spite of the occasional originality and beauty of its contents, still falls far below the poetic perfection and the theological ripeness of the model furnished by Solomon. It therefore cannot be regarded as a composition bearing the stamp of inspiration and worthy of a place in the Canon. These points are conceded even by several of the most recent defenders of the Apocrypha against the criticisms of the English Reformed School; *e. g.*, HENGSTENBERG (*Evang. Kirchen-Zeitung*, 1853, Nos. 54 sq.; 1854, Nos. 29 sq.) and BLEEK (*Studien und Kritiken*, 1853, II.). BRUCH also, in particular, has commented very justly on the literary value of Ecclesiasticus as compared with the Proverbs. He says in his "*Weisheitslehre der Hebräer,*" p. 273: "The true Hebrew gnome did indeed stand before this sage as a lofty ideal. This was the goal toward which he pressed, but which he was not able to reach. Only now and then does he attain in his proverbs the condensed brevity, the suggestive fullness of meaning, and the telling rhythm of proposition and antithesis, which

* [A genealogy based on the assumed correctness of the first prologue to the Book of Ecclesiasticus has been constructed as follows: 1. Sirach. 2. Jesus, son (father) of Sirach (*author* of the book). 3. Sirach. 4. Jesus, son of Sirach (*translator* of the book). See B. F. WESTCOTT's articles, "Jesus, the son of Sirach," and "Ecclesiasticus," in SMITH's *Dictionary of the Bible.*—A.]

distinguish the Proverbs of Solomon. In many cases it is only with difficulty that he succeeds in comprehending a thought, in its rounded fullness of meaning, within the narrow limits of a single proposition. Still less frequently does he bring corresponding members into a true antithetic relation. He usually carries out his thoughts through a series of complementary proverbs, which not seldom run out at last into dull prose. The true poetic spirit is altogether wanting to the son of Sirach. He frequently expresses himself, it is true, in imagery, but then he heaps figure upon figure improperly, and in his similes falls into the inflated and fantastic. The quiet attitude of reflection would better befit the whole individuality of this Jewish sage," *etc.*

Furthermore, that Sirach, notwithstanding his comparative lack of originality and independent creative power, was still no mere imitator of Solomon's Proverbs, but that besides this he made use of other collections of ancient and esteemed maxims, appears from some hints in his own book (*e. g.*, xxiv. 28; xxxiii. 16). It appears also from the fragments of ancient Hebrew proverbs which still occur here and there in the Talmudic literature of the Jews, which fragments point to the existence of similar collections of gnomes by the side of and before that of the son of Sirach. Comp. BRUCH, p. 274; DELITZSCH, "*Zur Geschichte der Hebräischen Poesie,*" pp. 204 sq.; BERTHEAU, "*Exeget. Handbuch zu den Spr. Sal.,*" Introd., pp. xlii. sq.

In regard to the literary and theological character of the Book of Wisdom, in its relations to the canonical literature of wisdom in the Old Testament, comp. BRUCH (the work above cited), pp. 322 sq., and GRIMM, in the "*Kurzgef. exeget. Handbuch zu den Apocryphen,*" Vol. 6, Introduction; and likewise KUEBEL (Pastor in Würtemberg), "*Die ethischen Grundanschauungen der Weisheit Salomos: ein Beitrag zur Apocryphenfrage,*" *Studien und Kritiken*, 1865, IV., pp. 690 sq.

In regard to the book Baruch, see O. F. FRITZSCHE, in the "*Kurzgef. exeg. Handb. zu den Apocr.,*" I., 167 sq., and BRUCH, in the work already cited, pp. 319 sq. [Dean STANLEY (*Jewish Church*, II., 272) says of the Book of Wisdom: "It is one link more in the chain by which the influence of Solomon communicated itself to succeeding ages. As the undoubted 'Wisdom,' or Proverbs of Solomon, formed the first expression of the contact of Jewish religion with the philosophy of Egypt and Arabia, so the apocryphal 'Wisdom of Solomon' is the first expression of the contact of Jewish religion with the Gentile philosophy of Greece. Still the apologue and the warning to kings keeps up the old strain; still the old 'wisdom' makes her voice to be heard; and out of the worldly prudence of Solomon springs, for the first time, in distinct terms, 'the hope full of immortality'" (Wisdom i. 1; vi. 1, 9; iii. 1–4; v. 1–5, *etc.*)—A.]

§ 10. SYSTEM OF THE LITERATURE OF WISDOM IN THE OLD TESTAMENT, AND THE RELATIVE PLACE OF THE PROVERBS OF SOLOMON.

So far as the entire literature of wisdom in the Old Testament can be treated as an organic whole, and this whole be viewed as the didactic part of the religious literature of the Old Testament, as distinguished from its other main divisions, we recognize first a classical and a post-classical period [post-heroic, compared by the author to the age of the Epigoni in Greek legend. —A.] as the most strongly marked phases in the course of its development. And within each of these two periods there grows up side by side with gnomic poetry, or the Hhokmah literature in the narrower sense, a similar literature of broader range. In the classical period, or within the bounds of the canonical literature of the Old Testament, the Hhokmah poetry in the strictest sense is represented by the Proverbs of Solomon, with their maxims of wisdom aiming to secure a conception and treatment of nature and of the life of man that shall be conformed to the will of God. Side by side with its profound, concise, vigorous, marrowy sentences we find the glowing delineations and soaring lyrical effusions of Solomon's Song, this glorification of the mystery of love, as it is contemplated from wisdom's point of view. The traditional triple chord in the harmony,—the trilogy in the drama,—of the writings ascribed to Solomon, is completed by the broader reflections to which the Preacher (Ecclesiastes) gives utterance concerning the nothingness of all that is earthly, and the duty of a cheerful but also grateful and devout enjoyment of life. Outside this trilogy, which contains at least one work not im-

mediately from Solomon, we find some other products of the Hhokmah literature in the wider sense. There are the didactic Psalms of later date than Solomon, which most resemble the Maschal poetry of the Book of Proverbs, since they are mainly nothing more than gnomes, developed in poetic form. And there is the Book of Job, the dramatic form of whose dialogue is analogous to that of Solomon's Song, while it reveals a certain internal likeness to Ecclesiastes in its devotion to the problems of the day, although at the same time it gives expression to many sceptical thoughts.

Of the productions of the post-classical age, or the literature of wisdom contained in the Jewish Apocrypha, the collection of proverbs by the son of Sirach [Ecclesiasticus], represents the Hhokmah poetry in the narrower sense; for it is a direct imitation of the Proverbs, and in part a later gleaning from the same field. Of the writings which are to be classed here only in the broader sense, the Book of Wisdom stands parallel to Ecclesiastes, and Baruch to the Song of Solomon; still further, if one will, in Tobit a counterpart may be found for Job, and in the Prayer of Manasseh for many of the didactic Psalms.

The Proverbs of Solomon appear therefore, as the central spring and storehouse of the gnomic wisdom of the Old Testament; or, as the true and main trunk of the tree of Hhokmah poetry, widely branching and laden with fruit. And it is mainly on account of this radical impulse, and because of this main trunk, consisting so largely of elements really furnished by Solomon, that the whole development deserves to be called in a general and comprehensive way an intellectual production of the wisest of all kings in Israel.

NOTE 1.—Exhibited in a tabular form the above representation of the literature of wisdom in the Old Testament would stand somewhat as follows,—according to its genetic development and its organic relations:

I. Classical or Hebrew canonical period of the Hhokmah.
  1. Hhokmah poetry in the strictest sense, or in the primitive form of the Maschal (the true gnomic poetry of Solomon):
     The Proverbs.
  2. Hhokmah poetry in the broader sense; or in various transformations and modifications of the primitive type:
     A. The Maschal form transformed to dramatic dialogue:
        a) **Solomon's Song,**—a didactic drama, with strongly marked lyrical and erotic character.
        b) **Job,**—a didactic drama, with a preponderance of the epic character.
     B. The Maschal form expanded in monologue:
        a) **Ecclesiastes,**—a collection of reflective philosophical monologues, constructed from the point of view of the Hhokmah.
        b) The **didactic Psalms,**—specimens of the lyrical development of some fundamental ideas and principles of the Hhokmah.

II. Post-classical period, or Hhokmah literature of the Jewish Apocrypha.
  1. True Hhokmah poetry, with a direct imitation of the old Maschal form:
     Ecclesiasticus.
  2. Hhokmah compositions in the broader sense:
     A. With evident leaning toward the elder literature of the prophetic, or epic and dramatic style:
        a) **Baruch.**
        b) **Tobit.**
     B. With leanings toward elder didactic and lyrical compositions, reflective and philosophical:
        a) The **Wisdom of Solomon.**
        b) The **Prayer of Manasseh.**

NOTE 2.—The grouping of Proverbs, Solomon's Song and Ecclesiastes as a trilogy of compositions by Solomon cannot be critically and chronologically justified. Nevertheless it finds

its partial truth and justification in the fact that precisely these three works constitute the normal types of the entire literature of wisdom, in respect both to substance and form (see the Table in note 1). If they be contemplated ideally from this point of view, we cannot refuse to recognize a degree of truth in the old parallel drawn by ORIGEN and JEROME between this trilogy, and the philosophical triad,—*Ethics, Logic, Physics*. Attention has been already called to this in the note to § 1. Compare also page 67 of the General Introduction to the Old Testament section of this Commentary, where the author has given a classification of the writings of Solomon, or, as he puts it, "of the general didactic system of Solomon," which likewise includes the above trilogy.

An analysis of the literature of wisdom in the Old Testament which differs in several points from our own, while it also brings out clearly many correct points of view, is proposed by BRUCH, pp. 67 sq. I. Period before the Exile: *a*) Monuments of the practical philosophy of this period: Proverbs; *b*) Theoretical philosophy: Job; *c*) compositions of partly practical, partly theoretical nature: the older didactic Psalms. II. Period after the exile: *a*) Practical philosophy; Ecclesiasticus; *b*) Theoretical: Solomon's Song; *c*) partly practical, partly theoretical; the later didactic Psalms, and also the Book of Wisdom, which at the same time forms the transition to the Alexandrian philosophy.

By others the apocryphal literature is ordinarily excluded from the classification, and, on the other hand, all the lyrical poetry of the Psalter brought in, so that the result is a classification of all the poetical literature of the Old Testament Canon. See, *e. g.*, HAEVERNICK and KEIL'S *Einleitung*, Vol. III., page 81, where the two great departments of lyrical poetry שִׁיר, and gnomic poetry מָשָׁל are distinguished, and to the first are assigned Psalms, Solomon's Song, and Lamentations,—to the latter, Proverbs, the discourses of Job, and the reflections of Ecclesiastes. FREDERIC SCHLEGEL (*Lectures on the History of Literature*, 4th Lecture), and following him, DELITZSCH (in HERZOG'S "*Real-Encyclopädie*," XIV., 716), propose two main classes of Old Testament writings: 1, historico-prophetic, or books of the history of redemption,—and 2, poetical, or books of aspiration.

The latter class, according to them, includes Job, the Psalter, and the writings of Solomon, and these correspond to the triple chord of faith, hope and love. For Job is designed to maintain faith under trials: the Psalms breathe forth and exhibit hope in the conflict of earth's longings; the writings of Solomon reveal to us the mystery of Divine love, and Proverbs in particular makes us acquainted with that wisdom which grows out of and is eternal love.

With reference to the position to be assigned to Proverbs within the circle of the poetical literature of the Old Testament, these classifications are very instructive. And this is especially true of that last mentioned, which is as evidently correct in its exhibition of the relation of Proverbs to Job and the Psalms, as it is defective with respect to the third of Solomon's writings, Ecclesiastes (which surely has very little to do with "the mystery of Divine love").

In one passage, J. A. BENGEL (in his "*Beiträge zur Schrifterklärung*," edited by Osc. WAECHTER, Leipsic, 1866, p. 27) expresses himself singularly in regard to the significance of the grouping, that has been so long traditional, of Proverbs, Job and Solomon's Song in a trilogy. "The reason why Proverbs, Job and the Canticles stand together in the best Hebrew codices is this,—man standing under paternal discipline needs the Proverbs; when he has passed out from this into the fellowship of suffering he needs Job; after he has been perfected he enters into the *unio mystica* (mystical union) and comprehends Canticles."

B.—SPECIAL INTRODUCTION TO THE PROVERBS OF SOLOMON

§ 11. NAMES OF THE COLLECTION.

The superscription of the book which has been handed down in the Masoretic text, and which rests upon several passages of the book itself (see especially i. 17; x. 1; xxv. 1) is מִשְׁלֵי שְׁלֹמֹה is more correctly rendered, not "Proverbs" (*Sprüchwörter*), but Sayings of Solomon (*Sprüche*).*

* [To speak of the *Proverbs* of Solomon, or any other one man, is, in the strict use of terms, a self-contradiction. A *proverbium*, a *Sprüchwort*, a proverb, is strictly an old and popular saying. Archbishop TRENCH (see Lecture I. in his valuable little work "On the lessons in Proverbs") speaks of "popularity—acceptance and adoption on the part of the people," as "the most essential of all" the qualities of a proverb. A little later he adds, "Herein, in great part, the force

This corresponds with the Παροιμίαι of the LXX, and the *Parabolæ*, not *Proverbia*, of the Vulgate. For the word מָשָׁל does indeed sometimes describe proverbs in the true sense, or general, practical maxims, growing out of the spirit of a people and expressed in popular form (*e. g.*, 1 Sam. x. 12; Ezek. xvi. 44; xviii. 2). But in itself it signifies only resemblance, likeness (*simile, comparatio, παραβολή, παροιμία*); it is therefore used, according to the peculiarity of Oriental poetry, to designate symbolical or parabolic apothegms, or poetic and philosophical maxims in the widest sense. [The verb מָשַׁל is found with two quite distinct significations—to *command*, and to compare. GESENIUS (*Thesaurus*, s. v.), after proposing two different ways of deriving these from one primary radical meaning, suggests that possibly there are two independent radicals. FUERST regards them as wholly distinct, the primary meaning of the one being "to be strong," of the other "to combine, connect, entwine." Some old commentators erroneously derive the noun from the first of these two verbal roots; *e. g.*, TRAPP (Comm. on Prov., i. 1): "Master sentences; maxims, axioms, speeches of special precellency and predominancy."—A.] Accordingly prophetical predictions (*e. g.*, those of Balaam, Num. xxiii. 7, 18; xxiv. 3; comp. Is. xiv. 4; Mich. ii. 4; Hab. ii. 6), as well as didactic Psalms (*e. g.*, Ps. xlix. 5; lxxviii. 2) or sententious discourses of wise men (*e. g.*, Job xxvii. 1; xxix. 1) are designated as מְשָׁלִים. In the special and predominant sense מָשָׁל is however the designation of a maxim or gnome from within the sphere of the Hhokmah; it is therefore the sentiment or the moral axiom of a Hhakam (see above, §§ 2, 3). For it was just these men, the Hhakamim of the Old Testament economy, that exhibited their main strength in giving utterance to pertinent comparisons, and significant truths of general practical value, and who were accustomed to impart their instructions chiefly in the form of maxims (Prov. i. 7; xxv. 1). An old synonym of the title "Book of Proverbs" or "Proverbs of Solomon" is therefore "Book of Wisdom" סֵפֶר חָכְמָה. [Comp. FUERST's *Kanon des alten Testaments, etc.*, 1868, pp. 73 sq.—A.]. The book probably received this title now and then in the old Hebrew times. At any rate it is so called several times in the Talmud (*e. g.*, Tosephoth to Baba Bathra, f. 14, *b*), and among the earliest Fathers of the Greek Church, like CLEMENT, HEGESIPPUS, IRENÆUS, *etc.*, it received the name ἡ πανάρετος σοφία [wisdom including all virtues]. Comp. EUSEBIUS, *Chh. Hist.*, IV., 22, 26, according to whom MELITO of Sardis also gave the book a similar title, Σολομῶντος παροιμίαι ἡ καὶ Σοφία [similitudes of Solomon, which is also wisdom]. Compare further the titles σοφὴ βίβλος and παιδαγωγικὴ σοφία ["the wise book" and "instructive wisdom"] which DIONYSIUS of Alexandria and GREGORY of Nazianzum employ. We may therefore even now give to our collection of Proverbs the title of "Book of Wisdom," as well as the more common designation of "Proverbs." And this is all the more allowable, because this collection is far better entitled to be called a "Book of Wisdom" than the Alexandrian apocryphal work which has assumed the name; it is also far more worthy than Ecclesiastes and Ecclesiasticus, to which old Jewish and Christian works not unfrequently apply the title in question (חָכְמָה, Σοφία).

NOTE 1. HAEVERNICK (III. 386) and KEIL (*Introd.*, § 117, p. 396) are in error when they dispute the opinion put forth by BERTHEAU, that the designation of the Proverbs as סֵפֶר חָכְמָה originated among the early Jews. The words of MELITO quoted by EUSEBIUS (passage above cited) are a conclusive proof of the correctness of this view, as they belong to a passage whose express object is to give the designations of the books of the Bible that were current *among the Jews*. Comp. DELITZSCH (work above quoted, p. 712).

NOTE 2. As synonymous with מָשָׁל there occur in the Proverbs of Solomon and elsewhere in the Old Testament the words חִידָה (Prov. i. 6; Ps. xlix. 5; lxxviii. 2; Hab. ii. 6) and מְלִיצָה (Prov.

of a proverb lies, namely, that it has already received the stamp of popular allowance." He calls attention to the Spanish name of the proverb, "*refran*, which is *a referendo*, from the oftenness of its repetition." The probable etymology of παροιμία, as "a trite, wayside saying," points the same way.—Dean STANLEY (*Jewish Church*, II., 267), illustrating the same view, says of the Proverbs of Solomon: "They are individual, not national. It is because they represent not many men's wisdom, but one man's supereminent wit, that they produced so deep an impression. They were gifts to the people, not the produce of the people," *etc.* The adage, *adagium*, is of doubtful etymology; probably from "*ad agendum apta.*" The παραβολή, from παρα-βάλλω, to cast or put beside, is in form a comparison, in purpose an illustration. An instructive and entertaining discussion of this subject, enriched with the amplest illustration, may be found in the *London Quarterly Review*, July, 1868.—A.]

i. 6; Hab. ii. 6). The first expression, which properly signifies "enigma" (comp. Judg. xiv. 14; 1 Kings x. 1, *etc.*), [Etym., knotted, involved, intricate, GESEN., FUERST, *etc.*], stands for any dark, involved, profound utterance whatsoever; as in Matth. xiii. 35 the חִידוֹת מִנִּי קֶדֶם is rendered by κεκρυμμένα ἀπὸ καταβολῆς (instead of the προβλήματα ἀπ' ἀρχῆς of the LXX). Compare AUGUSTINE, who uniformly explains *ænigma* by *obscura allegoria:* comp. also LUTHER's "*in einem dunklen Worte*" [through an obscure word] for the phrase ἐν αἰνίγματι ["darkly," Eng. vers.,—" by means of a mirror in riddles," DE WETTE,—" still darkly as in riddles," VAN Ess, ALLIOLI]. If therefore an ethical axiom, a gnome or parable be designated as this חִידָה this is always done with reference to the deeper meaning hidden in it under a figurative veil (comp. in addition to the passages above cited Ezek. xvii. 2). Examples of these enigmatical proverbs [" dark sayings "] in our collection are to be found especially in the " words of Agur," in chap. xxx. Comp. the remarks on xxx. 15, 16.

The meaning of מְלִיצָה is disputed. According to GESENIUS, BERTHEAU, and HITZIG it is equivalent to " interpretation," " discourse requiring interpretation," (comp. the σκοτεινὸς λόγος of the LXX, Prov. i. 6). According to DELITZSCH, HAEVERNICK and KEIL it is "brilliant or pleasing discourse," *oratio splendida, luminibus ornata.*" [FUERST adheres to the derivation first preferred by GESENIUS (following SCHULTENS) according to which לִיץ (obs. in Kal), Arab. لاص signifies " to be involved, entangled," and used of discourse, " to be obscure, and ambiguous,"—and מְלִיצָה " figurative, involved discourse." GESENIUS afterward developed the meaning of the noun from the radical idea of " stammering."—A.]. A sure decision can hardly be reached; the analogy of מֵלִיץ, however, Job xxxiii. 23, Gen. xlii. 23, Isa. xliii. 27, *etc.*, seems to speak for the first interpretation, to which the second may be appended, as appropriate at least for Hab. ii. 6. The radical word is then לִיץ, *torquere*, to twist,—and מְלִיצָה is properly *oratio contorta sive difficilis* [involved or difficult discourse], just as חִידָה (from חוּד *deflectere* [to turn aside]) is properly *oratio obliqua sive per ambages* [oblique or ambiguous discourse].

NOTE 3. With reference to the true conception of the "Proverbs" of Solomon as compared with the proverbs (properly so called) of the Hebrews, and of various other nations, see especially BRUCH, p. 103. " The maxims which are here collected (in the Proverbs) are a product not of the popular spirit of the Hebrews, but of Hebrew wisdom. They have not sprung up unsought, but rather betray deliberate reflection. * * * * They do not lie separate and isolated, like the proverbs of a people, but rest upon certain fundamental conceptions, and together make up a whole. They bear the impress of the Hebrew spirit, but only so far forth as the wise men from whom they come themselves rendered homage to this spirit; in many other respects they rise, as their authors did, essentially above the spirit of the Hebrew nation. They contain rules for conduct in the most diverse conditions of life; but having a bond of connection in general truths, they reach far beyond the sphere of mere experience. Now and then they take a speculative flight, and give utterance to profound conceptions and doctrines of philosophy. * * * * All are clothed in the garb of poetry; every where the law of parallelism prevails in them. That elevation of language which is characteristic of Hebrew poetry is apparent in most of them, while the true *proverbs* of the people are for the most part expressed in prosaic forms, and often in very common language.

It is therefore altogether erroneous to compare this Book of Proverbs with the collections of Arabic proverbs; it might be more fitly compared with the gnomic poetry of the Greeks. It is strictly an *Anthology of Hebrew gnomes.*" Comp. § 2, note 4.

The comparison of the Hebrew Maschal-poetry with the sententious and proverbial poetry of the Arabs, although so peremptorily denied by BRUCH, is not without its justification. See UMBREIT's *Commentary*, Introduction, p. lv., where the two Arabic collections of proverbs, by the grammarian AL MEIDANI († 1141). are named as affording at least some parallels to the Proverbs of Solomon. Reference is made beside to H. A. SCHULTENS' *Anthologia sententiarum Arabicarum* (Leyden, 1772), and to the collections of ERPENIUS, GOLIUS, KALLIUS, *etc.* (in

SCHNURRER's *Bibliotheca Arabica*, pp. 210–221) as furnishing such parallels in rich abundance. The latest and best edition of these collections of Arabic proverbs is that of FREYTAG, *Arabum proverbia sententiæque proverbiales*, Bonn, 1838-43, which not only contains entire the collection of MEIDANI numbering above 9,000 proverbs, but also gives information concerning the 29 collections of gnomes existing in Arabic literature before MEIDANI. Comp. also HAEVERNICK and KEIL, III., 381 sq., and BLEEK's Introduction, p. 632, where among other things an interesting observation of AL MEIDANI is given, with reference to the great value of the proverbial wisdom; "acquaintance with proverbs does not merely adorn with their beauties all circles of society, and grace the inhabitants whether of cities or of the desert; it imparts brilliancy to the contents of books, and by the allusions which are hidden in them sweetens the words of the preacher and teacher. And why should it not? since even the word of God, the Koran, is interwoven with them,—the discourses of the Prophet contain them,—the most eminent scholars, who have trodden the path of a mysterious wisdom have won this knowledge as their friend?" "Proverbs are to the soul what a mirror is to the eyes." Manifestly it is not common popular proverbs to which this enthusiastic praise refers, but maxims from the schools of the sages, and of a poetic, philosophic character, similar to those of the Old Testament, though mainly of far inferior worth. (This is pertinent also as a reply to DELITZSCH, p. 694, who following EWALD, declares the comparison of the Hebrew with the Arabic collections of proverbs altogether inadmissible).

§ 12. ORIGIN AND COMPOSITION OF THE COLLECTION.

The collection of the Proverbs of Solomon in its present form opens with a long superscription, which, in the style of oriental titles, praises the whole book for its important and practically useful contents. This is followed by three main divisions of the book, of unequal length and distinguished by separate titles, to which are appended two supplements. The *first* main division (chap. i.—ix.) subdivided into three sections (chaps. i.—iii., iv.—vii., viii.—ix.) contains an exhibition of wisdom as the highest good to be attained. To the attainment and preservation of this in the face of the dangers that threaten the possession of it,—sensuality, impurity, adultery, *etc.*,—youth in particular are admonished: and this is done in the form of instructions or admonitions, somewhat prolonged, and having an inward connection of parts, addressed by a father to his son,—and not in brief, aphoristically separated maxims.

The *second* main division (chap. x.—xxiv.) again comprises three sections, not symmetrical but of quite unequal length; *a*) chaps. x. 1—xxii. 16, with the superscription מִשְׁלֵי שְׁלֹמֹה; a collection of separate, loosely connected, and for the most part very short maxims, which in part depict wisdom and the fear of God, and in part folly and sin, according to their chief manifestations and results; and this they do without rigid adherence to a fixed train of ideas, with so loose a coherence of the individual sentences that either no connection of thought appears, or one merely external, brought about by certain characteristic words or terms of expression.

b) chap. xxii. 17—xxiv. 22; a Maschal introduced by a special injunction to hearken to the words of the wise (chap. xxii. 17—19), quite well connected in its parts, and evidently forming one whole; this contains various prescriptions of equity and worldly prudence.

c) chap. xxiv. 23—34; a short appendix, which by its superscription גַּם אֵלֶּה לַחֲכָמִים ["these also are the words of the wise"], is described as the work of various wise men, no longer definitely known; it consists of some maxims which, although nearly all having the form of commands or prohibitions, have no internal mutual connection.

Then follows the *third* main division (chap. xxv.—xxix.) having the superscription, "These also are proverbs of Solomon, which the men of Hezekiah, the King of Judah, collected:"—a collection of single, loosely grouped proverbs, among which are found an unusually large number of pointed comparisons and antitheses.

The two supplements of the collection are, 1) chap. xxx. "The words of Agur the son of Jakeh," a compilation of maxims distinguished by their peculiarly artificial garb, and the partial obscurity of their meaning; 2) chap. xxxi. bearing the superscription "Words of Lemuel the king of Massa, which his mother taught him."* Under this title (in regard to which we shall soon have

* [For the various explanations of the verse see Comm. on xxxi. 1].

more to say) the chapter contains *a*) a series of maxims for kings, and *b*) the praise of a virtuous matron, which is clothed in the form of an alphabetic song (vers. 10-31).

That the collection as a whole is not the immediate work of Solomon, or in other words, that the introductory words of the first superscription (chap. i. 1) "Proverbs of Solomon, son of David, king of Israel," so far as they relate to the whole, design to claim the authorship for Solomon only in the most general sense, appears from the most hasty glance at our abstract of the contents. For apart from the fact that at the opening of the second main division there is a repetition of the title "Proverbs of Solomon,"—the last divisions, from xxii. 17 onward, are introduced by quite different superscriptions, two of which refer vaguely to "wise men" as the authors of the respective sections, and two to definite persons (although these are otherwise unknown), while the one which contains again the expression "Proverbs of Solomon" designates as the "collectors" of these "Proverbs of Solomon" the "men" of a king of Judah who did not live until 300 years after Solomon. [FUERST's inference from these diverse superscriptions and appellations is thus stated (*Canon des alten Testaments*, p. 74); "that it is not the originating of all the proverbs with Solomon that was emphasized, though he be regarded as their main source, but only the aim and effect of the proverbs to promote wisdom."—Dean STANLEY, (*ubi supra*, p. 268) says "as in the case of the word 'wisdom,' the connection of 'Proverbs' with Solomon can be traced by the immense multiplication of the word after his time."—A.]. And not only these diverse superscriptions, but various peculiarities of language, style, *etc.*, such as present themselves to the attentive observer in each section in a characteristic way, bear witness to the gradual growth of the collection under the hands of several authors of a later day than Solomon's, each complementing the rest. We might put the whole work of compilation to the account of the "men of Hezekiah," (chap. xxv. 1), and so assume that the maxims of Solomon, before scattered, and transmitted in part orally, in part by less complete written records, were collected, and, with the addition of sundry supplements brought into their present form by certain wise men from the court of the devout king Hezekiah (B. C. 727—697). The verb הֶעְתִּיקוּ which in the passage cited above is used to describe the agency of these men, would well accord with this assumption; for it signifies, not "appended" (LUTHER), but "brought together, arranged in order," in as much as הֶעְתִּיק properly means "to remove from its place, to set or place somewhere;" and in the passage before us it is rendered correctly by the ἐξεγράψαντο of the LXX, and the *transtulerunt* of the Vulgate. But the relations of the matter are not quite so simple that the whole compilation and revision can be referred to these wise men of Hezekiah. For from the quite numerous repetitions of whole proverbs, or at least parts of proverbs from earlier sections, such as occur in the division chaps. xxv.—xxix. (compare *e. g.*, xxv. 24 with xxi. 9,—xxvi. 22 with xviii. 8,—xxvii. 12 with xxii. 3,—xxvii. 21 with xvii. 3,—xxix. 22 with xv. 18, *etc.*) it seems altogether probable that the preceding sections existed as an independent whole, before the attachment of chaps. xxv. sq. This is confirmed by the fact that certain characteristics noticeable in the structure of clause and verse, and many peculiarities of phraseology and idiom likewise indicate that between the sections preceding chap. xxv. and the last seven chapters a wide difference exists, and one that points to the greater antiquity of the first and largest division. Hezekiah's wise men appear therefore substantially as supplementing, or more exactly as continuing and imitating a larger collection of Solomon's proverbs already in existence before their day: and the existence of this they must not only have known but studiously regarded, for the great majority of the maxims and axioms there found they did not take into their new collection, but sought to present that which was mainly new and independent; in consequence however of the similarity of the sources from which they drew to those of the earlier collection, they could not but reproduce much in a similar form, and some things in a form exactly corresponding with the earlier. [The Jewish tradition as given by FUERST (*ubi supra*, p. 75) ascribes the collection of the proverbs of the first three sections, chaps. i.—ix., x.—xxii. 16, and xxii. 17—xxiv. to the men of Hezekiah. And it finds this view confirmed by the very fact that the next section begins (xxv. 1) with the words "*These also*, are proverbs," *etc.* But the subsequent collection (chap. xxv. sq. is "continued" by them, the proverbs being searched out elsewhere and transferred to this place; "proverbs not hitherto publicly employed for the education of the peo-

ple they brought into a collection, to be in like manner used as a collection of Solomon's proverbs." The "men of Hezekiah" he regards moreover as not all contemporaries and agents of the good king, but as organized into a "college," continued for literary, religious, and judicial purposes 280 years, seven full generations. This is Jewish tradition.—A.].

That the older collection is not however to be itself regarded as all of one casting, but likewise as a product of the activity of one or several editors collecting and combining from still earlier sources, appears from several facts. Within this section, as well as the later, instances occur of the repetition of single proverbs in an identical or analogous form (comp. *e. g.* xiv. 12 with xvi. 25,—xvi. 2 with xxi. 2,—x. 2 with xi. 4,—xiii. 14 with xvi. 27,—xix. 12 with xx. 2, *etc.*). We have, besides, this fact, which is still more significant, that here again a diversity appears, marked by decided peculiarities of form as well as substance, between the two large subdivisions, chaps. i.—ix., and chaps. x. 1—xxii. 16. In the second of these sections we find mainly verses symmetrically constructed,—so-called "antithetic couplets,"—and each verse presents an idea quite complete and intelligible. It is the simplest and, as it were, the ideal type of the Maschal that here predominates; and since the simplest is wont to be as a general rule the most primitive, this fact suggests the conjecture that we are dealing here simply with genuine, original proverbs of Solomon. In other words, *Chapters x.—xxii.* 16 *comprise the proper germ of the gnomic poetry of the Old Testament, which is in the strictest sense to be referred to Solomon and his age.* In the two supplements to this central main division, chap. xxii. 17—xxiv. 22, and chap. xxiv. 23—34 we observe in respect to form quite another character in the individual proverbs, although in their ethical tenor and substance they correspond with the preceding. They lose something of the telling, pointed brevity, the inward richness of meaning, the condensed power, that characterize the earlier proverbs; and instead of "the rapid alternation of clause and counter-clause" before every where perceptible, there is apparent here less uniformity of structure, and an effort to expand the brief axiom to the longer discourse, admonitory, didactic, or illustrative of some moral truth. Still more entirely is the simple and beautiful form of the Maschal, compact, pithy and symmetrical, disregarded and cast aside in chaps. i.—ix. These present nothing but longer admonitory discourses, moral pictures full of warning, and ethico-religious contemplations of broader compass, in all of which the simple, short proverb is only exceptional, and "proverbial poetry evidently took the form of admonition and preaching, but for this very reason became much more flexible, flowing and comprehensible." The technical language of the Hhokmah appears here in various ways expanded and refined,—especially in the application of such full allegorical delineations as are contained in chap. ix. (in the description of Wisdom's house with its seven pillars, and her feast,—and also in that of the conduct of the אֵשֶׁת כְּסִילוּת the personification of Folly). The nearly equal length, moreover, of the three sections into which this entire admonitory address to youth is divided, (see the earlier part of the §), the quite regular and frequent recurrence of the בְּנִי, "my son," which shows this to be its chief application, (i. 8; ii. 1; iii. 1, 11, 21; iv. 10, 20; v. 1, *etc.*), the adherence to certain leading thoughts through all the change and variety in expression and delineation,—all this points us to a single author, who different as he was from the author of the collection following (x. 1—xxii. 16), designed to furnish an appropriate introduction to this collection of older proverbs, and to commend it to the Israel of his own time, especially to its younger generation.

That the mutual relations of the various parts of the Book of Proverbs are to be judged substantially in this way, most of the recent commentators are agreed. [This general view both of the structure and authorship of our book is taken by most of our English and American scholars, with some divergencies of course, in the details. Thus, STUART, NOYES, MUENSCHER, W. ALDIS WRIGHT, *etc.* STUART sums up his view of the authorship thus (Comm. p. 63): "Solomon selected many, composed others, and put together those which he judged to be true, most striking, and most worthy to be preserved. . . . . It matters not how much of the book of Proverbs Solomon actually composed; we only need his sanction to what it now contains." Portions of the book moreover do not even purport to be Solomon's.—A.]. We may make an exception, perhaps, of H. A. HAHN, HAEVERNICK, and KEIL, who, in spite of all internal and external differences between the several sections, which they are forced to acknowledge,—in spite of the va-

rious introductory superscriptions,—still feel constrained to maintain Solomon's immediate authorship of the whole, with the sole exception of the two supplements in chaps. xxx., xxxi. (see especially HAEVERNICK and KEIL'S *Introduction*, III., 392 sq.). [This is WORDSWORTH'S position. It is moreover characteristic of him to look on the proverbs as having "also a typical character and inner spiritual significance, concerning heavenly doctrines of supernatural truth." He finds support for this view in the fact that the collection is in its introduction said expressly to comprise enigmas and dark sayings.—A.]. Inasmuch as this conclusion is made necessary neither by reasons, internal or external, [in the book itself], nor by any general theological interest in maintaining the inspired character of Scriptures, we must, unquestionably, adopt one of those views which represent the present collection as growing up gradually in the time between Solomon and Hezekiah, or even within a period ending somewhat later, and which discriminate between an original nucleus that is from Solomon, and the accretions of various ages, which are due to later collectors and editors.

The more important of these theories are (1) that of EWALD (*Poet. Bücher des Alten Test.*, IV. 2 sq.). According to this, chap. x. 1—xxii. 16 forms the earliest collection, originating perhaps two hundred years after Solomon, yet inspired throughout by Solomon's spirit; to this were appended, first, in Hezekiah's time chap. xxv.—xxix., which also contain much that is the genuine work of Solomon,—then, in the following century, the Introduction, chap. i.—ix.,—then the supplements to the central main division, chap. xxii. 17—xxiv. 34,—and lastly the supplements chaps. xxx., xxxi; and all these last are to be regarded as the independent composition of unknown sages of the later period before the exile, without any elements whatever that are Solomon's.

We have (2) the view of BERTHEAU (*Commentary*, *Introd.*, pp. xxiii. sq.). According to this it is as impossible to demonstrate with certainty an origin earlier than the days of Hezekiah for the second collection (chap. x. 1—xxii. 16) as for the first (chap. i.—ix.), the third (chap. xxii. 17—xxiv. 34), or the fourth (chap. xxv.—xxix.); we must therefore in general maintain the merely negative conclusion, that the book of Proverbs in its present form originated after the time of Solomon, and that it flowed from sources oral and written that are perhaps very numerous. We have (3) the view of HITZIG ("*Das Königreich Massa*" in ZELLER'S *Theol. Jahrb.* 1844, pp. 269 sq., and *Commentary*, Introd. pp. xvii. sq.). This represents the present order of the parts as substantially that of their composition. It accordingly conceives of the first collection (chaps. i. —ix.) as originating pretty soon after Solomon, in the 9th century B. C.; it then appends to this, shortly before the times of Hezekiah, or in the first half of the 8th century, the second (chap. x. 1—xxii. 16) together with the latter part of the fourth (chap. xxviii. 17—xxix. 27); to this it attaches "in the last quarter of the 8th century" the anthology in chaps. xxv.—xxvii., and about a hundred years later (at the beginning of the period following the exile) the intruded section, chap. xxii. 17—xxiv. 34, and the fragment, chap. xxviii. 1—16; finally, at a still later day it adds the supplements in chaps. xxx , xxxi.

We have (4) the view of DELITZSCH (in HERZOG'S *Encycl.*, as above quoted, especially pp. 707 sq.), with which that developed by BLEEK (*Introd.*, pp. 634 sq.) agrees in the main point,—*i. e.*, apart from some subordinate details in which it approaches more nearly the theory of EWALD. According to this the first and largest section of the Book of Proverbs (chap. i. 1—xxiv. 22) comes from an age earlier than Hezekiah, the second and smaller commencing with xxiv. 23, from Hezekiah's times. The compiler of the first half lived possibly under Jehoshaphat, within a century of Solomon. As material for the middle and main division of this work,—the germ, the main trunk, consisting of the genuine proverbial wisdom of Solomon as contained in chap. x. 1—xxii 16,—he availed himself above all of the rich treasures of the 3,000 proverbs of Solomon, which were undoubtedly all fully preserved to his day, and from which he may be assumed to have taken at least all that were of religious and ethical value. Still he appears to have gathered up much that is not from Solomon, and therefore to have united in one collection the noblest and richest fruits of the proverbial poetry of the wise king, with the most valuable of the "side shoots which the Maschal poetry put forth, whether from the mouth of the people or the poets of that day." To this collection he prefixed the long Introduction in chaps. i.—ix.; a monument of his high poetic inspiration, not in the strict form of the Maschal, but that of long poetic admonitions,—in which he dedicated the whole work to the instruction of youth. At the same

time he added an appendix, chap. xxii. 17—xxiv. 22, consisting of proverbs from various wise men, and commencing with an apostrophe to youth (chap. xxii. 17—21) the tone of which reminds one of the longer Introduction.

While according to this view the first and larger section purports to be essentially a book for youth, the second and shorter division, whose nucleus is formed by the proverbs of Solomon compiled by the men of Hezekiah, is evidently a book for the people, a treasury of proverbial wisdom for kings and subjects,—as is indicated by the first, introductory proverb: "It is the glory of God to conceal a thing, and the honor of kings to search out a matter." After the analogy of the first collection, to these proverbs gathered by Hezekiah (or this treasury of "Solomon's wisdom in Hezekiah's days," in STIER's apt phrase), a sort of introduction was prefixed, chap. xxiv. 23–34, and a supplement was added, consisting of the proverbial discourses of Agur and Lemuel, and the poem in praise of a virtuous matron, in chap. xxx., xxxi. Thus, like the older collection of the proverbs of Solomon, this made by Hezekiah has "proverbs of wise men on the right and on the left;" "the king of proverbial poetry stands here also in the midst of a worthy retinue." As to the time of the origin of the second collection, we are indeed not to assume the reign of Hezekiah itself, but the next subsequent period. The personality of the collector of this second main division stands far more in the background than that of the author of the first, larger collection, who in its introductory chapters has given rich proofs of his own poetical endowments and his wisdom. From which of the two the general superscription of the whole, chap. i. 1–6, has come, must remain a question; yet it is from internal evidence more probable that it was the last collector who prefixed this to the book.

We have presented with especial fullness this hypothesis of DELITZSCH in regard to the origin of the Book of Proverbs, because it is in itself the most attractive of all, and offers the most satisfactory explanation of the various phenomena that arrest the attention of the observant reader, as he considers the superscriptions and the internal peculiarities of the several parts. It is less forced and artificial than the theory of HITZIG, which shows itself arbitrary and hypercritical, especially in breaking up the section, chap. xxv.—xxix.; and it does not rest content with the mere negative results of criticism, like the analysis of BERTHEAU, which is also chargeable with excess of critical sharpness. In comparison with EWALD's hypothesis it has the advantage, that it rests upon a more correct conception of the order of the development of gnomic poetry among the ancient Hebrews. For it rejects as a one-sided and arbitrary dictum, EWALD's axiom, that the antithetic verse of two members which predominates in chap. x. 1—xxii. 16, is the oldest form of the Maschal, and that all proverbs and gnomic discourses otherwise constructed, by their departure from the typical form betray their origin as decidedly later than the days of Solomon. It accordingly allows that sections in which there is a preponderance of gnomic discourses and gnomic songs,—such as chap. i.—ix. and xxii. 17—xxiv. 22, may come, if not from Solomon himself, at least from the age immediately after Solomon. It likewise recognizes in the collection that dates from Hezekiah's day proverbial poetry which is mainly the genuine work of Solomon, or at least stands very near his day, and whose artistic character by no means (as EWALD thinks) contains traces of a decay in purity and beauty of form that is already quite far advanced.

Only in this particular are we unable altogether to agree with DELITZSCH, that he would find in chap. x.—xxii. together with a selection from the 3,000 proverbs of Solomon, much that is his only in a secondary sense. We believe rather that it is just this main division which contains nothing but fruits of Solomon's gnomic wisdom in the narrowest and strictest sense, and that repetitions of individual proverbs within the section, which are partly identical and partly approximative, in which especially DELITZSCH thinks he finds support for the view that we are now combating, are to be otherwise explained. They are, like the repetitions of discourses of Christ in the Gospels, to be partly charged to diversity in the sources or channels of the later oral or written tradition, and in part recognized as real tautologies or repetitions which the wise king now and then allowed himself. We should, on the other hand, be disposed rather to conjecture, that in the supplements, chap. xxii. 17—xxiv. 34, which are expressly described as "words of wise men," and perhaps also in Hezekiah's collection, chap. xxv.—xxix., there is no inconsiderable number of utterances of wise men of Solomon's time, such as Heman, Ethan, Chalkol, *etc.;* and

this simply for the reason, that the superscriptions דִּבְרֵי חֲכָמִים (xxii. 17) [words of wise men], and גַּם אֵלֶּה לַחֲכָמִים (xxiv. 23) [these also are from wise men], together with the peculiarity of diction which points to a high antiquity, make such a conjecture reasonable. The short section beginning with the superscription last cited, chap. xxiv. 23–34, we should be most inclined, in concurrence with the majority of expositors, to regard as a second appendix to the first main collection, because the assumption of DELITZSCH that it is a sort of Introit to the second main division, of the same age as the section, chap. xxv.—xxix., strikes us in no other way than as too bold and destitute of all adequate foundation.

It remains only to speak briefly of the superscriptions to the two supplements in chapters xxx., xxxi. The "Agur, son of Jakeh" (?) to whom the contents of chapter xxx. are accredited, is a wise man otherwise altogether unknown, whose era we are as unable to determine with certainty as his residence, whose very name is almost as difficult and uncertain in its interpretation as are the words next succeeding in chapter xxx. 1. הַמַּשָּׂא נְאֻם הַגֶּבֶר לְאִיתִיאֵל לְאִיתִיאֵל וְאֻכָל. Perhaps instead of the common translation of these words: "the prophetic address of the man to Ithiel, to Ithiel and Ucal" ["even the prophecy; the man spake unto Ithiel, even unto Ithiel and Ucal," E. V.], the interpretation of HITZIG, adopted also by BERTHEAU, HAHN and DELITZSCH, should be followed. According to this, the words בִּן יָקֶה ["son of Jakeh"] by a change of punctuation are to be connected closely with the word הַמַּשָּׂא; thus for the beginning of the whole superscription we reach this meaning: "Words of Agur, the son of her whose dominion is Massa" (בִּן יִקְהָה מַשָּׂא), *i. e.*, son of the queen of Massa. This queen of Massa we should then have to regard as the same person who in the superscription to the next supplement (chap. xxxi.) is designated as the "mother of King Lemuel." For in this passage also מַשָּׂא must be regarded as the name of a country, and the מֶלֶךְ מַשָּׂא [King of Massa] as perhaps an Israelitish Arab, or, as DELITZSCH suggests, an Ishmaelitish prince, whose kingdom, to judge from the mention of it in Gen. xxv. 14; 1 Chron. i. 30, must have lain in Northern Arabia, and whose brother would have been the Agur in question. [FUERST (*ubi supra*, pp. 76–7) regards מַשָּׂא as a common noun, singular in form, but collective in import, having the meaning common in the prophets, "a prophetic or inspired utterance." The symbolical meaning found here by Jewish tradition may be reserved for the exegetical notes on this chapter.—A.] Further arguments in support of this interpretation (first presented by HITZIG in the Articles in ZELLER'S *Theol. Jahrb.*, 1844, cited above, and adopted, although with various modifications, by the other interpreters whom we have named), and in reply to all conflicting interpretations, will be brought forward in the special exegesis of the passages involved. We shall there have occasion to discuss the further question, whether the whole substance of chap. xxx. is to be referred to Agur, and all in chap. xxxi. to Lemuel, or whether at least the Alphabetic poem in praise of a virtuous matron must not be regarded (as is done by nearly all the recent commentators) as the work of another author.

§ 13. THE RELATION OF THE MASORETIC TEXT OF THE COLLECTION TO THE ALEXANDRIAN.

In the LXX there occur many, and in some instances very remarkable deviations from the common Hebrew text of the Proverbs. These consist in glosses to many obscure passages (*i. e.*, either in readings that are actually correct and primitive, as, *e. g.*, xi. 24; xii. 6; xv. 28; xviii. 1; xix. 28; xxi. 6, 28, *etc.*, or in wild emendations, as in xii. 12; xviii. 19; xix. 25; xxiv. 10, *etc.*), in completing imperfect sentences (as, *e. g.*, xi. 16; xvi. 17; xix. 7), in independent additions or interpolations (*e. g.*, after i. 18; iii. 15; iv. 27; vi. 8, 11; viii. 21; ix. 6, 10, 12; xii. 13; xiii. 13, 15, *etc.*), in double versions of one and the same proverb (*e. g.*, xii. 12; xiv. 22; xv. 6; xvi. 26; xvii. 20; xviii. 8; xxii. 8, 9; xxix. 7, 25; xxxi. 27, in the omission of whole verses (*e. g.*, i. 16; xvi. 1, 3; xxi. 5; xxiii. 23, *etc.*), and finally in the transposition of entire passages of greater length. Accordingly, of the proverbs of Agur, the first half (chap. xxx. 1–14) is inserted after chap. xxiv. 22, and the second, chap. xxx. 15–33, together with the words of King Lemuel, after xxiv. 34; the two supplements, therefore with the exception of the praise of the excellent matron (chap. xxxi. 10 sq.) appear associated with the "words of wise men" which stand between the elder and the later collection of proverbs.

These deviations are so considerable that they compel the assumption that there were quite early two different recensions of the Book of Proverbs, one belonging to Palestine, the other to Egypt, the former of which lies at the basis of the Masoretic text, the latter, of the Alexandrian version. The Egyptian text appears in general to abound more in corruptions and arbitrary alterations of the original; sometimes, however, it preserves the original most correctly, and seems to have drawn from primitive sources containing the genuine proverbial wisdom of Solomon. Especially is it true that not a few of the additions which it exhibits on a comparison with the Hebrew text, breathe a spirit, bold and lofty, as well as thoughtful and poetic (see, *e. g.*, iv. 27; ix. 12; xii. 13; xix. 7, *etc.*); these appear, therefore, as fruits grown on the stock of the noble poetry of wisdom among the ancient Hebrews,—in part even as pearls from the rich treasures of Solomon's 3,000 proverbs (1 Kings iv. 32).

NOTE 1.—The critical gain for the emendation of the text and for the interpretation of the Book of Proverbs that is yielded by the parallels of the LXX may be found most carefully tested and noted—though not without many instances of hypercritical exaggeration and arbitrary dealing—in FR. BÖTTCHER'S "*Neue exegetisch kritische Aehrenlese zum A. T.*," III., pp. 1–39; in P. DE LAGARDE'S "*Anmerkungen zur griechischen Uebersetzung der Proverbien*" (Leipz., 1863); in M. HEIDENHEIM'S Article, "*Zur Textkritik der Proverbien*" (*Deutsche Vierteljahrsschr. für englisch-theol. Forschung*, u. s. w., VIII., Gotha, 1865, pp. 395 sq.); as well as in the Commentaries of BERTHEAU (see especially Introd., pp. xlv. sq.) and HITZIG (Introd., pp. xix. sq.; xxiii. sq.). The last mentioned writer has also thoroughly discussed the variations of the Syriac version (Peschito), the Vulgate and the Targum (pp. xxvii. sq.); of these, however, in general, only the first named are of any considerable critical value, and that usually only in the cases where they agree with those of the LXX.

Compare furthermore the earlier works of J. G. JAEGER, *Observationes in Provv. Salom. versionem Alexandrinam*, Lips., 1786; SCHLEUSSNER, *Opuscula critica ad versiones Græcas V. T. pertinentia*, Lips., 1812, pp. 260 sq.; and also DATHE, *De ratione consensus versionis Chaldaicæ et Syriacæ proverbiorum Salomonis* (in *Dathii Opuscc.* ed. ROSENMUELLER, pp. 106 sq.).

NOTE 2.—UMBREIT in his Commentary has taken special notice of several other ancient Greek versions beside the LXX, especially the *Versio Veneta*, which is for the most part strictly literal. Another text which is likewise quite literal, which PROCOPIUS used in his Ἑρμήνεια εἰς τὰς παροιμίας, and which ANGELO MAI has edited in Tom. IX. of his *Class. Auctor.*, may be found noticed in HEIDENHEIM (as above).

§ 14. THE POETICAL FORM OF PROVERBS.

The simplest form of the Maschal, or the technical form of poetry among the Hebrews, is a verse consisting of two short symmetrically constructed clauses,—the so-called distich (*Zweizeiler*,) as DELITZSCH calls it, following EWALD'S peculiarly thorough investigations on the subject before us. The mutual relation of the two members or lines of this kind of verse shapes itself very variously, in accordance with the general laws for the structure of Hebrew poetry. There are *synonymous* distichs, in which the second line repeats the meaning of the first in a form but slightly changed, for the sake of giving as clear and exhaustive a presentation as possible of the thought involved (*e. g.*, xi. 7, 25; xii. 28; xiv. 19; xv. 3, 10, 12, *etc.*). There are *antithetic* distichs, in which the second illustrates by its opposite the truth presented in the first (*e. g.*, x. 1 sq.; xi. 1 sq.; xii. 1 sq.; xv. 1 sq.). There are *synthetic* distichs, the two halves of which express truths of different yet kindred import (*e. g.*, x. 18, 24, *etc.*). There are *integral* (*eingedankige*) distichs, in which the proposition commenced in the first half is brought to completion only by the second, the thought which is to be presented extending through the two lines (as in xi. 31; xiv. 7, 10; xvi. 4, 10; xxii. 28). There are finally *parabolic* distichs, *i. e.*, maxims which in some form or other exhibit comparisons between a moral idea and an object in nature or common life: and this is effected sometimes by כְּ [as] in the first clause and כֵּן [so] in the second, that is, in the form natural to comparisons,—sometimes, and more usually, in such a way that the proposed object and its counterpart are set loosely side by side, with a suggestive, emblematic brevity, with or without the copulative וְ (xi. 22; xvii. 3; xxv. 25; xxvi. 23; xxvii. 21, *etc.*). In the central main division of the collection, chap. x.—xxii. 16, all the proverbs are these short distichs, and, as has been already

said, the larger part of them (especially in the first six chapters of the section) *antithetic* distichs, distinguished by the "but" (Hebr. ו) at the beginning of the second line (compare § 12, p. 27, and below, § 15). In the supplements to the oldest collection (xxii. 17—xxiv. 34) as well as in the gleanings of Hezekiah's men, there are found however not a few instances of the extension of the simple typical distich to a verse of several lines, or of the multiplication of the couplet to four-, six- or eight-lined verses.*

In the case of these longer proverbs, which comprise several verses, we find repeated, if not every one, yet the greater part of the diverse relations of the first to the second half of the proverb, which we had observed in the distichs. There are, it is true, no antithetic stanzas of four lines,—but there are *synonymous verses* (*e.g.*, xxiii. 15 sq.; xxiv. 3 sq.; xxiv. 28 sq.),—*synthetic* (xxx. 5 sq.),—stanzas with a *single idea* (xxii. 22 sq., 26 sq.; xxx. 17 sq.),—and *parabolic* verses (xxvi. 18 sq.; xxv. 4 sq.). Specimens of the six-lined stanzas (which are constructed mainly with a single thought, or in the synthetic form) are to be found, *e.g.*, in xxiii. 1–3, 12–14, 19–21, 26–28; xxiv. 11–12; xxx. 29–31. Verses 22–25 of chapter xxiii. compose a stanza of eight lines, synthetic in its structure. Side by side with this normal multiplication of the couplet to form stanzas of four, six or eight lines, there are abnormal or one-sided growths, resulting in triplets, with the first division of two lines and the second of one (*e.g.*, xxii. 29; xxiv. 8; xxvii. 22; xxviii. 10, *etc*),—or in stanzas of five lines (xxiii. 4 sq.; xxv. 6 sq.; xxx. 32 sq.), or in stanzas of seven lines, of which at least one example appears in chap. xxiii. 6–8.

If the proverb extends itself beyond the compass of seven or eight lines, it becomes the Maschal (or *gnomic*) poem, without a fixed internal order for the strophes. Such a poem (or song) is, for example, the introductory paragraph [of one main division], chap. xxii. 17–21; and again, the meditation on the drunkard, xxiii. 29-35; that on the lazy husbandman, xxiv. 30–34; the admonition to diligence in husbandry, xxvii. 23-27; the prayer for the happy medium between poverty and riches, xxx. 7–9; the prince's mirror, xxxi. 2–9, and the alphabetically constructed song in praise of the matron, xxxi. 10–31.

The introductory main division, chap. i. 7—ix. 18, consists wholly of these proverbial poems, and of 15 of them (see in § 16 the more exact enumeration of these 15 subdivisions, which may again be classed in three larger groups). Inasmuch as the rhetorical presentation throws the poetical in these cases usually quite into the background, these Maschal poems may almost be called with greater propriety Maschal discourses. Yet within these there is no lack of poetical episodes, lofty and artistic in their structure, among which we would name especially the allegory of the banquet of Wisdom and Folly (chap. ix. 1 sq.), and also the numerical proverb in eight lines concerning "the six things which the Lord hates and the seven that are an abomination to Him" (in chap. vi. 16–19). Of these numerical proverbs, or מִדּוֹת, as they are called in the poetry of the later Judaism, chap. xxx., as is well known, contains several (vers. 7 sq., 15 sq., 18 sq., 21 sq., 24 sq.). In the Son of Sirach's collection of proverbs likewise we find several examples of the same kind (*e.g.*, Ecclesiasticus xxiii. 16; xxv. 7; xxvi. 5, 28). Further observations on the origin and import of this peculiar poetic form may be found in notes on chap. vi. 16. Now and then the Book of Proverbs contains forms analogous to the *Priamel* [*præambulum*, a peculiar type of epigram, found in German poetry of the 14th and 15th centuries—A.]; see, *e.g.*, xx. 10; xxv. 3; xxvi. 12; xxx. 11–14; yet this form is hardly found except in the most imperfect state.

The last of the technical forms of the poetry of the Book of Proverbs is that of the Maschal-series, *i. e.*, a sequence of several proverbs relating to the same objects, *e.g.*, the series of proverbs concerning the fool, chap. xxvi. 1-12,—the sluggard, xxvi. 13–16,—the brawler, xxvi. 20–22,—the

* [In English Biblical literature, Bishop LOWTH's discussion and classification has been the basis generally assumed. We know no clearer and more concise exhibition of this system and the various modifications that have been proposed than that given by W. ALDIS WRIGHT in SMITH's *Dictionary of the Bible* (Article *Poetry, Hebrew*). LOWTH who is closely followed by STUART, EDWARDS and others, regards a triple classification as sufficient: *synonymous*, *antithetic* and *synthetic* parallelisms. An infelicity in the term *synonymous*, in view of the extent and variety of its applications, was recognized by LOWTH himself, but more strongly urged by Bishop JEBB, who proposed the term *cognate*. This appears to be a real improvement in terms. MUENSCHER (Introd., pp. xlv. sq.) proposes two additional classes, the *gradational* and the *introverted*, the first of which is well covered by the term *cognate*, while the second, which had been proposed by JEBB, seems open to WRIGHT's exception, that it is "an unnecessary refinement." This objection does not seem to lie against the new terms proposed in ZÖCKLER's nomenclature.—A.]

spiteful, xxvi. 23–27. This form belongs, however, as DELITZSCH correctly observes, "rather to the technical form of the collection than to the technical form of the poetry of proverbs." That the former [the arrangement] is far more imperfect and bears witness to far greater indifference than the latter,—in other words, that the logical construction, the systematic arrangement of individual proverbs according to subjects, especially within the central main division, is far from satisfactory, and baffles almost completely all endeavors to discover a definite scheme,—this must be admitted as an indisputable fact, just in proportion as we give fit expression on the other hand to our admiration at the wealth of forms, expressive, beautiful and vigorous, which the collection exhibits in its details.

NOTE.—With reference to the connection of the several proverbs one with another, and also with respect to the progress of thought apparent in the collection as a whole, we can by no means concur in the opinion of J. A. BENGEL,—at least in regard to the main divisions, x. 1 sq.; xxii. 17 sq.; xxv. 1 sq. The collection of proverbial discourses, i. 7—ix. 18, being intentionally arranged according to a plan, is of course excluded from such a judgment. BENGEL says: "I have often been in such an attitude of soul, that those chapters in the Book of Proverbs in which I had before looked for no connection whatever, presented themselves to me as if the proverbs belonged in the most beautiful order one with another" (OSK. WAECHTER, *Joh. Albrecht Bengel*, p. 166). We must pass the same judgment upon many other expositors of the elder days, who wearied themselves much to find a deeper connection between the several proverbs (see, *e. g.*, S. BOHLIUS, *Ethica Sacra*, I., 297 sq., *"de dispositione et cohærentia textus;"* and STÖCKER in the Introduction to his *"Sermons on the Proverbs of Solomon"*). In regard to this matter as old a commentator as MART. GEIER judged quite correctly:* *"Ordo frustra quæritur ubi nullus fuit observatus. Quamquam enim sub initium forte libri certa serie Rex noster sua proposuerit,—attamen ubi ad ipsas proprie dictas parabolas aut gnomas devenitur, promiscue, prout quidque se offerebat, consignata videmus pleraque, ita ut modo de avaritia, modo de mendaciis, modo de simplicitate, modo de timore Dei vel alia materia sermonem institui videamus," etc.* As in the case of the great majority of the songs of the Psalter, in which the arrangement is merely and altogether external, determined often by single expressions, or by circumstances wholly accidental, there is found among the germinal elements of the Book of Proverbs little or no systematic order. The whole is simply a combination of numerous small elements in a collection, which was to produce its effect more by the total impression than by the mutual relation of its various groups or divisions. To use HERDER's language (*Spirit of Hebrew Poetry*, II., 13), it is "a beautiful piece of tapestry of lofty didactic poetry, which spreads out with great brilliancy its richly embroidered flowers," which, however, is constructed according to no other rules of art than those perfectly simple and elementary ones to which the pearl jewelry and bright tapestries of Oriental proverbial wisdom in general owe their origin. Comp. furthermore the general preliminary remarks prefixed to the exegetical comments on chap. x.

§ 15. THE DOGMATIC AND ETHICAL SUBSTANCE OF THE PROVERBS, EXHIBITED IN A CAREFUL SURVEY OF THE CONTENTS OF THE BOOK.

Inasmuch as our book, considered as an integral part of the entire system of the Scriptures of the Old Testament, stands before us as the central and main source of Solomon's doctrine of wisdom (in the wider sense),—and so bears as it were written on its brow its Divine designation to be the chief storehouse of ethical wisdom and knowledge within the sphere of Old Testament revelation (see above, § 1, and § 10, latter part) we must anticipate finding in it great treasures of ethical teachings, prescriptions, rules and maxims for the practical life of men in their moral relations. In fact, the ethical contents of the collection far outweigh the doctrinal. And deeply significant as may be its contributions to the development of individual subjects in dogmatic theology, such as are found in various passages (*e. g.*, iii. 19 and viii. 22 sq. in their bearing upon the doctrine of

* It is in vain to seek for order where none has been observed. For while perhaps near the beginning of the book our king arranged his material with a definite plan,—yet when we come to the parables or gnomes properly so called we find the greater part recorded at random, as one after another suggested itself, so that we see the discourse turning now upon avarice, then upon falsehoods, again upon simplicity, and once more upon the fear of God, or some other subject," etc.—TR.

the creation;—viii. 22—ix. 12 as related to the doctrine of the eternal Word of God, and the doctrine of the Hypostasis or of the Trinity in general;—xv. 11; xvi. 9; xix. 21; xx. 27, *etc.*, as connected with Biblical Anthropology; or xi. 7; xiv. 32; xv. 24 in connection with the Old Testament doctrine of Immortality and the hope of a Resurrection, *etc.*); still, as a general rule, practical and ethical subjects are treated not only more thoroughly but with a far more direct interest. The book deserves much more the name of a school of morals, or of a Codex of Ethical Precepts for old and young, for princes and people, than that of Archives of Dogmatic Theology, or a prolific Repository of dogmatic propositions and proof-texts.

The dogmatic propositions do not, however, by any means stand in the midst of the greater wealth of ethical teachings and precepts, isolated and interspersed without system. They form rather every where the organic basis. They give expression to the absolute and primary premises for all the moral instruction, knowledge and conduct of men. They appear therefore inseparably combined with those propositions that are properly of an ethical or admonitory nature. It is pre-eminently the central idea of the DIVINE WISDOM as the mediator in all the activity of God in the world and in humanity, that shines out bright as the sun upon this background of religious truth which is every where perceptible in the book, and that more or less directly illuminates every moral utterance. As this eternal Divine wisdom is the original source in all God's revelation of Himself in natural and human life,—as it is especially the mediating and executive agency in the Divine revelation of the way of life in the law of the Old Covenant, and must therefore be the highest source of knowledge and the standard for all the religious and moral life of man,—so likewise does it appear as the highest good, and as the prescribed goal toward which men are to press. And the subjective wisdom of man is nothing but the finite likeness of the wisdom of God, which is not only objective, but absolute and infinite; nothing but the full unfolding and normal development of the noblest theoretical and practical powers of the moral nature of man. It can be attained only by the devotion of man to its Divine original; it is therefore essentially dependent upon the fear of God and willing subjection to the salutary discipline (מוּסָר, i. 2, 8; iv. 1, *etc.*) of the Divine word. He who does not seek it in this way does not attain it, but remains a fool, an opposer of God and of Divine truth, who in the same ratio as he fails to raise his own moral nature by normal development to a living likeness to God, fails also to share in any true prosperity in the present life, to say nothing of the blessed rewards of the future. He who because of the fear of God strives after true wisdom, on the contrary unfolds his whole inner and outer life to such a symmetry of all his powers and activities as not only secures him the praise of a wise man in the esteem of God and men, but also establishes his true and complete happiness for time and eternity.

A presentation of these fundamental ideas in the ethics of Solomon, well connected, systematically arranged and exhibited, cannot possibly be expected consistently with the note appended to the preceding section in reference to the composition of the Book of Proverbs. If we therefore now endeavor to give a table of contents as complete as possible, following the arrangement of the Masoretic text and the ordinary division of chapters, we shall be quite as unable to avoid a frequent transition to heterogeneous subjects, as on the other hand a return in many instances to something already presented; we must in many cases dispense with even aiming at a strict logical order of ideas. We follow in the main the "Summary of the Contents of the Proverbs of Solomon," given by STARKE at the end of his preface, pp. 1593 sq. Only with respect to the first nine chapters do we adopt the somewhat different summary and division which DELITZSCH has given (pp. 697 sq.) of the "fifteen proverbial discourses" of the first main division.

GENERAL SUPERSCRIPTION OF THE COLLECTION.

CHAP. I. 1—6.

Announcement of the author of the collection (ver. 1) of its object (vers. 2, 3), and of its great value (vers. 4-6).

I. Introductory Division.

CHAP. I. 7—IX. 18.

True wisdom as the basis and end of all moral effort, impressed by admonition and commendation upon the hearts of youth.

MOTTO: "*The fear of the Lord is the beginning of all knowledge;*" i. 7.

1. Group of admonitory discourses; i. 8—iii. 35.
   1. Admonition of the teacher of wisdom to his son to avoid the way of vice; I. 8-19.
   2. Warning delineation of the perverse and ruinous conduct of the fool, put into the mouth of Wisdom (personified); I. 20-33.
   3. Exhibition of the blessed consequences of obedience and of striving after wisdom; II. 1-22.
   4. Continuation of the exhibition of the salutary results of this devout and pious life; III. 1-18.
   5. Description of the powerful protection which God, the wise Creator of the world, grants to those that fear Him; III. 19-26.
   6. Admonition to charity and justice; III. 27-35.

2. Group of admonitory discourses; IV. 1—VII. 27.
   7. Report of the teacher of wisdom concerning the good counsels in favor of piety, and the warnings against vice, which were addressed to him in his youth by his father; IV. 1-27.
   8. Warning against intercourse with lewd women, and against the ruinous consequences of licentiousness; V. 1-23.
   9. Warning against inconsiderate suretyship; VI. 1-5.
   10. Rebuke of the sluggard; VI. 6-11.
   11. Warning against malice and wanton violence; VI. 12-19.
   12. Admonition to chastity, with a warning delineation of the fearful consequences of adultery; VI. 20-35.
   13. New admonition to chastity, with a reference to the repulsive example of a youth led astray by a harlot; VII. 1-27.

3. Group of admonitory discourses; VIII. 1—IX. 18.
   14. A second public discourse of Wisdom (personified) chap. VIII., having reference
       a) to the richness of her gifts (vers. 1-21);
       b) to the origin of her nature in God (vers. 21-31); and
       c) to the blessing that flows from the possession of her (vers. 32-36).
   15. Allegorical exhibition of the call of men to the possession and enjoyment of true wisdom, under the figure of an invitation to two banquets (chap. IX.),
       a) that of Wisdom; vers. 1-12.
       b) that of Folly; vers. 13-18.

II. Original nucleus of the collection,—genuine proverbs of Solomon; X. 1—XXII. 16.

Ethical maxims, precepts, and admonitions, with respect to the most diverse relations of human life.

1. Exhibition of the difference between the pious and the ungodly, and their respective lots in life; chap. X.—XV.*

   a) Comparison between the pions and the ungodly with reference to their life and conduct in general; X. 1-32.

   b) Comparison between the good results of piety, and the disadvantages and penalties of ungodliness (chap. XI.—XV.), and particularly

   α) with reference to just and unjust, benevolent and malevolent conduct toward one's neighbor; chap. XI.;

   β) with reference to domestic, civil and public avocations; chap. XII;

   γ) with reference to the use of temporal good, and of the word of God as the highest good: chap. XIII.;

   δ) with reference to the relation between the wise and the foolish, the rich and the poor, masters and servants: chap. XIV.;

   ε) with reference to various other relations and callings in life, especially within the sphere of religion: chap. XV.;

2. Exhortations to a life in the fear of God, and in obedience; (chap. XVI. 1—XXII. 16); and in particular

   α) to confidence in God as the wise regulator and ruler of the world; chap. XVI.;

   β) to contentment and a peaceable disposition; chap. XVII.;

   γ) to affability, fidelity, and the other virtues of social life; ch. XVIII.;

   δ) to humility, meekness and gentleness; chap. XIX.;

   ε) to the avoidance of drunkenness, indolence, quarrelsomeness, *etc.*; chap. XX.;

   ζ) to justice, patience, and dutiful submission to God's gracious control; chap. XXI.;

   η) to the obtaining and preserving of a good name; chap. XXII. 1-16.

III. Additions made before Hezekiah's day to the genuine proverbs of Solomon which form the nucleus of the collection; chap. XXII. 17—XXIV. 34.

1st Addition: Various injunctions of justice and prudence in life; XXII. 17—XXIV. 22.

   a) Introductory admonition to lay to heart the words of the wise; XXII. 17-21;

   b) Admonition to justice toward others, especially the poor; XXII. 22-29;

   c) Warning against avarice, intemperance, licentiousness and other such vices: chap. XXIII.;

   d) Warning against companionship with the wicked and foolish; chap. XXIV. 1-22.

2d Addition: chap. XXIV. 23-34.

   a) Various admonitions to right conduct toward one's neighbor; vers. 23-29.

   b) Warning against indolence and its evil consequences: vers. 30-34.

IV. Gleanings by the men of Hezekiah; chap. XXV.—XXIX.

True wisdom proclaimed as the highest good to Kings and their subjects.

Superscription; XXV. 1.

1. Admonition to the fear of God and to righteousness, addressed to Kings and subjects; chap. XXV.

* The justification for comprehending the contents of these chapters under the above heading is to be found in this,—that the so called antithetic Maschal form is decidedly predominant in them. Comp. above § 14, p. 82, and also the general prefatory remarks which introduce the exegetical comments on chap. x.

2. Various warnings: *viz.*

a) Against disgraceful conduct (especially folly, indolence, and malice) chap. XXVI.

b) Against vain self-praise and arrogance; chap. XXVII. (with an exhortation to prudence and frugality in husbandry; vers. 23-27).

c) Against unscrupulous, unlawful dealing, especially of the rich with the poor; chap. XXVIII.

d) Against stubbornness and insubordination; chap. XXIX.

V. The Supplements: chaps. XXX., XXXI.

1st Supplement: the words of Agur; chap. XXX.

a) Introduction: Of the word of God as the source of all wisdom; vers. 1-6.

b) Various pithy numerical apothegms, having reference to the golden mean between rich and poor, to profligacy, insatiable greed, pride, arrogance, *etc.;* vers. 7–33.

2d Supplement: The words of Lemuel, together with the poem in praise of the matron: chap. XXXI.

a) Lemuel's philosophy for kings; vers. 1-9.

b) Alphabetic poem in praise of the virtuous, wise, and industrious woman; vers. 10-31.

NOTE. The more thorough presentation of the didactic substance of the proverbs is reserved for the exposition that is to follow, and especially for the rubric "Doctrinal and Practical." As the best connected discussion of this subject (biblical and theological) we should be able without hesitation to commend that of BRUCH (*Weisheitslehre der Hebräer*, pp. 110 sq.), if it were not characterized by the fault which pervades BRUCH's treatise, so meritorious in other respects,—that in the interest of critical and humanitarian views it misrepresents the stand-point and the tendency of the Hhokmah-doctrine. That is to say, it insists that there is in this attitude of mind a relation of indifference or even of hostility toward the theocratic cultus and the ceremonial law, like the relation of the philosophers and free-thinkers of Christendom to the orthodox creed. No less clearly does he insist upon the general limitation to the present life of every assumption of a moral retribution; and in his view there is an entire absence of the hope of immortality from the view of the world taken in our book. For the refutation of these misconceptions of BRUCH (which are undeniably in conflict with such passages as, on the one side, xiv. 9; xxviii. 4 sq.; xxix. 18, 24; xxx. 17; and on the other xii. 28; xiv. 32; xv. 24; xxiii. 18, *etc.*), OEHLER's able treatise may be referred to: "*Grundzüge der alttestamentl. Weisheit*" (Tüb. 1854, 4); although this deals more especially with the doctrinal teachings of the Book of Job, than with Proverbs. See likewise EWALD (as above quoted, pp. 8 sq.; ELSTER, § 1, pp. 1-6; DELITZSCH, pp. 714-716, and even HITZIG, pp. xii. sq.)

§ 16. THEOLOGICAL AND HOMILETICAL LITERATURE ON THE BOOK OF PROVERBS.

Beside the general commentaries (of which we shall have especial occasion to make use of STARKE's *Synopsis*, the *Berleburg Bible*, J. LANGE's *Licht und Recht*, WOHLFARTH and FISCHER's *Prediger-Bibel*, the *Calwer Handbuch*, and VON GERLACH's Commentary) we must mention the following as the most important exegetical helps to the study of the Proverbs. MELANCHTHON: *Explicatio Proverbiorum*, 1525 (*Opp.*, T. XIV.); SEBAST. MUNSTER, *Prov. Salom. juxta hebr. verit. translata et annotationibus illustrata* (without date); J. MERCERUS, *Comm. in Salomonis Proverbia, Eccl. et Cantic.*, 1573; MALDONATUS, *Comm. in præcipuos libros V. Testamenti*, 1643; F. Q. SALAZAR, *In Prov. Sal. Commentarius*, 1636-7; MART. GEIER, *Prov. Salomonis cum cura enucleata*, 1653, 1725; THOM. CARTWRIGHT, *Commentarii succincti et dilucidi in Prov. Sal.*, 1663; CHR. BEN. MICHAELIS, *Annotationes in Prov.* (in J. H. MICHAELIS, "*Uberiores annotationes in Hagiogr. V. Test. libros,*" 1720, Vol. 1); A. SCHULTENS, *Prov. Salom. vers. integram ad Hebr. fontem expressit atque comm. adjecit*, 1748; (*In compend. redegit et*

obss. critt. auxit G. J. L. Vogel, Hal., 1768-9); J. D. Michaelis, *Die Sprüche Sal. und der Prediger übs. mit Anmerkungen, für Ungelehrte*, 1778; J. Chr. Döderlein, *Die Sprüche Salomonis mit Anmerkungen*, 1778, 3d edn. 1786; W. C. Ziegler, *Neue Uebers. der Denksprüche Salomonis*, 1791; H. Muntinghe, *Uebers. der Spr., a. d. Holländ. von* Scholl, 1800-2; Chr. G. Hensler, *Erläuterungen des* 1 *Buches Samuels und der Salom. Denksprüche*, 1796; J. Fr. Schelling, *Salomonis quæ supersunt omnia lat. vertit notasque adjecit*, 1806; J. G. Dahler, *Denk- und Sittensprüche Salomos, nebst den Abweichungen der Alex. Vers. ins Deutsche übers. mit Vorrede von* Blessig, 1810; C. P. W. Gramberg, *Das Buch der Sprüche Sal., neu übersetzt, systemat. geordnet, mit erkl. Anm. u. Parall.*, 1828; F. W. C. Umbreit, *Philol.-Krit. und Philos. Comm. über die Sprüche Sal., nebst einer neuen Uebers. Einl. in die morgenl. Weisheit überhaupt u. in d. Salomonische insbes.*, 1826; H. Ewald, *die poetischen Bücher des A. Bundes*, Th. IV., 1837; F. Maurer, *Comm. gram. crit. in Prov., in usum academiarum adornatus*, 1841; C. Bridges, An exposition of the Book of Proverbs, 2 Vols., Lond., 1847 [1 Vol., New York, 1847]; E. Bertheau, *Die Sprüche Sal.* in the "*Kurzgef. exeg. Handb. z. A. T.*," 1847; Vaihinger, *Die Spr. Sal.*, 1857; F. Hitzig, *Die Spr. Sal. übers. u. ausgelegt*, 1858; E. Elster, *Comm. über d. Salomonischen Sprüche*, 1858. [Adolf Kamphausen, in Bunsen's *Bibelwerk*, 1865].

[Besides the standard general Commentaries of Henry, Patrick, Adam Clarke, Gill, Orton, Scott, Trapp and others, a considerable number of special commentaries on Proverbs have been written by English and American scholars. Among these are Bede, *Expositio allegorica in Salom. Proverbia;* M. Cope, Exposition upon Proverbs, translated by M. Outred, London, 1580; P. A. Muffet, a Commentary on the Proverbs of Solomon, 2d ed. London, 1598; republished in Nichol's Series of Commentaries, Edinburgh, 1868; T. Wilcocks a short yet sound Commentary on the Proverbs of Solomon (in his works); John Dod, a plain and familiar exposition of Proverbs (chap. ix. to xvii.), 1608–9; Jermin, Paraphrastical Meditations by way of Commentary on the whole Book of Proverbs, London, 1638; F. Taylor (Exposition with practical reflections on chaps. i.—ix.), London, 1655–7; Sir Edward Leigh, in his "Annotations on the Five Poetical Books of the Old Testament," London, 1657; H. Hammond, Paraphrase and Annotations, *etc.;* Richard Grey, The Book of Proverbs divided according to metre, *etc.*, London, 1738; D. Durell, in his "Critical Remarks on Job, Proverbs, *etc.*, Oxford, 1772; T. Hunt, Observations on several passages, *etc.*, Oxford, 1775; B. Hodgson, The Proverbs of Solomon translated from the Hebrew, Oxford, 1788; G. Holden, An Attempt towards an Improved Translation, *etc.*, Liverpool, 1819; G. Lawson, Exposition of the Book of Proverbs, Edinb., 1821; R J. Case, Comm. on the Proverbs of Solomon, London, 1822; French and Skinner, a new translation, *etc.*, Camb., 1831; W. Newman, The Proverbs of Solomon, an improved version, London, 1839; B. E. Nicholls, The Proverbs of Solomon explained and illustrated, London, 1842; G. R. Noyes, in his "New Translation of the Proverbs, Ecclesiastes and the Canticles" *etc.*, Boston, 1846; M. Stuart, Commentary on the Book of Proverbs, Andover, 1852; J. Muenscher, The Book of Proverbs in an amended Version, *etc.*, Gambier, 1866; Chr. Wordsworth, Vol. IV., Part III. of his Commentary on the Bible, London, 1868.]

Jewish Rabbinic Expositions; Ant. Giggejus, *In Proverbia Salomonis commentarii trium Rabbinorum; Sal. Isacidis, Abr. Aben Ezræ, Levi ben Ghersom, quos A. Gigg. interpret. est, castig., illustr.*, Mediolan, 1620. Of the more recent Rabbinical commentaries, that in Hebrew by Löwenstein, Frkft. a. M., 1838, is of special importance, and also that by L. Dukes, in Cohen's Commentary (Paris, 1847; *Proverbes*), where the earlier expositions of learned Jews upon our book, 38 in all, from Saadia to Löwenstein, are enumerated and estimated.

Literature in Monographs. 1. Critical and exegetical: J. F. Hoffmann and J. Th. Sprenger, *Observationes ad quædam loca Proverbb. Sal.*, Tubing. 1776; * J. J. Reiske, *Conjecturæ in Jobum et Provv. Salom.*, Lips. 1779; A. S. Arnoldi, *Zur Exegetik und Kritik des A. Tests*, 1. *Beitrag*; *Anmerkungen über einzelne Stellen d. Spr. Sal.*, 1781; J. J. Bellermann, *Ænigmata hebraica*, Prov. xxx. 11 sq., 15 sq., *explicata*, spec. 1-3, Erford. 1798-9; H. F.

* In Umbreit (p. lxvi.) and in Keil (p. 395) Chr. Fr. Schnurrer is incorrectly named as the anthor of this little treatise. It was rather a dissertation defended by the scholars above named under Schnurrer's rectorate.

MUEHLAU, *De proverbiorum quæ dicuntur Aguri et Lemuelis* (Prov. xxx. 1—xxxi. 9) *origine atque indole, Leips.*, 1869.—Compare moreover the works already named in § 13, note 1, among which especial prominence should be given to FR. BÖTTCHER'S "*Neue exegetisch-kritische Aehrenlese z. A. Test.* (Abth. III., *herausg. von.* F. MUEHLAU, Lips. 1865), as likewise to the treatises which are there mentioned by P. DE LAGARDE and M. HEIDENHEIM (the former judging somewhat too unfavorably of the LXX, the latter in some cases contesting the exaggerations of the former, and in other instances reducing them to their proper measure); for these are important aids to the criticism and exegesis of single passages.

2. Practical and Homiletical: SAM. BOHLIUS, *Ethica sacra*, Rost. 1640 (compare note to § 1); J. STÖCKER (Pastor at Eisleben, died in 1649) Sermons on the Proverbs of Solomon; OETINGER, *Die Wahrheit des* sensus communis *in den Sprüchen und dem Prediger Salomonis*, Stuttg., 1753; STAUDENMAIER, *Die Lehre von der Idee* (1840), pp. 37 sq. (valuable observations on Prov. viii. 22 sq.); C. I. NITZSCH, on the essential Trinity of God, *Theod. Stud. u. Krit.*, 1841, II., 295 (on the same passage; see especially pp. 310 sq.); R. STIER, *Der Weise ein König*, Solomon's Proverbs according to the compilation of the men of Hezekiah (chap. xxv.—xxix.), expounded for the School and the Life of all times, Barmen, 1849 (the same work also elaborated for the laity, under the title "Solomon's wisdom in Hezekiah's days"); same author: "The Politics of Wisdom in the words of Agur and Lemuel," Prov. xxx. and xxxi. Timely scriptural exposition for every man, with an appendix for scholars, Barmen, 1850. [In English no other recent work of this sort can be compared with ARNOT'S "Laws from Heaven for Life on Earth," 2d edn. Lond., 1866. Bishop HALL'S "Characters of Virtues and Vices," London, 1609, is designed to be an epitome of the Ethics of Soiomon. R. WARDLAW: Lectures on the Book of Proverbs (a posthumous publication), 3 Vols., London, 1861].

THE

PROVERBS OF SOLOMON.

General Superscription to the Collection.

Announcement of the Author of the Collection, of its Object, and of its great value.

CHAP. I. 1-6.

1 Proverbs of Solomon, the son of David,
the King of Israel:
2 to become acquainted with wisdom and knowledge,
to comprehend intelligent discourse,
3 to attain discipline of understanding,
righteousness, justice and integrity,
4 to impart to the simple prudence,
to the young man knowledge and discretion;—
5 let the wise man hear and add to his learning,
and the man of understanding gain in control,
6 that he may understand proverb and enigma,
words of wise men and their dark sayings.

INTRODUCTORY SECTION.

True wisdom as the basis and end of all moral effort, impressed by admonition and commendation upon the hearts of youth.

CHAP. I. 7—IX. 18.

7 The fear of Jehovah is the beginning of knowledge;
wisdom and discipline fools despise.

First group of Admonitory or Gnomic Discourses.

CHAP. I. 8—III. 35.

1. The teacher of wisdom admonishes his son to avoid the way of vice.

CHAP. I. 8-19.

8 Hearken, my son, to thy father's instruction,
and refuse not the teaching of thy mother;
9 for they are a graceful crown to thy head,
and jewels about thy neck.—
10 My son, if sinners entice thee,
consent thou not!

11 If they say, "Come with us, and we will lie in wait for blood,
will plot against the innocent without cause;
12 we will swallow them, like the pit, living,
and the upright, like those that descend into the grave;
13 we will find all precious treasure,
will fill our houses with spoil!
14 Thou shalt cast in thy lot among us;
one purse will we all have!"
15 My son! go not in the way with them,
keep back thy foot from their path!
16 For their feet run to evil,
and haste to shed blood;
17 for in vain is the net spread
before the eyes of all (kinds of) birds:
18 and these watch for their own blood,
they lie in wait for their own lives.
19 Such are the paths of every one that grasps after unjust gain;
from its own master it taketh the life.

CHAP. I. 20-33.

2. Warning delineation of the perverse and ruinous conduct of the fool, put into the mouth of wisdom (personified).

20 Wisdom crieth aloud in the streets,
on the highways she maketh her voice heard:
21 in the places of greatest tumult she calleth,
at the entrances to the gates of the city she giveth forth her words:
22 "How long, ye simple, will ye love simplicity,
and scorners delight in scorning,
and fools hate knowledge!
23 Turn ye at my reproof!
Behold I will pour out upon you my spirit,
my words will I make known to you!
24 Because I have called and ye refused,
I stretched out my hand, and no man regarded it,
25 and ye have rejected all my counsel,
and to my reproof ye have not yielded;
26 therefore will I also laugh at your calamity,
will mock when your terror cometh;
27 when like a storm your terror cometh,
and your destruction sweepeth on like a whirlwind,
when distress and anguish cometh upon you.
28 Then will they call upon me, and I not answer,
they will seek me diligently and not find me.
29 Because they have hated sound wisdom
and have not desired the fear of Jehovah,
30 have not yielded to my counsel
and have despised all my reproof,
31 therefore shall they eat of the fruit of their way
and be surfeited with their own counsels.
32 For the perverseness of the simple shall slay them,
and the security of fools destroy them:
33 he, however, who hearkeneth to me shall dwell secure,
and have rest without dread of evil!"

GRAMMATICAL AND CRITICAL.

Ver. 2. [We have in vers. 2, 3, 4, 6 final clauses, introduced by לְ, and indicating the object with which these wise sayings are recorded. That purpose is disciplinary, first with reference to "the young man," and then to him who is already "wise." This discipline is contemplated not from the point of view of him who imparts, but that of those who receive it. These considerations determine our choice of words in translating several of the terms employed. Thus in ver. 2 we render לָדַעַת not "to know," as this suggests the finished result rather than the process, which is "to become acquainted with, to acquire;" so ZÖCKLER, *zu erkennen*; DE WETTE, *kennen zu lernen*; NOYES, "*from which men may learn*;" a little less definitely, E. V., "to know;" incorrectly HOLDEN, "respecting the knowledge." These wise sayings are to guide to and result in knowledge; but the verbs, except in ver. 4, represent not the teaching, imparting, communicating, but the discerning and seizing. In respect to the two shades of meaning to be given to מוּסָר see the exeg. notes. GESEN. and FUERST agree in the etymology (יסר); FUERST, however, carries back the radical meaning one step farther; G., "to chastise, correct, instruct;" F., "to bind or restrain, chastise," *etc.* It should, therefore, be borne in mind that more than the imparting of information is intended by the word, it is *discipline*. sometimes merely intellectual but more frequently moral.—אִמְרֵי בִינָה, lit., "words of discernment," "words of understanding" (so E. V., NOYES, MUENSCHER); STUART, "words of the intelligent;" DE WETTE like ZÖCKLER, "*verständige Reden*;" VAN ESS and ALLIOLI, with whom HOLDEN seems to agree, "*die Worte* (*Regeln*) *der Klugheit*," "the words (rules) of prudence."—A.].

Ver. 3. [מוּסַר הַשְׂכֵּל,—our author's conception (see exeg. notes) corresponds with that of FUERST also, who makes the genitive not merely objective, as DE WETTE, *etc.*, seem to do ("discipline of understanding," "*die Zucht der Vernunft*"), but makes it final, contemplating the end: FUERST, "*Z. zur Besonnenheit*," ZÖCKLER, "*einsichtsvolle Zucht*," discipline full of discernment, insight, understanding, *i. e.*, in its results. The rendering of most of our English expositors is ambiguous or suggests other ideas: E V. and MUENSCHER, "*instruction of wisdom*;" HOLDEN, "*instruction in wisdom*;" NOYES, "*the instruction of prudence*;" STUART, "*of discreetness*."—מֵישָׁרִים, plural of that which is "ideally extended" and pleasurable; BÖTTCHER, *Ausf. Lehrb.*, § 699.—A.].

Ver. 5. [E. V., followed by HOLDEN and MUENSCHER, "*a wise man will hear*;" NOYES, "*may hear*;" STUART, more forcibly, "let the wise man listen," like our author, "*es höre*," and BÖTTCHER (§ 950. *d.*, "*Fiens debitum*") "*es soll hören*." DE WETTE makes this a final clause, like those of the three preceding verses. "*dass der Weise höre*;" but see exeg. notes. וְיוֹסֵף is given by BÖTTCHER (§ 964, 2) as an illustration of the "consultive" use of the Jussive; STUART makes it an ordinary Imperf., and renders "and he will add;" but his explanations are not pertinent; the וְ need not be "conversive," it is simply copulative, and יוֹסֵף which he assumes as the normal Imperf., is already a Jussive.—A.]. לֶקַח, properly that which is "taken, received, transmitted" (comp. the verb לקח, "to attain," above in ver. 3) is like the Aram. קַבָּלָה (from קַבֵּל, to take), and like the Latin *traditio* [in its passive sense]. The parallel term תַּחְבֻּלוֹת (from חָבַל, to lead, according to the analogy of the Arabic, and cognate with חֶבֶל, cable, and חֹבֵל, steersman) is by the LXX correctly rendered by κυβέρνησις.

Ver. 6. LUTHER'S translation of the 1st clause, "that he may understand proverbs and their interpretation," cannot possibly be right; for מְלִיצָה, if it was designed to convey any other idea than one parallel to מָשָׁל could not on any principle dispense with the suffix of the 3d person (הּ), its, comp. Vulgate: "*animadvertat parabolam et interpretationem*." [This is also the rendering of the E. V., which is followed by HOLDEN, while NOYES, STUART, MUENSCHER and WORDSWORTH, DE WETTE and VAN ESS agree with the view taken by our author.—A.].

Ver. 7. אֱוִילִים, derived from אֱוִיל. *crassus fuit*; to be gross or dull of understanding;—GESEN., however, derives it from the radical idea "to be perverse, turned away," and FUERST "to be slack, weak, lax or lazy." [WORDSWORTH adopts the latter explanation—A.].

Ver. 8. [The different renderings given to the verb of the 2d clause while agreeing in their substantial import, "forsake," "neglect," "reject," do not reproduce with equal clearness the radical idea, which is that of "spreading," then of "scattering."—A].

Ver. 10. תֹּבֵא, *scriptio defectiva*, for תֹּאבֵא, as some 50 MSS. cited by KENNICOTT and DE ROSSI in fact read, while some others prefer a different pointing אַל־תָּבֹא [thou shalt not go], which is however an unwarranted emendation. The LXX had the correct conception: μὴ βουληθῇς, and the Vulgate: *ne acquiescas*.—[Comp. GREEN'S *Heb. Gram.*, § 111, 2, b, and § 177, 3. BÖTTCHER discusses the form several times in different connections, §§ 325, *d*, and n. 2,—429, B, and 1164, 2, *b*,—and after enumerating the six forms which the MSS. supply, תָּבוֹא, תָּבֵא, תֹּאבֶה, תֹּאבֵא, תֹּבֶה, and תּוֹבֵא decides that the original form, whose obscurity suggested all these modifications, was תֹּאבֵא = תֹּבֵא. In signification he classes it with the "dehortative" Jussives.—A.].

Ver. 11. [E. V., NOYES, WORDSWORTH, LUTHER, VAN ESS agree with one another in connecting the adverb with the verb, while DE WETTE, HOLDEN, STUART, MUENSCHER regard it as modifying the adjective, "him whose innocence is of no avail to protect him."—A.].

Ver. 12. [E. V., STUART and MUENSCHER, like our author connect חַיִּים with the object of the main verb; UMBREIT and HITZIG (see exeg. notes) are followed by DE WETTE, HOLDEN, NOYES in connecting it with the comparative clause.—יוֹרְדֵי בוֹר, for construction see *e. g.*, GREEN, §§ 271, 2 and 254, 9, b.—A.].

Ver. 16. [יָרֻצוּ, masc. verb with feminine subject; BÖTT., § 936, II., *C. a*; GREEN, § 275, 1. *c.*—A.].

Ver. 20. The Wisdom who is here speaking is in this verse called חָכְמוֹת, which is not a plural but "a new abstract derivative from חָכְמָה, formed with the ending וֹת" (EWALD, § 165, c) a form which is also found *e. g.*, in תְּהֹמוֹת, Ps. lxxviii. 15. The name recurs in the same form in ix. 1; xxiv. 7. [BÖTTCHER, however, regards this as an example of the *pluralis extens.*, to denote emphatically "true wisdom." See § 679, *d*, 689, *C.*, *b*, 700, *c* and n. 4. There is no difficulty in connecting a verb fem. sing. with a subject which although plural in form is singular in idea.—A.].—תָּרֹנָּה, crieth aloud, from רָנַן, comp. Lam. ii. 19; 3d sing. fem. as also in viii. 3 (EWALD, 191, c). [Comp. GREEN, § 97, 1, a, and BÖTT., § 929, *d*, who with his usual minuteness endeavors to trace the development of this idiom.—A.].

Ver. 21. ZÖCKLER, *an den lärmvollsten Orten*; DE WETTE, *an der Ecke lärmender Strassen*; FUERST, *der bewegten Strassen*; HOLDEN, like the Eng. Ver., *in the chief place of concourse*.

Ver. 22. [For the vocalization of תְּאֵהֲבוּ see GREEN, §§ 60, 3, c., 111, 2, e. For the use of the perfect חָמְדוּ see BÖTT., § 948, 2. He illustrates by such classical perfects as ἔγνωκα, οἶδα, μέμαα, *memini*, *novi*, and renders this form by *concupiverint*.—A.].

Ver. 23. [אַבִּיעָה, an instance of the intentional Imperf., in what BÖTTCHER calls its "voluntative" signification,—§ 965, 1.—A.].

Ver. 27. [כְּשַׁאֲוָה, K'ri כְּשׁוֹאָה, the former derived from שׁאו or שׁאה, the latter from שׁוא, of which verbs the latter is obsolete except in derivatives, while the former occurs in one passage in Is. in the Niphal. The signification seems to be one and the forms variations growing out of the weakness of the 2d and 3d radicals. Comp. BÖTT., §§ 474, *a*, and 811, 2.—A.].

Instead of the Infin. בְּבֹא, we have in the 2d member, since בְּ is not repeated, the Imperf. יֶאֱתֶה (EWALD, 337, b) [STUART, § 129, 3, n. 2].—A.

Ver. 28. [יִמְצָאֻנְנִי, יְשַׁחֲרֻנְנִי, יִקְרָאֻנְנִי. These are among the few instances in which the full plural ending וּן is found before suffixes. GREEN, § 105, c., BÖTT., § 1047, *f*.—A.].

Ver. 29. For the use of תַּחַת כִּי, "therefore because," compare Deut. xxxiv. 7, and also the equivalent combination תַּחַת אֲשֶׁר in 2 Kings xxii. 7; 2 Chron. xxi. 12.

EXEGETICAL.

1. Vers. 1–6. The superscription to the collection, which is quite long, as is common with the titles of Oriental books, is not designed to be a "table of contents" (UMBREIT), nor to give merely the aim of the book (so most commentators, especially EWALD, BERTHEAU, ELSTER, *etc.*). But beside the author of the book (ver. 1), it is intended to give first its design (vers. 2, 3), and then, in addition, its worth and use (vers. 4–6), and so to commend the work in advance as salutary and excellent (STARKE, DELITZSCH). Accordingly it praises the book as a source of wholesome and instructive wisdom: 1) for the simple-minded and immature (ver. 4); 2) for those who are already wise and intelligent, but who are to gain still more insight and understanding from its maxims and enigmas (vers. 5, 6).—**Proverbs of Solomon**, *etc.*—In regard to the primary meaning of מָשָׁל, and in regard to the special signification which prevails here in the superscription, "Proverbs of Solomon" (maxims, aphorisms, not proverbs [in the current and popular sense]), see Introd., § 11.—**To become acquainted with wisdom and knowledge.**—In respect to חָכְמָה and its synonyms (בִּינָה and דַּעַת) consult again the Introd., § 2, note 3. מוּסָר properly "chastisement," signifies education, moral training, good culture and habits, the practical side, as it were, of wisdom (LXX: παιδεία; Vulg.: *disciplina*). In ver. 2 the expression stands as synonymous with "wisdom" (חָכְמָה), as in iv. 13; xxiii. 23, and frequently elsewhere; in ver. 3, on the contrary, it designates an element preparatory to true wisdom and insight,—one serving as their foundation, and a preliminary condition to them. For the "discipline of understanding" (מוּסַר הַשְׂכֵּל, ver. 3) is not, as might be conceived, "discipline under which the understanding is placed," but "discipline, training to reason, to a reasonable, intelligent condition" (as HITZIG rightly conceives it); compare the "discipline of wisdom" (מוּסַר חָכְמָה), xv. 33, and for "understanding" (הַשְׂכֵּל), insight, discernment, a rational condition, see particularly xxi. 16. UMBREIT and EWALD regard הַשְׂכֵּל as equivalent to thoughtfulness ("a discipline to thoughtfulness," *Zuchtigung zur Besonnenheit*"); by this rendering, however, the full meaning of the conception is not exhausted.—**Righteousness, justice and integrity.** The three Hebrew terms צֶדֶק, מִשְׁפָּט and מֵישָׁרִים are related to each other as "righteousness, justice, and integrity, or uprightness" (*Gerechtigkeit, Recht und Geradheit*). The first of the three expressions describes what is fitting according to the will and ordinance of God the supreme Judge (comp. Deut. xxxiii. 19); the second, what is usage and custom among men (Is. xlii. 1; 1 Sam. xxvii. 11): the third, what is right and reasonable, and in accordance with a walking in the way of truth, and so denotes a straight-forward, honorable and upright demeanor.

Ver. 4. **To impart to the simple prudence.**—The telic infinitive (לָתֵת) is co-ordinate with the two that precede in vers. 2 and 3, and has the same subject. Therefore the same construction is to be employed here also (to become acquainted with—to attain—to impart); and we are not, by the introduction of a final clause, to make the contents of this 4th verse subordinate to the preceding, as the LXX do (ἵνα δῷ κ. τ. λ.), and likewise the Vulg. (*ut detur*, *etc.*), and LUTHER ("that the simple may become shrewd, and young men reasonable and considerate"). The "simple" (פְּתָאִים), properly, the "open," those who are readily accessible to all external impressions, and therefore inexperienced and simple, νήπιοι, ἄκακοι (as the LXX appropriately render the word in this passage; comp. Rom. xvi. 18). With respect to the relation of this idea to that of the "fool" (כְּסִיל, נָבָל) compare what will be said below on i. 32, and also Introd., § 8, note 2.—**Prudence** (עָרְמָה, derived from עָרַם) signifies properly nakedness, smoothness (comp. the adj. עָרוּם ["subtle," E.V.], naked, *i. e.*, slippery, crafty; used of the serpent, Gen. iii. 1); therefore metaphorically "the capacity for escaping from the wiles of others" (UMBREIT), "the prudence which guards itself against injury" (xxii. 3; 1 Sam. xxiii. 22).—**To the young man knowledge and discretion.**—Discretion, thoughtfulness (מְזִמָּה, LXX, ἔννοια), denotes here in connection with "knowledge" (דַּעַת) the characteristic of thoughtful, well considered action, resting upon a thorough know-

ledge of things,—therefore, circumspection, caution.

Ver. 5. Not the simple and immature only, but also the wise and intelligent, are to derive instruction from Solomon's proverbs. This idea is not, as might be supposed, thrust in the form of a parenthesis into the series of final clauses beginning with ver. 2, and reaching its conclusion in ver. 6, so that the verb (יִשְׁמַע) is to be conceived of as rendering the clause conditional, and is to be translated "if he hears" (UMBREIT, ELSTER); it begins a new independent proposition, whose imperfect tenses are to be regarded as voluntative, and upon which the new infinitive clause with לְ in ver. 6 is dependent (EWALD, BERTHEAU, and commentators generally).—**Let the wise man hearken and add to his learning.**—As to the expression "add to his learning" (יֹסֶף לֶקַח) comp. ix. 9; xvi. 12. The peculiar term rendered "learning" (see critical notes above) is a designation of knowledge, doctrine, instructive teaching in general; comp. vers. 22 and 29. The word rendered "control," or mastery, is an abstract derivative, strengthened by the ending וֹת (EWALD, *Gramm.*, § 179 a., note 3), and expresses here in an appropriate and telling figure the idea of "skill and facility in the management of life." Comp. xi. 14; xii. 5; Job xxxvii. 12, *etc.* Its relation to "learning" (לֶקַח) is quite like that of "discipline" to "wisdom" in ver. 2; it supplies the practical correlative to the other idea which is predominantly theoretical.

Ver. 6. **To understand proverb and enigma,** *etc.*—["The climax of the definition of wisdom"—STANLEY]. The infinitive (לְהָבִין) supplies the announcement of the end required by ver. 5: to this end is the wise man to gain in knowledge and self-command or self-discipline, that he may understand the proverbs and profound sayings of the wise, *i. e.*, may know how to deal appropriately with them. It is not the mere understanding of the wisdom of proverbs by itself that is here indicated as the end of the wise man's "increase in knowledge and mastery," but practice and expertness in using this wisdom; it is the *callere sententias sapientum* which imparts a competence to communicate further instruction to the youth who need discipline. If the telic infinitive (לְהָבִין) be taken in this frequent sense, for which may be compared among other passages Prov. viii. 9; xvii. 10, 24; Dan. i. 27, we do not need with BERTHEAU to give the expression a participial force (by virtue of the fact that he understands,—understanding proverbs, *etc.*),—nor to maintain with HITZIG and others that ver. 6 is not grammatically connected with ver. 5, on the ground that it is not conceivable that the "learning to understand the words of wise men" should be made an object of the endeavor of such as are wise already. It is an intensified acquaintance with wisdom that is here called for, a knowledge in the sense of the passage, "to him that hath shall be given, and he shall have abundance," Matth. xiii. 12; comp. John i. 16; Rom. i. 17; 2 Cor. iii. 18. For the verbal explanation of "enigma" and "dark saying" (מְלִיצָה and חִידָה) see Introd., § 11, note 2. Certain as it is that both expressions here are only designed to embody in a concrete form the idea of obscure discourse that requires interpretation (the parallelism with "proverbs" and "words of wise men" (מָשָׁל and דִּבְרֵי חֲכָמִים) shows this beyond dispute), we have no warrant for finding in this verse a special allusion to the obscure, enigmatical contents of chap. xxx., and so for insisting upon its very late origin, as HITZIG does (see in reply EWALD). Nevertheless, it follows from the comprehensiveness of the plural expression "words of wise men" (comp. xxii. 17 and Eccles. ix. 17; xii. 11) that no one could have prefixed to his work an introduction like that before us, who was not conscious that he had collected with proverbs of Solomon many others that were not directly from him (comp. § 12 of the Introd.).

2. Ver. 7 is not to be regarded as a part of the superscription, as EWALD, BERTHEAU, ELSTER, KEIL, *etc.*, treat it, but is the general proposition introducing the series of didactic discourses that follows:—a motto, as it were, for the first or introductory main division of the book, as UMBREIT happily expresses it; comp. HITZIG *in loc.* The proverb has also passed into the Arabic, and here also frequently stands at the commencement of collections of proverbs, whether because it is ascribed to Mohammed, as is sometimes done in such cases, or because it is cited as coming from Solomon. Compare VON DIEZ, *Denkwürdigkeiten*, II., 459; MEIDANI, *ed. Freytag*, III., 29, 610; ERPENIUS, *Sent. quæd. Arab.*, p. 45. In the Old Testament [and Apocrypha], moreover, the same maxim occurs several times, especially in Prov. ix. 10; Ecclesiast. i. 16, 25; Ps. cxi. 10. From the passage last cited the LXX repeat in our verse the words appended to the first clause: Ἀρχὴ σοφίας φόβος κυρίου, σύνεσις δὲ ἀγαθὴ πᾶσιν τοῖς ποιοῦσιν αὐτήν ["and a good understanding have all they that do it"].—**Beginning.**—(רֵאשִׁית is here equivalent to תְּחִלַּת found in the parallel passage, ix. 10; it is therefore correctly rendered in Ecclesiast. and the LXX by ἀρχὴ in the sense of "beginning"); compare chap. iv. 7, "the beginning of wisdom;" not, as the words themselves would allow, "that which is highest in wisdom," "the noblest or best wisdom." [The latter is given as a marginal reading in the E. V., and is retained and defended by HOLDEN; so also by TRAPP and others.—A.].—**Fools.**—The word designates properly the hardened, the stupid,—those fools who know nothing of God (Jer. iv. 22), and therefore refuse and contemptuously repel His salutary discipline (comp. above, note to ver. 2).

3. Vers. 8–19. These verses show in an example so shaped as to convey an earnest warning, how we are to guard ourselves against the opposite of the fear of God, against depravity, which is, at the same time, the extremest folly. They contain, therefore, a warning against turning aside to the way of vice, given as the first illustration of the truth expressed in ver. 7.—Vers. 8, 9.—**My son.**—The salutation of the

teacher of wisdom, who is here represented as "father" in order to illustrate to his pupil the inner reality and nature of their mutual relation (comp. 1 Cor. iv. 15; Philem. 10). The "mother" who is mentioned in connection with this "father" is only a natural expansion of the idea of the figure, suggested by the law of poetic parallelism,—and not a designation of wisdom personified, who does not appear before ver. 20. [WORDSWORTH and many of the older English expositors regard this as a specific address by Solomon to Rehoboam; this interpretation, however, lacks the support of Oriental usage, and too much restricts the scope of the Book of Proverbs. The large majority, however, of English and American commentators (*e. g.*, TRAPP, HOLDEN, BRIDGES, WORDSWORTH, MUENSCHER) find here a more specific commendation of filial docility and obedience. STUART more nearly agrees with our author in making the "father" and "mother" figurative rather than literal terms—A.].—**Law** (תּוֹרָה), here *doctrina*, instructive precepts in general; as in several other instances in our book it is used of the instruction given by parents to their children, *e. g.*, iii. 1; iv. 2; vii. 2; xxviii. 7, 9.—**For they are a graceful crown to thy head.**—"Wreath of grace" (לִוְיַת חֵן) graceful crown, as in iv. 9. The comparison of the teachings of wisdom with pearls which one hangs as a necklace about the neck, a figure which is a great favorite every where in the East, recurs again in iii. 8; vi. 21; Ecclesiast. vi. 30.

Ver. 10. Transition to an intelligible admonitory example; hence the repetition of the familiar salutation "My son," which occurs once more in ver. 15, at the beginning of the apodosis. **Sinners** (חַטָּאִים).—Sinners by profession, habitual sinners, as in Ps. i. 1; here those in particular whose business is murder (comp. Gen. iv. 7, 8), robbers who are murderers.—Ver. 11. **We will lie in wait for blood,** *etc.*—The two verbs (אָרַב and צָפַן) both signify to lie in wait for, to lay snares artfully (as the huntsman for the game, with noose and net). The adverb (חִנָּם) is probably more correctly construed with the verb (lie in wait without cause, *i. e.*, without having any reason for revenge and enmity), than with the adjective,—although this latter combination is also grammatically admissible. But with the conception "him that is innocent in vain," *i. e.*, the man to whom his innocence shall be of no avail against us, the parallel passages (Ps. xxxv. 19; lxix. 4; Lam. iii. 52) correspond less perfectly than with that to which we have given the preference; comp. HITZIG *in loc.*—Ver. 12.—**Will swallow them, like the pit, living.**—The "living" (חַיִּים) can refer only to the suffix pronoun (in נִבְלָעֵם). The connection with "like the pit" (כִּשְׁאוֹל), to which UMBREIT and HITZIG give the preference, gives the peculiarly hard sense "as the pit (swallows) that which lives." Comp. rather Ps. lv. 15: "they must go down living into the pit;" and also Ps. cxxiv. 3; Prov. xxx. 16, and the account of the destruction of Korah's company, Numb. xvi. 30, 33.—**The upright** (תְּמִימִים) is accusative, object of the verb (בָּלַע), and therefore stands evidently as synonymous with נְקִיִּים (innocent, comp. Ps. xix. 13); it is accordingly to be interpreted as referring to moral integrity or uprightness, and not of bodily soundness (as EWALD, BERTHEAU, and others claim).—**Those that descend into the grave** (יוֹרְדֵי בוֹר)—that sink into the sepulchre, *i. e.*, the dead; comp. Ps. xxviii. 1; lxxxviii. 4; cxliii. 7.

Vers. 13, 14. Reasons for the treacherous proposal of the murderers.—**Thou shalt cast in thy lot among us**—*i. e.*, thou shalt, as one having equal right with us, cast lots for the spoil, comp. Ps. xxii. 18; Nehem. x. 35.—Vers. 15 sq. The warning,—given as an apodosis to the condition supposed in ver. 11. As to the figurative expressions in ver. 15, comp. Ps. i. 1; Jer. xiv. 10; Prov. iv. 26; for ver. 16 compare Is. lix. 7, and the passage suggested by it, Rom. iii. 15. Without adequate grounds, HITZIG conjectures that ver. 16 is spurious, because, he says, it agrees almost literally with Isaiah (as cited), and, on the other hand, is wanting in the Cod. Vatic. of the LXX. Literal quotations from earlier Biblical writers are in Isaiah above all others nothing uncommon; and with quite as little reason will the omission of a verse from the greatly corrupted LXX text of our book furnish ground, without other evidence, for suspecting its genuineness (see Introd., § 13).—Ver. 17. "The winged" (properly "lords of the wing;" בַּעַל כָּנָף, as in Eccles. x. 20) is hardly a figurative designation of those plotted against by the robbers, and threatened by treacherous schemes, so that the meaning would be "in vain do they lie in wait for their victims; these become aware of their danger, and so their prize escapes the assailants" (so DÖDERLEIN, ZIEGLER, BERTHEAU, ELSTER, *etc.*). For 1) the causal conj. "for" (כִּי) authorizes us to look for a direct reason for the warning contained in ver. 15; 2) the allusion to the possible failure of the plans of the wicked men would not be a moral motive, but a mere prudential consideration, such as would harmonize very poorly with the general drift of the passage before us; and 3) the expression "before the eyes" (בְּעֵינֵי) stands evidently in significant contrast with "in vain" (חִנָּם); it is designed to set the fact that the net is clearly in sight over against the fact that the birds nevertheless fly into it,—and so to exhibit their course as wholly irrational.—Therefore we should interpret with UMBREIT, EWALD, HITZIG, *etc.*; like thoughtless birds that with open eyes fly into the net, so sinners while plotting destruction for others plunge themselves in ruin. Only with this explanation, with which we may compare Job xviii. 8, will the import of ver. 18 agree: there "and these, these also" (וְהֵם) puts the sinners in an emphatic way side by side (not in contrast) with the birds, and the suffixes designate the *own* blood, the *own* souls of the sinners. Between the two verses there is therefore the relation of an imperfectly developed comparison suggested by the "also" (וְ) as in xxv. 25; xxvii.

21; comp. Introd., § 14. [The view of English expositors is divided, like that of the German scholars cited by our author. Bishop HALL, TRAPP, HENRY and NOYES, *e. g.* agree with him in finding here a comparison, while D'OYLY and MANT, HOLDEN, BRIDGES, WORDSWORTH, STUART, MUENSCHER find a contrast. The argument based on the particles כִּי and וְ it must be admitted has very little force; for כִּי (see EWALD, § 321, b.) may be used positively or negatively in intense asseveration, "yea, surely," or "nay;" while וְ, it is well known, has a very generous variety of uses, among which is the antithetic, in which case it may be rendered "but" or "and yet" (EWALD, § 330, a.).—A.].—**They lie in wait for their own lives.** The LXX, which at the end of this verse adds the peculiar but hardly genuine clause, *ἡ δὲ καταστροφὴ ἀνδρῶν παρανόμων κακή* ("and the destruction of transgressors is evil, or great") seems, instead of "they lie in wait for their own lives" (יִצְפְּנוּ לְנַפְשֹׁותָם) to have read "they heap up evil" (יִצְבְּרוּ רַע לְי); for it renders the second number by "*θησαυρίζουσιν ἑαυτοῖς κακά*" (they treasure up evils for themselves). Comp. HEIDENHEIM in the article cited in the Introd., § 18, note 1.—Ver. 19. Retrospect and conclusion; comp. Job viii. 13; xviii. 21.—Spoil (בֶּצַע) gain unlawfully acquired, as in xxviii. 16. The combination בֹּצֵעַ בֶּצַע is found also in xv. 27. The subject of the verb "takes" (יִקָּח) is בֶּצַע; "the life of its owner it, unjust gain, takes away." LUTHER, following the LXX, *Vulgate*, and most of the ancient expositors, renders "that one (*i. e.*, of the rapacious) takes life from another." But the idea "ownership, owner" (בְּעָלִים) has no reference to the relation between partners in violence and those like themselves, but to that existing between an object possessed and its possessor.

4. Vers. 20-33. After this warning against the desperate counsels of the wicked there follows in this second admonitory discourse a warning against the irrational and perverse conduct of fools. In the former case it was contempt of the fear of God, in the latter it is contempt of wisdom against which the warning is directed. Both passages, therefore, refer back distinctly to the motto that introduces them in ver. 7. The admonition against folly, which is now to be considered, is put appropriately into the mouth of wisdom personified,—as is also, later in the book, the discourse on the nature and the origin of wisdom (chap. viii. 1 sq).—**On the street** and in public places wisdom makes herself heard; not in secret, for she need not be ashamed of her teaching, and because she is a true friend of the people seeking the welfare of all, and therefore follows the young and simple, the foolish and ungodly, everywhere where they resort; comp. Christ's command to His disciples, Matt. x. 27; Luke xiv. 21. As in these passages of the New Testament, so in that before us, human teachers (the wise men, or the prophets, according to Ecclesiast. xxiv. 33; Wisdom vii. 27) are to be regarded as the intermediate instrumentality in the public preaching of wisdom.—Ver. 21. **In the places of greatest tumult she calleth,** *etc.* "The tumultuous" (הֹמִיּוֹת), comp. Isaiah xxii. 2; 1 Kings i. 41, can signify here nothing but the public streets full of tumult, the thoroughfares. The "beginning" (רֹאשׁ) of these highways or thoroughfares is, as it were, their corner; the whole expression points to boisterous public places. The LXX seem to have read חוֹמוֹת "walls," since it translates *ἐπ' ἄκρων τειχέων* [on high walls]. Before the second clause the same version has the addition "*ἐπὶ δὲ πύλαις δυναστῶν παρεδρεύει*" [and at the gates of the mighty she sits], an expansion of the figure in which there is no special pertinence. **In the city** (בָּעִיר) is probably to be regarded as a closer limitation of "at the entrances of the gates" (בְּפִתְחֵי שְׁעָרִים), *i. e.*, on the inner, the city side of the entrances at the gates: it is not then to be regarded as an antithesis, as UMBREIT, BERTHEAU, HITZIG, *etc.*, claim, [nor is it to be detached and connected with the next clause, as STUART claims].—Ver. 22. **How long, ye simple, will ye love simplicity?** The discourse of Wisdom begins in the same way as Ps. iv. 2. In regard to the distinction between "simple" (פְּתִי) and "scorner" (לֵץ), comp. Introd. § 3, note 2; and above, the remarks on ver. 4.—The perfect tense in the second clause (חָמְדוּ), which standing between the imperfects of the 1st and 3d clauses is somewhat unusual, is to be conceived of as inchoative (like the verb "despise" בָּזוּ in ver. 7), and therefore properly signifies "become fond of," and not "be fond of." [See, however, the critical note on this verse].—Ver. 23. **Turn ye at my reproof,**—*i. e.*, from your evil and perverse way. **I will pour out upon you my spirit.** The spirit of wisdom is to flow forth copiously, like a never-failing spring; comp. xviii. 4; and with reference to the verb "pour out" (הַבִּיעַ) which "unites in itself the figures of abundant fullness and refreshing invigoration" (UMBREIT, ELSTER) comp. xv. 2; Ps. lxxviii. 2; cxix. 171.—Ver. 24, in connection with 25, is an antecedent clause introduced by "because" (יַעַן), to which vers. 26, 27 correspond as conclusion. The perfects and imperfects with ו *consec.* in the protasis describe a past only in relation to the verbs of the apodosis, and may therefore well be rendered by the present, as LUTHER has done: "Because I call and ye refuse," *etc.* To **stretch forth the hand,** in order to beckon to one, is a sign of calling for attention,—as in Isa. lxv. 2. The verb in ver. 25, f. c. (פָּרַע) is doubtless not "undervalue, despise" as HITZIG explains, following the analogy of the Arabic), but "cast off, reject," as in iv. 15, (UMBREIT, EWALD, ELSTER and commentators generally; comp. LUTHER'S "let go, *fahren lassen*"). [As between the two the English Version is equivocal, "set at naught"].—Ver. 26. "Laugh" and "mock" (שָׂחַק and לָעַג) here as in Ps. ii. 4.—Ver. 27 depicts the style and manner in which calamity comes upon fools, "and accumulates

expression to work upon the fancy" (HITZIG). Instead of the K'thibh כשאוה according to the K'ri we should read כְּשׁוֹאָה, and this should be interpreted in the sense of "tempest" (comp. iii. 25; Zeph. i. 15). Thus most commentators correctly judge, while HITZIG defends for the expression the signification "cataract," which however is appropriate in none of the passages adduced, and also fails in Job xxx. 14 (comp. DELITZSCH on this passage).—In regard to the alliteration צָרָה וְצוּקָה **distress and anguish**, comp. Isa. xxx. 6; Zeph. i. 15.—Ver. 28. **They shall seek me diligently.** שִׁחֵר, a denominative verb from שַׁחַר, "the morning dawn," signifies to seek something while it is yet early, in the obscurity of the morning twilight, and so illustrates eager, diligent seeking. [Of the recent commentators in English, NOYES only retains and emphasizes the rendering of the E. V., "they shall seek me *early*." The rest do not find the idea of *time* in the verb, except by suggestion.—A.]. Comp., with respect to the general idea of the verse, Prov. viii. 17; Hos. v. 15. [Observe also the force of the transition from the 2d person of the preceding verse, to the 3d person in this and the verses following.—A.].—Ver. 29. The "because" (תַּחַת כִּי) is not dependent on ver. 28, but introduces the four-fold antecedent clause (vers. 29, 30), which ver. 31 follows as its conclusion. With ver. 31 comp. Is. iii. 10; Ps. lxxxviii. 3; cxxiii. 4, where the figure of satiety with a thing expresses likewise the idea of experiencing the evil consequences of a mode of action. מֹעֲצוֹת, **evil devices**, as also Ps. v. 10.—Vers. 32, 33. Confirmatory and concluding propositions, connected by "for" (כִּי).—מְשׁוּבָה, turning away from wisdom and its salutary discipline, therefore resistance, rebelliousness. Comp. Jer. viii. 5, Hos. xi. 5, where it signifies turning away or departure from God. "Security" (שַׁלְוָה) idle, easy rest, the carnal security of the obdurate; comp. Jerem. xxii. 21. A beautiful contrast to this false ease is presented in the true peace of the wise and devout, as ver. 33 describes it.

DOCTRINAL AND ETHICAL.

As long ago as the time of MELANCHTHON it was recognized as a significant fact, that wisdom claims as her hearers and pupils not only the simple, the young and the untaught, but those also who are already advanced in the knowledge of truth, the wise and experienced. He remarks on ver. 5: "To his proposition he adds an admonition what the hearer ought to be. A wise hearer will profit, as saith the Lord: To him that hath shall be given. And again, He shall give the Holy Spirit to those that seek, not to those that despise, not to those that oppose with barbarous and savage fierceness. These despisers of God, the Epicureans and the like, he here says do not profit, but others, in whom are the beginnings of the fear of God, and who seek to be controlled by God, as it is said: Ask and ye shall receive."* Susceptibility therefore both must manifest,—those who are beginners under the instruction of wisdom, and those who are more advanced; otherwise there is no progress for them. It is indeed divine wisdom in regard to the acquisition of which these assertions are made; and in the possession of this wisdom, and in the communication of it as a teacher, no man here below ever attains perfection, so as to need no further teaching. It is precisely as it is within the department of the New Testament with the duty of faith, and of growth in believing knowledge, which duty in no stage of the Christian life in this world ever loses its validity and its binding power. Comp. Luke xvii. 5; Eph. iv. 15, 16; Col. i. 11; ii. 19; 2 Thess. i. 3; 2 Pet. iii. 18.

2. **The thoroughly religious character of wisdom** as our book designs to inculcate it, appears not only in the jewel which sparkles foremost in its necklace of proverbs (ver. 7: "The fear of Jehovah is the beginning of wisdom, *etc.*"), but also in the fact that in the introductory admonition, in ver. 10, it is **Sinners** (so designated without preamble or qualification), the חַטָּאִים (LUTHER, "the base knaves," *die bösen Buben*), whose seductive conduct is put in contrast with the normal deportment of the disciple of wisdom. Observe further that in the very superscription, vers. 2 and 3, the ideas of discipline, righteousness, justice and uprightness are appended to that of wisdom as synonymous with it. The wise man is therefore *eo ipso*, also the just, the pious, the upright, the man who walks the way of truth. Inasmuch, however, as the ideas of righteousness, justice and uprightness (מֵישָׁרִים, מִשְׁפָּט, צֶדֶק), here, as every where else in the Old Testament, express the idea of correspondence with the revealed moral law, *the* law, the law of Moses, therefore the wise man is the man who acts and walks in accordance with law, the true observer of the law, who "walks in all the commandments and ordinances of the Lord blameless" (Luke i. 6; comp. Deut. v. 33; xi. 22; Ps. cxix. 1). True wisdom, knowledge, and spiritual culture, are to be found within the sphere of Old Testament revelation only where the law of the Lord is truly observed. Mere morality in the sense of the modern humanitarian free-thinking and polite culture could not at all show itself there; moral rectitude must also always be at the same time legal rectitude. Nay it stands enacted also under the New Testament that "whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven" (Matth. v. 19); that "the weightier matters of the law, judgment, mercy and faith," together with its less significant demands, must be fulfilled (Matth. xxiii. 23); that he only can be called a possessor of "the wisdom that is from above," and "a perfect man," who "offends not in word" (James iii. 2, 17). The fear of the Lord, which according to ver. 7 is the beginning of wisdom, while again in ver. 29 it is

* *Propositioni addit admonitionem, qualem oporteat auditorem esse. Sapiens auditor proficiet, sicut Dominus inquit: Habenti dabitur. Item: Dabit spiritum sanctum petentibus, non contemnentibus, non repugnantibus barbarica et cyclopica ferocia. Hos contemptores Dei, ut Epicureos et similes, ait hic non proficere, sed alios, in quibus sunt initia timoris Dei, et qui petunt se regi a Deo, sicut dicitur Petite et accipietis.*

presented as the synonyme of the same idea (comp. ii. 5; ix. 10, *etc.*) consists, once for all, in a complete devotion to God, an unconditional subjection of one's own individuality to the beneficent will of God as revealed in the law (comp. Deut. vi. 2, 13; x. 20; xiii. 4; Ps. cxix. 63, *etc.*). How then can he be regarded as fearing God, who should keep only a part of the divine commands, or who should undertake to fulfil them only according to their moral principle, and did not seek also to make the embodying letter of their formal requirements the standard of his life—in the Old Testament with literal strictness, in the New Testament in spirit and in truth?

From these observations it will appear what right BRUCH has to maintain (in the work before cited, p. 128), that in the collection of the Proverbs of Solomon, and in general in the gnomic writers of Israel, the idea of wisdom is *substituted* for that of righteousness which is common in other parts of the Old Testament. Righteousness and wisdom according to this view would be essentially exclusive the one of the other; since the former conception "had usually attached itself to a ceremonial righteousness through works," and had appeared "to make too little reference to the theoretical conditions of all higher moral culture." In the Introduction, (§ 15, note) we have already commented on the one-sidedness and the misconception involved in this view, according to which the doctrine of wisdom (the Hhokmah-system) was Antinomian and rationalistic in the sense of the purely negative Protestantism of modern times. Further arguments in its refutation we shall have occasion to adduce in the exposition of the several passages there cited (see particularly xiv. 9; xxviii. 4 sq.; xxix. 18, 24, *etc.*) See also the doctrinal observations on iii. 9.

3. That **the reckless transgressor destroys himself by his ungodly course,** that he runs with open eyes into the net of destruction spread out before him, and, as it were, lies in wait for his own life to strangle it,—this truth clearly presented in vers. 17, 18 is a characteristic and favorite tenet in the teaching of wisdom in the Old Testament. Comp. particularly chap. viii. 36, where wisdom exclaims "Whoso sinneth against me, wrongeth his own soul; all they that hate me love death." So also xv. 32; xxvi. 27; Eccles. x. 8; Ps. vii. 15; Ecclesiast. xxvii. 29 (the figure of the pit which the wicked digs, to fall into it at last himself). But in the Prophets also essentially the same thought recurs; thus when Jehovah (in Ezek. xviii. 31; xxxiii. 11) exclaims "Why will ye die, ye of the house of Israel?" Of passages from the New Testament we may cite here Rom. ii. 5; 1 Tim. vi. 9, 10; Gal. vi. 8; James v. 3-5, *etc.* Both propositions are alike true, that true wisdom, being one with the fear of God and righteousness, is "a tree of life to all that lay hold upon her" (Prov. iii. 18; xi. 30; xv. 4; comp. iv. 13, 22; xix. 23, *etc.*),—and that on the other hand a walking in folly and in forgetfulness of God is a slow self-murder, a destruction of one's own life and happiness. See the two concluding propositions of our chapter (vers. 32, 33) and the admirable poetic development of this contrast in the Ps. i. 4. The explanation given above (on ver. 20) of the fact that wisdom is exhibited as preaching upon the streets, *i. e.*, in reference to her benevolent and philanthropic character, which impels her to follow sinners, and to make the great masses of the needy among the people the object of her instructive and converting activity, seems to us to correspond better with the spirit of the doctrine of wisdom in the Old Testament, than either that of UMBREIT, according to which "it is only in busy life that the rich stream of experience springs forth, from which wisdom is drawn," or that of EWALD, which recognizes, in the free public appearance of wisdom an effective contrast to the light-shunning deeds, and the secret consultations of the sinners who have just been described, (which explanation, besides, would apply only to this passage, and not to its parallels in viii. 2, 3, and ix. 3). The tendency of the Old Testament Hhokmah was essentially popular, looking to the increased prosperity of the nation, to the promotion of philanthropic ends in the noblest sense of the word. Love, true philanthropy is everywhere the key-note to its doctrines and admonitions. "Forgiving, patient love (x. 12), love that does good even to enemies (xxv. 11 sq.), which does not rejoice over an enemy's calamity (xxiv. 17 sq.), which does not recompense like with like (xxiv. 28 sq.), but commits all to God (xx. 22), love in its manifold varieties, as conjugal love, parental love, the love of a friend, is here recommended with the clearness of the New Testament and the most expressive cordiality." (DELITZSCH, as above cited, p. 716). Why then should not that yearning and saving love for sinners which ventures into the whirl and tumult of great crowds to bear testimony to divine truth, and to reclaim lost souls,—why should not this also constitute a chief characteristic in this spiritual state modelled so much like the standard of the New Testament? It appears—in how many passages!—as the type of, nay, as one with the spirit of Him who also "spake freely and openly before the world, in the synagogue and in the temple whither the Jews always resorted" (John xviii. 20); who, when He said something in secret to His disciples, did it only to the end that they should afterward "preach it upon the house-tops" (Matth. x. 27); who allowed himself to be taunted as "a man gluttonous, and a wine-bibber, a friend of publicans and sinners," because He had come to seek and to save the lost (Matth. xi. 19; Luke xix. 10). It is at least significant that the Lord, just in that passage in which he is treating of the publicity of His working, and of the impression which His condescending intercourse with publicans, sinners and the mass of the people had made upon the Jews, designates Himself distinctly (together with His herald and forerunner, John the Baptist) as the personal Wisdom; Matth. xi. 19; Luke vii. 35. It is as though He had by this expression intended to call up in fresh remembrance Solomon's representation of wisdom preaching in the streets, and to refer to His own identity with the spirit of the Old Testament revelation that spoke through this wisdom (the "spirit of Christ," 1 Pet. i. 11). Comp. MART. GEIER and STARKE on this passage. These authors appropriately remind us of the universality of the New Testament's proclamation

of salvation, and its call penetrating everywhere (Rom. x. 18; Col. i. 6, 28); they are in error, however, in suspecting in the supposed plural חָכְמוֹת (ver. 18) an intimation of the numberless ways in which wisdom is proclaimed in the world. The true conception of this seeming plural may be found above in the Exegetical and Critical Notes on this passage.

HOMILETICAL AND PRACTICAL.

Homily upon the entire *first chapter*. Solomon's discourse upon wisdom as the highest good. 1) Its design, for young and old, learned and unlearned (vers. 1–6). 2) Its substance: commendation of the fear of God as the beginning and essence of all wisdom (ver. 7). 3) Its aim: *a*) warning against betrayal into profligacy as being the opposite of the fear of God (vers. 8–19); *b*) warning against the foolish conduct of the world as being the opposite of wisdom (vers. 20-33).—The wisdom of the Old Testament as a type of true Christian feeling and action: *a*) with respect to God as the supreme author and chief end of all moral effort (vers. 1–9); *b*) with respect to the world, as the seducing power, that draws away from communion with God (vers. 10–19); *c*) with respect to the way and manner in which Divine wisdom itself reveals itself as an earnest and yet loving preacher of righteousness (vers. 20-33).—Fear of God the one thing that is needful in all conditions of life: *a*) in youth as well as in age (vers. 4 sq.); *b*) in circumstances of temptation (vers. 10 sq.); *c*) in the tumult and unrest of public life (vers. 20 sq.); *d*) in prosperity and adversity (vers. 27 sq.).

STÖCKER:—Threefold attributes of the lover of wisdom: 1) in relation to God: the fear of God (1-7); 2) in relation to one's neighbors,—and specifically, *a*) to one's parents; obedience (8, 9); *b*) to others: the avoidance of evil company (10-19); 3) in relation to one's self; diligent use of the opportunity to become acquainted with wisdom.

Separate passages.—Vers. 1-6. See above, Doctrinal and Ethical principles. 1.—

STARKE:—The aim of the book, and that which should be learned from it, are pointed out in these verses in various almost equivalent words. The aim is, however, substantially twofold: 1) that the evil in man be put away; 2) that good be learned and practised.—WOHLFARTH:—the necessity of the culture of our mind and heart. Not the cultivated, but the undisciplined, oppose the law! God "will have all men come to the knowledge of the truth," 1 Tim. ii. 4.—[Ver. 4. CARTWRIGHT (quoted by BRIDGES): —"Over the gates of Plato's school it was written—Μηδείς ἀγεωμέτρητος εἰσίτω—Let no one who is not a geometrician enter. But very different is the inscription over these doors of Solomon—Let the ignorant, simple, foolish, young, enter!"]

Vers. 7-9. The blessedness of the fear of God, and the unblessed condition of forgetfulness of God,—illustrated in the relation 1) of children to their parents; 2) of subjects to authorities; 3) of Christians to Christ, the Lord of the Church. —The proposition "The fear of the Lord is the beginning of wisdom" must constitute the foundation of all the culture of the children of God, as the experience of the truth that "to love Christ is better than all knowledge" is to constitute its capstone and completion.—Vers. 8, 9, in general a peculiarly appropriate text for a sermon on education.—LUTHER (a marginal comment on ver. 7): "He who would truly learn must first be a man fearing God. He, however, who despises God asks for no wisdom, suffers no chastisement nor discipline."—MELANCHTHON (on ver. 7):—The fear of God, which is one with true reverence for God, includes: 1) right knowledge of God; 2) a genuine standing in fear before God; 3) faith, or the believing consecration to God, which distinguishes this fear from all servile dread, and fleeing from God; 4) the worship of God which aids to a true reconciliation with Him, a well ordered and assured control of the whole life. Therefore the fear of God is not merely beginning—it is quite the sum of all wisdom, the right manager of all our counsels in prosperity and adversity.—MELANCHTHON (again) on vers. 8, 9:—He only reveals genuine fear of God who hearkens to the divinely instituted ministry (*ministerium docendi*) in the Church; and to this ministry parents also belong, so far forth as they are to "bring up their children in the nurture and admonition of the Lord," Eph. vi. 4. "Forsake not the law of thy mother," *i. e.*, hearken always to the word of God as it has been communicated to the Church, and through the Church to all the children of God in the writings of the Prophets and Apostles. As a reward God here promises to those who practise this obedience to His word a wreath upon the head and a beautiful necklace about the neck. The wreath betokens dominion, distinction, successful results in all that one undertakes for himself and others, so that he becomes an instrument of blessing and a vessel of mercy for the people of God, according to the type of the devout kings, David, Jehoshaphat, Hezekiah, *etc.*, and not a vessel of wrath after the likeness of a Saul, Absalom, *etc.* The necklace signifies the gift of discourse, or of the command of wholesome doctrine, through the power of the word.—STARKE (on ver. 7):—True wisdom is no such thing as the heathen sages taught, built upon reason and the human powers, inflated, earthly, and useless with respect to salvation; but it is "the wisdom that is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (James iii. 17). The fear of God is, however, of two kinds, the servile and the childlike; and only the latter is here meant, 1 John iv. 18.—On Vers. 8, 9. From the fear of God as belonging to the first table of the law, Solomon passes on to the second table, and begins with obedience to parents: in this connection however it is assumed that parents also fulfil their duty, with regard to the correct instruction of their children; Eph. vi. 4.—ZELTNER:—Many simple ones, who, however, fear God from the heart, have made such progress in the knowledge of the Holy Scriptures, that they have outstripped many of the learned. True wisdom is easy to be learned, if only there be true fear of God in the heart, Ecclesiast. i. 22 sq.—LANGE:—(*Salom. Licht und Recht*). The fear of God is a desire

flowing from the knowledge of the essence of all essences—of the will and the gracious acts of God,—a sincere desire heartily to love Him as the highest good, in deepest humility to honor Him, in child-like confidence to hope the best from Him, and to serve Him with denial of self, willingly and steadfastly; and all this in conformity to His revealed will. Comp. above, MELANCHTHON, and also S. BOHLIUS, *Ethica Sacra:* "To fear God is nothing but to follow God, or to imitate none but God."*

[Ver. 7. ARNOT:—"What God is inspires awe; what God has done for His people commands affection. See here the centrifugal and centripetal forces of the moral world, holding the creature reverently distant from the Creator, yet compassing the child about with everlasting love, to keep him near a Father in heaven." —Ver. 8. "This verse of the Proverbs flows from the same well spring that had already given forth the fifth commandment."]

Vers. 10-19 *Calwer Handbuch:* The first rule for youth, "Follow father and mother," is immediately followed by the second, "Follow not base fellows."—STARKE:—As a good education of children lays the first foundation for their true well being, so temptation lays the first foundation for their destruction.—The world, in order the better to lead others astray, is wont to adorn its vices with the finest colors. There be most of all on thy guard; where the world is most friendly it is most dangerous. It is a poisoned sweetmeat.—If thou art God's child, engrafted in Christ the living vine by holy baptism, thou hast received from Him new powers to hate evil and conquer all temptations.—On vers. 16-19:—The ungodly have in their wickedness their calamity also,—and must (by its law) prepare this for one another.—LUTHER (marginal comment on ver. 17): "This is a proverb, and means "It fares with them as is said, 'In vain is the net,' *etc.; i. e.*, their undertaking will fail, they will themselves perish."

[Ver. 10. ARNOT:—This verse, in brief compass and transparent terms, reveals the foe and the fight. With a kindness and wisdom altogether paternal, it warns the youth of the *Danger* that assails him, and suggests the method of *Defence.*]

Ver. 20 sq. GEIER (on ver. 20, 21):—"All this declares the fervor and diligence of heavenly wisdom in alluring and drawing all to itself: just as a herald with full lungs and clear voice endeavors to summon all to him "—LANGE:—Eternal wisdom sends forth a call of goodness and grace to the pious, and a call to holiness and righteousness addressed to the ungodly. O that all would read and use aright this record written out thus in capitals!—*Calwer Handb.:*—Wisdom's walk through the streets. The Lord and His Spirit follows us every where with monition and reminder. Here wisdom is portrayed especially as warning against the evil consequences of disobedience, and as pointing to the blessings of obedience.—WOHLFARTH: The words of grief over the unthankfulness and blindness of men which Solomon here puts into the mouth of wisdom,—we hear them, alas! even to-day. Truth has become . . . . the common property of all men: in thousands upon thousands of churches and schools, from the mouth of innumerable teachers, in millions of written works, it speaks, instructs, warns, pleads, adjures, so that we with wider meaning than Solomon can say, it is preached in highways and byways. If, on the one hand, we must greatly rejoice over this, how should we not in the same measure mourn that so many despise and scorn this call of wisdom! Is it not fearful to observe how parents innumerable keep their children from schools—how many despise the preaching of the gospel, *etc.?* Let us therefore learn how slow man is to good, how inclined to evil, how careless he is just in connection with his richest privileges, *etc.*

Vers. 22 sq. STARKE:—Wisdom divides men here into three classes: 1) The simple or foolish: 2) mockers; 3) the abandoned. Through her call, "Turn you at my reproof," *etc.*, she aims to transform these into prudent, thoughtful, devout men. —No one can receive the Holy Spirit of Christ and be enlightened with Divine wisdom, and not turn to the sacrifice of Christ (John xiv. 15 sq.—xvi. 7 sq.), renounce evil, and begin a new life (Ps. xxxiv. 15).—LANGE:—If man does not follow the counsel of eternal wisdom, but walks according to the impulse of his own will, he comes at last to the judgment of obduracy.—W. STEIN (Fast day sermon on i. 23-33):—How does eternal, heavenly wisdom aim to awaken us to penitence? 1) She uncovers our sins; 2) she proclaims heavy judgments; 3) she offers us shelter and points out the way of eternal salvation.—[Ver. 23. FLAVEL:—This great conjunction of the word and Spirit makes that blessed season of salvation the time of love and of life.—J. HOWE:—When it is said, "Turn," *etc.*, could any essay to turn be without some influence of the Spirit? But that complied with tends to pouring forth a copious effusion not to be withstood.—ARNOT:— The command is given not to make the promise unnecessary, but to send us to it for help. The promise is given not to supersede the command, but to encourage us in the effort to obey.—When we turn at His reproof, He will pour out His Spirit; when He pours out His Spirit, we will turn at His reproof; blessed circle for saints to reason in.—Ver. 24-28. ARNOT:—When mercy was sovereign, mercy used judgment for carrying out mercy's ends; when mercy's reign is over and judgment's reign begins, then judgment will sovereignly take mercy past, and wield it to give weight to the vengeance stroke.—Ver. 32. SOUTH:—Prosperity ever dangerous to virtue: 1) because every foolish or vicious person is either ignorant or regardless of the proper ends and rules for which God designs the prosperity of those to whom He sends it; 2) because prosperity, as the nature of man now stands, has a peculiar force and fitness to abate men's virtues and heighten their corruptions; 3) because it directly indisposes them to the proper means of amendment and recovery.—BAXTER:—Because they are fools they turn God's mercies to their own destruction; and because they prosper, they are confirmed in their folly.]

* "*Timere Deum nihil aliud est quam sequi Deum sive neminem imitari præter Deum.*"

8. Exhibition of the blessed consequences of obedience and of striving after wisdom.

CHAP. II. 1–22.

1 My son, if thou receivest my words
and keepest my commandments by thee,
2 so that thou inclinest thine ear to wisdom,
and turnest thine heart to understanding;
3 yea, if thou callest after knowledge,
to understanding liftest up thy voice;
4 if thou seekest her as silver,
and searchest for her as for hidden treasure;
5 then shalt thou understand the fear of Jehovah,
and find knowledge of God;—
6 for Jehovah giveth wisdom,
from his mouth (cometh) knowledge and understanding:
7 and so he layeth up for the righteous sound wisdom,
a shield (is he) for them that walk uprightly,
8 to protect the paths of justice,
and guard the way of his saints;—
9 then shalt thou understand righteousness and justice
and uprightness,—every good way.
10 If wisdom entereth into thine heart,
and knowledge is pleasant to thy soul,
11 then will discretion watch over thee,
understanding will keep thee,
12 to deliver thee from an evil way,
from the man that uttereth frowardness,
13 (from those) who forsake straight paths,
to walk in ways of darkness;
14 who rejoice to do evil,
who delight in deceitful wickedness;
15 whose paths are crooked,
and they froward in their ways;—
16 to deliver thee from the strange woman,
from the stranger who maketh her words smooth,
17 who hath forsaken the companion of her youth
and forgotten the covenant of her God.
18 For her house sinketh down to death
and to the dead (lead) her paths;
19 her visitors all return not again,
and lay not hold upon paths of life.
20 (This is) that thou mayest walk in a good way
and keep the paths of the righteous!
21 For the upright shall inhabit the land,
and the just shall remain in it:
22 but the wicked are cut off from the land,
and the faithless are driven out of it.

GRAMMATICAL AND CRITICAL.

[Ver. 1 sq. DE WETTE and NOYES conceive of the first two verses as not conditional, but as containing the expression of a direct and independent wish: *Oh that thou wouldest receive, etc.* The LXX, *Vulg*, LUTHER, *etc.*, make the first verse conditional, but find the apodosis in ver. 2. MUENSCHER finds in ver. 2 an independent condition, and not a mere sequence to the preceding; so HOLDEN, with a slightly different combination of the parts of ver. 2: *If by inclining thine ear . . . thou wilt incline thine heart, etc.* M., H., STUART and others find the apodosis of the series of conditional clauses in ver. 5,

agreeing in this with the E. V. These diverse views do not essentially modify the general import of the passage. ZÖCKLER it will be observed finds the apodosis in vers. 5 and 9, vers. 6-8 being parenthetical.—A.].

Ver. 7. For the construction with the stat. constr. compare Isa. xxxiii. 15. [Compare GREEN, §§ 254, 9, b and 274, 2.]

Ver. 8. The infinitive לִנְצֹר is followed by the imperf. יִשְׁמֹר as above in ver. 2. [For explanations of the nature and use of this infinitive construction see EWALD, § 237, c. The literal rendering would be "for the guarding, protection, keeping." Whose keeping the paths, *etc.?* HOLDEN understands it of the righteous: "who walk uprightly by keeping the paths, *etc.*" Most commentators understand it of God, who is "a shield for the protection, *i. e.*, to protect, *etc.*" ZÖCKLER in translation conforms the following Kal pret. to this infin., while most others reverse the process —A.]

Ver. 10. [The כִּי with which the verse commences is differently understood, as conditional or temporal, or as causal. Thus E. V., N., M., "*when wisdom, etc.;*" S., K., VAN ESS, "*for wisdom, etc.;*" DE W., Z., "*if wisdom, etc.*" Between the first and last there is no essential difference, and this view of the author is probably entitled to the preference.—A.].

The feminine דַעַת, "knowledge" (which is used here, as in i. 7, as synonymous with חָכְמָה "wisdom") has connected with it the masculine verbal form יִנְעָם, because this expression "it is lovely" is treated as impersonal, or neuter, and דַעַת is connected with it as an accusative of object [acc. synecd., "there is pleasure to thy soul in respect to knowledge"]. Comp. the similar connection of דַעַת with the masculine verbal form נָקָל in chap. xiv. 6;—also Gen. xlix. 15, 2 Sam. xi. 25.

Ver. 11. [For the verbal form תִּנְצְרֶכָּה, with נ unassimilated, "for the sake of emphasis or euphony," see BÖTT., § 1100, 3.—A.].

Ver. 12. רָע is a substantive subordinate to the stat. constr. דֶּרֶךְ as in viii. 13, or as in תַּהְפֻּכוֹת רָע ver. 14, in אַנְשֵׁי־רָע, chap. xxviii. 5, *etc.*

Ver. 18. שָׁחָה־בֵיתָהּ. בַּיִת which is everywhere else masculine is here exceptionally treated as feminine; for שָׁחָה is certainly to be regarded as 3d sing. fem. from שׁוּחַ, and not with UMBREIT and ELSTER as a 3d sing. masc., for only שָׁח and not שָׁחָה (to stoop, to bow) has the signification here required, *viz.*, that of sinking (Lat. *sidere*). The LXX read שָׁתָה from שָׁתַת, and therefore translate: ἔθετο γὰρ παρὰ τῷ θανάτῳ τὸν οἶκον αὐτῆς [she set her house near to death] in which construction however שָׁתַת *sidere*, is incorrectly taken as transitive. [Both BÖTTCHER and FUERST recognize the possibility of deriving this form as a 3d sing. fem., either from שׁוּחַ or from שָׁחַח, which have a similar intrans. meaning. To שָׁתַת neither RÖDIGER (GESEN. *Thes.*) nor ROBINSON's *Gesenius*, nor FUERST gives any other than a transitive meaning.—A.]. Perhaps BÖTTCHER (*De Inferis*, §§ 201, 292; *Neue Aehrenl.*, p. 1) has hit upon the true explanation, when he in like manner makes the wanton woman the subject, but treats בֵּיתָהּ not as object but as supplementary to the verb, and therefore translates "for she sinks to death with her house, and to the dead with her paths. [RÖD. (*Thesaur.* p. 1377, a) expresses his agreement with B., but states his view differently: "*de ipsa muliere cogitavit scriptor initio hemistichii prioris, tum vero in fine ad complendam sententiam loco mulieris subjectum fecit* בֵּיתָהּ." FUERST also pronounces it unnecessary to think of any other subject than בֵּיתָהּ.—A.]. Compare however HITZIG's comment on this passage, who remarks in defence of the common reading that בַּיִת is here exceptionally treated as feminine, because not so much the house itself is intended as "the conduct and transactions in it" (comp. vii. 27; Isa. v. 14).

Ver. 22. With יִכָּרֵתוּ, the expression which is employed also in Ps. xxxvii. 9, to convey the idea of destruction, there corresponds in the 2d clause יִסְּחוּ, which as derived from נָסַח (Deut. xxviii 63; Ps. lii. 5; Prov. xv. 25) would require to be taken as Imperf. Kal and accordingly to be translated actively: "they drive them out," *i. e.*, they are driven out (so *e. g.*, UMBREIT, ELSTER, and so essentially BERTHEAU also). But inasmuch as the parallelism requires a passive verb as predicate for בּוֹגְדִים (*i. e.*, the faithless, those who have proved recreant to the theocratic covenant with Jehovah, comp. xi. 3, 6; xiii. 2; xxii. 12) which is employed unmistakably as synonymous with רְשָׁעִים,—and inasmuch as no verb סָחַח exists as a basis for the assumed Niphal form יִסְּחוּ, we must probably read with HITZIG יֻסְּחוּ, as an Imperf. Hophal from נָסַח and compare יֻקַּח as an Imperf. Hophal of לָקַח (used with the Pual of the same verb).

EXEGETICAL.

1. Vers. 1–9. This first smaller division of the chapter forms a connected proposition, whose hypothetical protasis includes vers. 1-4, while within the double apodosis (vers. 5 and 9) the confirmatory parenthesis, vers. 6-8 is introduced. The assertion of EWALD and BERTHEAU [with whom KAMPHAUSEN and STUART agree] that the entire chap. forms only one grand proposition, rests on the false assumption that the "if" כִּי in ver. 10 is to be regarded as a causal particle, and should be translated by "for,"—to which idea the relation of ver. 10 both to ver. 9 and to ver. 11 is opposed. Comp. UMBREIT and HITZIG on this passage. [On the other hand, the LXX, Vulg., LUTHER, *etc.*, complete the first proposition, protasis and apodosis, within the first two verses; the Vulgate *e. g.* renders "*si susceperis . . . inclina cor tuum, etc.*," and LUTHER "*willst du meine Rede annehmen . . . So lass dein Ohr* u. s. w." The E. V. ends the proposition with ver. 5 as the apodosis.—A.].—**If thou receivest my words.** To the idea of "receiving" that of "keeping" stands related as the more emphatic, just as "commandments" (מִצְוֹת) is a stronger expression than "words" (אֲמָרִים). In the three following verses also we find this same increased emphasis or intensifying of the expression in the second clause as compared with the first,—especially in ver. 4, the substance of which as a whole presents itself before us as a superlative, or final culmination of the gradation which exists in the whole series of antecedent clauses, in so far as this verse sets forth the most diligent and intent seeking after wisdom.—Ver. 3. **Yea, if thou callest after knowledge,** *i. e.*, if thou not only inclinest thine ear to her when she calls thee, but also on thine own part callest after her, summonest her to teach thee, goest to

meet her with eager questioning. This relation of climax to the preceding is indicated by the כִּי אִם, *imo*, yea, rather; comp. Hos. ix. 12; Is. xxviii. 28; Job xxxix. 14 [comp. EWALD, § 343, *b*]. The Targum translates the passage "If thou callest understanding thy mother," and must therefore have read כִּי אֵם. But the Masoretic pointing is to be preferred for lexical reasons (instead of אֵם, according to the analogy of Job xvi. 14 we should have expected אִמִּי, "my mother"), and because of the parallelism between vers. 1 and 3. Still "knowledge" (בִּינָה), as well as "understanding," which is named as its counterpart in the parallel clause, appears evidently as personified.—Ver. 4. **If thou seekest her,** *etc.*—"The figure of diligent seeking is taken from the tireless exertion employed in mining, which has before been described in the Book of Job, chap. xxviii., with most artistic vivacity in its widest extent. The מַטְמֹנִים are surely the treasures of metal concealed in the earth (comp. Jerem. xli. 8; Jos. vii. 21)," UMBREIT. [For illustrations of the peculiar significance of this comparison to the mind of Orientals, see THOMSON'S *Land and Book*, I., 197.—A.].

Ver. 5. **Then wilt thou understand the fear of Jehovah.** — "Understand" is here equivalent to taking something to one's self as a spiritual possession, like the "finding" in the second clause, or like δέχεσθαι ["receiveth"] in 1 Cor. ii. 14. The "fear of Jehovah" (comp. i. 7) is here clearly presented as the highest good and most valuable possession of man (comp. Is. xxxiii. 6), evidently because of its imperishable nature (Ps. xix. 9), and its power to deliver in trouble (Prov. xiv. 26; Ps. cxv. 11; Ecclesiast. i. 11 sq.; ii. 7 sq.).—**And find knowledge of God.**—Knowledge of God is here put not merely as a parallel idea to the "fear of Jehovah" (as in chap. ix. 10; Is. xi. 2), but it expresses a fruit and result of the fear of Jehovah, as the substance of the following causal proposition in vers. 6–8 indicates. Comp. the dogmatical and ethical comments. [Is the substitution of *Elohim* for *Jehovah* (in clause 6) a mere rhetorical or poetical variation? WORDSWORTH calls attention to the fact that this is one of five instances in the Book of Proverbs in which God is designated as *Elohim*, the appellation Jehovah occurring nearly ninety times. The almost singular exception seems then to be intentional, and the meaning will be, the knowledge of "*Elohim*—as distinguished from the knowledge of man which is of little worth." In explaining the all but universal use of *Jehovah* as the name of God in our book, while in Eccles. it never occurs, WORDSWORTH says, "when Solomon wrote the Book of Proverbs he was in a state of favor and grace with Jehovah, the Lord God of Israel; he was obedient to the law of Jehovah; and the special design of the Book of Proverbs is to enforce obedience to that law," *etc.* (see Introd. to Eccles., p. 78).—A.].

Vers. 6-8. The Divine origin of wisdom must make it the main object of human search and effort, and all the more since its possession ensures to the pious at the same time protection and safety.—**And so he layeth up for the righteous sound wisdom.**—So we must translate in accordance with the K'thibh וְצָפַן which is confirmed by the LXX and *Pesch.* as the oldest reading. The K'ri יִצְפֹּן, without the copulative, would connect the proposition of ver. 7 with ver. 6 as essentially synonymous with it, to which construction the meaning is however opposed. [The majority of commentators prefer the K'ri, making this verse a continuation and not a consequence of the preceding. KAMPHAUSEN agrees with our author in what seems to us the more forcible construction, which has the advantage also of resting on the written text; comp. BÖTTCHER, § 929, *b*.—A.]. צָפַן to protect, to preserve, after the manner of a treasure or jewel, over which one watches that it may not be stolen; comp. above, ver. 1, and also vii. 1; x. 14.—In regard to תּוּשִׁיָּה [rendered "sound wisdom" by the E. V. here and in iii. 21; viii. 14; xviii. 1] properly prosperity and wisdom united, see Introd., § 2, note 3. The word is probably related to יֵשׁ, and denotes first the essential or actual (so *e. g.*, Job v. 12), and then furthermore help, deliverance (Job vi. 13), or wisdom, reflection, as the foundation of all safety; so here and iii. 21; viii. 14; xviii. 1; Job xi. 6 sq.; Is. xxviii. 29. Comp. UMBREIT and HIRZEL on Job v. 12. HITZIG (on iii. 21) derives the word from the root שָׁוָה, which he says is transposed into יָשָׁה (? ?), and therefore defends as the primary signification of the expression "an even, smooth path," or subjectively "evenness," *i. e.*, of thought, and so "considerateness;" he compares with this מֵישׁוֹר which signifies "plain" as well as "righteousness."—**A shield for them that walk blamelessly.** — The substantive מָגֵן (shield) is most correctly regarded as an appositive to the subject, "Jehovah:" for also in Ps. xxxiii. 20; lxxxiv. 11; lxxxix. 18, Jehovah is in like manner called a shield to His saints. In opposition to the accusative interpretation of מָגֵן [which is adopted by STUART among others], as object of the verb צָפַן (he secureth, or ensureth) we adduce, on the one hand, the meaning of this verb, and on the other the fact that we should expect rather מָגֵן הִיא (as an appositive to תּוּשִׁיָּה). The old translations, as the LXX and Vulgate, furthermore read the word as a participle (מְמַגֵּן or מָגֵן); they translate it by a verb (LXX: ὑπερασπιεῖ τὴν πορείαν αὐτῶν).—הֹלְכֵי תֹם, literally the "walkers of innocence," are the same as "those that walk uprightly," Prov. x. 9 (the הוֹלְכִים בַּתֹּם) or Ps. lxxxiv. 11 (the הוֹלְכִים בְּתָמִים).—**To protect the paths of justice,** *etc.*—The 8th verse gives more specifically the way in which God manifests Himself to the pious as a shield, and the ensurer of their safety. "Paths of justice" are here, by the substitution of the abstract for the concrete expression, paths of the just, and therefore essentially synonymous with the "way of the pious" in the second clause. Comp. chap. xvii. 23.—Ver.

9 carries out the import of the parallel ver 5 as the particle אָז repeated from the preceding verse shows.—**Every good path**.—This expression (כָּל־מַעְגַּל־טוֹב) includes the three conceptions given above, justice, righteousness and integrity, and thus sums up the whole enumeration. Therefore, it is attached without a copula; comp. Ps. viii. ver. 9 *b*.

2. Vers. 10–19 form a period which in structure is quite like vers. 1-9; only that the hypothetical protasis is here considerably shorter than in the preceding period, where the conditions of attaining wisdom are more fully given, and with an emphatic climax of the thought. This is connected with the fact that in the former period the Divine origin of wisdom, here, on the contrary, its practical utility for the moral life and conduct of man forms the chief object of delineation. There wisdom is presented predominantly as the foundation and condition of religious and moral rectitude in general,—here specially as a power for the consecration of feeling and conduct, or as a means of preservation against destructive lusts and passions.—**If wisdom entereth into thine heart**.—This "coming into the heart" must be the beginning of all attaining to wisdom; then, however, she who has, as it were, been received as a guest into the heart must become really lovely and dear to the soul. There is, therefore, a climax of the thought, as above in vers. 1-4. The *heart* is here, as always, named as the centre and organic basis of the entire life of the soul, as the seat of desire, and the starting point for all personal self-determination. The *soul*, on the contrary, appears as the aggregate and sum total of all the impulses and efforts of the inner man. The former designates the living centre, the latter the totality of the personal life of man. Comp. BECK, *Bibl. Seelenlehre*, p. 65; DELITZSCH, *Bibl. Psychol.*, pp. 248 sq.; VON RUDLOFF, *Lehre vom Menschen*, pp. 59 sq. What the last mentioned author, pp. 64 sq., remarks in criticism upon DELITZSCH's too intellectual conception of the idea of the heart as the "birthplace of the thoughts," —that every where in the Scriptures it appears to belong more to the life of desire and feeling, than to the intellectual activity of the soul,—this view finds foundation and support especially in the passage now before us, as well as in most of the passages which mention heart and soul together (*e. g.*, Prov. xxiv. 12; Ps. xiii. 2; Jerem. iv. 19; Deut. vi. 5; Matth. xxii. 37; Acts iv. 32). Comp. also HITZIG on this passage.—**And knowledge is pleasant to thy soul**.—[For a peculiarity of grammatical structure in the original, see critical notes.]—Ver. 11. **Then will reflection watch over thee**.—שָׁמַר עַל as in vi. 22. שָׁמַר (construed, however, with a mere accusative of the object) and נָצַר have already been found connected in ver. 8 above, and occur again in chap. iv. 6. מְזִמָּה here reflection, considerateness (LXX: βουλὴ καλή), properly "wisdom, so far forth as its direction is outward, and it presents itself in relation to the uncertain, testing it, and to danger, averting it" (HITZIG).

Ver. 12. **To deliver thee from an evil way**—properly "from the way of evil."—**From the man that uttereth perverseness**.—תַּהְפֻּכוֹת perverseness, a strong abstract form [found almost exclusively in Proverbs—FUERST] which expresses the exact opposite of מֵישָׁרִים ("uprightness," ch. i. 3; ii. 9),—it is therefore deceitfulness, subtlety, maliciousness. Comp the expressions, "mouth of perverseness," chap. viii. 13; x. 32; "tongue of perverseness," x. 31; "man of perverseness," xvi. 28; also passages like vi. 14; xvi. 30; xxiii. 33.—Vers. 13-15. Closer description of the wayward or perversely speaking man, in which, because of the generic comprehensiveness of the conception אִישׁ, the plural takes the place of the singular.—**Who forsake straight paths**.—The participle הַעֹזְבִים expresses, strictly interpreted, a preterite idea, "those who have forsaken;" for according to ver. 15 the evil doers who are described are already to be found in crooked ways. —**In dark ways**.—Comp. Rom. xiii. 12; Eph. v. 11; 1 Thess. v. 5; also Job xxiv. 15; Is. xxix. 15.—**Deceitful wickedness**—literally "perverseness of evil" (comp. remarks on ver. 12) a mode of combining two nouns which serves to strengthen the main idea.—**Whose paths are crooked**—literally, "who in respect to their ways are crooked;" for the prefixed אָרְחֹתֵיהֶם is to be construed as an accusative of relation belonging to the following עִקְּשִׁים; comp. xix. 1; xxviii. 6. In the second clause in the place of this adverbial accusative, there is substituted the more circumstantial but clearer construction with בְּ "perverse *in* their ways."

Vers. 16-19. The representation passes into a warning against being betrayed by vile women, just as in v. 3; vi. 24; vii. 5 sq.—**From the strange woman, from the wanton woman**.—As "strange woman" (אִשָּׁה זָרָה) or a "wanton woman" (נָכְרִיָּה, properly "unknown," and so equivalent to "strange or foreign woman") the betrayer into unchastity is here designated, so far forth as she is the wife of another (comp. vi. 26), who, however, has forsaken her husband (ver. 17), and therein has transgressed also God's commandment, has broken the covenant with her God (ver. 17, l. c.). —The person in question is accordingly at all events conceived of as an Israelitess; and this is opposed to the opinion of those who, under the designation "the strange, or the foreign woman" (especially in connection with the last expression which appears as the designation of the adulteress in chap. v. 20; vi. 24; vii. 5; xxiii. 27), think first of those not belonging to the house of Israel, because the public prostitutes in Israel were formerly, for the most part, of foreign birth (so especially J. F. FRISCH: *Commentatio de muliere peregrina apud Ebræos minus honeste habita*, Leips., 1744, and among recent commentators, *e. g.*, UMBREIT). This view is in conflict with the context of the passage before us quite as decidedly as is the idea of the LXX, which interprets the foreign and wanton woman as the personification of temptation in contrast with wis-

dom (i. 20 sq.), but to carry out this view is obliged to introduce all manner of arbitrary relations,—*e. g.*, referring that of the "companion of youth" in ver. 17 to the instruction in Divine truth (*διδασκαλία νεότητος*), which was a guide in youth. It is decisive against this allegorical conception of the strange woman, which has been a favorite with some Christian expositors also, such as MELANCHTHON, JOACH. LANGE, CHR. B. MICHAELIS, that the wicked and perverse men in vers. 12-15 cannot possibly be interpreted figuratively, but certainly only as individual concrete representatives of moral evil. [This word נָכְרִיָּה is "especially applied to those 'strange women' whom Solomon himself loved in his old age, and who turned away his heart from the Lord his God, and beguiled him to favor and encourage the worship of their false gods (see 1 Kings xi. 1-8; comp. Neh. xiii. 26, 27). Here is a solemn lesson. Solomon warns his son against that very sin of which he himself was afterwards guilty. Thus by God's goodness Solomon's words in this Divinely inspired book were an antidote to the poison of his own vicious example." WORDSWORTH].—**Who maketh her words smooth**—*i. e.*, who knows how to speak flattering and tempting words; comp. vii. 21; Ps. v. 9; Rom. iii. 13.—Ver. 17. **The companion of her youth.**—The same expression occurs also in Jerem. iii. 4; comp. Ps. lv. 13, where אַלּוּף in like manner means companion, confidant. The forsaking of this "companion of youth," *i. e.*, the first lawful husband, is, at the same time, a "forgetting of the covenant of her God," *i. e.*, a forgetting, a wilful disregard of that which she has solemnly vowed to God. Marriage appears here not merely as a covenant entered into in the presence of God, but in a certain sense one formed with God. Quite similar is the representation in Mal ii. 14, where the adulterous Israelite is censured for the faithless abandonment of his אֵשֶׁת נְעוּרִים (wife of youth) because God was witness with her at the formation of the marriage covenant. That the marriages of the Israelites "were not consummated without sacred rites connected with the public religion, although the Pentateuch makes no mention of them," is accordingly a very natural assumption,—one which, *e. g.*, EWALD, BERTHEAU, HITZIG, REINKE, v. GERLACH, *etc.*, have made on the ground of the two passages here under consideration, especially the passage in Malachi. Yet compare besides A. KÖHLER on the latter passage (*Nachexil. Prophh.*, IV. 102 sq.), who finds there a witness of Jehovah, not at the consummation, but at the violation of marriage.—Vers. 18, 19. **For her house sinks down to death**, *etc.*—A reason for the strong expression in ver. 16, "to **deliver** thee from the strange woman."—**And to the dead her paths.**—The רְפָאִים (*i. e.*, properly the weak, languid, powerless [GESEN., *Thes.: quieti, silentes*,—FUERST, "the dark, the shadowy"]; comp. the *εἴδωλα καμόντων* of HOMER, and the *umbræ* of VIRGIL) are the dwellers in the kingdom of the dead (comp. ix.: xxi. 16; Ps. lxxxviii. 10; Is. xiv. 9; xxvi. 14, 18, 19), and stand here, like the Latin *inferi*, for the world of the dead, or Sheol itself.—**Her visitors all return not again,**—because from Sheol there is no return to the land of the living; see Job vii. 9, 10,—and comp. Prov. v. 5, 6.—**Paths of life**, as in Ps. xvi. 11; Prov. v. 6.

8. Vers. 20-22. While the לְמַעַן [in order that] is strictly dependent on ver. 11, and co-ordinate with the לְ of the two final clauses in vers. 12 sq. and 16 sq., still we are to recognize in the announcement of a purpose which it introduces, a conclusion of the entire admonitory discourse which this chapter contains,—an epilogue, as it were ("all this I say to thee in order that," *etc.*), which again may be resolved into a positive and a negative proposition (vers. 20, 21 and ver. 22). UMBREIT's translation of לְמַעַן by "therefore" is ungrammatical, nor can it be justified by reference to passages like Ps. xxx. 12; li. 4; Hos. viii. 4.—**The upright shall inhabit the land.**—In the description of the highest earthly prosperity as a "dwelling in the land" (*i. e.*, in the native land, not upon the earth in general, which would give a meaning altogether vague and indefinite), we find expressed the love of an Israelite for his fatherland, in its peculiar strength and its sacred religious intensity. "The Israelite was, beyond the power of natural feeling, which makes home dear to every one, more closely bound to the ancestral soil by the whole form of the theocracy; torn from it he was in the inmost roots of life itself strained and broken. Especially from some Psalms belonging to the period of the exile this patriotic feeling is breathed out in the fullest glow and intensity. The same form of expression has also passed over into the New Testament, comp. Matth. v. 5, and also, with regard to the idea as a whole, Ps. xxxvii. 9, 11, 29; Prov. x. 30" (ELSTER).—**But the wicked shall be rooted out from the land.**—See critical notes above.

DOCTRINAL AND ETHICAL.

He only who seeks after wisdom, *i. e.*, who turns his practical efforts wholly toward it, and walks in its ways, finds true wisdom. For wisdom in the objective sense, is a gift of God, an effluence from Him, the only wise (Rom. xvi. 27). It can therefore come into possession of him alone who seeks appropriately to make his own the true subjective wisdom, which is aspiration after God and divine things; who in thought and experience seeks to enter into communion with God; who devotes himself entirely to God, subjects himself fully to His discipline and guidance, in order that God in turn may be able to give Himself wholly to him, and to open to him the blessed fulness of His nature.—This main thought of our chapter, which comes out with especial clearness in vers. 5, 6, is essentially only another side, and somewhat profounder conception, of the motto which, in i. 7, is prefixed to the entire collection, viz., that the fear of Jehovah is the beginning of wisdom,—or again, of the significant utterance in chap. xxviii. 5: "They that seek God understand all things." Within the limits of the New Testament we may compare above all else, what the Lord, in John vii. 17, presents as the condition of a full comprehen-

sion of Himself and of the divine truth revealed in Him: "If any man will do His will he shall know whether this doctrine be of God;" likewise: "Ask and it shall be given you; seek and ye shall find," *etc.* (Matt. vii. 7); and also: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14). Comp. further the passage from the Book of Wisdom (chap. vi. 12, 13), which MELANCHTHON, with perfect propriety, cites in this connection: "Wisdom is willingly found of them that seek her, yea, she cometh to meet and maketh herself known to those that desire her;" and also David's language: "In thy light do we see light" (Ps. xxxvi. 9), the well-known favorite motto of AUGUSTINE, which in like manner, as it was employed by the profound metaphysician MALEBRANCHE, ought to be used by all Christian philosophers as their daily watchword and symbol.

In the second section of this admonition (vers. 10–19) this true wisdom, to be conferred by God, to be found only with God, is more completely exhibited, on the side of its salutary influence upon the moral life of humanity, especially as a preserver against sin and vice and their ruinous consequences. After this in conclusion the epilogue (vers. 20–22) contrasts the blessed results of wise and righteous conduct and the punishment of ungodliness in strongly antithetic terms, which remind us of the close of the first Psalm and of the Sermon on the Mount (Matt. vii. 24-27; comp. Ps. i. 6). Comp. the exegetical comments on these two sections.

HOMILETIC.

Homily on the entire chapter: The main stages in the order of grace, contemplated from the point of view of the wisdom of the Old Testament: 1) The call (vers. 1-4); 2) Enlightenment (vers. 5, 6); 3) Conversion (vers. 7-10); 4) Preservation or sanctification (vers. 11-20); 5) Perfection (vers. 21, 22).—STARKE:—The order of proceeding for the attainment of true wisdom and its appropriate use: 1) the order for the attainment of wisdom consists in this,—that we *a*) ask for it, (1-3), *b*) search for it with care and diligence (4). 2) The wisdom thus attained is the only true wisdom, as appears *a*) from its own characteristics (5), *b*) from the person of its giver (6), *c*) from the conduct of the men who possess it (7, 8). 3) This only true wisdom is profitable, *a*) for the attainment of righteousness in faith and life (9-11, *b*) for deliverance from evil (12-19), *c*) for the steadfast maintenance of an upright life (20-22).—Simpler and better STÖCKER:—*Studiosi sapientiæ* 1) *officium* (1-8); 2) *præmium* (9-22). [The student of wisdom 1) in his duty, 2) in his reward].—*Calwer Handb.:* The way to wisdom consists 1) in listening to its call (1, 2); 2) in searching for it prayerfully (3-6); 3) in deference to that portion of wisdom which one has already attained, by earnestness in a holy walk (7-9); 4) in the experience of the power of wisdom, which lies in this, that it preserves from ways of evil, especially of impurity (10-22).

Vers. 1-9. MELANCHTHON:—"He admonishes how we may make progress (in wisdom): for he combines two causes: 1) God's aid; 2) our own zeal." (No. 2 ought here necessarily to have been put first—an improvement which was made by STÖCKER in his reproduction of this analysis of MELANCHTHON).—STÖCKER:—The rounds upon which one must, with divine help, climb up to the attainment of wisdom are seven: 1) eager hearing; 2) firm retention; 3) attentive meditation; 4) unquestioned progress; 5) due humiliation: 6) devoted invoking of God's help; 7) tireless self-examination.—[CHALMERS (on vers. 1-9):—The righteousness of our conduct contributes to the enlightenment of our creed. The wholesome reaction of the moral on the intellectual is clearly intimated here, inasmuch as it is to the righteous that God imparteth wisdom].—STARKE (on vers. 1-4):—As the children of the world turn their eyes upon silver and treasures, run and race after them, make themselves much disquiet to attain them, though after all they are but shadows and vanity; so ought the children of God to use much more diligence to attain heavenly wisdom, which endures forever, and makes the man who possesses it really prosperous.—[Vers. 1-6. BRIDGES:—Earthly wisdom is gained by study; heavenly wisdom by prayer. Study may form a Biblical scholar; prayer puts the heart under a heavenly pupilage, and therefore forms the wise and spiritual Christian. But prayer must not stand in the stead of diligence. Let it rather give life and energy to it.—ARNOT (vers. 2):—The ear inclined to divine wisdom will draw the heart: the heart drawn will incline the ear. Behold one of the circles in which God, for His own glory, makes His unnumbered worlds go round.—(Ver. 4). Fervent prayer must be tested by persevering pains.—TRAPP (ver. 2):—Surely as waters meet and rest in low valleys, so do God's graces in lowly hearts.—(Ver. 3). A dull suitor begs a denial].—STARKE (On vers. 5-9):—Righteousness of faith and righteousness of life are closely connected. As soon as the first exists (vers. 5-8) the other must also show itself in an earnest and pure walk before God and man, Luke i. 74, 75; Phil. i. 11.—LANGE (on ver. 6):—One may indeed by natural knowledge very readily learn that God is a very benevolent being; but how He becomes to a sinner the God of love, this can be learned only from the mouth of God in the Holy Scriptures.—[TRAPP (ver. 9):—"Thou shalt understand righteousness," not as *cognoscitiva*, standing in speculation, but as *directiva vitæ*, a rule of life.]

Vers. 10–22.—[Ver. 11. BRIDGES:—Before wisdom was the object of our search. Now, having found it, it is our pleasure. Until it is so it can have no practical influence.—ARNOT:—It is pleasure that can compete with pleasure; it is "joy and peace in believing" that can overcome the pleasure of sin.]—STÖCKER (on vers. 10-12):—Wisdom helps such as love her in all good, and preserves them against all evil; she directs them to the good and turns them from the evil way.—(On vers. 12-19):—Wisdom delivers from the three snares of the devil, viz., 1) from a godless life; 2) from false doctrine; 3) from impurity and licentiousness.—STARKE (on vers. 12 sq.):—Daily experience teaches us that we are by nature in a condition from which we need deliverance. But how few are there of

those who are willing to be delivered, Matt. xxiii. 37!—(On vers. 20-22):—Not merely some steps in the right way, but continuing to the end brings blessedness, Matt. xxiv. 13!—Granted that for a time it goes ill with the godly in this world. God's word must nevertheless be made good, if not here, surely in eternity, Ps. cxxvi. 5.—[BRIDGES:—The spell of lust palsies the grasp by which its victim might have *taken hold of the paths of life* for his deliverance.]—HASIUS (on vers. 21, 22):—People who mean rightly neither with God nor men are with their posterity rooted out of the world. He who observes will even now see plain proofs of this, Ps. lxxiii. 19; xxxiv. 16.—VON GERLACH (on ver. 21:)—The meaning of the promise, so common in the law, of "the pious dwelling in the land" depends especially on the fact that Canaan was type and pledge of the eternal inheritance of the saints in light.

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4. Continuation of the exhibition of the salutary results of a devout and pious life.

CHAP. III. 1-18.

1 My son, forget not my doctrine,
and let thy heart keep my commandments;
2 for length of days and years of life
and welfare will they bring to thee.
3 Let not love and truth forsake thee;
bind them about thy neck,
write them upon the tablet of thy heart;
4 so wilt thou find favor and good reputation
in the eyes of God and of men.
5 Trust in Jehovah with all thy heart,
and rely not on thine own understanding.
6 In all thy ways acknowledge him,
and he will make smooth thy paths.
7 Be not wise in thine own eyes;
fear Jehovah and depart from evil.
8 Healing will then come to thy body
and refreshing to thy bones.
9 Honor Jehovah with thy wealth,
and with the best of all thine income;
10 so will thy barns be filled with plenty
and with new wine will thy vats overflow.
11 Jehovah's correction, my son, despise not,
neither loathe thou his chastening;
12 for whom Jehovah loveth, him he chasteneth
and holdeth him dear, as a father his son.
13 Blessed is the man that hath found wisdom,
and he that attaineth understanding;
14 for better is its accumulation than the accumulation of silver,
and her gain (is better) than the finest gold.
15 More precious is she than pearls,
and all thy jewels do not equal her.
16 Long life is in her right hand,
in her left hand riches and honor.
17 Her ways are ways of pleasantness,
and all her paths (are paths) of peace.
18 A tree of life is she to those that lay hold upon her,
and he who holdeth her fast is blessed.

5 Description of the powerful protection which God, the wise Creator of the world, ensures to the pious.

CHAP. III. 19–26.

19 Jehovah hath with wisdom founded the earth,
the heavens (hath he) established by understanding;
20 by his knowledge were the floods divided,
and the clouds dropped down dew.
21 My son, never suffer to depart from thine eyes,
maintain (rather) thoughtfulness and circumspection;
22 so will they be life to thy soul
and grace to thy neck.
23 Then wilt thou go thy way in safety
and thy foot will not stumble.
24 When thou liest down thou wilt not be afraid,
and when thou liest down thy sleep is sweet.
25 Thou needst not fear from sudden alarm,
nor from the destruction of the wicked when it cometh.
26 For Jehovah will be thy confidence
and keep thy foot from the snare.

6. Admonition to benevolence and justice.

CHAP. III. 27–35.

27 Refuse not good to him to whom it is due,
when thine hands have power to do it.
28 Say not to thy neighbor: "Go and come again;"
or "to-morrow I will give it"—while yet thou hast it.
29 Devise not evil against thy neighbor
while he dwelleth securely by thee.
30 Contend with no man without cause,
when he did thee no evil.
31 Imitate not the man of violence
and choose none of his ways.
32 For an abhorrence to Jehovah is the deceiver,
but with the upright he maintaineth true friendship.
33 Jehovah's curse dwelleth in the house of the wicked
but the home of the just he blesseth.
34 If he scorneth the scorners,
to the lowly he giveth grace.
35 Honor shall the wise inherit,
but shame sweepeth fools away.

GRAMMATICAL AND CRITICAL.

Ver. 6.—[The idea of the verb יְיַשֵּׁר is not that of guidance [E. V.: "shall direct thy paths"], but that of making straight (STUART), or, perhaps, better still, making smooth (FUERST, DE W., KAMPH.).—A.]

Vers. 7, 8.—[אַל־תְּהִי. the "dehortative" use of the Jussive, BÖTT., § 964, 8; while in ver. 8 we have an example of the "desponsive" use—*it shall be*.—לְשָׁרֶּךָ. For the doubling of the ר by Dagesh see BÖTT., § 392 *c*. He explains it as "mimetic for greater vigor." Some texts carry this even into the succeeding ךָ, § 885, A. FUERST (Lex., *sub verbo*) pronounces it unnecessary to change the vocalization as proposed by some commentators and preferred by ZÖCKLER, and agrees with UMBREIT in his view of the meaning.—A.]

Ver. 12.—In the ordinary rendering, "even as a father the son in whom he delighteth." or "whom he holds dear" [which is the rendering, *e. g.*, of the E. V., DE WETTE, STUART, NOYES, MUENSCH.], יִרְצֶה is construed as in a relative clause. But then we should expect rather the perfect רָצָה; and there should have been in the first clause a comparative proposition of like construction with the one before us. The LXX, from which Heb. xii. 5 is literally quoted [a rendering which HOLDEN adopts and defends], appears to have read יַכְאִב instead of וּכְאָב, for it translates the second clause by *μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται* [scourgeth every son whom he receiveth]. This old variation, however, appears to owe its origin to the endeavor to secure a better parallelism. [KAMPH. adopts a slightly different rendering, which makes the lat-

ter part of the clause relative, but makes the relative the subject and not the object of the verb, thus obviating the objection in regard to tense; *and* (daleth) *as a father* (who) *wisheth well to his son*. The אֶת for אֵת at the beginning of the verse is explained by Bött., § 362, 3, as the result of assimilation to the subsequent אֶת.—A.]

Ver. 18.—In the Hebrew וְתֹמְכֶיהָ מְאֻשָּׁר the plural תֹּמְכִים is employed distributively, or, as it were, of undefined individuals, for which reason its predicate stands in the singular; comp. Gen. xlvii. 3; Num. xxiv. 9; Gesen., *Lehrgeb.*, p. 713; Ewald, § 309, *a* [Bött., § 702, 8].

Ver. 26.—The בְּ in בְּכִסְלֶךָ is the so-called בּ *essentiæ*, which serves for the emphatic and strengthened introduction of the predicate, as, *e.g.*, in בְּעֶזְרִי, Ex. xviii. 4 (Gesen., *Lehrgeb.*, 839, Ewald, *Lehrb.*, 217 f.).

Ver. 27.—"When thy hands have power to do it;" literally "when thy hands are for God." With this phrase compare יֶשׁ לְאֵל יָד, Gen. xxxi. 29, Micah ii. 1; or אֵין לְאֵל יָד, Deut. xxviii. 32; Neh. v. 5. [The weight, both of lexicographical and exegetical authority, is, and, we think, plainly should be, against this view of the author. See, *e. g.*, Gesen. and Fuerst; אֵל has assigned to it distinctly the signification "strength," the abstract quality corresponding to the concrete, "the strong," *i. e.*, God. It belongs to the power=it is in the power]. Inasmuch as in these idioms the singular יָד always occurs, the K'ri reads in our passage also יָדְךָ, and the LXX for the same reason had translated ἡ χείρ σου [the translation being a free one; Frankel, *Vorstudien zur Septuaginta*, p. 239]. Yet there is no grammatical reason whatever for the change.

Ver. 28.—[לְרֵעֶיךָ, K'thibh, another distributive plural, where the K'ri has a singular; see Bött., §§ 702, *d*—886, *c*. —A.]

Ver. 30.—[Holden translates the last clause "surely he will return thee evil," because the ordinary rendering "gives to the word גָּמַל the sense of doing or performing, which it seems never to bear, but always that of *returning*, *requiting*, *recompensing*." The primary import, however, seems to be to *collect*, to *complete*, which fact, together with the tense, justifies the almost entire unanimity which sustains the ordinary rendering.—A.]

EXEGETICAL.

1. The close connection between this group of admonitions and chap. ii. appears at once externally in the resuming of the address "My son" (ii. 1), which recurs three times in chap. iii., vers. 1, 11, 21,—without, however, for that reason, introducing in each instance a new paragraph; for in ver. 11 at least the series of admonitions beginning in ver. 1 continues in its former tone without interruption (comp. especially ver. 9),—and again the new commencement in ver. 21 does not equal in importance that in ver. 19 sq., or that in ver. 27 sq.—Hitzig maintains that vers. 22-26 are spurious, inasmuch as the promise of reward which it contains, after the earlier briefer suggestions of virtue's reward in vers. 4, 6, 8, 10, seems tedious and disturbing; inasmuch as their style of expression appears tame, prosaic, and even, in some degree, clumsy; inasmuch as there may be detected in them traces of a strange and later idiom (*e. g.*, the חַיִּים וְחֵן [life and grace] in ver. 22; the שֹׁאָה [destruction] in ver. 25; the מִלָּכֶד [from the snare] in ver. 26); and finally—the thing which appears in fact to have given the chief impulse to his suspicion—inasmuch as from the omission of these five verses there would result another instance of the decimal grouping of verses before we come again to the address to the "children" of wisdom in chap. iv. 1, just as before the בְּנִי [my son] in vers. 11 and 21 was repeated in each case after ten verses. But since no kind of external testimony can be adduced in support of this assumption of an interpolation, while, on the other hand, a version as old as the LXX contains the verses entire, the suspicion appears to rest on grounds wholly subjective, and to be supported by reasonings that are only specious. This is especially true of the fact that there are in each instance ten verses between the first addresses, "my son,"—which loses all its significance when we observe that in chap. i. the same address recurs at much shorter intervals,—that between the "my son" in chap. ii. 1 and the first in the third chapter there are no less than 22 verses,—and that finally the paragraphs or "strophes" formed by the repetition of this address in the two following chapters (iv. 10 sq.; iv. 20 sq.; v. 1 sq.) are by no means of equal length, and can be brought into uniformity only by critical violence (the rejection of chap. iv. 16, 17 and 27).—If we therefore cannot justify Hitzig's endeavor to produce by the exclusion of several verses a symmetrical external structure for our chapter, *i. e.*, a division of it into three equal strophes, we are also obliged to differ with him when he conceives of the contents as mainly admonitory, in contrast with the more descriptive character of chap. ii. For here as there we find admonitions, direct or indirect, to the securing and retaining of wisdom (vers. 1, 3, 5, 7, 9, 11, 21, 27 sq.) alternating with delineations of the blessedness which becomes the portion of its possessors (vers. 4, 6 b, 8, 10, 22 sq., 32 sq.), or with praises of wisdom itself (vers. 13 sq., 19 sq.). Especially are the commencement and conclusion of the chapter in close correspondence with those of chap. ii., and accordingly justify our conception of the general import of the proverbial discourses which it contains, as being a sort of continuation of the longer discourse which constitutes the preceding chapter. Only in two points do we find essentially new material introduced into the representation, which is now mainly admonitory and again chiefly descriptive,—*viz.*, in vers. 19 sq., where the protecting and preserving power of wisdom is illustrated by a reference to God's creative wisdom as the original source and model of all human wisdom,—and in vers. 27 sq., where in the place of the previous admonitions of a more general nature there appears a special admonition to love of one's neighbor, as the sum and crown of all virtues. Therefore (with Delitzsch, comp. above, Introd., § 15) at each of these points we begin a new section.

2. *Continued representation of the salutary consequences of a wise and devout life.* Vers. 1-18.

Vers. 1, 2. **Forget not my teaching.**—The substance of this teaching (תּוֹרָה, as in i. 8), or the enumeration of the individual commands (מִצְוֹת) of which it consists, begins with ver. 8.—**Length of days**, properly "extension of days" (אֹרֶךְ יָמִים) as in Ps. xxi. 4), is a description of earthly prosperity as it is promised to wisdom for a reward. Comp. Ex. xx. 12; 1 Kings iii. 14. For that this long life is a happy one, a "living in the promised land" (Deut. iv. 40; v. 30; vi. 2; xi. 9; xxii. 7; xxx. 16), an "abiding in the house of the Lord" and under His blessing (Ps. xv. 1; xxiii. 6; xxvii. 3),—this is plainly assumed. Comp. the parallel expression שָׁלוֹם [peace] in the second member, which here, as below in ver. 17, describes the safety which belongs only to the pious, the religious peace of mind of which the ungodly know nothing (Is. xlviii. 22; lvii. 21).—Vers. 3, 4. The first of the commandments announced in ver. 1, with the corresponding promise of reward.—**Love and truth.**—These ideas חֶסֶד וֶאֱמֶת which are very often associated, in our Book, *e. g.*, in xiv. 22; xvi. 6; xx. 28,—are, when predicated of man, the designation of those attributes in which the normal perfection of his moral conduct towards his neighbor expresses itself. חֶסֶד, which, as a Divine attribute, is equivalent to mercy or grace, designates "the disposition of loving sympathy with others, which rests upon the feeling of brotherhood, the feeling that all men are of like nature, creatures of the same God." This feeling, which is the prime factor in our moral life by which society is constituted, has for its natural basis the destitution and defencelessness of isolated man; from which springs the deeper necessity not only to augment power by mutual outward help, but also by the interchange of thoughts and emotions to effect a richer development of spiritual life, and to discern what in one's own feeling is purely individual, and what is common and eternal" (ELSTER). אֱמֶת then designates inward truthfulness, the *pectus rectum*, the very essence of a true man opposed to all hypocrisy and dissimulation, the endeavor to mould every form into the closest possible correspondence with the nature of the thing, on which depends all the reliableness and security of life's relations" (ELSTER, comp. UMBREIT). The proofs of a life regulated by "love" and "truth," and so of conduct toward one's neighbor, as loving as it is true, a genuine ἀληθεύειν ἐν ἀγάπῃ [truth in love, Eph. iv. 15] are suggested in the following admonitory discourse in vers. 27 sq.—**Bind them about thy neck**—not as talismans and amulets, as UMBREIT suggests, but simply as costly ornaments, which one wears upon the neck (comp. i. 9; also vii. 3); or again as treasures which one will secure against loss, and therefore (if valued like a signet ring, Gen. xxxviii. 18; Jer. xxii. 24) wears attached to a chain about the neck. The latter explanation, to which HITZIG gives the preference, seems to be favored especially by chap. vi. 21, and also by the analogy of the parallel expression "write upon the tablet of the heart," *i. e.*, thoroughly impress upon one's self and appropriate the virtues in question (love and truth—not perchance the "commandments" mentioned in ver. 1, of which C. B. MICHAELIS and others here think without any good reason); comp. Jer. xxxi. 33; 2 Cor. iii. 3 ["To bind God's law about the neck is not only to *do* it, but to *rejoice* in doing it; to put it on, and to exult in it as the fairest ornament." WORDSW.].—**So wilt thou find favor and good reputation**—literally, "and so find," *etc.* (וּמְצָא); the Imper. with ו *consec.* stands for an Imperf. (EWALD, *Lehrb.*, 235); for "by the command the certainty that obedience will follow is promoted," HITZIG. Comp. iv. 4; xx. 13; Gen. xlii. 8; Isa. viii. 9; xlv. 22. [BÖTT. calls this the "desponsive" imperative; see § 957, 6—A.].—"Find favor or grace" (מָצָא חֵן) as in Jer. xxxi. 2; 1 Sam. ii. 26; Luke ii. 52; only that in these passages, instead of "in the eyes of God" (*i. e.*, according to God's judgment, comp. Gen. x. 9; 2 Chron. xxx. 22) the simpler phrase "with God" (אֵת, παρά) is combined with the formula under discussion.—**Good reputation.**—Thus we translate, as HITZIG does, the expression שֵׂכֶל טוֹב, which below in chap. xiii. 15, as in Ps. cxi. 10, conveys the idea of good understanding or sagacity [so the E. V., BERTHEAU, KAMPH. render it in this passage also]; but here, as in 2 Chron. xxx. 20, denotes the judgment awarded to any one, the favorable view or opinion held concerning any one. [FUERST, VAN ESS, *etc.*, prefer this rendering, while GESEN., DE W., STUART, NOYES, MUENSCHER translate "good success."—A.]. With this interpretation the "finding favor" will have reference more to God, the "finding good opinion or favorable judgment" predominantly to men. [KAMPH., however, insists that the idea is indivisible—universal favor.]

Vers. 5, 6. **Trust in Jehovah with all thine heart,** *etc.*: the fundamental principle of all religion, consisting in an entire self-commitment to the grace and truth of God, with the abandonment of every attempt to attain blessedness by one's own strength or wisdom; comp. Ps. xxxvii. 3 sq.; cxviii. 8, 9; Jer. ix. 22.—**Regard him.** דָעֵהוּ, strictly "take notice of him," *i. e.*, recognize Him as the unconditional controller over all thy willing and doing. Comp. the opposite: 1 Sam. ii. 12, and in general for this pregnant use of the verb יָדַע Ps. i. 6; xxxvii. 18; Am. iii. 2, *etc.*—Vers. 7, 8. **Fear Jehovah and depart from evil** (comp. xiv. 16; xvi. 6; Job i. 1; xxviii. 28); an absolute contrast to the first clause of the verse; for he who fears God distrusts his own wisdom, when this perchance presents evil and wayward action as something agreeable and desirable (Gen. iii. 5).—**Healing will then be** (come) **to thy body.** Thus probably is the phrase רִפְאוּת תְּהִי to be explained, with BERTHEAU and HITZIG,—for to express the idea "healing is this to thy body," (UMBREIT, EWALD, ELSTER, and most of the elder commentators) רִפְאוּת הִיא would rather have been required.—Instead of לְשָׁרֶּךָ **thy navel** (which, according to UMBREIT, here, unlike Ezek. xvi. 4; Song of Sol. vii. 3, is intended to be a designation of the whole body by a part of special physiological importance) it will pro-

bably be correct to read לְשָׁרֶךָ as a contraction of לִשְׁאֵרֶךָ, or לִבְשָׂרְךָ as in chap. iv. 22. For translations as early as the LXX and Peshito express simply the idea "to thy body," to which furthermore the parallel "to thy bones" corresponds better (comp xiv. 30; Micah iii. 2) than to the very far-fetched expression "to thy navel."—**Refreshing to thy bones.** שִׁקּוּי strictly irrigation, watering, then refreshing, invigoration; here in contrast with the "languishing of the bones" (Ps. xxxii. 3, 4), *i. e.*, their drying up under a fever heat or an inward anguish of soul, *e. g.*, the pangs of a troubled conscience. Comp. Job xxi. 24; Is. lviii. 11.

Vers. 9, 10. **Honor Jehovah with thy riches.** The מִן in מֵהוֹנֶךָ and the following phrase מֵרֵאשִׁית כָּל־תְּבוּאָתֶךָ is certainly not to be construed as partitive, as though God was to be honored with a part only of one's wealth and of the first fruits of one's increase (so *e. g.*, BERTHEAU), but the preposition מִן here expresses the idea of a coming forth out of something, as in Ps. xxviii. 7; 2 Kings vi. 27. In opposition to the comparative idea which EWALD endeavors to bring out from the מִן ("more than thy wealth") see HITZIG on this passage. With regard to the idea itself compare passages like Ex. xxiii. 19; Deut. xviii. 4 sq.; xxviii. 8 sq.; Mal. iii. 10-12. That the offering in sacrifice the first fruits of the field and of the other revenues of one's possessions or labors was not only enjoined by their law upon the people of God under the Old Testament, but that it was also practiced by other ancient nations as a usage connected with religious worship, appears from passages in classical authors, *e. g.*, DIOD. SICUL., I., 14: PLUT. *de Iside*, p. 377; PLINY'S *Hist. Nat.*, 18, 2. Comp. in general SPENCER, *De legibus Hebræorum ritualibus*, p. 718, sq. ("*de primitiarum origine*"). [Be not content with lip-service, but obey God's law by making the prescribed oblation and by bringing also free-will offerings to Him."—WORDSW. Our author's notes, in their distinct recognition of the first fruits as required for and by Jehovah, are to be preferred to his version, which has the more general but less Jewish idea that "the best" should be given.—A.]—**With new wine will thy vats overflow.** יִפְרֹצוּ, literally: they will extend themselves, separate, swell up Comp. the use of the same verb פָּרַץ with reference to rapidly increasing flocks; Gen. xxx. 20; Job i. 10.—Similar strong metaphors for the description of a rich abundance and the blessing of the harvest may be found, *e. g.*, Joel iv. 18; Amos ix. 13; Lev. xxvi. 5.

Vers. 11, 12. **Jehovah's correction despise thou not.** To the "**despising**" (מָאַס here as in the quite similar passage Job v. 17 [from which WORDSW. thinks our passage to be derived]), the "loathing" or "abhorring" (קוּץ) is evidently the climax. [In the E. V. generally this distinction between the two verbs is very fairly made; the prevailing rendering of the former being "despise, disdain, reject, refuse," while that of the latter is "loathe, abhor." In the present instance the rendering might easily be taken as an anti-climax —A.].—**And holds him dear as a father his son.** For the general idea that God's corrections are essentially nothing but revelations of His educating love and fatherly faithfulness, comp. in the Old Testament especially Deut. viii. 5; Ps. cxviii. 18; Lam. iii. 33 sq.

Vers. 13-18. Enthusiastic praise of true wisdom, which is one with the fear of God.—**Blessed is the man that hath found wisdom.** The perfect מָצָא, **who hath found,** expresses the idea of permanent possession; the parallel imperfect יָפִיק (from פּוּק, *procedere;* therefore, to bring forth, to bring to view, to bring to pass, comp. viii. 35; xii. 2; xviii. 22) denotes a continually renewed and repeated attaining. The ἐκβάλλειν ("bring forth") used of the scribe "instructed unto the kingdom of heaven," Matt. xiii. 52. cannot be compared directly with our expression, since הֵפִיק clearly contains an idea synonymous and not one contrasted with מָצָא.—**Better is her accumulation than the accumulation of silver.** סַחְרָהּ does not, like the corresponding term פְּרִי in the parallel passage, viii. 19, denote what wisdom brings by way of gain, but the very act of gaining and acquiring (ἐμπορεύεσθαι, LXX). So with תְּבוּאָתָהּ, that which comes with and in herself, the gain which exists in herself. [The "merchandise" of the E. V. is unfortunately obscure and misleading].—**Than the finest gold.** חָרוּץ signifies, according to most of the old interpreters, the finest and purest gold (Vulg.: *aurum primum*). The etymology leads, in the unmistakable identity of the root חרץ with that of the Greek χρυσός, at first only to the idea of clear or bright shining, gleaming or glittering (*coruscare*). Gold is therefore, on the ground of its brilliancy, named in the climax as a more precious possession than silver, to which in ver. 15 the "**pearls**" (instead of the K'thibh פְּנִיים we shall be constrained to give an unqualified preference to the K'ri פְּנִינִים, comp. viii. 11; xx. 15: xxxi. 10, *etc.*) supply the culmination in the series, and the generalizing term "all thy jewels" includes the three specified items with all similar articles of value. Comp. viii. 11; Job xxviii. 18, where our verse recurs almost literally. In the latter passage (Job xxviii. 15-19) besides silver, gold and pearls, various other gems, *e. g.*, onyx, sapphire, coral, amber, topaz, *etc.*, are mentioned as falling far below the value of wisdom. In the LXX there appear both in ver. 15 and in 16 amplifying additions, in respect to which HITZIG, while not regarding as original the double clause interpolated in ver. 15 between the two members: *οὐκ ἀντιτάσσεται αὐτῇ οὐδὲν πονηρόν. Εὔγνωστός ἐστιν πᾶσιν τοῖς ἐγγίζουσιν αὐτῇ* [no evil thing competes with her. She is well known to all those that approach her], yet considers it as resting upon an interpolation that had already made its way into the Hebrew text. The supplement added to ver. 16: *ἐκ τοῦ στόματος αὐτῆς ἐκπορεύεται δικαιοσύνη, νόμον δὲ καὶ ἔλεον ἐπὶ γλώσσης φορεῖ* [from her mouth

proceedeth righteousness, law and mercy doth she bear upon her tongue] HEIDENHEIM regards as the gloss of an Alexandrian Jew, who designed with it to oppose certain Pharisaic interpretations (?).—**Long life is in her right hand**, *etc.* Wisdom here appears personified, endowed with a human body and members,—and in ver. 16 at first in a general way, in ver. 17 so that she is represented as walking, in ver. 18 so that she appears standing like a tree, that dispenses shade and precious fruits. בִּימִינָהּ and בִּשְׂמֹאולָהּ in ver. 16 are at any rate not to be translated "*at* her right hand," and "*at* her left hand" (so LUTHER and many old interpreters, conforming to Ps. xvi. 8; xlv. 9; cx. 5), but "*in* her right and left hand," in accordance with Ps. xvi. 11; Is. xliv. 20, where the preposition בְּ expresses the same idea.—"**Long life**," literally, "**length of days**," as above, in ver. 2, from which passage the LXX has here repeated also the phrase "καὶ ἔτη ζωῆς."—**Riches and honor**, as in viii. 18; xxii. 4. "The blessings which wisdom offers are appropriately distributed between the hands, according to their essential difference. The right hand is regarded as the nearer; and that one live is the foundation for his becoming rich and honored, as health is a condition preliminary to the enjoyment of prosperity. Compare accordingly the arrangement in 1 Kings iii. 11-14" (HITZIG). [An over-fanciful elaboration of the simple idea of the passage.—A.].—**All her paths are** (paths of) **peace**. שָׁלוֹם can be regarded as a genitive, in which case the construction is the same as in Ps. xlv. 6 (according to the interpretation which is probably correct), Ps. xxx. 7; Lev. vi. 8, *etc.*; comp. GESENIUS, *Gramm.* § 121, 6; NAEGELSBACH, § 64, g.;—or as a nominative, "her paths are peace," *i. e.*, peaceable, peaceful, instead of strife and alarm offering pure peace and joy (so nearly all recent commentators, with the exception of UMBREIT and ELSTER, who seem with good reason to prefer the former view). **A tree of life** wisdom is called in ver. 18, as in chap. xi. 30 the "fruit of the righteous" is described by the same figurative expression, in xiii. 12 the fulfilment of an ardent desire, and finally, xv. 4, "temperateness of the tongue." The expression doubtless contains an allusion to the tree of life mentioned by Moses in Gen. ii. 9; iii. 22, although there the definite article stands before חַיִּים, because it was intended to designate the particular tree bearing this name in Paradise. The עֵץ הַחַיִּים of Genesis and the עֵץ חַיִּים of Proverbs are therefore related to each other as the familiar ὁ υἱὸς τοῦ ἀνθρώπου of the Gospels to the υἱὸς ἀνθρώπου without the article in John v. 27. ELSTER, without reason, attempts to deny altogether the reference to Gen. ii. 9, and to make the expression parallel with other figurative representations, like "fountain of life," *etc.* In his observation that the figure of the tree in this passage is based upon the previous personification of wisdom, and that Sol. Song, vii. 9 is therefore to be compared, HITZIG is certainly right (comp. also passages like Is. lxi. 3; Jer. xvii. 8; Ps. i. 3; xcii. 12). We must, however, regard as less pertinent the other proposition of the same commentator, according to which the tree of life in our passage corresponds not only with the tree of the same name in Paradise, but at the same time also with the tree of knowledge (Gen. iii. 3), and so exhibits the identity of the two trees of Paradise. For as a thoroughly practical demeanor, consisting in the fear of God and obedience (see i. 7) the true wisdom of the Book of Proverbs unquestionably presents as complete a contrast to all assuming and "devilish" wisdom from beneath (James iii. 15) as the tree of life in Paradise to that of knowledge.—**And he who holds her fast is blessed**. See critical notes. See also below, notes on chap. xv. 22.

3. *Description of the wisdom of God that created the world, as the mighty protector of him that fears God:* vers. 19-26.—**Jehovah hath with wisdom founded the earth**, *etc.* A connection undoubtedly exists between this allusion to the divine archetype of all human wisdom and what has been before said, so far forth as the paradisincal tree of life of primitive time seems to have called to the mind of the author the creation of the world, and therefore afforded him occasion for the brief delineation of the creative wisdom of God that lies before us, of which the passage, chap. viii. 22 sq., is only a fuller development (comp. also Job xxviii. 12 sq.; Ecclesiast. xxiv. 2 sq.). Yet if the connection were really as close as it is commonly regarded (*e. g.*, by BERTHEAU, who finds in vers. 19, 20 the conclusion of the series of thoughts beginning in ver. 11; by ELSTER, who discerns here "in a certain sense a metaphysical confirmation of the foregoing:" and in general also by HITZIG, *etc.*), the demonstrative conjunction כִּי (for) would unquestionably stand at the beginning of the 19th verse; this, however, is wanting both in the original text and in the older versions, and was first introduced by LUTHER. Therefore as the words stand, with an emphatic prefixing of the subject "Jehovah" (as at the commencement of many Psalms, *e. g.*, Ps. xxvii.; xcvii.; xcix., *etc.*), they are evidently designed not so much to serve as a continuation of representations already begun, as for the introduction of ideas essentially new,—and these new thoughts are the promises contained in vers. 21-26, of the divine protection and blessing, of which the wise man, *i. e.*, he who acts and walks in accordance with this divine wisdom, will infallibly have the full enjoyment. Furthermore, comp., with reference to the idea of the conformity of the practical, ethical wisdom of man with the absolute creative wisdom of God, the "Doctrinal and Ethical" notes.—**With wisdom**. בְּחָכְמָה, literally "through" wisdom, *i. e.*, not merely with the manifestation of wisdom as an attribute of His, but by means of the personal, essential wisdom, as an independent, creative power indwelling in Him from eternity, comp. viii. 22 sq. In the same hypostatic sense, therefore, are also the interchangeable ideas of "understanding" תְּבוּנָה ver. 19 l. c., and "knowledge" דַּעַת in ver. 20, to be understood. [With this view of the author BERTHEAU agrees, so TRAPP and some others of the old English expositors: SCOTT, HOLDEN

suggest it as possible; while STUART, MUENSCHER and others, judging more correctly, we think, find here none of those personal attributes which are so conspicuous in chap. viii. and there so clearly shape the interpretation —A.]. On ver. 19 comp. in addition Jer. x. 12, and on ver. 20, Gen. i. 6 sq.; ii. 6.—**Did the seas divide.** The perf. נִבְקָעוּ, "they have divided," refers to the primary creative act of the division once for all of the masses of water above and beneath the firmament, Gen. i. 6 sq., while the imperf., יִרְעֲפוּ, relates to the constantly repeated and still continued emptying of the clouds in rain, as a consequence of that sundering of the waters which belongs to the history of creation. [The E. V. loses this distinction and refers both to the present, "are"].

Vers. 21, 22. **My son, never suffer to depart from thine eyes,** *etc.* עַל יָלֻזוּ (for which, perhaps, in conformity with iv. 21 we ought to read יַלִּיזוּ) signifies literally, "there must not escape, slip aside" (from לוּז) *deflexit, a via declinavit*). As subjects for the plural verb we usually find supplied from the preceding, especially from ver. 1 sq., the idea "my doctrines, my commands," [as in the E. V. and the commentaries of STUART, MUENSCHER and others]. But this is plainly quite too far-fetched. It is simpler, with UMBREIT, HITZIG, *etc.*, to conceive of the following hemistich, "thoughtfulness and circumspection," as at the same time subjects of the verb in the first, and to explain their omission in the former clause to which they should properly have been attached, on the ground of the peculiar vivacity of the representation. This liveliness of expression can in some measure be preserved in our version by a "rather" after the verb of the second clause.—**Maintain thoughtfulness and circumspection.** The more uncommon תֻּשִׁיָּה (comp. above ii. 7) stands here instead of חָכְמָה (wisdom) ver. 19, and also the less frequent מְזִמָּה instead of תְּבוּנָה which occurs there, in order to suggest the difference between the absolute wisdom and insight of God and the corresponding attributes of man. The LXX instead of the present order appear to have found the reverse, as they translate βουλὴν καὶ ἔννοιαν. Comp. HEIDENHEIM (as above cited).—**So will they be life to thy soul,** *etc.* In reply to HITZIG'S disparagement of the genuineness of vers. 22-26, see remarks above, at the commencement of the exegesis. With respect to the thought of ver. 22 f. c., comp. above vers. 2, 16, 18; also iv. 22; viii. 35, *etc.* For last clause comp. i. 9; iii. 8.

Ver. 23. **Then wilt thou go thy way in safety.** לָבֶטַח, in security, free from care, full of trust and good confidence, as below in ver. 29. ["Thou shalt ever go under a double guard, the 'peace of God' within thee (Phil. iv. 7) and the 'power of God' without thee, (1 Pet. i. 5)."—TRAPP.—For illustrations drawn from travellers' experience near Jerusalem, see THOMSON'S *Land and Book*, I., 109.—A]. The simple בֶּטַח is used in the same way in chap. x. 9. For ver. 28 l. c. compare Ps. xci. 12, for the whole verse Prov. iv. 12.—Ver. 24. **When thou liest down.** The imperf. תִּשְׁכַּב in the first member probably designs to express the idea of "laying one's self down to rest," while the following perf. וְשָׁכַבְתָּ would designate the effect and consequence of this act, the reclining and sleeping. Thus most interpreters have correctly judged. HITZIG amends according to the LXX: אִם תֵּשֵׁב, if thou sittest, which is plainly needlessly arbitrary. For the thought comp. furthermore chap. vi. 22; Deut. xxviii. 66.—Ver. 25. **Thou needest not fear from sudden alarm.** אַל־תִּירָא literally **fear thou not.** Since however the אַל in ver. 23 still has its effect, the expression is not to be taken merely as an admonition, but at the same time as a description of the future condition (EWALD, *Lehrbuch* 310, a). [BÖTT. § 964, a, classes it with the "permissive negatives"].—**Nor from the destruction of the wicked.** שֹׁאַת רְשָׁעִים the old commentators unanimously regard as active; the onset of the wicked, the storm which they raise against the pious (*procella quam impii excitant*, CHR. B. MICHAELIS). So recently HITZIG, while nearly all other modern interpreters since DÖDERLEIN prefer the passive conception; the storm or destruction that will sweep away the wicked. A positive decision is probably not possible. Yet the parallel in Ps. xxxv. 8, seems to favor the latter view [which is adopted also by STUART and MUENSCHER]. With reference to the subject compare further, for clause *a*, Ps. xci. 5; Prov. i. 27; xxiv. 22; and for *b*, Job v. 21.—Ver. 26. **For Jehovah will be thy confidence**: literally, will be in thy confidence. כֶּסֶל is here unquestionably trust, confidence, as in Job viii. 14; xxxi. 24; Ps. lxxviii. 7. The signification "loins, side," which the Vulgate has given to the expression ("*Dominus erit in latere tuo*") and, in imitation of this, *e. g.*, ZIEGLER, MUENTINGHE, *etc.*, agrees indeed with passages like Job xv. 27; Lev. iii. 4, 10; xv. 4, *etc.*, but not with the one before us.—**And keep thy foot from the snare.** The substantive לֶכֶד, snare—for which more usually מוֹקֵשׁ or פַּח —occurs only here, is not, however, for that reason necessarily to be regarded, as HITZIG would have it, as a sign of a later phraseology.

4. *Admonition to benevolence and justice:* Vers. 27-35. A connection of this exhortation with some more specific point in the foregoing (with ver. 21 or ver. 20, *e. g.*, as HITZIG suggests, assuming vers. 22-26 to be spurious) need not be attempted, since the whole of this brief section definitely enough distinguishes itself from the longer series of proverbial discourses, as an independent and peculiar whole.—**Refuse not good to him that deserves it**: literally, "hold not good back from its master," *i. e.*, from him to whom it belongs ["either by the law of equity or of charity," TRAPP,—"whether upon their deserving or upon their need," BP. HALL], him who is at the same time deserving and needy

(LXX: εὖ ποιεῖν ἐνδεῇ).—Ver. 28. **And yet thou hast it**: literally, and it is yet with thee on hand, there is yet a store [there is with thee]. The LXX adds to this admonition to ready giving and to quick relief (according to the principle: *bis dat qui cito dat*, "he gives twice who gives quickly"), the words appropriate in themselves, "οὐ γὰρ οἶδας τί τέξεται ἡ ἐπιοῦσα" (for thou knowest not what the morrow shall bring forth), which, however, occur in their original place in chap. xxvii. 1.—Ver. 29. **Devise not evil.** The verb חָרַשׁ here as in vi. 14, 18; xii. 20; xiv. 22, expresses the idea of contriving, and that as a development of the idea of "forging" (Ez. xxi. 36) and not that of "ploughing" (as EWALD, following some older interpreters, maintains).—Ver. 30. **Without cause**, Heb. חִנָּם, LXX, μάτην, comp. δωρεάν in John xv. 25. What is meant by this "contending without cause" is made more apparent in the 2d member. In regard to the ethical significance of this precept comp. "Doctrinal and Ethical" notes, No. 3.—Ver. 31. **Emulate not the man of violence.** For this signification of אַל־תְּקַנֵּא, which is found as early as the Vulgate (*ne æmuleris hominem injustum*), the strongest support is the parallel thought in the 2d member; while unquestionably in passages like Ps. xxxvii. 1; lxxiii. 3; Prov. xxiv. 1, the expression קִנֵּא בְּ denotes rather a "falling into a passion" about some one, a "being envious." Yet comp. Prov. xxiii. 17, where the meaning plainly resembles that before us. [The difference among these expositors, we think, is more seeming than real. Thus STUART renders, "Be not envious toward," *etc.*, and explains "do not anxiously covet the booty which men of violence acquire;" MUENSCHER renders, "Envy thou not the man," *etc.*, and explains, "Do not be offended by the success and prosperity," *etc.*, "so as to imitate," *etc.*—A.]—**And choose none of his ways.** For תִּבְחַר the LXX (μηδὲ ζηλώσῃς) must have read תִּתְחַר, a reading which HITZIG is disposed to accept as the original. But how easily could this change be introduced, following as a standard Ps. xxxvii. 1, or Prov. xxiv. 19, where no doubt תִּתְחַר stands as the only appropriate reading!

Vers. 32-35 supply a ground in the first instance for the counsels contained in vers. 27-31, but further in general for those of the whole chapter: thus ver. 35 in particular, by its contrasting the comprehensive terms "fool" and "wise," reveals a far reaching breadth and compass in its reference, like the similar expressions at the close of the 1st and 2d chapters.—**An abhorrence to Jehovah is the deceiver.**—נָלוֹז, properly the "perverse," he who is deceitfully crooked and secret (comp. ii. 15), and so is in direct contrast with the "upright" or straightforward. [תּוֹעֵבָה, which in the E.V. is always translated by "abomination," or some cognate term, is often used in other sacred books of idolatry. In the twenty or more passages in the Book of Proverbs in which the word is found it has this signification in no single instance. "It would seem," says WORDSWORTH, *in loc.*, "as if, when Solomon wrote the Proverbs, he regarded *idolatry* as a thing *impossible*. He therefore left out idolatry as the Greek Legislator omitted parricide from his code—as a thing too monstrous to be contemplated. And yet Solomon himself afterwards fell into idolatry," *etc.*—A.].—**With the upright he maintains true friendship.**—Literally, "with the upright is his secret compact" (סוֹדוֹ), his intimacy, his confidential intimacy. Comp. Job xxix. 4; Ps. xxv. 14.—**Jehovah's curse dwells in the house of the wicked.**—Comp. the אָלָה, the cursing which, according to Zech. v. 4, will take possession of the house of the wicked, and destroy it (in accordance with Deut. xxviii. 17 sq.); and for the term מְאֵרָה, Mal. ii. 2 (and KÖHLER on both passages).

Ver. 34. **If he scorneth the scorners.**—To this hypothetical protasis the apodosis is not found in ver. 35, as BERTHEAU [and STUART] hold, but immediately after, in the second clause of ver. 34. As in Job viii. 20; Lam. iii. 32, there is an *argumentum a contrario*. Comp. our mode of constructing propositions, with "while on the one hand—so on the other." For the sentiment of the 1st member, comp. Ps. xviii. 26; for that of the whole verse the passages in the N. T. which cite freely from the LXX, 1 Pet. v. 5; James iv. 6, and also above, i. 26 sq.—Ver. 35. **Shame sweeps fools away.**—מֵרִים קָלוֹן literally "shame lifts up," *i. e.*, in order to sweep away and destroy them: Comp. Ez. xxi. 31; Is. lvii. 14, and the corresponding use of נָשָׂא, *tollere*=*auferre*; Is. xli. 16; Job xxvii. 21. The expression קָלוֹן, *ignominia*, properly *levitas* (lightness), at once reminds us directly of the familiar figure of chaff whirled away by the wind (Ps. i. 4; Is. xvii. 3; xxix. 5, *etc.*). Therefore we need not take מֵרִים as the predicate of כְּסִילִים (fools) and translate it by *suscipiunt* in the sense of "gather up," "carry away," as HITZIG does, following the LXX, Targ., VATABL., and ROSENMUELLER [so NOYES, MUENSCHER, WORDSW., while DE WETTE, STUART, *etc.*, agree with our author—A.]; although the distributive use of the participle in the singular instead of the plural, would have a sufficient parallel in the passage already explained, chap. iii. 18 *b*.

DOCTRINAL AND ETHICAL.

1. "*Wisdom is life and gives life.*" This proposition, which finds its most pregnant utterance in ver. 18, and is formulated as a sort of Epitome of the whole chapter, is especially in the first admonitory discourse (vers. 1-18) expressed in manifold ways and exhibited in its bearing upon the most diverse relations, those of the present life first. Above all it is *long life*, to which walking in true wisdom aids (ver. iii. 16), and this for this reason,—because such a course is the indispensable condition of physical as well as spiritual health,—or because, as ver. 8 expresses it, "the wise findeth health for his body and refreshing for his frame." He who is truly wise aims infallibly at the needful temperance, and a prudent self-restraint in his physical and mental

regimen, and thereby promotes health, his inward and outward well-being in the highest possible degree. He contributes by his obedient subjection to the Divine grace, to the emancipation of his noblest spiritual powers and capacities,—secures these as well as the functions of his bodily organization against morbid excitement or torpidity, and so develops generally his entire personal life, body, mind and spirit, to its normal harmony, and the most vigorous manifestation possible of its diverse and cardinal activities. He who has in this way become inwardly free through the fear of God and real wisdom in life, attains necessarily also to the confirmation of this his godlike freedom and vital power in connection with the phenomena of the outward natural life, as surely as the laws of the economy of nature are the same as those of the ethical sphere in the kingdom of God. He who is inwardly free becomes also naturally free. To him who has attained true mastery over himself there is soon restored dominion over the outward creation,—that heritage of the true children of God from Paradise,—at least in its essentials. And so outward prosperity is added in his experience to inward peace; God "smooths his paths" (ver. 6); fills his garners and cellars with abundance (ver. 10), makes him great through riches and honor (ver. 16), and guides him during this whole life in ways of delight, peace, and prosperity (ver. 17; comp. vers. 2 and 18). A thing, however, that rises far above all these external blessings, above gold, silver and all the treasures of the earth (see vers. 14 and 15), is the grace and favor which the wise man finds not only with men, but much more with God (ver. 4). This *favor of God and of men*,—*i. e.*, not of all indiscriminately, but first and pre-eminently of the wise and devout, such as agree with God's judgment, is evidently in the view of the poet the highest and most precious of the multiform blessings of wisdom which he enumerates. What, however, is this "favor with God and men," the inseparable attendant and consequence of genuine wisdom (1 Sam. ii. 26; Luke ii. 52), what is this but the being a true child of God, the belonging to the fellowship of God and His people, the co-citizenship in the kingdom of truth and of blessedness?—We stand here manifestly at the point at which the eudæmonism of the author, in itself comparatively external and inclining to that which is partial and sensuous, joins hands with the true doctrine of Christianity,—where, therefore, the Old Testament doctrine of retributions predominantly earthly begins to be transformed into the supersensual or spiritual realistic doctrine of the New Testament (Matth. v. 10–12; xix. 28–30). For if to be a child of God and to stand in relations of grace appears as the chief value and most precious reward of wisdom, the goal of prosperity at which the lovers of this wisdom aim is far more a heavenly than an earthly one; and fellowship with God, obedient, loving dependence on Him, is then not merely the end, but at the same time the principle and motive for all the thought, effort and action of the wise. As a way to the attainment of this end no other whatsoever can come under consideration but that opened and pointed out by God himself—that is, the way of faith in the revelation of His grace. Believing self-devotion to the salvation which God bestows, which in the Old Testament is still essentially placed in the future, but in Christ as the Mediator of the New Testament, has become real and present, is there as well as here the condition of the attainment of wisdom, of progressive growth and strength in its possession, and finally of the enjoyment of the blessed reward. That our poet also walks in this path, that he is a representative of the "*fides Veteris Testamenti*," that he belongs to that host of witnesses, exemplars of faith under the Old Testament, which is brought before us in Hebrews xi.; this is incontrovertibly established by the way in which he speaks of the conditions of attaining to the blessed reward of wisdom, or of the practical demeanor of the wise man in its details. There we hear nothing of outward works of the law, of meritorious services, of the fulfilling of God's will with one's own strength or reason; but "trust in the Lord with all thine heart" is enjoined in emphatic contrast with "leaning upon one's own prudence" (ver. 5); the being "wise in one's own eyes" is put in significant contrast with the fear of God and the avoiding of all evil (ver. 7); yes, willing submission to God's salutary correction, humble and grateful subjection even to the strict disciplinary regulations which His fatherly love finds it good to employ; this constitutes the substance of the dispositions and modes of action which are here prescribed (vers. 11, 12; comp. Heb. xii. 5 sq.). With good reason did MELANCHTHON direct attention to the genuinely evangelical, and even profoundly Christian character of this admonition to the patient endurance of sufferings as wholesome disciplinary ordinances of God. He remarks on vers. 11, 12: "Here the whole doctrine of the cross is to be brought into view, and the distinction considered between Philosophy and the Gospel. Philosophy and human reason judge otherwise of the causes of death and of human calamities than does the voice of the Gospel. . . . . Christian and philosophic patience must also be distinguished." And further, on ver. 13 sq.: "These praises of wisdom are rightly understood of revealed wisdom, *i. e.*, of the word of God manifested in the Church, of the Decalogue and the Gospel. Nor yet is it strange that antiquity applied these praises to the person who is the Son of God, who is the revealer of the word resounding in the Church, and is efficient by this word, and in it shows forth what God is, and what is His will." How far, furthermore, the point of view of our teacher of wisdom is removed from all possible Antinomian disparagements of positive moral requirements, how clearly, on the other hand, the wisdom that he teaches appears to be regulated by both factors of Divine revelation, law and gospel, shows itself from the emphatic prominence given to "love and truth" (חֶסֶד וֶאֱמֶת ver. 3; comp. the previous analysis of these two ideas on p. 61) as the chief manifestations of a spirit that fears God, and of a scrupulously dutiful course in intercourse with one's neighbor. Love is, therefore, according to him, also, the fulfilling of the law (Rom. xiii. 10; Gal. v. 14), and indeed to such a degree that, according to his conception, the compliance with special pre-

scriptions of the positive external ceremonial law, *e. g.*, the ordinances which relate to the bringing of the offerings of first fruits (see above on ver. 9), must be to it an easy thing. With the proposition of BRUCH, that our author found himself in a sort of free-thinking opposition to the positive prescriptions of the Mosaic ceremonial law (comp. Introd., ₰ 15, note), this admonition to a conscientious devotion of the first fruits to Jehovah, plainly cannot be reconciled.

2. As wisdom alone ensures true joy in life and abiding prosperity, it also shows itself man's most reliable protection (vers. 19-26), his defender and guardian in all the inward temptations as well as the outward dangers of this earthly life. And this essentially for this reason, because it consists in trusting devotion to the eternal and absolute wisdom of God, which most richly and gloriously manifests its exhaustless power, and its compassionate love and faithfulness, as formerly in the creation of the world, now also in its preservation and government. For he who loves wisdom is also loved by her; and he who by walking in faith, love, and the fear of God, confesses himself here below a friend of the Divine word,—in his behalf does the eternal Word make confession above before the throne of the Heavenly Father.—For further remarks upon the relation to the Logos or the Son of God, of the Divine wisdom, which is here in vers. 19-20, for the first time, hypostatically presented in its quality as the power that created the world, see below on chap. viii. 22 sq. (Doctrinal and Ethical comments). [As will be seen from the Exegetical notes on ver. 19, the best modern exegesis is not unanimous in applying this passage, like chap. viii., to the hypostatic wisdom. Our author's remarks, therefore, however just in themselves, may be regarded as here out of place, so far forth as they involve the personality of wisdom—A.]

3. The conditions for the attainment of true wisdom and its blessing, which are again emphasized in the concluding verses (27-35), are comprehended in the single requirement of love to one's neighbor as the fulfilling of the Divine law. As special manifestations of this love of our neighbor, we have made prominent, charitableness and constant readiness to give (27, 28), sincerity and an unfeigned frankness of disposition (29), peaceableness and placability (30), gentleness and abstinence from all violence (31), straightforward, honorable and upright deportment in one's general transactions (32, 33), humility and the avoidance of all arrogant, frivolous and scornful demeanor (34).—These admonitions do not rise to the full moral elevation of the New Testament's requisitions of love. Thus there is noticeably wanting here the demand of love to enemies, although not in chap. xxv. 21, and instead of this there is, it is true, no hatred of one's enemy recommended (as in the casuistic ethics of the later Pharisaic Judaism, according to Matth. v. 43), but yet a restriction of all dispute and controversy to one's relations with an actual offender; see ver. 30. The specification of duties to one's neighbor that is here presented is therefore related to one truly Christian, very much as the moral precepts which, according to Luke iii. 10-14, John the Baptist gave to the multitude that followed him, if compared with that fulfilment of the law presented by Jesus in the Sermon on the Mount as the standard for the conduct of the children of God under the New Testament (Matth. v. 20-48). Let us observe also the fact, which is certainly not accidental, that all the moral precepts in our passage are given in the form of negative imperatives or warnings, while, *e. g.*, in the Sermon on the Mount, in the concluding and admonitory chapters of Paul's Epistles, and in general in most of the counsels of the New Testament, the positively admonitory and preceptive tone has a decided preponderance over the prohibitory.

HOMILETIC AND PRACTICAL.

Homily on the entire chapter, starting with the central thought in ver. 18: True wisdom as a tree of life,—considered 1) in the precious fruits which it bestows upon us (1–18);—2) in the solid ground in which it is rooted (19-26);—3) in the cultivation which we must bestow upon it by a loving and faithful integrity (27-35).—Comp. M. GEIER's analysis of the chapter, which, treating the four introductory verses as an exordium for the whole, finds prescribed in it three main classes of duties: 1) to God (5-26);—2) to our neighbor (27-30);—3) to ourselves (31-35).—So STARKE: Solomon's exhortation to the manifestation of that piety which flows from true wisdom, viz.: 1) of piety in itself (1-12);—2) of wisdom as its celestial source (13-26);—3) of love to our neighbors as its chief earthly fruit and result (27-35).

Vers. 1-12. MELANCHTHON (on vers. 5-12, after treating the first four verses as an Introduction): Three precepts of divine wisdom; 1) Trust in God and fear of God (5-8);—2) the support of the ministry of the word by offerings and gifts (9, 10);—3) patience under crosses and sufferings (11, 12, comp. above, p. 65).—GEIER (on 5-18): Six cardinal duties to God: 1) confidence,—2) reverence,—3) humility,—4) honor,—5) patience,—6) zeal for wisdom.—STARKE: An exhortation to true piety; and 1) a preliminary encouragement to attention (1-4);—2) the direct admonition to the manifestation of true piety, a) in confidence in God (5),—b) in a living knowledge of God (6),—c) in the fear of the Lord with a renouncing of one's own wisdom (7, 8),—d) in the right payment of all gifts that are due (9, 10),—e) in the patient bearing of the cross (11, 12).—*Calwer Handb.*: The multiform blessings of a multiform wisdom; vers. 1, 2: long life, prosperity and peace;—3, 4: favor with God and men;—5, 6: a right guidance;—7, 8: even physical well-being;—9, 10: full garners and presses;—11, 12: grace from God also in trials and sufferings.

On vers. 1–4. EGARD: See to it that on the tablet of thine heart nothing be found but the word of God and Jesus Christ. According to what is written on the tablet of thine heart, (2 Cor. iii. 3) will endless pain or eternal joy await thee, Matth. x. 32, 33.—On vers. 5–8. HASIUS: It is a characteristic of true wisdom that one regards himself as simple; men who are wise in their own eyes are far removed from true wisdom.—ZELTNER: Where true fear of God exists,

there is also true humility of soul, and renunciation of self. Ecclesiast. i. 17, 18, *etc*.—[Ver. 5. TRAPP: They trust not God at all that do it not alone.—ARNOT: Trust is natural to the creature, though trust in the Lord be against the grain to the guilty. God complains as much of a divided allegiance as of none. In cleaving to Christ the effort to reserve a little spoils all. The command to "trust" is encouraging as well as reproving. The genuine spirit of adoption may be best observed in little things.—R. M. M'CHEYNE: Every enlightened believer trusts in a divine power enlightening the understanding; he therefore follows the dictates of the understanding more religiously than any other man.—Vers. 8. ARNOT: He who makes holiness happy in heaven, makes holiness healthful on earth.]—On vers. 9, 10. STARKE: We should above all things seek the kingdom of God, and share our means with those who labor in the word, and the extension of God's kingdom; but not hold our goods for gain in order so to avoid God's service. It is unbelief if one accounts that lost which he voluntarily devotes to churches and schools, and to the maintenance of the ministry of the word. Matth. x. 42; 2 Cor. ix. 6; Gal. vi. 6, *etc*.—ZELTNER: Thankfulness opens the fountain of the divine blessing, unthankfulness closes it.—STÖCKER: Liberality toward the clerical office, considered 1) in and by itself,—2) according to the manner of its exercise,—3) in its reward.—[W. BATES: Charity is a productive grace, that enriches the giver more than the receiver. The Lord signs Himself our debtor for what is laid out for Him, and He will pay it with interest].—On vers. 11, 12. EGARD: God's strokes are better than Satan's kiss and love; God smites for life, Satan caresses for death.—J. LANGE: The kingdom of God in this world is a kingdom of the cross; but all suffering tends evermore to the testing and confirmation of faith. 1 Pet. i. 6, 7. —*Berleb. Bible:* God's chastenings and corrections are no signs of anger, but of love; they are the pains which our healing and cure demand. Those who lie under the cross are often more acceptable to God, than those who taste and experience His dainties. He finds pleasure in our crosses and sufferings for this reason, because these are His remembrance and renewal of the sufferings of His Son. His honor is also involved in such a perpetuation of the cross in His members (Eph. iii. 13; Col. i. 24, *etc*.) and it is this that causes Him this peculiar joy!

[Vers. 11, 12. ARNOT: Let your heart flow down under trouble, for this is human; let it rise up also to God, for this is divine.—TRAPP: He that escapes affliction may well suspect his adoption. God's house of correction is His school of instruction.]

Vers. 13-18. EGARD: Silver, gold and pearls, serve and adorn the body only, wisdom, however, serves and adorns mainly the soul. As much as the soul is nobler than the body, so much is wisdom also nobler than all treasures. Beware lest thou with the children of this world look with delight upon the forbidden tree, and with them eat death from it. Beware lest thou choose folly instead of wisdom!—STÖCKER: Whosoever desires to regain what our first parents squandered and lost by the fall, namely, eternal life—let him hold fast upon heavenly wisdom—*i. e*., God's revealed word. This is a tree of life to all those who in true faith lay hold upon it.—*Berleb. Bible:* Solomon here testifies that wisdom even in Paradise nourished and supported men, and that the same is for this reason also in the restoration (the restitution of all things by Christ, Acts iii. 21) ordained for their spiritual maintenance. In this originates that most blessed condition of the new man, who gradually becomes again like and equal to the man of Paradise.—WOHLFARTH: The tree of life of which we are to eat day by day is faith, love, hope. Faith is its trunk, hope its flowers, love its fruit.

[Vers. 16, 17. ARNOT:—If the law were according to a simple calculation in arithmetic, "the holiest liver, the longest liver," and conversely, "the more wicked the life the earlier its close;" if this, unmixed, unmodified, were the law, the moral government of God would be greatly impeded, if not altogether subverted. He will have men to choose goodness for His sake and its own; therefore a slight veil is cast over its present profitableness.—SOUTH (ver. 17): The excellency of the pleasure found in wisdom's ways appears 1) in that it is the pleasure of the mind;—2) that it never satiates nor wearies:—3) that it is in nobody's power, but only in his that has it.]

Vers. 19-26. STÖCKER:—Inasmuch as wisdom is so grand a thing that all was made and is still preserved by it, we are thence to infer that we also can be by it preserved for blessedness. We should hold dear the heavenly wisdom revealed to us in the word, and earnestly crave it, should learn to keep our eye upon God Himself, should entreat Him for all that we need, depend upon His omnipotence and faithful care, despond under no adversities, *etc*., *etc*.—[BRIDGES: (Ver. 23) Habitual eyeing of the word keeps the feet in a slippery path].—STARKE: He who orders his ways to please the Lord, can in turn depend upon His gracious oversight and protection.—Our unrest and fear spring mainly from an evil conscience; divine wisdom however keeps the conscience from heavy sins, and stays the heart on God.—VON GERLACH: The wisdom which God imparts to the man who hearkens for His voice is no other than that by which He founded the earth; the holy order, which forms, keeps, supports, holds together, develops into life, advances all. As now all that God has made is very good, each thing according to the law of the divine order that dwells in it, so in and for man all becomes good that conforms to this order.—WOHLFARTH (on ver. 21-26): The holy rest of the pious. Little as the heart's innocence, this fairest fruit of wisdom, can preserve and wholly free us from the sufferings which God suspends over us for our refining, so surely however does it turn away the worst and saddest consequences of sin, and ensures even amidst the storms of this life a rest that nothing can disturb.—[Ver. 26. ARNOT: It is the peace of God in the heart that has power to keep the feet out of evil in the path of life.]—Ver. 27-35. STÖCKER: The virtues of beneficence and patience are here developed after the method of the second table of the ten commandments; it is therefore taught how the believing Christian is in his relations to his neighbor to exercise

himself in true charity, steadfast patience and forbearance.—CRAMER (in STARKE): When God richly bestows upon us spiritual treasures, ought it to be a great matter, if we to honor Him give alms from our temporal goods?—(On ver. 32 sq.); If an ungodly man rises in prosperity, look not upon his prosperity, but upon his end; that can easily deter you from imitating him.—WOHLFARTH (on vers. 27, 28): Thankfulness toward God requires beneficence toward one's brethren. —VON GERLACH: Divine wisdom teaches the true communism,—makes all things common. According to true love earthly goods belong to "their lord" (ver. 27) *i. e*, to him who needs them.—[Ver. 27. ARNOT: The poor have not a right which they can plead and enforce at a human tribunal. The acknowledgment of such a right would tend to anarchy. The poor are placed in the power of the rich, and the rich are under law to God.—Ver. 33. ARNOT: In addition to the weight of divine authority upon the conscience, all the force of nature's instincts is applied to drive it home.—Ver. 34. TRAPP: Humility is both a grace and a vessel to receive grace.]

Second Group of Admonitory or Gnomic Discourses.

CHAP. IV. 1—VII. 27.

7. Report of the teacher of wisdom concerning the good counsels in favor of piety, and the warnings against vice, which were given him in his youth by his father.

CHAP. IV. 1–27.

1 Hearken, ye children, to a father's instruction,
and attend to know understanding:
2 for I give you good doctrine;
forsake not my law.
3 For I was also a son to my father;
a tender and only (son) for my mother;
4 and he taught me and said to me:
"Let thine heart hold fast my words;
keep my commandments and thou shalt live!
5 Get wisdom, get understanding;
forget not, turn not from the words of my mouth!
6 Forsake her not and she shall preserve thee;
love her and she shall keep thee.
7 The highest thing is wisdom; get wisdom,
and with all that thou hast gotten get understanding!
8 Esteem her and she will exalt thee,
will bring thee honor if thou dost embrace her.
9 She will put upon thine head a graceful garland,
a glorious crown will she bestow upon thee.
10 Hearken, my son, and receive my sayings;
and the years of thy life shall be many.
11 In the way of wisdom have I taught thee,
I have guided thee in right paths.
12 When thou goest thy step shall not be straitened,
and when thou runnest thou shalt not stumble.
13 Hold fast upon instruction; let not go;
keep her, for she is thy life.
14 Into the path of the wicked enter thou not,
and walk not in the way of the evil.
15 Avoid it, enter not upon it;
turn from it, and pass away.
16 For they sleep not unless they sin;
their sleep is taken away unless they have caused (others) to fall;

17 for they eat the bread of wickedness,
and the wine of violence do they drink.
18 But the path of the just is like the light of dawn,
that groweth in brightness till the perfect day.
19 The way of the wicked is as darkness,
they know not at what they stumble.
20 My son, attend to my words,
incline thine ear to my sayings.
21 Let them not depart from thine eyes:
keep them in the midst of thine heart.
22 For they are life to those who find them,
and to their whole body health.
23 Above all that is to be guarded keep thy heart,
for out of it flow the currents of life.
24 Put away from thee perverseness of mouth,
and waywardness of lips put far from thee.
25 Thine eyes should look straight forward,
and thine eyelids look straight before thee.
26 Make straight the path of thy foot
and let all thy ways be established.
27 Turn not to the right or to the left,
remove thy foot from evil!"

GRAMMATICAL AND CRITICAL.

Ver. 2. [נָתַתִּי, an "affirmative" perfect (Bött. § 947, *f.*), anticipating a sure result, and so confirming confidence; not merely have I already given, *etc.*; it will always be found true. See like instances in ver. 11.—A.].

Ver. 10. [A masculine verb agreeing with a fem. subject, the more readily because the verb precedes. The same thing recurs in ver. 25; in v. 2; vii. 11; x. 21, 32; xv. 7: xvi. 3; xviii. 6.—A.]

Ver. 13. The fem. suffix in נִצְּרֶהָ refers strictly to חָכְמָה [מוּסָר being masculine], which idea, on account of its close relationship, could be easily substituted for מוּסָר (comp. i. 3; xv. 33), and all the more readily because this idea was constantly before the poet's mind as the main subject of his discourse. Like anomalies in the gender of suffixes may be found, *e. g.*, in Isa. iii. 16, Judg. xxi 21. [To emphasize the injunction the form of the verb is expanded from the simple נִצְרָהּ by doubling the middle radical by Dagesh forte *dirimens*, and by attaching the suffix in its fullest form. See Bött. § 500, 12; §§ 1042, *b*, 1043, 6.—A.].

Ver. 14. [Fuerst takes תְּאַשֵּׁר in its more common causative and therefore transitive sense, supplying as its object לִבְּךָ; he reaches, however, the same result. The third declarative use of the Piel we have not found given here by any modern commentator.—A.].

Ver. 16. [For the form given in the K'thibh יַכְשׁוּלוּ, see Green, § 88, Bött. § 367, *β*.—A.].

Ver. 20. [The paragogic Imperative usually and naturally takes its place at the beginning of the clause; הַקְשִׁיבָה here, and in ver. 1 follows its object as well as the vocative בְּנִי. Bött. § 960, *c*.—A.].

Ver. 21. יַלִּיזוּ fut. Hiphil from לוּז with a doubling of the first radical, as in יַלִּינוּ from לוּן. [Verb עו treated like a verb עע,—Green, § 160, 1; Bött., § 1147, B. 3.—A.].

Ver. 25. [Holden makes לְנֹכַח an object and not an adverbial modifier—"behold that which is right." This can hardly be reconciled with the strict meaning of נֹכַח. For the peculiar יַיְשִׁרוּ, in which the first radical retains fully its consonant character, resisting quiescence, see Stuart, § 69, 2; Green, § 150, 1; Bött., § 458, *a*, § 498, 12.—A.]

EXEGETICAL.

1. The address to the sons, *i. e.*, the pupils or hearers of the teacher of wisdom, in the plural number, appearing for the first time in ver. 1, and then recurring twice afterward, in v. 7 and vii. 24 (as well as in one later instance, in the discourse of the personified Wisdom, chap. viii. 32) announces the beginning of a new and larger series of proverbial discourses. This extends to the end of chap. vii., and is characterized by a preponderance of warning, and also by the clear and minute delineation of the by-paths of folly and vice which are to be avoided, that now takes the place of the tone, hitherto predominant, of positive appeals to strive after wisdom and the fear of God. A starting point for these admonitory discourses is furnished by the communication made in the preceding chapter, concerning the good instructions which the author as a child had had urged upon his notice by his father. The negative or admonitory import of these teachings of the father is now more fully developed in the discourses, some longer, some shorter, of the next three chapters. And among these special prominence is given to sins against chastity, which had not, it is true, been expressly named by the father, but still must now come under consideration as involving dangers especially seductive and ruinous for the son, as he grew up from boyhood to youth. To these there-

fore the poet reverts no less than three times in the course of the admonitions which he attaches to his account of the precepts of his father as given in chap. iv. (viz., v. 3 sq.; vi. 24 sq.; vii. 5 sq). And in each instance the transition is made in a peculiarly natural way, and with a far more complete delineation of the repulsive details than had been earlier given on a similar occasion (chap. iii. 16-19). Of the older expositors *e. g.*, EGARD, J. LANGE, STARKE, and of the more recent ELSTER are in favor of extending the father's admonition from ver. 4 to the end of this chapter. In favor of these limits may be adduced especially the fact that vers. 26, 27 form a peculiarly appropriate conclusion for the father's discourse,—far more so not only than ver. 9 (with which JEROME, BEDE, LAVATER, the *Würtemberg Bible*, and most commentators of modern times, *e. g.*, EWALD, BERTHEAU, HITZIG, [MUENSCHER, KAMPH.] would close the discourse) but also than ver. 20, (to which point *e. g.*, UMBREIT would extend it). Against those who would regard chap. v. 1-6 as also belonging to the father's address (HANSEN, DELITZSCH) we have the substance of these verses, which, at least from ver. 3 onward, seem no longer appropriate to an admonition addressed to a boy still "tender" (see iv. 3); we have besides the still more weighty fact that chap. v. forms an indivisible whole, from which the first six verses can plainly not be separated, on account of the reference to them contained in ver. 8. It is furthermore by no means necessary that the address "ye sons" (v. 7) should stand at the very commencement of the discourse where the poet resumes it. In reply to HITZIG who, for the sake of restoring a symmetrical relation of numbers, in the present chapter once more pronounces certain verses spurious (vers. 16, 17 and 27), see the special remarks on these verses.

2. Ver. 1-3. **Hearken, ye children.** It seems quite certain that this address, occurring only here and in chap. v. 7 and chap. vii. 24, is occasioned by the fact, that the author designed to represent himself in and after ver. 4 as himself a son and the object of his father's counsels and warnings. The aim was to present the example of the one son plainly before the many sons; for this is the relation in which the teacher of wisdom conceives of his hearers or readers. For this reason again he does not say, "*my* sons," but "*ye* sons, ye children," here as well as in chap. v. 7.—**To a father's correction,** *i. e.*, to the instruction of a man who is your spiritual father; not to the instruction of your several fathers. For, just as in chap. i. 8, the author does not intend in the first line to exhort to obedience to parents, but simply to obedience in general.—**To learn understanding.** The לָדַעַת בִּינָה here corresponds with לָדַעַת חָכְמָה in the superscription, chap. i. 2, and is therefore to be similarly understood. HITZIG's idea "to know *with the understanding*" is evidently needlessly artificial.—Ver. 2. **For good doctrine,** *etc.* לֶקַח, something received, handed over (see on i. 5); the author here describes his doctrine in this way because he himself received the substance of it from his father. The LXX here translate the word outright by δῶρον (Vulg. *donum*).—Ver. 3. **For I also was a son to my father,** *i. e.*, "I also once stood in the relation to my (actual) father, in which you stand to me, your paternal instructor," (BERTHEAU). [MUENSCH. less forcibly makes כִּי temporal: *when* I was, *etc.*]—**A tender and only** (son) **to my mother,** strictly, **before** my mother, in her sight; comp. Gen. xvii. 18. The mention of the mother is probably occasioned here, as in i. 8, by the poetic parallelism; for in what follows it does not occur again.—**Tender,** רַךְ, not equivalent, as sometimes, to "susceptible of impressions, tractable," as the LXX conceive in translating it by ὑπήκοος; but the expression, in connection with יָחִיד, "an only one" (comp. Gen. xxii. 2), indicates that the child has been to his parents an object of tender care; comp. Gen. xxxiii. 13, where Jacob speaks of the tenderness of his children. Furthermore the LXX, doubtless in remembrance of the fact that Solomon, according to 1 Chron. iii. 5, was not the only son of his mother, renders יָחִיד by ἀγαπώμενος (beloved). That several ancient manuscripts and versions have substituted for לִפְנֵי אִמִּי, לִבְנֵי אִמִּי, the *sons* of my mother, doubtless rests upon the same consideration. The earlier exegesis in general thought far too definitely of Solomon as the only speaking subject in the whole collection of proverbs, and therefore imagined itself obliged in every allusion to a "father" or a "mother" of the poet, to think specifically of David and Bathsheba. This is also the explanation of the fact that the LXX in the verse following exchanged the singular, "he taught me and said," for a plural (οἳ ἔλεγον καὶ ἐδίδασκόν με), and accordingly represented all that follows as instruction proceeding from both parents.

3. Vers. 4-9. **Let thine heart hold fast my words.** The father's instruction begins quite in the same style as all the other admonitions in this first main division of the Book of Proverbs. At the end of ver. 4 the Syrian Version adds the words "and my law as the apple of thine eye," which is, however, plainly a supplementary gloss from chap. vii. 2, in which passage also the expression occurs, "keep my commandments and thou shalt live." BERTHEAU regards the addition as original here also, in order thus to do away with the peculiarity of three members in ver. 4 (which is surrounded by nothing but distichs), and to make of the three clauses four. But the triple structure owes its origin simply to the fact that the first member, as an introductory formula for the following discourse, must necessarily be made to stand outside the series of clauses which are otherwise always arranged in pairs.—Ver. 5. **Get wisdom, get understanding,** literally, "*buy* wisdom, *buy* understanding." The doubling of the verb makes the demand more vehement; as UMBREIT explains it, an "imitation of the exclamation of a merchant who is offering his wares."—**Forget not, turn not from the words of my mouth.** The zeugma appears only in the translation, not in the original, since the verb

שָׁכַח elsewhere, *e. g.*, Ps. cii. 5, is found construed with מִן. In the idea of forgetting there is naturally involved a turning aside or away from the object.—Ver. 7. **The highest thing is wisdom.** This is the interpretation to be here given, with HITZIG (following MERCER, DE DIEU and some older expositors), to the expression רֵאשִׁית חָכְמָה. It is usually rendered "The beginning of wisdom," [*e.g.* by the LXX, Vulg., LUTHER] and the following clauses, "get wisdom, *etc.*" are taken as the designation of that in which the beginning of wisdom consists, *viz.*, in the "resolution to get wisdom" (UMBREIT), or in the instant observance of the admonition which relates to this (comp. ELSTER on this passage [and also KAMPH.]). But as the beginning of wisdom the fear of God is every where else designated (see Obs. on i. 7); and for the absolute use of רֵאשִׁית in the sense of *præstantissimum, summum* (the highest, most excellent thing) we may compare on the one hand Job xxix. 25, and on the other Gen. i. 1.—**And with all that thou hast gotten get understanding.** The beautiful verbal correspondence in the Hebrew phrase is well indicated in the above rendering [in which the ambiguity of the E. V. is avoided; *with* is not to be taken in the sense of *in connection with*, but *with the expenditure of*, or *at the price of*,—German *um* or *für*]. For the thought comp. iii. 14 sq.—Ver. 8. **Esteem her.** The verb סַלְסֵל which occurs only here,—the Pilel of סלל,—might possibly, as an intensive formed from this verb, which as is well known signifies "to heap up, to build a way by mounds and embankments," express the idea of enclosing with a wall, of a firm surrounding and enclosure. So the LXX understood it, translating by περιχαράκωσον αὐτήν; so also the Chald., Syr., Vulg., and several modern interpreters, *e. g.*, BERTHEAU,—all of whom find expressed in the word the idea of a loving clasp and embrace. It is however probably simpler and more in accordance with the sense of רוֹמֵם in the parallel clause to take the word, as ABEN EZRA, LUTHER, and most modern interpreters do, in the sense of "to exalt, esteem;" [So H., M., N., St. agreeing with the E. V.]. With this conception also the second clause best agrees, for in this there is added to the exhortation to prize and honor wisdom, the other admonition to love her.—**If thou dost embrace her.** Wisdom here appears personified as a loved one or wife, whom one lovingly draws to him, and embraces: comp. v. 20; Eccl. iii. 5.— Ver. 9. **She will put upon thy head a graceful wreath.** Comp. i. 9.—**Will she bestow upon thee.** The rare verb מִגֵּן which again in Hos. xi. 8 stands parallel with נָתַן, according to this passage and Gen. xiv. 20 undoubtedly signifies to offer, to give, to present some one with something (construed with two accusatives). The old translations took it sometimes in the sense of protecting (LXX: ὑπερασπίσῃ σου; Vulg.; *proteget te;* so the Syriac), as though it were a denominative from מָגֵן, shield. With this, however, the "glorious crown" does not correspond, which is evidently introduced as an ornament, and not as a protection and defence.

4. Vers. 10-19. The father instructs his son concerning the way of wisdom (vers. 11, 18) in which he should walk, in contrast with the ruinous path of impiety (vers. 14, 19).—**So shall the years of thy life be many.** Comp. chap. iii. 2. [WORDSWORTH says "This word חַיִּים is plural in the original, as in iii. 2, as if Solomon would comprehend the future life with the present, and add Eternity to Time." He forgets that the abstract idea of life is never expressed by the singular of this noun except as its *stat. constr.* חַי is used in formulas of adjuration, *e. g.*, Gen. xlv. 15, 16; 1 Sam. i. 26, *etc.* See Lexicons generally, and BÖTT. § 697, 2. § 689, B. *a.* A.]—Ver. 11. **In the way of wisdom,** *i. e.*, not "in the way *to* wisdom," but in the way in which Wisdom walks, here also again as it were personified,—a way which is lovely and peaceful (according to iii. 17), a way with "right paths" (lit., "paths of straightness," comp. ii. 9, 12) as the 2d member and the following verse describe it (comp. Job xviii. 7).—[Ver. 12. The peculiar significance of such promises to an inhabitant of Palestine, see illustrated, *e. g.*, in HACKETT's *Illustrations of Scripture*, p. 20.—A.].—Ver. 13. **Hold fast upon instruction; let not go; keep her; she is thy life,** as the bestower of long life; iii. 2, 16, 18; see below, ver. 23.—Ver. 14. **And walk not,** *etc.* אִשֵּׁר properly, to go straight on, here used of the bold, arrogant walk of the presumptuous; comp. ix. 6; xxiii. 19. To translate אַל־תְּאַשֵּׁר by "do not pronounce happy" (comp. iii. 18) as the LXX, Vulg., and Syr. propose, contradicts the parallelism with "enter not" in the first member.—Ver. 15. **Avoid it.** On פָּרַע to abhor, reject, comp. i. 25.—**Turn from it and pass away,**—*i. e.*, even if thou hast entered upon it (עָלָיו) still turn aside from it and choose another way, which carries thee by the ruinous end of that one.—Ver. 16, 17. **For they cannot sleep unless they sin,** *etc.* HITZIG thinks that in this reference to the energy of the wicked in sinning there can be found no appropriate ground for the warning in ver. 15; he therefore declares vers. 16, 17 a spurious interpolation, and at the same time inverts the order of the two following verses, *i. e.*, makes the 19th the 18th; he then connects the כִּי, "for," the only genuine fragment remaining of ver. 16, immediately with the דֶּרֶךְ רְשָׁעִים *etc.*, of ver. 18 (19); "For . . . . the way of the wicked is as midnight, *etc.*" Since however no ancient MSS. or translation exhibits anything that favors this emendation, and since a certain irregular movement, an abandonment of that order of ideas which would seem simpler and more obvious, corresponds in general with the style of our author (comp. i. 16 sq.; iii. 8 sq.; viii. 4 sq.), we may fairly disregard so violent a treatment. Besides, the substance of vers. 16, 17, so far forth as they depict the way of the wicked as a restless, cruel and abominable course of procedure, is plainly quite pertinent as the foundation of a warning against this way. And

that subsequently the concluding description of this way as a way of darkness (ver. 19) is not introduced until after the contrasted representation of the way of the pious (ver. 18), is an arrangement favorable to the general rhetorical effect of the whole, like several which we have already found, especially in chap. iii. 34, 35, and also at the end of chapters i. and ii.—**Unless they have caused** (others) **to fall**, *i. e.*, unless they have betrayed into sin; the object—*viz.*, others, in general—does not need to be here distinctly expressed. For the Hiphil יַכְשִׁילוּ, which should be the reading here according to the K'ri, in the ethical sense of "causing to stumble" in the way of truth and uprightness, comp. especially Mal. ii. 8, where the "causing to fall" is brought into even closer connection than in our passage with the idea of "turning from the way." [The K'thibh would require the translation "they have stumbled," *i. e.*, (figuratively) sinned].—**For they eat bread of wickedness, and wine of violence do they drink.** Against the translation of SCHULTENS, MUENTINGHE, UMBREIT, ELSTER, [KAMPHAUSEN]: "for wickedness do they eat as bread, and violence do they drink as wine" (comp. Job xv. 16; xxxiv. 7), may be adduced the position of the words, which should rather stand somewhat in this way—for they have eaten wickedness as bread for themselves—if designed to convey the meaning of a mere comparison. The expressions "bread of wickedness, wine of violent deeds," plainly conveying a stronger meaning, remind us of the "bread of affliction," Deut. xvi. 3; of the "bread of sorrows," Psalm cxxvii. 2, and likewise of the "wine of the condemned" (יֵין עֲנוּשִׁים) Am. ii. 8.

Ver. 18, 19. **Like the light of dawn that groweth in brightness till the perfect day**, literally, "that grows and brightens (familiar Hebrew idiom, as in Judges iv. 24; Esth. ix. 4; comp. EWALD, *Lehrb.* 280 *b.*) even to the establishing of the day." נָכוֹן (*const. state* of the part. Niphal of כּוּן) lit., the established, the (apparently) stationary position of the sun at noon (comp. the Greek *τὸ σταθερὸν τῆς μεσημβρίας*, which however the LXX do not here employ). For נֹגַהּ, used of the brightness of the rising sun, comp. Isa. lx. 3; lxii. 1. The comparison of the path, *i. e.*, the moral course, of the just with the light of the rising sun, bright and ever brightening, is most appropriate. If the whole path is light, a bright, clear knowledge of salvation, illumination by the heavenly light of divine revelation (comp. vi. 23; xxviii. 5; Isa. ii. 5, *etc.*) there can naturally be no idea of stumbling and falling suggested (comp. John xi. 9, 10); rather will he who walks in this way attain more and more to perfect clearness in the inward state of his heart and conscience, and therewith also in increasing measure to outward prosperity.—**The way of the wicked is as darkness**, the exact opposite to that of the righteous. אֲפֵלָה strictly "thick darkness," midnight gloom. The degree of this darkness and its evil consequences for him who walks in it, the 2d clause clearly depicts; comp. John xi. 9, 10, and for the general subject, the previous delineation of the sudden destruction of the ungodly, i. 27 sq.; also ii. 18, 22; iii. 35.

5. Ver. 20–27. The father's admonition closes with an urgent warning to the son against forgetting this counsel, with a special reference to the ruinous consequences which such a forgetting will ensure.—**Let them not depart from thine eyes.** The meaning is "depart, escape," just as in iii. 21. BERTHEAU's interpretation is needlessly artificial,—"let them not withdraw them" (3 Plur. without a definite subject), *i. e.*, let them not be withdrawn.—Ver. 22. **For they are life to those who find them**: comp. iii. 2, 16; iv. 13; and especially for the use of "find" in the sense of to attain or to be blessed with anything, see iii. 13; viii. 35.—**And to their whole body health.** Comp. iii. 8, where רִפְאוּת is found instead of the מַרְפֵּא of our passage.—Ver. 23. **Above all that is to be guarded keep thy heart** מִכָּל־מִשְׁמָר literally, "more than every object of watching," for this is beyond all question the sense of מִשְׁמָר, and not, as ABEN EZRA and JARCHI take it, "a thing against which one must guard," which would not correspond with the radical meaning of שָׁמַר. The heart as the chief object of moral watchfulness, is plainly nothing but the conscience, the pure moral consciousness of man, the *ἀγαθὴ συνείδησις*, 1 Tim. i. 5, 19; 1 Pet. iii. 16. So HITZIG, with unquestionable correctness, referring to Ps. li. 10; Job xxvii. 6; 1 Sam. xxv. 31.—**For out of it** (**flow**) **currents of life.** Lit., "issues of life" (BERTHEAU) *i. e.*, of life in the physico-organic as well as in the ethical sense; of life so far forth as it manifests itself in the normal course and movement of the functions of the bodily organism, just as also in the full development of the spiritual powers and their working upon external nature. Comp. remarks on ii. 8 sq. HITZIG also, who translates תּוֹצְאוֹת חַיִּים not quite appropriately by "paths of life," admits the fact that the expression rests upon the recognition of the heart as the seat and fountain of the blood, and therefore also as the central home of the entire life of the physical being (in accordance with Lev. xvii. 11; Deut. xii. 23; and in opposition to BERTHEAU, who denies this reference). So also UMBREIT, except that he, with a view somewhat partial and obscure, conceives of the heart as the "seat of the sensibilities," and the life that flows from it as the "general sensation of being." ["All vital principles are lodged there, and only such as are good and holy will give you pleasure. The exercises of religion will be pleasant when they are natural, and flow easily out of their own fountain." JOHN HOWE, *Delighting in God.*—A.].—Ver. 24. **Put away from thee perverseness of mouth,** *etc.* "Following the first clause of ver. 23 the 24th and 25th verses warn against an arbitrary perverting of the moral judgment, into which evil passions so easily betray, and admonish not to give a misdirection to thought (the *acies animi*) within the department of morality" (HITZIG).—**Let thine eyes look straight forward,** *etc.* A prohibition not of an indolent "gazing about" (BERTHEAU), but of the false

and evil look of the self-seeking, who does not intend honorable dealing with his neighbor, but seeks in all his course and dealing to outwit, to deceive and overpower him; comp. vi. 13; x. 10; xvi. 30; Ecclesiast. xxvii. 25; Matth. vi. 23.—Ver. 26. **Make straight the path of thy foot.** Plainly something that is possible only in connection with eyes that look straight forward and correctly; this is therefore the necessary practical consequence of the course commended in the preceding verse. He only who is from the heart honorable and upright is able also in the individual forms of his moral action to avoid every false step.—**Let all thy ways be established.** יִכֹּנוּ does not mean "let them be sure" (BERTH.), but "let them be definite, fixed," which can be the case only with a course rightly regulated, straightforward, and sure; comp. Ps. cxix. 133; Heb. xii. 13. The latter passage plainly contains an allusion to our verse, the first member of which according to the LXX reads: Ὀρθὰς τροχιὰς ποίει σοῖς ποσίν.—Ver. 27. **Turn not to the right or to the left, keep thy foot far from evil.** This fuller explanation of that fixedness and certainty of the way which is demanded in ver. 26 completes the father's admonition in a way altogether appropriate, and is therefore neither to be declared, with HITZIG, a spurious addition, nor is it, in agreement with BERTHEAU, to be deprived of its position and meaning as a concluding appeal, by receiving into the text as genuine the two verses which appear after it in the LXX (and Vulgate): *Ὁδοὺς γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ θεός, διεστραμμέναι δέ εἰσιν αἱ ἐξ ἀριστερῶν. Αὐτὸς δὲ ὀρθὰς ποιήσει τὰς τροχιάς σου, τὰς δὲ πορείας σου ἐν εἰρήνῃ πρόαξει.* These two verses, whose substance appears to be a mere repetition from vers. 26, and 27, seem to owe their origin to the design to secure here again, as in the preceding section (vers. 10-19) a full decade of verses. In opposition to this view, arbitrary and theoretical, that the structure of the paragraphs or strophes in the chapters before us is uniformly equal, *i. e.*, always consisting of ten verses—a view to which even BERTHEAU attaches much importance—see, above, the Exeget. Notes on chap. 3, No. 1.

DOCTRINAL AND ETHICAL.

The counsel given by the pious and wise father to his son begins with the appeal to him to hold fast his words (ver. 4), and ends with an earnest warning against a course made insecure and dangerous by disregard of these words (vers. 20-27). *Obedience to the word of revealed truth as transmitted within the community of the children of God, and bequeathed by parents to their sons,*—this is the general statement of the import of the demands of this chapter as a whole, so far forth as it may be reduced to a single brief expression. It is essentially, as MELANCTHON says, "*adhortationes ad studium obedientiæ et ad diligentiam regendi disciplinam,*" that are contained in this passage. The whole is a chapter on *the right* (Christian) *training of children*, an exhibition of the nature of that chief manifestation of the Hhokmah [practical wisdom], which in the general superscription of the book (i. 3; comp. i. 7) was designated as מוּסָר or *discipline.** To this chief end, the holding his son to discipline, to obedience, and the cherishing of his wholesome words and teachings, all the other prominent ideas which find expression in the father's discourse are made subservient; the exhibition of wisdom as the one costly jewel, whose acquisition is above every other, and if necessary, at the cost of all other possessions, to be sought and secured (vers. 5-9; comp. Matth. xiii. 44-46); the emphatic admonition to be subject to "discipline," and not to let it go, even because it is *the life* of the true and obedient child of God (ver. 13); the clear delineation of the two paths; the way of darkness in which the ungodly walk, and the way of light in which the pious and wise are found (vers. 14-19); the counsel to guard with all diligence not merely the word of truth received into the heart (vers. 20-22; comp. the ἔμφυτος λόγος, Jas. i. 18), but also the heart itself, as the seat of the conscience, and the source of all life and prosperity (ver. 23); and finally the commendation of a life of honor and integrity, without turning to the right hand or to the left, as the salutary result of that inward disposition which is both pure and sure (vers. 24-27). That a pure heart, *i. e.*, one purified by the grace of God, and with this a firm heart, *i. e.*, one firmly rooted in truth as its ground, is the source and common fountain for the successful development of all the main activities and functions of human life, those belonging to the sphere of sense, as well as to the psychical and spiritual realms, and that this must more and more manifest itself as such a centre of the personality, sending forth light and life;—this thought, expressed in ver. 23 in a way peculiarly vigorous and suggestive, unquestionably presents the most profound, comprehensive and controlling truth, that the father, in the course of his counsels and warnings, gives to his son, standing before the portal of the school of life, to be borne with him on his way (comp. the advice of Tobias to his son: Tob. iv. 6).—Yet we must also mark as one of the most noteworthy of the fundamental ideas of this discourse, the designation, contained in ver. 7, of wisdom as the "chief thing," which is to be sought above all things else, and to be prized above all possessions and treasures. Yet this passage probably requires a different conception and application from that which is usually found,—so far forth as the thought which has already been expressed, *e. g.*, above, in chap. ii. 8 sq., "that one must practise wisdom to become wise" (comp. MELANCHTHON on this passage; STARKE, and of recent writers, especially ELSTER), probably does not correspond with the true import of רֵאשִׁית חָכְמָה; the expression being designed rather to serve for the designation of wisdom as the highest end of all human counsel and action.

* In this particular, BOHLIUS certainly took the correct view, that in his otherwise remarkable classification of the contents of the first nine chapters according to the seven *principia ethices divinæ deductiva* (Daath, Binah, Sechel, Tuschijah, Musar, Mezimmah, Ormah), he assigns to the 4th chapter the Musar (or the *colligata informatio*, as he explains the term). See *Ethica Sacra*, Disp. VI., p. 65 sq.

HOMILETIC AND PRACTICAL.

Homily on the entire chapter: The two paths in which youth can walk,—that of obedience and that of vice (or the way of wisdom and that of folly; the way of light and that of darkness; comp. the minute picture of the two ways in the *Ep. Barnabæ*, § 18-20).—Educational Sermon: The fundamental principles of a truly Christian education of children, exhibited according to the standard of the counsels of a sage of the Old Testament to his son. 1st principle: True wisdom (which is equivalent to the fear of God) the highest end of all regulations adopted in the educational action of parents (vers. 4-9); 2d principle: As means to this end, an earnest insisting both upon the reward of walking in the light, and upon the punishment for walking in darkness (vers. 10-19); 3d principle: Results to be anticipated simply from this, that God's word be received and cherished in a susceptible and good heart (vers. 20-27). — Comp. STÖCKER: Warning against evil companionship: 1) the simple command that one must avoid evil company (vers. 1-19); 2) the way in which this can be done (vers. 20-27).—STARKE: How David admonishes Solomon: 1) to the reception of wisdom (4-13); 2) to the avoidance of impiety (14-19); 3) to the practice of piety (20-27).

Vers. 4-9. STARKE:—Should the case arise, that one must lose either true wisdom or all temporal good, forego rather the latter; for wisdom is better than gold (chap. xvi. 16; Matth. xix. 29). Honor, accomplishments, graces, esteem, each man desires for himself. If thou wouldst attain this wish of thine, then seek wisdom; she gloriously rewards her admirers.—[Ver. 4. BRIDGES:—This heart-keeping is the path of life. GOULBURN:—Endeavor to make your heart a little sanctuary, in which you may continually realize the presence of God, and from which unhallowed thoughts and even vain thoughts must carefully be excluded.] — *Berleb. Bible:*—The two conditions of the Christian life: 1) its commencement, the seeking and finding of wisdom (ver. 7, according to the common interpretation); 2) its continuance, dependent upon preserving wisdom, and thereby being preserved, advanced, and brought to honor by it (vers. 8, 9).—[Ver. 7. TRAPP: Make religion thy business: other things do by the by].—Vers. 10-19. HASIUS: To set one's foot in the way of good is ofttimes not so difficult as to go vigorously forward in it. The power of temptation is great; the tinder of vice is naturally in us; even a little spark can kindle it.—ZELTNER: Impossible as it is that a stone fall into the water and remain dry, so impossible is it that a lover of evil company be not betrayed, Ecclesiast. xiii. 7; 1 Cor. xv. 33.—[Ver. 18. ARNOT: The sun is an emblem not of the justified, but of the justifier. Christ alone is the source of light: Christians are only its reflectors. The just are those whom the Sun of righteousness shines upon; when they come beneath His healing beams, their darkness flies away. They who once were darkness are light now, but it is "in the Lord."]—STARKE: The pious can avoid the snares of destruction through the light of the Holy Spirit; but the ungodly stumble in darkness and fall into the pits of death. As one from darkness walks on in darkness, so from light into light (ver. 18; comp. Prov. xii. 28; Ps. lxxxiv. 7; Job v. 12-14).—*Berleb. Bible:* The soul in its conversion to God must 1) hear His word; 2) receive the influence of this word, and by it be directed to the way of truth; 3) be guided by God in this way; 4) under God's guidance and protection learn so to run in this way that it shall nowhere stumble nor fall.—[Ver. 19. EMMONS: Sinners are in such darkness that they are insensible to the objects that are leading them to ruin: thus they stumble *a*) at the great deceiver; *b*) at one another; *c*) at Divine Providence; *d*) at their common employments; *e*) at the nature and tendency of their religious performances; *f*) at the preaching they hear; *g*) at the blindness of their own hearts.]

Vers. 20-27. J. LANGE:—The inner spiritual life begins with the heart. As is the heart so are all its issues; for "from the heart proceed evil thoughts," *etc.*, Matth. xv. 19; xii. 35.—*Berleb. Bible:* The heart must keep the doctrine, and the doctrine the heart. Both are so intimately connected that neither can be without the other. . . . Nature herself in the natural heart shows with what care we must keep the spiritual (ethical) heart. In this we can never be too precise, too sharp, or too careful. If we guard our house, much more must the heart be guarded; the watches must there be doubled, *etc.*—In this all the duties of a door-keeper combine, reminding us who goes in and out, what sort of thoughts enter into the heart, what sort of desires go out, *etc.* Self-denial is the best means to such a keeping of the heart. It must stand as porter before the heart's door; and the cross and the patience of Christ is the best door of the heart, well preserved with bolts and bars against all intrusion or violence.—SAURIN (sermon on ver. 26):—On the needful attention which each should give to his ways.—*Calwer Handb.:*—Threefold counsel in regard to the way and means of continuing in the right path: 1) give good heed to thy heart; 2) put away a perverse mouth (ver. 24); 3) let thine eyes look straightforward (vers. 25-27).—VON GERLACH:—The first and most immediate thing proceeding from the heart is words, then deeds. Let the former be above all things truthful and sincere; the latter circumspect, well considered, and then executed with certainty and confidence (vers. 26, 27). Comp. Rom. xiv. 23; and SENECA's well known maxim: *Quod dubitas, ne feceris.*—[ARNOT: We cry to God in the words of David, Create in me a clean heart, and He answers back by the mouth of David's son, Keep thy heart. Keep it with the keeping of heaven above, and of the earth beneath,—God's keeping bespoken in prayer, and man's keeping applied in watchful effort.—Ver. 27. TRAPP: Keep the king's highway: keep within God's precincts, and ye keep under His protection.—BRIDGES: Though to keep the heart be God's work, it is man's agency. Our efforts are His instrumentality.]

8. **Warning against intercourse with wanton women, and against the ruinous consequences of licentiousness.**

CHAP. V. 1–23.

1 My son, give heed to my wisdom,
to my prudence incline thine ear,
2 so that thou maintain discretion,
and thy lips preserve knowledge.
3 For the lips of the strange woman distil honey,
and smoother than oil is her mouth:
4 but at last she is bitter as wormwood,
sharp as a two-edged sword.
5 Her feet go down to death,
her steps lay hold upon the lower world;
6 the path of life she never treadeth,
her steps stray, she knoweth not whither.
7 And now, ye children, hearken to me,
and depart not from the words of my mouth!
8 Turn away thy path from her,
and draw not near to the door of her house!
9 that thou mayest not give to others thine honor,
and thy years to a cruel one;
10 that strangers may not sate themselves with thy strength,
and (the fruit of) thy labor (abide) in a stranger's house,
11 and thou must groan at last
when thy body and thy flesh are consumed,
12 and say, "Why then did I hate correction
and my heart despised reproof?
13 and I did not hearken to the voice of my teachers,
did not incline mine ear to those that instructed me?
14 Well nigh had I fallen into utter destruction
in the midst of the assembly and the congregation!"
15 Drink waters from thine own cistern,
and flowing streams from thine own well spring!
16 Shall thy streams flow abroad
as water brooks in the streets?
17 Let them be thine alone,
and none belong to strangers with thee.
18 Let thy fountain be blessed,
and rejoice in the wife of thy youth,
19 the lovely hind, the graceful gazelle;
let her bosom charm thee always;
in her love delight thyself evermore.
20 Why, my son, wouldst thou be fascinated with a stranger,
and embrace the bosom of a wanton woman?
21 For before the eyes of Jehovah are the ways of man,
and all his paths He marketh out.
22 His own sins overtake him, the evil doer,
and by the cords of his sin is he held fast.
23 He will die for lack of correction,
and in the greatness of his folly will he perish.

GRAMMATICAL AND CRITICAL.

Ver. 1.—[The shortened Imperative is even more than the paragogic entitled to the first place in its clause; here הַט follows its object, Bött., § 960, *c.* ex. (comp. critical note on iv. 20).—A.]

Ver. 2.—לִשְׁמֹר. The construction in the Hebrew is the same as in chap. ii. 8; the Infinitive with לְ is followed by the finite verb. [יִנְצֹרוּ, a masc. verbal form with a fem. subject,—comp. note on iv. 10. For emphasis or euphony the assimilation of the נ is sometimes dispensed with. Bött., § 1100, 3.—A.]

Ver. 14.—[הָיִיתִי, a Perf. with the signification of a pluperf. subj.; a very little and I *should have fallen*. Comp. Bött., § 947, *d.*—A.]

Ver. 18 [Bött., § 964, 6, makes תְּהִי an example of the *desponsive* use of the Jussive, and therefore makes it more than the expression of a wish (see Exeg. notes); it becomes an anticipation or promise.—A.]

Ver. 22.—[יִלְכְּדֻנוֹ, a unique example of the attachment of נוֹ, a more common suffix of the Perf., to the lengthened form of the third plur. masc. of the Imperf. See Bött., §§ 881, λ,—1042, δ,—1047, ex., correcting Ewald, § 250 *b*, who makes the נ epenthetic. See also Green, § 105, *c.*—A.]

EXEGETICAL.

1. In opposition to the opinion of those who refer vers. 1-6 to the discourse of the father in ch. iv. 4 sq., consult above, p. 71. J. A. Bengel appears even to have regarded the entire fifth chapter as a continuation of that discourse, for he remarks on ver. 1, "Inasmuch as David's careful directions to Solomon bear upon unchastity, it seems likely that David and Bathsheba were concerned lest Solomon might also pursue a course like that in which the parents sinned together" (see *Beiträge zu* J. A. Bengel's *Schrifterklärung, mitgetheilt von* Dr. Osk. Waechter, Leips., 1865," p. 26). But the son addressed in the preceding chapter was conceived of as a "tender child;" the one now addressed is a young man already married, see vers. 15-19. For, as in the similar admonitions of the 6th and 7th chapters, it is not simple illicit intercourse, but such an intercourse within marriage relations, adulterous intercourse with lewd women, that constitutes the object of the admonitory representations of the teacher of wisdom.—Furthermore, as Bertheau rightly observes, the passage before us, in its substance and its form, variously reminds us of chap. ii., especially in respect to its form, by its long propositions extended through several verses (3 sq., 8 sq., 15 sq.). As the three main divisions of the discourse are of not quite equal length, we may with Hitzig distinguish the introductory paragraph, vers. 1-6; the central and chief didactic section, vers. 7-20; which again falls into two divisions, vers. 7-14 and 15-20; and the epilogue, vers. 21-23.

2. Vers. 1-6. **My son, give heed to my wisdom,** *etc.*—Quite similar are the demands which introduce the two subsequent warnings against unchastity.—Chap. vi. 20 and vii. 1.—**So that thou maintain discretion**—literally reflection, מְזִמּוֹת, which elsewhere is usually employed in a bad sense, of base deceitful proposals, but here denotes the wise prudential consideration, the circumspect demeanor of the wise; comp. the singular in ch. i. 4.—**And thy lips preserve knowledge.**—The *lips*—not precisely the heart, chap. iii. 1—are to preserve knowledge so far forth as it is of moment to retain literally the instructions of wisdom and often to repeat them.—Ver. 3. **For the lips of the strange woman distil honey.**—The "stranger" is the harlot, as in chap. iii. 16. Her lips "drop honey" (נֹפֶת, comp. Ps. xix. 11) because of the sweetness not of her kisses but of her words. Comp. the quite similar representation, Song Sol. iv. 11, and as a sample of the wanton woman's words that are sweet as honey, Prov. vii. 14 sq. —**Smoother than oil is her mouth.**—The palate (חֵךְ) as an instrument of discourse occurs also chap. viii. 7; Job vi. 30; xxxi. 30. The "smoothness" of discourse as a symbol of the flattering and seductive, chap. ii. 16; vi. 24.—Ver. 4. **But at last she is bitter**—literally "her last is bitter" (comp. xxiii. 32), *i. e.*, that which finally reveals itself as her true nature, and as the ruinous consequence of intercourse with her.—**As wormwood** (לַעֲנָה, for which the LXX inaccurately gives χολή, gall), a well known emblem of bitterness, as in Deut. xxix. 18; Jer. ix. 15; Am. v. 7; vi. 12. It is "a plant toward two feet high, belonging to the Genus *Artemisia* (Spec. *Artemisia absinthium*), which produces a very firm stalk with many branches, grayish leaves, and small, almost round, pendent blossoms. It has a bitter and saline taste, and seems to have been regarded in the East as also a poison, of which the frequent combination with ראֹשׁ gives an intimation" (Umbreit; comp. Celsius, *Hierobot.* I. 480; Oken, *Naturgesch.* III. 763 sq.).—**As a two-edged sword**—literally as a sword of mouths, a sword with more than one mouth (חֶרֶב פִּיּוֹת, comp. Ps. cxlix. 6; Judg. iii. 16). [The multiplicative plural is sometimes used thus even of objects that occur in pairs; comp. Bött., § 702, 3—A.] "The fact that the surface of the sword is also smooth is in this antithesis to the second clause of ver. 3 properly disregarded," Hitzig.—Vers. 5 and 6 explain and confirm more fully the statement of ver. 4.—**Upon the lower world her steps lay hold**—*i. e.*, they hasten straight and surely to the kingdom of the dead, the place of those dying unblessed. [The author cannot be understood as meaning that שְׁאוֹל is always and only the place of those dying *unblessed*. The passage cited, chap. i. 12, is inconsistent with this,—so is the first passage in the O. T. where the word occurs, Gen. xxxvii. 35,—so is the last passage, Hab. ii. 5,—so are many intervening passages, especially such as Ps. xvi. 10; Eccles. ix. 10. If the word here has this intensive meaning, it must

appear from the connection. See, therefore, חַיִּים in ver. 6, which plainly has a moral import Comp. FUERST's *Handw.*—A.] Comp. ii. 18; vii. 27,—and on שְׁאוֹל, Hades, the lower world, i. 12.—**The path of life she never treadeth.**—The verb פלס, here just as in iv. 26, means to measure off (not to "consider," as BERTHEAU maintains), to travel over. The particle פֶּן, *ne forte*, stands here, as in Job xxxii. 18, "independent of any preceding proposition, and in accordance with its etymology signifies substantially 'God forbid that,' *etc.*, or 'there is no danger that,'" *etc.*, HITZIG; it is therefore equivalent to "surely not, nevermore." ABEN EZRA, COCCEIUS, C. B. MICHAELIS and others regard תְּפַלֵּס as second pers. masc.; "*viam vitæ ne forte expendas, vagantur orbitæ ejus*" ["lest perchance thou shouldst ponder the way of life, her paths wander;" which is very nearly the language of the E. V.]. But the second clause shows that the wanton woman must be the subject of the verb. BERTHEAU's translation is however also too hard and forced, according to which the first clause is dependent upon the second, but it is to be regarded as a negative final clause prefixed; "that she may not ponder (!) the path of life, her paths have become devious," *etc.* [This is the view adopted by HOLDEN, STUART, WORDSWORTH, and DE WETTE; KAMPH. has the same conception of the relation of the clauses, but prefers the verb *einschlagen*, adopt or enter—A.] The LXX, Vulg. and other ancient versions already contain the more correct interpretation, regarding פֶּן as here essentially equivalent to לֹא; only that the emphatic intensifying of the negation should not be overlooked.—[FUERST (*Handw.*) is also decidedly of this opinion; he renders "*dass ja nicht*"=*so that by no means;* he explains the idiom as representing a necessary consequence as an object contemplated.—A.]—**Her steps stray, she knoweth not whither.**—נָעוּ is here doubtless not intended as an inceptive ("they fall to staggering"), nor in general does it design to express a "staggering of the tracks or paths," a figure in itself inappropriate. It probably signifies rather a roving, an uncertain departure from the way (*vagi gressus*, Vulg.); and the לֹא תֵדָע which is connected with it is not to be explained by "she marks it not, without her perceiving it, unawares" (as it is usually taken, after the analogy of Job ix. 5; Ps. xxxv. 8) [so by NOYES, STUART, MUENSCH.; while the E. V. follows the old error of making the verb a second person.—A.], but by "she knows not whither," as an accusative of direction subordinated to the foregoing idea (HITZIG, DE WETTE).

2. Vers. 7-14. **And now, ye children, hearken to me.**—וְעַתָּה draws an inference from what precedes, and introduces the following admonition; comp vii. 24. The "words of my mouth" are the specific words contained in ver. 8 sq.—Ver. 9. **That thou mayest not give thine honor to others**—*i. e.*, as an adulterer, who is apprehended and exposed to public disgrace.—**And thy years to a cruel one**—*i. e.*, to the injured husband, who will punish the paramour of his faithless wife with merciless severity, perchance sell him as a slave, or even take his life. [This explanation is grammatically better than that (of HOLDEN, *e. g.*) which makes the "cruel one" the adulteress, and more direct than that (of STUART and others) which makes him the purchaser of the punished adulterer.—A.]. Comp. vi. 34, and below, ver. 14 —Ver. 10. **That strangers may not sate themselves with thy strength.**—כֹּחַ might, strength, is here undoubtedly equivalent to property, possessions, as the parallel עֲצָבֶיךָ, thy toils, *i. e.*, what thou hast laboriously acquired, the fruit of thy bitter sweat (Vulg. *laboris tui*), plainly indicates. The idea is here plainly this, that the foolish paramour will be plundered through the avaricious demands of the adulterous woman (comp. vi. 26), and that thus his possessions will gradually pass over into other hands (Ecclesiast. ix. 6). A different explanation is given by EWALD, BERTHEAU, ELSTER (in general also by UMBREIT); that the proper penalty for adultery was according to Lev. xx. 10; Deut. xxii. 22 sq.; John viii. 5, stoning; in case, however, the injured husband had been somewhat appeased, the death penalty was on the ground of a private agreement changed into that of a personal ownership, the entrance into the disgracefully humiliating condition of servitude, and that allusion is here made to this last contingency. But while the superficial meaning of vers. 9 and 10 could be reconciled with this assumption, yet there is nothing whatsoever known of any such custom, of transmuting the death prescribed in the law for the adulterer by a compromise into his sale as a slave; and as the entire assumption is besides complicated with considerable subjective difficulties (see HITZIG on this passage). the above explanation is to be preferred as the simpler and more obvious.—Ver. 11. **And thou must needs groan at last**—literally "at thine end," *i. e.*, when thou hast done, when all is over with thee. נָהַם used of the loud groaning of the poor and distressed also in Ez. xxiv. 28; comp. Prov. xix. 12; xx. 2; xxviii. 15, where the same word describes the roaring of the lion. The LXX (καὶ μεταμεληθήσῃ) appear to have read וְנִחַמְתָּ a gloss containing a true explanation, but needlessly weakening the genuine sense of the word.—**When thy body and flesh are consumed.** בְּשָׂרְךָ וּשְׁאֵרֶךָ, *i. e.*, plainly *thy whole body;* the two synonymes, the first of which describes the flesh with the frame, and the second the flesh in the strictest sense, without the bones, are designed to emphasize the idea of the body in its totality, and that with the intention of marking "the utter destruction of the libertine" (UMBREIT).—Ver. 12. **Why did I then hate correction?**—Literally, How did I then hate correction? *i. e.*, in what an inexcusable way? How could I then so hate correction?—Ver. 14. **A little more, and I had fallen into utter destruction**—*i. e.*, how narrowly did I escape a fall into the extremest ruin, literally, "into entireness of misery, into completeness of destruction!" As the second clause shows, the allusion is to the danger of condemnation before

the assembled congregation, and of execution by stoning; see above on ver. 10.—**Assembly and congregation**—Hebrew קָהָל and עֵדָה—stand in the relation of the convened council of the elders acting as judges (Deut. xxxiii. 4, 5), and the concourse of the people executing the condemning sentence (Numb. xv. 35; comp. Ps. vii. 7). For קָהָל is in general always a convened assembly, *convocatio;* עֵדָה on the contrary is a multitude of the people gathering without any special call, *coetus sive multitudo*.

4. Vers. 15-20. To the detailed warning set forth in vers. 8-14 there is now added a corresponding positive antithesis, a not less appropriate admonition to conjugal fidelity and purity.—**Drink waters out of thine own cistern,** *etc.*, *i. e.*, seek the satisfaction of love's desire simply and alone with thine own wife. "The wife is appropriately compared with a fountain not merely inasmuch as offspring are born of her, but also since she satisfies the desire of the man. In connection with this we must call to mind, in order to feel the full power of the figure, how in antiquity and especially in the East the possession of a spring was regarded a great and even sacred thing. Thus the mother Sarah is compared to a well spring, Is. li. 1, and Judah, the patriarch, is spoken of as 'waters,' Is. xlviii. 1; as also Israel, Num. xxiv. 7; Ps. lxviii. 26" (UMBREIT). Compare also Song Sol. iv. 12.—**And flowing streams from thine own well spring**—With בּוֹר, *i. e.*, properly "cistern," an artificially prepared reservoir, there is associated in the second clause בְּאֵר, fountain, *i. e.*, a natural spring of water conducted to a particular fountain or well spring. Only such a natural fountain-head (comp. Gen. xxvi. 15-20) can pour forth נֹזְלִים, *i. e.*, purling waters, living, fresh, cool water for drinking (Song Sol. iv. 15; Jer. xviii. 14).—Ver. 16. **Shall thy streams flow abroad as water brooks in the streets?**—To supply פֶּן (GESENIUS, UMBREIT) or אַל (EWALD, BERTHEAU, ELSTER [STUART], *etc.*) is needless, if the verse be conceived of as interrogative, which, like Prov. vi. 30; Ps. lvi. 7 sq., is indicated as such only by the interrogative tone. So with unquestionable correctness HITZIG. A purely affirmative conception of the sentence, according to which it is viewed as representing the blessing of children born of this lawful conjugal love under the figure of a stream overflowing and widely extending (SCHULTENS, DÖDERLEIN, VON HOFMANN, *Schriftbew.*, II., 2, 375 [HOLDEN, NOYES, MUENSCHER, WORDSW.], *etc.*) would seriously break the connection with ver. 17. As to the subject, *i. e.*, the description of a wife who has proved false to her husband and runs after other men, comp. especially chap. vii. 12.—Ver. 18. **Let thy fountain be blessed.**—יְהִי "attaches itself formally to the jussive יִהְיוּ of the preceding verse" (HITZIG), and so adds to the wish that conjugal fidelity may prevail between the married pair, the further wish that prosperity and blessing may attend their union. בָּרוּךְ doubtless used of substantial blessings, *i. e.*, of the prosperity and joy which the husband is to prepare for his wife, as an instrument in the favoring hand of God. This, which is HITZIG's view, the connection with the second clause recommends above that of UMBREIT, which explains בָּרוּךְ as here meaning "extolled," and also above that of BERTHEAU, which contemplates "children as the blessing of marriage."—**And rejoice with the wife of thy youth.**—Comp. Deut. xxiv. 5; Eccles. ix. 9. "Wife of thy youth," *i. e.*, wife to whom thou hast given the fair bloom of thy youth (UMBREIT). Compare the expression "companion of youth" in ii. 17. In a needlessly artificial way EWALD and BERTHEAU have regarded the entire eighteenth verse as a final clause depending on the second member of ver. 17: "that thy fountain may be blessed, and thou mayest have joy," *etc.* HITZIG rightly observes that to give this meaning we should have expected וִיהִי instead of יְהִי, and likewise וְשָׂמַחְתָּ instead of וּשְׂמַח, and that in general ver. 18 does not clearly appear to be a final clause. [STUART makes the second clause final, depending on the first, which is also unnecessarily involved.]—Ver. 19. **The lovely hind, the graceful gazelle.**—Fitly chosen images to illustrate the graceful, lively, fascinating nature of a young wife; comp. the name "gazelle" (צְבִי, Ταβιθά and its equivalent Δορκάς as a woman's proper name; Acts ix. 36; also Song Sol. ii. 9, 17; viii. 14. UMBREIT refers to numerous parallels from Arabic and Persian poets, which show the popularity of this figure in Oriental literature. ["These pretty animals are amiable, affectionate and loving by universal testimony—and no sweeter comparison can be found." THOMSON, *The Land and the Book*, I., 252—A.]—**Let her bosom charm thee always.**—Instead of דַּדֶּיהָ, her breasts, the *Versio Veneta* reads דֹּדֶיהָ her love (*αἱ ταύτης φιλίαι*), which reading HITZIG prefers (*"ihre Minne"*). A needless alteration and weakening of the meaning, in accordance with Song Sol. i. 2; Prov. vii. 18, as rendered by the LXX. Comp. rather the remarks below on ver. 20.—**In her love delight thyself evermore.** שָׁגָה elsewhere used of the staggering gait of the intoxicated (chap. xx. 1; Isa. xxviii. 7), here by a bold trope used of the ecstatic joy of a lover. That the same word is employed in the next verse for the description of the foolish delirium of the libertine hastening after the harlot, and again in ver. 23 of the exhausted prostration of the morally and physically ruined transgressor,—and is therefore used in each instance with a somewhat modified meaning, indicates plainly a definite purpose. The threefold use of שָׁגָה is intended to constitute a climax, to illustrate the sad consequences of sins of unchastity.—Ver. 20. Emphatic sequel to the foregoing, concisely and vigorously summing up the admonitory and warning contents of vers. 8-19. **And embrace the bosom of a wanton woman.** This expression (תְּחַבֵּק חֵק) testifies to the correctness of the reading דַּדֶּיהָ in ver. 19.

5. Vers. 21-23. Epilogue for the monitory presentation of the truth that no one is in condition

to conceal his adultery, be it ever so secretly practiced,—that on the contrary God sees this with every other transgression, and punishes it with the merited destruction of the sinner.—**For before Jehovah's eyes are the ways of man, and all his paths He marketh.**—(פִּלֵּס here also not to "ponder," but to "mark out," see note on ver. 6.) An important proof text not merely for God's omniscience, but also for His special providence and "*concursus*" [coöperation in human conduct]. Comp. Job xxxiv. 21; xxiv. 23; xxxi. 4, *etc.*—Ver. 22. **His sins overtake him, the evil doer.** The double designation of the object, by the suffix in יִלְכְּדֻנוֹ and then by the expression "the evil doer," added for emphasis, gives a peculiar force. Comp. xiv. 13; Ezek. xvi. 3; Jer. ix. 25.—**By the cords of his sin.** Comp. Isa. v. 18, and in general, for the sentiment of the whole verse, chap. i. 31, 32; xi. 5; xviii. 7; xxix. 6; Ps. vii. 15; xl. 12; John viii. 34; 2 Pet. ii. 19.—Ver. 23. **For lack of correction.** This is undoubtedly the explanation of בְּאֵין מוּסָר, and not "without correction" (UMBREIT). The בְּ is not circumstantial, but causal (instrumental), as in the 2d member.—As to the meaning of שָׁגָה see above, remarks on ver. 19.

DOCTRINAL, ETHICAL, AND HOMILETIC.

That our chapter holds up in opposition to all unregulated gratification of the sexual impulses, the blessing of conjugal fidelity and chastity, requires no detailed proof. It is a chapter on a *pious marriage relation*, appropriately attached to the preceding, on the right training of children; for pious and strict discipline of children is impossible, where the sacred bonds of marriage are disregarded, violated and trampled under foot. In conformity with the thoroughly practical nature of the doctrine of wisdom (the Hhokmah), the author, as vers. 15-20 show, completely overthrows all the demands and suggestions of a sensual desire that has broken over all the sacred bounds prescribed by God, and so, as it were, has become wild and insane, by exhibiting the satisfaction of the sexual impulse *in marriage* as justified and in conformity with the divine rule. An important hint for a practical estimate of the contents of this chapter, from which evidently there may be drawn not merely material and arguments for a thorough treatment of the Christian doctrine with respect to the sixth commandment in general, but specially for the exhibition of the true evangelical idea of marriage, in contrast with the extravagant asceticism of Romish theology, and also of many sects both of ancient and modern times (Montanists, Eustathians, Cathari, Gichtelites, *etc.*). In this connection 1 Cor. vii. must also, naturally, be brought into the account, especially the 5th verse of this chapter, which exhibits the fundamental idea of vers. 15-20 of our section, reduced to the briefest and most concise form that is possible; with the addition of the needful corrective, and the explanation that is appropriate in connection with the "always" and "evermore" of ver. 19, which might possibly be misunderstood.

As a *homily*, therefore, *on the entire chapter*: On the right keeping of the 6th commandment, a) through the avoidance of all unchastity; b) through the maintenance of a faithful (vers. 15-20) and devout (vers. 21-23) demeanor in the sacred marriage relation.—MELANCHTHON: The sum of the matter is: Love truly thine own wife, and be content with her alone, as this law of marriage was at once ordained in Paradise (Gen. ii.): "they shall be one flesh," *i. e.*, one male and one female united inseparably. For then also, even if human nature had remained incorrupt, God would have wished men to comprehend purity, and to maintain the exercise of obedience by observing this order, *viz.*, by avoiding all wandering desires. Comp. AUGUSTINE: Marriage before the fall was ordained for duty, after the fall for a remedy.

Vers. 1-4. EGARD:—A harlot is the devil's decoy, and becomes to many a tree of death unto death. The fleshly and the spiritual harlot most fill hell (chap. vii. 27). The devil comes first with sweetness and friendliness, to betray man, afterward however with bitterness, to destroy the soul.—[Ver. 8. TRAPP: There is no such pleasure as to have overcome an offered pleasure; neither is there any greater conquest than that that is gotten over a man's corruptions.]—STARKE: Beware of the spiritual antichristian harlot, who tempts the whole world to idolatry, and to forsaking the true God (1 John v. 21).—There are in general many allegorical interpretations in the old writers, in which the strange, lascivious woman is either partially or outright assumed (as, *e. g.*, more recently in the *Berleb. Bible*) to be the designation of "the false church," of antichrist, of worldly wisdom, *etc.* [See also WORDSW. *in loc.*, and also on ver. 19, together with his citations from BEDE, *etc.* —A.]. For Evangelical preaching, naturally, only a treatment that is partially allegorical, can be regarded admissible, and in the end expedient; such a treatment as consists in a generalization of the specific prohibition of unchastity into a warning against spiritual licentiousness or idolatry in general.

Ver. 15-23. STARKE: An admonition to hold to one's own wife only; 1) the admonition (15-17); 2) the motives: a) the blessing on such conjugal fidelity (18, 19); b) the dishonor (20, 21) and c) the ruinous result of conjugal unfaithfulness (22, 23).—[Ver. 15. ARNOT: God condescends to bring His own institute forward in rivalry with the deceitful pleasures of sin. All the accessories of the family are the Father's gift, and He expects us to observe and value them.—H. SMITH (quoted by BRIDGES): First choose thy love; then love thy choice.]—EGARD: A married life full of true love, joy and peace, is a paradise on earth; on the other hand, a marriage full of hate, unfaithfulness and strife is a real hell.—VON GERLACH: The loveliness and enjoyment of a happy domestic relation as the earthly motive, the holy ordinance of matrimony watched over by God with omniscient strictness, as the higher motive to chastity.—*Calwer Handbuch:* Be true to thine own wife; therein is happiness! Sin against her, and thou becomest through thine own fault wretched!—[Ver. 21. TRAPP: A man that is about any evil should

stand in awe of himself; how much more of God!—ARNOT: Secrecy is the study and hope of the wicked. A sinner's chief labor is to hide his sin; and his labor is all lost. Sin becomes the instrument of punishing sinners—retribution in the system of nature, set in motion by the act of sin].

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9. Warning against inconsiderate suretyship.

CHAP. VI. 1-5.

1 My son, if thou hast become surety for thy neighbor,
hast given thine hand to a stranger;
2 if thou art entangled through the words of thy mouth,
art snared by the words of thy mouth:
3 then do this, my son, and free thyself,
since thou hast come into the hand of thy neighbor:
go, bestir thyself, and importune thy neighbor!
4 Give no sleep to thine eyes,
nor slumber to thine eyelids;
5 free thyself, like a roe, from his hand,
and like a bird from the hand of the fowler.

10. Rebuke of the sluggard.

CHAP. VI. 6-11.

6 Go to the ant thou sluggard;
consider her ways and be wise!
7 which hath no governor,
director, or ruler;
8 (yet) she prepareth in summer her food,
she gathereth in harvest her store!
9 How long wilt thou lie, O sluggard?
when wilt thou rise from thy sleep?
10 "A little sleep, a little slumber,
a little folding of the hands to rest;"—
11 then cometh thy poverty like a robber,
and thy want as an armed man!

11. Warning against deceit and violent dealing.

CHAP. VI. 12-19.

12 A worthless creature is the deceiver,
he that walketh in perverseness of speech;
13 he who winketh with his eye, who speaketh with his foot,
who hinteth with his finger.
14 Perverseness is in his heart,
he deviseth evil at all times;
he stirreth up strifes.
15 Therefore suddenly shall his destruction come,
in a moment shall he be destroyed, and there is no remedy.
16 These six things Jehovah hateth,
and seven are an abhorrence of his soul;
17 haughty eyes, a lying tongue,
and hands that shed innocent blood;

18 a heart that deviseth evil plots,
feet that make haste to run to evil;
19 one that uttereth lies as a false witness,
and one that stirreth up strifes between brethren.

12. **Admonition to chastity with a warning delineation of the fearful consequences of adultery.**

CHAP. VI. 20–35.

20 Keep, O my son, thy father's commandment,
and reject not the law of thy mother:
21 bind them to thy heart evermore,
fasten it about thy neck.
22 When thou walkest let it guide thee,
when thou liest down let it guard thee,
and at thy waking let it talk with thee.
23 For a lamp is the commandment, and the law a light,
and the reproofs of corrections are a way of life;
24 to keep thee from the vile woman,
from the flattering tongue of the strange woman.—
25 Long not for her beauty in thy heart,
and let her not catch thee with her eyelids!
26 For for the sake of a harlot one cometh to a loaf of bread,
and a man's wife lieth in wait for the precious life.
27 May one take fire in his bosom,
and his clothes not be burned?
28 Or may one walk upon coals,
and his feet not be scorched?
29 So he who goeth to his neighbor's wife;
no one that toucheth her shall be unpunished.
30 Men do not overlook the thief, when he stealeth
to satisfy his craving when he is hungry;
31 if he be found he must restore seven fold,
the whole wealth of his house must he give.
32 He who committeth adultery is beside himself;
he that destroyeth himself doeth such things.
33 Stripes and disgrace doth he find,
and his reproach will not pass away.
34 For jealousy is man's fierce anger,
and he spareth not in the day of vengeance.
35 He regardeth not any ransom,
and is not willing if thou increase thy gift.

GRAMMATICAL AND CRITICAL.

Vers. 1, 3. The form רֵעֶיךָ, which is found in some texts, is not a plural, but the י— "indicates in pause the pronunciation with ֶ as in Gen. xvi. 5; Ps. ix. 15," HITZIG. Many MSS., moreover, exhibit here the regular form רֵעֶךָ [BÖTTCHER, § 888, n. 2, utterly rejects the possibility that רֵעֶיךָ can be a singular form, and also that the plural form is admissible here. HOLDEN's rendering "thy friends," is incorrectly based upon the plural reading.—A.].

Ver. 8. [Note the appropriate change of tense. The future תָּכִין, "*Fiens solitum*," BÖTT. § 943, *b*, and the perf. אָגְרָה, "*Perfectum effectivum*," §§ 940, 4; 950, 4; the continually recurring "preparation," the ensured "gathering."—A.]

Ver. 12. הֹלֵךְ stands here with the simple accusative without בְּ, as in Mic. ii. 11; Is. xxxiii. 15; Ps. xv. 2.

Ver. 13. [קֹרֵץ used here alone with בְּ, usually with a direct object. מוֹלֵל; the verb is in use only in Piel. For the occurrence of participial forms in Piel thus resembling Kal, see FUERST (sub. v. מָלַל), and BÖTT. § 994, 4.—A.].

Ver. 14. For the explanation of the K'ri מִדְיָנִים (instead of the K'thibh מְדָנִים) see HITZIG on this passage, who is probably right in referring to Gen. xxxvii. 36 as the source and occasion of this substitution.

Ver. 16. [The fem. הֵנָּה used of that which is distinctly neuter. See BÖTT. § 862, 4.—A.].

Ver. 19. The יָפִיחַ can be regarded as a relative Imperf., with which the participle מְשַׁלֵּחַ interchanges, or it may be regarded as an irregular participial form, lengthened from יָפֵחַ Ps. xxvii. 12, and formed like יָצִיא, גָּמִיל, etc.

(So HITZIG explains the form) [FUERST regards it an Imperf., but BÖTT., very decidedly as a Hiph. participial, here and in xii. 17; xiv. 25; xix. 5, 9; Ps. xii. 6; xxvii. 12. See § 994, 9.—A.].

Ver. 21. [קָשְׁרֵם, a masc. suffix referring to fem. nouns. BÖTT. § 877, 3, declares it characteristic of "secular prose, popular poetry, and the majority of the later Hebrew writers" thus to disregard exactness in the use of the suffix pronouns. Chap. xx. 12 is the only similar example adduced from Proverbs. Comp. GREEN, § 104, *g*.—A.].

Ver. 32. מַשְׁחִית a future participle. The suffix in יַעֲשֶׂנָּה refers to the נִאֻפִּים which is readily supplied from the נֹאֵף אִשָּׁה of the first member. [Interpretations divide as to the subject and predicate clause of the sentence. MUENSCHER, NOYES, HOLDEN agree with the E. V. in making destruction the predicted fate of the adulterer; STUART, KAMPH., and DE W. agree with our author in making adultery the natural and certain course of the self-destroyer.—A.].

EXEGETICAL AND CRITICAL.

1. The sixth chapter consists of four independent admonitory discourses of unequal length, of quite different contents, and a merely external and circumstantial connection (through points of contact, as between "sleep and slumber" in ver. 4 and the same expressions in ver. 10; through the triple warning against impoverishment: vers. 11, 15 and 26, *etc.*). This is as apparent as is the fact that it is only in the last of these four sections that the subject of adultery, that was treated in the fifth chapter, is resumed. It is nevertheless arbitrary and lacks all clear proof, when HITZIG declares the three preceding sections to be the addition of an interpolator different from the author of chaps. i.–ix., who is supposed to have taken them from some old book of proverbs, and to have enlarged the third by adding vers. 16–19. For, it is argued, this numerical group of proverbs, of eight members, clearly shows itself to be the personal production of the interpolator, who was led by the sixfold division of the categories in vers. 12–14 to the composition of this group of the six things that the Lord hates. As though this parallel sixfold or rather sevenfold arrangement in vers. 12–19 could not be the work of the composer of the entire group of proverbial discourses that lies before us, just as in the series of similar numerical proverbs contained in chap. xxx. (comp. Introd. § 14)! And still further, as if there had not been already in what has gone before at least one isolated warning against unchastity and adultery, as a demonstration of the fact, that in this connection also the advisory and admonitory discourses that relate to this matter (chap. v. 1 sq.; vi. 20 sq.; vii. 1 sq.), must not necessarily form a whole continuing without interruption, but might very naturally be interspersed with other shorter passages of differing contents, like those forming the first half of chap. vi.!—Apart from this, HITZIG is undoubtedly correct in judging, that attention should be called to the close connection of vers. 16–19 with vers. 12–15, and that the first mentioned group should be regarded as a mere continuation and fuller expansion of the import of the last mentioned. A special argument for this is the literal repetition of the expression, "stir up strifes," from ver. 14 in ver. 19. The view recently prevalent (see *e. g.*, UMBREIT, BERTHEAU, ELSTER on this passage), according to which vers. 16–19 form a separate group of verses as really independent as the rest (1-5, 6-11, *etc.*) is to be estimated by what has been already said. The correct division has been before presented by DELITZSCH (HERZOG's *Real. Encycl.* XIV., 698), and also by EWALD (on this passage).

2. Vers. 1-5. Warning against suretyship.—**My son, if thou hast become surety for thy neighbor.**—The frequent warnings which our book contains against giving security for others (comp. in addition xi. 15; xvii. 18; xx. 16; xxii. 26), are to be explained doubtless by the severe treatment, which, in accordance with the old Hebrew jurisprudence, was awarded to sureties; for their goods might be distrained or they even sold as slaves, just as in the case of insolvent debtors (2 Kings iv. 1; Matth. xviii. 25; comp. Ecclesiast. viii. 13; xxix. 18-25, and also the warning maxim of the Greek philosopher THALES: "ἐγγύα, πάρα δ'ἄτα" [give surety, and ruin is near], and the modern popular proverb "*Bürgen soll man würgen*" [the alliteration cannot be translated; an approach can be made to it in "worry a surety"].—In the passage before us the warning is not so much against suretyship in general, as merely against the imprudent assumption of such obligations, leaving out of account the moral unreliableness of the man involved; and the counsel is to the quickest possible release from every obligation of this kind that may have been hastily assumed.—**Hast given thine hand to a stranger.**—The stranger (זָר) is not the creditor, but the debtor, who in the first clause had been designated as "neighbor." For according to Job xvii. 3 the surety gave his hand to the debtor as a sign that he became bound for him. Therefore the translation of EWALD and ELSTER, "for a stranger," is unnecessary as it is incorrect.—Ver. 2. **If thou art entangled through the words of thy mouth.**—This second half of the protasis, which, according to Hebrew idiom, is still dependent on the "if" of ver. 1, refers to the involved and embarrassed condition of the surety some time after his inconsiderate giving of bonds.—Ver. 3. **Then do this, my son,** *etc.*—The apodosis, with its emphatic warning (which extends through ver. 5), is fitly introduced by the intensive particle אֵפוֹא, now, now therefore. Comp. Job xvii. 15; Gen. xxvii. 32; xliii. 11.—**Since thou hast come into the hand of thy neighbor.** HITZIG, interpreting the כִּי, as in ii. 10, as equivalent to אִם, translates "if thou hast come," *etc.* But the introduction of a reason is here more pertinent, since the case of an unfortunate issue to the suretyship had already been assumed in ver. 2.—**Stamp with the foot.**—This meaning of הִתְרַפֵּס, which is attested also by Ps. lxviii. 30, is urgently commended by the following, "importune thy neighbor" (רְהַב רֵעֶיךָ). [In our version of this phrase in its connection we have substituted FUERST's interpretation which is also HOLDEN's. The verb is found only here and in Ps. lxviii. 30. GESENIUS and many others, start-

ing with the radical idea, "to trample," which they find in רפשׂ and assume in רפס, translate the Hithp. in both passages, "suffer thyself to be trampled," *i. e.*, "prostrate thyself." [So the E. V., DE W., M., N. and ST.]. HUPFELD (see Comm. on Ps. lxviii. 31) and others adopt the indirect reflexive as the true meaning,—"prostrate before thyself, *i. e.*, subdue." FUERST, distinguishing the two verbs, interprets רפס as meaning, in accordance with many Arabic analogies, "to move, stir, hasten," and the Hithp. as meaning "*sich beeilen, sich sputen*," *i. e.*, in the Imperative, make haste, bestir thyself. Although this rendering has not in its favor the weight of authorities, the internal evidence appears to us to be decidedly for it.—A.] The meaning is that one should in every way force the heedless debtor—for it is he, and not possibly the creditor, that is here again intended by the "neighbor"—to the fulfilment of his obligations, before it is too late, *i. e.*, before the matter comes to the distraint of goods or other judicial processes on the part of the creditor.—Ver. 5. **Free thyself as a roe from his hand, and like a bird,** *etc.*—Gazelle and bird—in the original a paronomasia: צְבִי and צִפּוֹר—are appropriate emblems of a captive seeking its freedom with anxious haste and exertion. The way is already prepared for these figures by the expressions employed in ver. 2. Instead of, מִיָּד "out of the hand," all the old versions, except the Vulg. and Venet., had the reading מִפַּח, "out of the snare." But this is an attempt at rhetorical improvement (perhaps according to the analogy of Ps. xci. 3), "in which it was overlooked, that the hand was introduced the first as well as the second time with a reference to the giving of the hand on becoming security" (ver. 1). Comp. UMBREIT and HITZIG on this passage.

3. Vers. 6-11. **Go to the ant, thou sluggard.**—The ant, ever working of its own impulse quietly and unweariedly, is proverbial as an emblem of industry, both among Orientals and in the West: comp. MEIDANI'S *Arabic Proverbs*, III., 468; SAADI'S Persian fable of the ant and the nightingale; ARISTOTLE'S *Historia Anim.*, 9, 26; VIRGIL'S *Georg.*, I., 186 sq.; HORACE, *Serm.*, I., 1, 33; also the German word "*ämsig*" (Old High Germ. *emazic*), which is derived from "*Ameise*" (WEIGAND, *deutsches Wörterb.*, I., 35). [See THOMSON'S *Land and Book*, I., 519, 520, for illustrations both of the diligence of the ant and the utter laziness of Oriental laborers, "which have no governor, director, or ruler."—A.]—Ver. 7. **Which hath no governor, director or ruler.**—The three expressions קָצִין, שֹׁטֵר and מֹשֵׁל are relatively like the Arabic official titles, "Kadi," "Wali," and "Emir." The שֹׁטֵר in particular is the manager, the overseer, who, *e. g.*, in connection with public works urges on to labor (Ex. v. 6, 14 sq.).—Furthermore, compare chap. xxx. 27, where also the first clause of ver. 8 recurs, in almost literal agreement with our passage.

Vers. 9-11 add to the positive admonition to industry an emphatic warning against the evil consequences of its opposite. — **How long wilt thou lie, O sluggard?**—Literally: till when wilt thou, *etc.* The עַד־מָתַי of the first clause and מָתַי of the second stand in the same order as in Nehem. ii. 6. The meaning of the two parallel questions is substantially "Wilt thou continue lying forever?—Wilt thou never rise?" The double question is, as it were, a logical protasis to the apodosis which follows in ver. 11 after the interposing of the sluggard's answer (ver. 10): "then cometh (Heb. וּבָא) like a robber," *etc.* Comp. BERTHEAU on this passage.—**A little sleep,** *etc.*—Ironical imitation of the language of the lazy man; literally repeated in chap. xxiv. 33.—**A little folding of the hands**—*i. e.*, a little folding of the arms, a well-known attitude of one who is settling himself down to sleep (comp. Eccl. iv. 5), and who in that act does just the opposite of that for which the hands and arms are naturally designed, that is, for vigorous work.—**Then cometh thy poverty like a robber.**—מְהַלֵּךְ strictly *grassator*, a frequenter of the roads, a highwayman, a footpad (LXX: κακὸς ὁδοιπόρος). The parallel passage, xxiv. 34, has the Hithp. participle מִתְהַלֵּךְ without כְּ, which gives the far weaker sense: "then cometh *quietly* thy poverty."—**As an armed man**—lit., as one armed with a shield (אִישׁ מָגֵן); for even the assailing robber, since he must necessarily be prepared for resistance, must carry with weapons of offence the means of defence.

4. Vers. 12-19. **Against the deceitful and violent.**—Concerning the relation of the two divisions of this group of verses, the first of which (vers. 12-15) depicts the seven modes of deceitful action, while the second (vers. 16-19) expressly designates them a seven hated by God, repeating also their enumeration,—see above, § 1 of these exegetical comments.—**A worthless man is the deceiver.**—In support of this construction of אִישׁ אָוֶן as the subject and of the prefixed אָדָם בְּלִיַּעַל as the predicate [a construction preferred also by NOYES, KAMPH. *etc.*] we have, besides the arrangement, especially the substitution of אָדָם בְּ for אִישׁ בְּ, which was rather to have been expected according to the analogy of 2 Sam. xvi. 7, *etc.* If the second expression were only "an intensive appositive to the first" (BERTHEAU; see also LUTHER [WORDSW., M., ST., H., in agreement with the E. V.]: "a heedless man, a mischievous person"), then we should have looked for אִישׁ in both instances. With אִישׁ אָוֶן, "man of deceit, of falsity, of inward untruth and vileness," comp. furthermore מְתֵי אָוֶן, Job xxii. 15; and also, below, ver. 18.—**He that walketh in perverseness of speech.**—Comp. iv. 24; xxviii. 18.—Ver. 13. The three participles of this verse are best understood, with HITZIG, as prefixed appositives to the subject contained in בְּלִבּוֹ, ver. 14, which is indeed the same as that of the 12th verse.—**Who winketh with his eyes.**—Comp. x. 10; Ps. xxxv. 19.—**Who speaketh with his feet**—*i. e.*, gives signs in mysterious ways (LXX: σημαίνει), now with one foot, then with the other.—**Who hinteth with**

his fingers.—מוֹרֶה Hiph. part. from ירה, here used in its most primitive meaning. The evil intent involved in the three forms of the language of signs as here enumerated is of course implied. —Ver. 14. **He deviseth evil at all times.**—Comp. iii. 29.—**He stirreth up strife.**—Literally "he lets loose contentions" (HITZIG), or "he throws out matters of dispute" (BERTHEAU); comp. ver. 19 and chap. xvi. 28.—Ver. 15. **Therefore suddenly shall his destruction come.**—Comp. i. 17; iii. 25; xxiv. 22.—**Quickly will he be destroyed,** *etc.*—Comp. xxix. 1; Is. i. 28; xxx. 14; Jer. xix. 11.—**Without remedy.**—Comp. iv. 22.

Ver. 16. **These six things Jehovah hateth, and seven,** *etc.*—Of the origin of this peculiar proverbial form, using symbolical numbers, a form for which Arabic and Persian gnomic literature supply numerous illustrations (comp. UMBREIT on this passage), ELSTER probably gives the simplest and most correct explanation, deriving it "purely from the exigencies of parallelism." "The form of parallelism could not, on account of harmony, be sacrificed in any verse. But how should a parallel be found for a number? Since it was not any definite number that was the important thing, relief was found by taking one of the next adjacent numbers as the parallel to that which was chiefly in mind." In a similar way HITZIG on Amos i. 3 (where the numbers put into this relation are three and four); "To the number three the number four is appended to characterize the first as one optionally taken, to convey the idea that *there are not understood to be precisely three and no more, but possibly more.*" At any rate, those expositors are in the wrong, who, as *e. g.*, recently BERTHEAU and VON GERLACH, find the design of this mode of numeration in the fact that the last of the enumerated elements, the seventh vice therefore in the case before us, is to be brought out with especial emphasis. [STANLEY (*Hist. Jewish Church*, II. p. 258), adduces this as a probable example of the "enigmas" or "riddles," which were one of the most characteristic embodiments of the wisdom of the wise king.—ARNOT: There is one parallel well worthy of notice between the seven cursed things here, and the seven blessed things in the fifth chapter of Matthew. The first and last of the seven are identical in the two lists. "The Lord hates a proud look" is precisely equivalent to "blessed are the poor in spirit;" and "he that soweth discord among brethren" is the exact converse of the "peacemaker."—A.].—Ver. 17. **Haughty eyes**: literally, high or lofty eyes; comp. xxx. 13; Ps. xviii. 27; cxxxi. 1; Job xxi. 22; xl. 11; also the Latin expression *grande supercilium.*—**Hands that shed innocent blood.** Comp. i. 11 sq., and Isa. lix. 7, with which passage ver. 18 also corresponds in the form of expression, without for that reason being necessarily derived from it, as HITZIG holds. For in case of such derivation the order of words ought to correspond more exactly with the alleged original, as in Rom. iii. 15-17.—Ver. 19. **One that uttereth lies as a false witness,** literally, one that breathes lies. The same characterization of the false witness is found also in chap. xiv. 5, 25; xix. 5, 9. As respects the arrangement in which the seven manifestations of treacherous dealing are enumerated in these verses, it does not perfectly correspond with the order observed in ver. 12-14. There the series is mouth, eyes, feet, fingers, heart, devising evil counsels, stirring up strifes; here it is eyes, tongue, hands, heart, feet, speaking lies, instigating strife. With reference to the organs which are named as the instruments in the first five forms of treacherous wickedness, in the second enumeration an order is adopted involving a regular descent (ver. 16-19, eyes, tongue, hands, *etc.*); the base disposition to stir up strife, or to let loose controversy (see rem. on ver. 14) in both cases ends the series.

5. Vers. 20–24. *Admonition to chastity*, preparing the way for a subsequent warning against adultery.—**Keep, O my son, thy father's commandment,** *etc.* This general introduction to the new warning against adultery corresponds with the similar preparatory admonitions in chap. v. 1, 2 and vii. 1–5, and serves, like these, to announce the great importance of the succeeding warnings. With respect to ver. 20 in particular comp. i. 8.—Ver. 21. **Bind them to thy heart evermore,** *etc.* So chap. iii. 3 and vii. 3. On account of the plural which occurs in the verse, with which the singular is interchanged in ver. 22, HITZIG conjectures the insertion of this verse by a late interpolator, and that in accordance with the standard furnished by chap. iii. 3, in which place the passage is held to be original. This is arbitrary, for no single ancient manuscript or version confirms the suspicion. Just as well might ver. 22 be declared interpolated, inasmuch as only in this is the singular form found, while immediately after, in ver. 23, the double designation "commandment" and "doctrine" returns.—Ver. 22. **When thou walkest let it guide thee.** The contrast between walking and sleeping or lying is like that in iii. 23, 24.—**When thou wakest let it talk with thee.** The accusative suffix in תְּשִׂיחֶךָ is here employed as in Ps. v. 4; xlii. 4; Zech. vii. 5, *etc.*, for the designation of the person to whom the intercourse indicated in the action of the verb relates. With regard to שִׂיחַ to take, to converse, comp. also Ps. lxix. 13; with reference to the sentence as a whole comp. Ps. cxxxix. 18.—Ver. 23. **For the reproofs of correction are a way of life,** *i. e.*, they lead to life, comp. ii. 19; iii. 2, 16. "Reproofs of discipline" (תּוֹכְחוֹת מוּסָר) corrective reproofs, reproofs whose aim is correction.—Ver. 24. **From the vile woman,** strictly the woman of evil, of vileness. רָע (for which the LXX here read רֵעַ) is therefore a substantive, as in the phrase "the way of evil" in chap. ii. 12.—**From the flattering tongue of the strange woman;** literally, from the smoothness of the tongue of the strange woman. For instead of לָשׁוֹן, from which reading of the Masoretic text the meaning would result "from the smoothness of a strange tongue," we must doubtless point לְשׁוֹן (*construct state*), since the subject of remark here is the strange, wanton woman (just as in ii. 16; v. 20), while the thought of a foreign language (γλῶσση

ἀλλοτρία, LXX) is altogether remote from the context. In opposition to the translation of EWALD, BERTHEAU and ELSTER, "from the smooth-tongued, the strange woman," comp. HITZIG on this passage.

6. Ver. 25-35. Warning against adultery itself. —**With her eyelids**, with which she throws amorous and captivating glances at her lover, comp. Ecclesiast. xxvi. 9. The eyelids (or, more literally, eyelashes) are here compared with the cords of a net, as in Eccles. xii. 8, with the lattice of a window, or as in the erotic songs of the Arabs and Persians, with darts, with lances, daggers or swords.—Ver. 26. **For, for the sake of a harlot one cometh to a loaf of bread**, *i. e.*, to the last bit, the last morsel of bread, as a sign and emblem of utter poverty (thus SCHULTENS, C. B. MICHAELIS, UMBREIT, ELSTER); or again, the meaning may be to the begging a loaf of bread, to beggary (thus ABEN EZRA, VATABLUS, ROSENMUELLER, ELSTER, HITZIG). In opposition to the translation defended by most of the ancient expositors, and recently by ZIEGLER, EWALD, BERTHEAU, *etc.*, "For as the hire of a harlot one gives hardly a bit of bread," or as others prefer "merely a bit of bread," may be adduced 1) the context, see the 2d clause; 2) the lexical fact that עַד can neither mean "hardly" nor "merely;" 3) the fact, historical and archæological, established by Gen. xxxviii. 17. *etc.*, that the harlot's reward in ancient Palestine doubtless amounted to more than a mere loaf of bread, *e. g.* a kid, as in the case cited from Genesis, or a price considerably higher, as seems to follow from Prov. xxix. 3; Ecclesiast. ix. 6; Luke xv. 30.—**Lieth in wait for the precious life.** Very appropriately has נֶפֶשׁ, "life," the predicate יְקָרָה "costly" connected with it; for its value rises above all mere property; comp. Ps. xlix. 8. —Ver. 27-29. The meaning is this: impossible as it is that the clothing on one's breast, or that one's feet should remain unharmed by scorching if fire be brought near them, so inconceivable is it that the adulterer should follow his unlawful intercourse without evil consequences and just retribution. The two questions in vers. 27, 28 imply a strong negation, like the interrogative clauses in Amos iii. 4-6. Ver. 29 is connected with the two negative antecedent clauses as a correlative consequent, and is therefore introduced by כֵּן, so.—Vers. 30, 31. A new figure to illustrate the punishment, surely impending and severe, which threatens the adulterer.—**Men do not overlook the thief,** *etc.;* literally "they do not contemn it in the thief." The imperf. יָבוּזוּ expresses the idea of custom, that which occurs in accordance with experience. [Interpreters are divided between the two ideas of "scorn" and "disregard" as proper renderings of the verb. STUART, MUENSCH., WORDS. adopt the former; men do not despise the thief, though he must be punished; they do despise the adulterer. WORDS. calls attention to a disposition in modern society to reverse this judgment. NOYES, HOLDEN, like DE W., FUERST and our author, adopt the other view.—A.].—**To satisfy his craving when he is hungry.** This circumstance, which exhibits the guilt of the thief in a milder light, serves evidently to display the punishment that befalls the adulterer with whom he is here compared, as one more richly deserved. For the more presumptuous his crime, the less excused, or, as it were, demanded by his necessities, the more just is the punishment that comes upon him! If HITZIG had taken due notice of this meaning of ver. 30, which is transparent enough, he would have seen in advance how unnecessary and excessively artificial is the attempt to explain the verse as interrogative. [KAMPH. adopts his view but does not strengthen it].—**He must restore sevenfold.** According to the prescriptions of the law in Ex. xxi. 37; xxii. 1 sq., it should strictly be only four or fivefold (comp. the publican Zaccheus, Luke xix. 8). But in common life these prescriptions were probably not ordinarily observed: the injured party allowing his silence, his declining a judicial prosecution of the matter, to be purchased at a higher rate than was exactly allowed. Furthermore, that "sevenfold" is here used loosely, only as a round number (comp. Gen. iv. 15), and is not designed, as might be thought, to mark the highest conceivable ransom, appears from the 2d member, which suggests the probability of losing "the whole wealth of his house."—Ver. 32 stands in the same relation to the two preceding as ver. 29 to 27 and 28; it expresses the conclusion that is to be drawn from the meaning, which is clothed in the form of an analogy or parable, with reference to the well-deserved recompense of the adulterer. It is therefore hasty and arbitrary in HITZIG to reject this as a spurious gloss, and to find in ver. 33 the direct continuation of the thief's punishment, which has been depicted in ver. 31.—**He that destroyeth himself doeth such things.** Literally, "whoso will destroy his life, he does it."—Ver. 33. **Stripes and disgrace.** The נֶגַע, *plaga*, may here very well stand in its literal sense, and so designate the blows with which the adulterer detected in the act will be visited by the husband of the unfaithful wife, and will be driven from the house (UMBREIT, HITZIG).—Ver. 34. **For jealousy is man's fierce anger**, *i. e.*, the jealousy (קִנְאָה as in chap. xxvii. 4) of the injured husband is a fire blazing fiercely, burning and raging with all the might of a man; comp. "the hurling of a man" [or as others "a mighty prostration"] Is. xxii. 17. The 2d half of the verse explains this somewhat brief expression, "man's wrath," which, moreover, appears to be chosen not without collateral reference to the more rapidly evaporating wrath of women.—Ver. 35. **He regardeth not any ransom**, literally, "he does not lift up the face of any ransom," *i. e.*, does not receive it as adequate to allay his wrath—as one lifts up the face of a suppliant when his request is granted or favorably received.—**And is not willing**, *i. e.*, to forego his strict right of revenge.

DOCTRINAL AND ETHICAL.

1. The warning against improvident suretyship in the unqualified form, and the urgent and almost passionate tone in which it is presented

in vers. 1-5, rests upon the consideration that "all men are liars" (Ps. cxvi. 11; Rom. iii. 4), that therefore no one can be trusted (comp. Jer. xvii. 5: "Cursed be the man that trusteth in man"), that every neighbor is at the same time in a certain sense a "stranger" to us (see above on ver. 1), in a word, that one must be prepared for manifestations of unfaithfulness, or unreliableness, on the part of any one whatever, though he stood ever so near us. Hence the duty, for the sake of preserving one's own independence and sparing one's own strength for his personal work (bodily as well as mental), of extricating one's self at any cost and as speedily as possible from every relation of suretyship, from the continuance of which injurious consequences might result to our own freedom and welfare. With the admonitions of our Lord in the Sermon on the Mount, to be ready at all times for the lending and giving away of one's property, even in cases where one cannot hope for the recovery of what has been given out (Luke vi. 30, 34, 36; comp. 1 Cor. vi. 7) this demand is not in conflict. For Christ also plainly demands no such readiness to suffer loss on account of our neighbor, as would deprive us of personal liberty, and rob us of all means for further beneficence; and yet this sort of evil result from suretyship is what the author of our passage has in his eye.

2. Also in the subsequent warning against slothfulness (vers. 6-11) the reference to the danger of impoverishment appears to be the main motive, brought forward with especial emphasis. This is above all things else the precise thing to be learned from the example of the ant, that it is important to gather diligently "in summer," that one may not suffer in winter,—that the "harvest time," when all is within reach in abundance, is the time for earnest and unceasing toils, that one may be able calmly to meet the later seasons of want which offer to the most willing and vigorous industry no opportunity for acquiring. Comp. the example of Joseph in Egypt (Gen. xli. sq.), and apply all this to the spiritual department of labors in Christ's service, *e. g.*, those of the pastor, the missionary, *etc.*

3. The six or seven vices, twice enumerated in different order and form of expression, against which the paragraph vers. 12-19 warns (comp. the exegetical notes on ver. 19), are at the same time all of them manifestations of hatred against one's neighbor, or sins against the second table of the Decalogue; yet it is not so much a general unkindness as rather an unkindness consisting and displaying itself in falseness and malice that is emphasized as their common element. And only on account of the peculiarly mischievous and ruinous character of just these sins of hatred to one's neighbor, is he who is subject to them represented as an object of especially intense abhorrence on the part of a holy God, and as threatened with the strongest manifestations of His anger in penalties (vers. 15, 16).

4. As a fundamental proposition for the successful avoidance of all converse with impure wantons, and of the dangers thence resulting, there is introduced in the 1st clause of ver. 25 a warning even against the very first beginnings of all unlawful sexual intercourse, against impure longings, or unchaste desires and thoughts of the heart. Comp. the last commandment of the Decalogue (Ex. xx. 17), as well as Christ's intensifying and spiritualizing of the Mosaic prohibition of adultery; Matth. v. 28.—The admonition also, which is prefixed as introductory, to keep continually before the eyes and in the heart the teachings of Divine wisdom (comp. Tob. iv. 6), serves as an emphatic utterance of this "*Obsta principiis!*" or the exhibition of the necessity that the very first germs and roots of the sin of unchastity must be rooted out.

HOMILETIC AND PRACTICAL.

In the endeavor to comprehend in one homiletic whole the four main divisions of the chapter, one would first of all need to have clearly in view the suggestions given in vers. 2, 11, 15 and 26 sq., with reference to the danger of sinking into poverty and destitution, and to employ these in fixing his central idea. In some such way as this then: Even in the present life want and evil of every sort are wont to be the attendants *a*) of the lighter offences 1) of inconsiderateness (vers. 1-5) and 2) of slothfulness (vers. 6-11); *b*) of the grosser transgressions and vices, such as result 1) from pride and malignity (vers. 12-19), and 2) from lust of the eyes and sensuality (vers. 20-35).—Comp. STÖCKER: Against unfaithfulness in life and conversation, as it displays itself 1) in suretyship; 2) in fulfilling the duties of one's calling: 3) in daily converse with human society; 4) in married life.

Ver. 1-5. STARKE: A teacher of the divine word becomes in a certain sense a surety to God for the souls of his hearers (Ezek. iii. 18); therefore must he watch over them day and night, that none be lost through fault of his (Acts xx. 28).—J. LANGE: In Christ our friend we have a faithful surety who can and will free us from all our debt.—WOHLFARTH: From credulity to put at risk one's property, to which one's children have the first claim, and which one should employ only for the general good, and thereby to give an impulse to the follies and sins of others, is quite as ruinous as it is morally blameworthy.

Ver. 6-11. MELANCHTHON: Diligence is the virtue by which we are disposed steadfastly and firmly for God's sake, and the common welfare, to perform the labors belonging to our calling, with the aid of God, who has promised aid to those that seek it. The extremes of this virtue are indolence and a busy officiousness (πολυπραγμοσύνη). The indolent omits too much; the officious, either from excess of ardor, undertakes many things that are not necessary, or undertakes by-works (πάρεργα) and interferes with others' vocations," *etc.*—EGARD: God will not support thee without work, but by work; that is His holy ordinance (Gen. iii. 19). Do thy part, and God will do His. . . . To know how rightly to employ time and opportunity is great wisdom. Gather in summer that thou mayest have in winter; gather in youth that thou mayest have in old age!—*Berleb. Bible:* Where the ways of Christianity are not directed in accordance with the perfect law of liberty (James i. 25) and according to the impulse of the Spirit of God, but according to any human constitution, there men go more foolishly

to work than the ants in their labor.—[TRAPP: They are utterly out that think to have the pleasure of idleness, and the plenty of painfulness].

Vers. 12–19. EGARD: A proud heart has never done anything specially for God's honor and a neighbor's good; through humble hearts God does great things.—STARKE: The evil heart cannot long be hidden; it soon shows itself in evil gestures, words and deeds.—(On ver. 18): The heart underlies the seven vices which are an abomination to God, and in the midst, because it is the fountain from which evil flows in all directions (Matth. xii. 34, 35; xv. 19). The Lord therefore hates not only the actual outbreakings of sins, but also the devices of the ungodly with which they encompass day and night.—(On ver. 16 sq): Eyes, hands, tongue, heart, feet, are in themselves good and well-pleasing to God; but when they turn from the path of virtue and incline to vice, then they are evil and cannot please God.—WOHLFARTH: Before the Lord proud eyes, false tongues, guilty hands, *etc.*, cannot stand. His hand lays hold upon all such transgressors according to the holy law according to which every kind of evil finds its penalty.—[Ver. 16, 17. W. BATES: Pride is in the front of those sins which God hates, and are an abomination to Him. Pride, like an infectious disease, taints the sound parts, corrupts the actions of every virtue, and deprives them of their true grace and glory.—J. EDWARDS: It is vain for any to pretend that they are humble, and as little children before God, when they are haughty, impudent, and assuming in their behavior amongst men.]

Vers. 20–35. STÖCKER (on ver. 25): Solomon here warns chiefly against the things by which one may be enticed into adultery, namely 1) against evil desire and lust in the heart; 2) against wanton, over-curious eyes.—STARKE (on ver. 25): Since evil lusts spring up in the heart, Solomon would have us at the very beginning stop up the fountains, *i. e.*, suppress the very first instigations of corrupt flesh and blood (James i. 14, 15). For it is always more difficult to extinguish sparks already existing than to guard against the heart's receiving any.—VON GERLACH (on vers. 34, 35): The fearful rage of the jealous husband grows out of the deep feeling that the wife is one with her husband, a part of him, whose worth cannot be counterbalanced by any possession however great, outside of him.—Comp. J. LANGE: Just as little as the adulterer taken in his adultery is left unpunished by the injured husband, so little, yea even less will the spiritual adulterer remain unpunished of the Lord (1 Cor. iii. 17).

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18. New admonition to chastity, with a reference to the warning example of a youth led astray by a harlot.

CHAP. VII. 1–27.

1 My son, keep my words,
and treasure up my commandments with thee.
2 Keep my commandments and thou shalt live—
and my instruction as the apple of thine eye.
3 Bind them to thy fingers,
write them on the tablet of thine heart.
4 Say to wisdom "Thou art my sister!"
and call understanding "acquaintance,"
5 that they may keep thee from the strange woman,
from the stranger that flattereth with her words.—
6 For through the window of my house,
through my lattice I looked out,
7 and I saw among the inexperienced ones,
discerned among the youths, a young man void of understanding.
8 He passed along the street near her corner,
and sauntered along the way to her house,
9 in the twilight, in the evening of the day,
in the midst of the night and darkness.
10 And lo, a woman cometh to meet him,
in the attire of a harlot, and subtle in heart.
11 Boisterous was she, and ungovernable;
her feet would not tarry in her house;
12 now in the street, now in the market places,
and at every corner did she watch.

13 And she laid hold upon him, and kissed him,
put on a bold face and said to him,
14 "Thankofferings were (binding) upon me,
to-day have I redeemed my vows;
15 therefore came I out to meet thee,
to seek thy face, and I have found thee.
16 Tapestries have I spread upon my couch,
variegated coverlets of Egyptian linen;
17 I have sprinkled my couch
with myrrh, aloes and cinnamon.
18 Come, let us sate ourselves with love till morning,
and enjoy ourselves in love!
19 For the man is not at home,
he has gone a long journey;
20 the purse he has taken with him;
not till the day of the full moon will he return."
21 She beguiled him with the multitude of her enticements,
by the allurements of her lips she led him astray.
22 He followed her at once,
as an ox goeth to the slaughter,
and as fetters (serve) for the correction of fools—
23 till an arrow pierceth his liver:—
as a bird hasteneth to the snare,
and knoweth not that his life is at stake.—
24 And now, ye children, hearken to me,
and observe the words of my mouth!
25 Let not thine heart incline to her ways,
and stray not into her paths.
26 For many slain hath she caused to fall
and all her slain are many.
27 Ways of hell (is) her house
going down to the chambers of death.

GRAMMATICAL AND CRITICAL.

Ver. 7. [אָבִינָה, the ו consec. omitted, as is sometimes the case, the form resembling a simple Intentional. Gesen. *Lehrgeb.* p. 874., Bött. §§ 969, 6; 973, 5. Stuart (comm. in loc.) seems to be in error in regarding this a real voluntative, and rendering "that I might see among the simple, and observe, *etc.*"—A.].

Vers. 8. [For the form פִּנָּהּ instead of the full form פִּנָּתָהּ (with the ordinary form of fem. nouns with suff.), see Bött. § 724, *b*. Comp. however Exegetical notes in regard to the proper reading.—A.].

Ver. 11. [יִשְׁכְּנוּ, used of repeated recurrence in the past—*Fiens multiplex præteriti* according to the terminology of Bött. § 949, *f*.—A.]

Ver. 13. In the verb הֵעֵזָה (lit., she made hard, *corroboravit*) the doubling of the 2d radical is omitted, as in הֵחֵלָּה, Jud. xx. 40. [Given by Bött. § 500, 5, as an example of the simplifying of that which is usually doubled, to express the idea of the permanent, gradual or gentle. See also § 1123, 3. Comp. Green, § 141. 1; Stuart, § 66, 11.—A.].

Ver. 15. [Stuart's rendering of the last clause as final, "that I might find, *etc.*," is unnecessary; it is rather a simple consecutive.—A.].

Ver. 18. [נִתְעַלְּסָה, the *cohortative* use of the Intentional. Bött., § 965, 2.—A.].

EXEGETICAL.

1. From the preceding warnings against unchastity and adultery (chap. ii. 16-19; chap. v.; chap. vi. 20-35) the one now before us is distinguished by the fact, that the poet, after a preliminary general introduction (vers. 1-5; comp. chap. vi. 20-24), for the sake of delineating more clearly the repulsiveness and various consequences of intercourse with wanton women, depicts in narrative form the example of a single adulterous woman, who by her lascivious arts betrays a foolish youth into adultery. This is therefore a didactic narrative, with a purpose of earnest warning, here presented as a conclusion to the second larger group of admonitory discourses. It is not possibly an allegory, for nothing whatsoever in the text points to such a conception of the adulteress, by virtue of which she might be regarded as introduced as a personification of the abstract idea of folly (in contrast with that of wisdom personified). Not till we come to chap. ix. 13 sq. do we find such a presentation of folly under the image of a wanton, adulterous woman.—In contrast with the expositors of the ancient church, most of whom gave allegorical interpretations, the correct view is

found as early as M. GEIER, VATABLUS, MERCERUS, EGARD, HANSEN, MICHAELIS, STARKE, and also in nearly all the moderns except VON GERLACH. The view of several of those named, especially that of STARKE, that the whole narration is to be regarded a true history, an actual experience of the poet, lacks sufficient support in the style and form of the delineation. The history may just as well be imaginary as the contents of many narrations of Christ,—*e. g.*, that of the good Samaritan, of the prodigal son, *etc.*

2. Vers. 1–5: Introduction in a general form, in which ver. 1 reminds us of chap. i. 8; ii. 1; vi. 20; so ver. 2 of iv. 4; ver. 8 of iii. 8; vi. 21; ver. 5 of ii. 16; vi. 24.—Ver. 2. **And my teaching as the apple of thine eye,** lit. "as the little man in thine eye." The same figurative description is found in Arabic and Persian (see UMBREIT on this passage). Comp. also the Greek κόρη, κοράσιον (=בַּת־עַיִן [the daughter of the eye] Lam. ii. 18) and the Latin *pupa, pupilla.* The apple of the eye is also in Deut. xxxii. 10; Ps. xvii. 8: Zech. ii. 12, the emblem of a precious possession guarded with peculiarly watchful care.—Ver. 3. **Bind them to thy fingers,** not precisely as an amulet, as UMBREIT thinks, but as an ornament, a costly decoration, like a ring; comp. Song Sol. viii. 6, and the observations on iii. 8.—Without adequate reason HITZIG regards the verse as spurious, on account of its partial correspondence with Deut. vi. 8; xi. 18. As though the figures here employed, especially that in the first clause, did not occur very frequently within the sphere of the Old Testament, and that in every instance with a form somehow slightly modified! Comp. *e. g.*, Ex. xiii. 9, 16; Jer. xxii. 24; Hag. ii. 23.—Ver. 4. "**Thou art my sister!**" Comp. Job xvii. 14; xxx. 29; Wisd. viii. 2. The parallel "acquaintance" in the 2d clause corresponds with the Hebrew expression מוֹדָע, which denotes knowledge, acquaintance, and then (abstract for the concrete, as occurs, *e. g.*, also in the use of the French *connaisance* [and the English "acquaintance"]) one well known, a friend, *familiaris.* The same expression is found also in Ruth ii. 1 as the K'ri. Comp. P. CASSEL on this passage, who however both for that passage and the one before us gives the preference to the K'thibh מְיֻדָּע (comp. Ps. lv. 14; lxxxviii. 9) as the more primitive reading.

3. Vers. 6–9. *The foolish young man.*—**Through my lattice I looked out.** Comp. the quite similar representation in the song of Deborah, Judges v. 28. אֶשְׁנָב denotes as it does there a latticed aperture, an arrangement for the circulation of fresh air (HITZIG).—Ver. 7. **And I saw among the inexperienced;** literally, among the νηπίοις, the simple; comp. remarks on i. 4, where the same expression פְּתָאִים is used, synonymous with נַעַר, boy, as here with בָּנִים. It is not necessary, with ARNOLDI, BERTHEAU and HITZIG, to explain the expression in exact accordance with the Arabic by *juvenes* [young men].—Ver. 8. **Near a corner.**—The Masoretic punctuation פִּנָּהּ with mappik in the ה (comp. מִדָּהּ, Job xi. 9) represents the corner as hers, *i. e.*, the corner of the adulteress, the corner of her house,—and many recent expositors, *e. g.*, UMBREIT and HITZIG, translate and explain accordingly. But inasmuch as according to ver. 12 (which HITZIG, without any reason, pronounces spurious), the adulteress is accustomed to watch "at every corner," therefore at street corners in general, it is not quite needful to refer the corner here mentioned to her dwelling. All the ancient versions moreover have read only the simple פִּנָּה (LXX: παρὰ γωνίαν; Vulg.: *juxta angulum, etc.*). —**And sauntered along the way to her house.**—Psychologically it is pertinent to depict the young man predisposed to sin as strolling before the house of the adulteress, and this as the beginning of his imprudence, so far forth as he thus plunges himself into temptation. The verb צָעַד is fairly chosen, as it always expresses a certain care and intention in his going. We say substantially "he measures his steps, he paces before her door" (UMBREIT).—Ver. 9. **In the twilight, in the evening of the day.**—The accumulation of the expressions is explained by the fact that it was fitting to characterize the action and conduct of the young man as belonging to the works of darkness, the deeds of night. Comp Luke xxii. 53; Rom. xiii. 12; 1 Thess. v. 4-7, *etc.* There is furthermore no contradiction between the notation of time in the first clause and that in the second; for נֶשֶׁף strictly signifies not the first evening twilight, but the later period of evening darkness, from 9 o'clock to 12 (see Job vii. 4; xxiv. 15), and so the time immediately bordering upon the true black night or midnight. —**In the blackness of night**—literally, "in the pupil of the night," comp. xx. 20, K'ri. The *tertium comparationis* is to be found, doubtless in both, the blackness and the middle, and not in the first alone, as UMBREIT holds. Comp. besides the phrase "heart of the night" in the poetic language of the Persians (see UMBREIT on this passage).

4. Vers. 10-20. *The adulteress.*—**In the attire of a harlot.**—שִׁית זוֹנָה, dress of a harlot (comp. with respect to שִׁית, dress, apparel, Ps. lxxiii. 16), stands here with no connecting word in apposition to "woman;" a woman a harlot's dress, as though the woman herself were nothing more than such a dress. Thus, and with good reason, BERTHEAU explains [and WORDS.], while HITZIG altogether artificially explains שִׁית by שְׁוִית (from שָׁוָה) as equivalent to דְּמוּת, likeness, and accordingly translates "with the outward appearance of a harlot;" in the same way also the LXX: εἶδος ἔχουσα πορνικόν.—**Subtle in heart.**—נְצֻרַת לֵב is strictly "one who is guarded in heart," *i. e.*, one whose heart is guarded and inaccessible, who locks up her plans and counsels deep in her breast, comp. Is. lxv. 4. Thus CHR. B. MICHAELIS (citing the French *retenu*), UMBREIT, BERTHEAU, ELSTER, *etc.*, and from earlier times at least the *Vers. Veneta:* πεφυλαγμένη τὴν καρδίαν. [With these WORDSW. is in substantial agreement; "her heart is like a walled fortress," *etc.*]. The other ancient versions expressed the idea "one carrying away the heart of the young man," as though they had read נֹצֶרֶת (so also recently

ARNOLDI). EWALD explains "of hardened heart, bold and confident;" HITZIG, in accordance with the Arabic and comparing the *saucia* in VIRGIL'S *Æneid*, IV. 1: "an arrow in her heart, wounded by love's dart," and therefore ardent and wanton—both of these being plainly altogether artificial and adventurous. [FUERST, treating the adjective as fem. constr. from נָצוּר, renders "watching (for hearts of young men").—**Boisterous was she and ungovernable.**—With the first epithet (literally, shouting) comp. chap. ix. 13: with the second, Hos. iv. 16, where the same word is used of a wild heifer that will not submit its neck to the yoke.—Ver. 12. **Now in the street,** *etc.*—That we have only here a custom, a habit of the wanton woman described, while in the preceding verse we have delineated her condition in a single instance, is an entirely arbitrary assumption of HITZIG'S, which is altogether opposed by the use of the Imperfect in both cases (יִשְׁכְּנוּ, ver. 11, and תֶּאֱרֹב, ver. 12). Therefore the argument that the verse is spurious, resting as it does mainly on this alleged difference in the substance and scope of the verse, is to be rejected (comp. above, remarks on ver. 8).—Ver. 13. **Put on a bold face.**—Comp. chap. xxi. 29; Eccles. viii. 1.—Ver. 14. **Thank-offerings were binding upon me**—that is, in consequence of a vow, as the second clause shows. She has therefore on the day that is hardly gone ("to-day"—the day is here represented as continuing into the night) slain a victim in sacrifice that had been vowed to the Lord for some reason or other, and has prepared for a meal the flesh of this animal, which in accordance with the law, Lev. vii. 16, must be eaten on the second day, at the latest. To this meal, which, to judge from the description of the luxurious furnishing of the chamber, in vers. 16 sq., is no simple affair, she now invites the young man.—Ver. 16. **Variegated coverlets of Egyptian linen.**—חֲטֻבוֹת which the older translators nearly all interpret as "variegated coverlets," the larger number derive from the Arabic خَطَبَ, to be many colored (therefore *tapetes versicolores s. picti*, as it is found as early as the Vulgate); BERTHEAU, on the contrary, derives from חטב = חצב to cut, to make stripes or strips (therefore *striped* material); HITZIG finally derives from the Arab. عُطْب cotton, appealing to PLINY, *H. N.*, XIX., 1, 2, according to whom cotton fabrics in great quantity were manufactured from native material. The first of these explanations, as the simplest and best attested, deserves the preference.—אֵטוּן is equivalent to the Ægypt. *Athiouniau*, linen, and is found in Greek also in the form ὀθόνη or ὀθόνιον. [The rendering of the E. V. "with carved works, with fine linen of Egypt" conforms too closely to the primary meaning of the verb חָטַב "to carve." It cannot refer to any carved frame work of the bed, but rather to the embroidered figures which resemble carving—A.].—Ver. 17. **I have sprinkled my couch,** *etc.*—HITZIG, who translates the verb by "I have perfumed," has in mind a mere perfuming of the bed or of its apparel by means of the swinging of a censer filled with myrrh, aloes and cinnamon. But while נוּף does properly signify to raise, to swing, yet the signification "sprinkle" is easily enough derived from this; and although the spices in question were not sprinkled precisely in the form of water holding them in solution, they still produced a satisfactory result if strewed upon the coverlets of the couch in little bits, fragments of the bark, fibres or scales. In no other way than this is it to be supposed that the same fragrant materials (with *cassia*) were employed, according to Ps. xlv. 8, in perfuming the king's robes of state; comp. also Song Sol. iii. 6; iv. 14.—Ver. 18. **Let us sate ourselves with love,** *etc.*—Comp. v. 19, and also the phrase שִׁכְרוּ דוֹדִים, Song Sol. v. 1.—**Enjoy ourselves in love.**—Instead of the meaning "enjoy" or "delight one's self," well attested by Job xx. 18; xxxix. 13, the old interpreters give to the verb in this instance the stronger meaning "to embrace passionately, to cohabit" (LXX: ἐγκυλισθῶμεν ἔρωτι; AQUILA and THEODOTION: συμπεριπλέκωμεν; so also HITZIG: "let us join in love's indulgence!"). But it is plainly unnecessary to substitute an obscene import, artificially and with a possible appeal to the Arabic, for the simpler meaning, which is abundantly attested by the *usus loquendi* of the Old Testament.—Ver. 19. **The man is not at home.**—Let it be observed with how cold and strange a tone the faithless wife speaks of her husband.—**He has gone a long journey.**—Lit., "upon a journey from afar;" the idea "from afar" is loosely appended to that of "journey" in order to represent not so much the way itself as rather the person traversing it as far removed.—Ver. 20. **The purse he hath taken with him**—and therefore proposes extensive transactions at a distance from home, and will continue journeying a considerable time.—**On the day of the full moon he will return.**—In the Hebrew the כֶּסֶא (for which in Ps. lxxxi. 4 we have the form כֶּסֶה) forms an alliteration with the כֶּסֶף in the first member, which is probably not undesigned; "the verse flows so smoothly along (comp. ii. 18) and one imagines that he hears the sweetly musical voice of the betrayer" (HITZIG). Furthermore the "day of the full moon" is not a designation of the full moon of the feast of tabernacles which was celebrated with peculiar festivities (UMBREIT, ELSTER), but the expression plainly relates to the next succeeding full moon. Since now, according to ver. 9, the time to which the narrative relates must be about new moon, the cunning woman means to hint that her husband will not return for about a fortnight. See HITZIG on this passage.

5. Vers. 21–23. *The result of her enticing arts.* Ver. 21. **With the multitude of her enticements.**—לֶקַח, learning (i. 5; ix. 9) is here ironically employed of the skilful and bewildering rhetoric which the adulteress has known how to employ.—With the expression "smoothness of lips" comp. "smoothness of tongue," chap. vi.

24.—Ver. 22. **At once,** Hebrew פִּתְאֹם, implies that he had at first hesitated, until this fear of his to take the decisive step was overcome by evil appetite, and he now with passionate promptness formed the vile purpose and executed it at once, to cut off all further reflection. Here is evidently a stroke in the picture of the profoundest psychological truth.—**As an ox goeth to the slaughter.**—Therefore following another, and with a brutish unconsciousness. Comp. the corresponding figure, which, however, is used with a purpose of commendation, in Is. liii. 7. **And as fetters** (serve) **for the correction of the fool.**—With the fetters (עֶכֶס comp. Is. iii. 18) we have here compared, of course, the adulteress who suddenly and by a single effort prevails upon the thoughtless youth,—and not, possibly, the young man himself (as UMBREIT supposes, who finds the significance of the comparison in this, that the foolish and ensnared youth is represented first as a dumb beast, and then as a simply material physical thing, as a mere dead instrument. As the obstinate fool (אֱוִיל) who treads a forbidden path, is suddenly caught and held fast by the trap lying in it, so has the deceitful power of the adulteress caught the foolish young man. Thus, and with probable correctness, ELSTER, and long ago many of the older expositors, like SOL. GLASS, *Philol. Sacra*, p. 788, and M. GEIER on this passage (only that they unnecessarily explain by an *hypallage:* "as fetters for the correction of a fool," in other words, "as the fool (comes) to the correction of fetters"). Somewhat differently BERTHEAU, and before him LUTHER, STARKE, *etc.* [and recently STUART]; "He comes as if to fetters, which are decreed for the correction of the fool;" but to supply before אֶל עֶכֶס from the preceding has the order and parallelism against it. [FUERST regards the noun as an instrumental accus., and translates "and as in fetters, *i. e.*, slowly, the fool is led to correction,"—but regards the evidence as all indicating a defective text. NOYES and MUENSCHER treat the noun as instrumental, but vary the construction of the other words: "as one in fetters to the chastisement of the fool." WORDSW. suggests two or three renderings, of which that of NOYES is one, but indicates no preference. ZÖCKLER's rendering is brought, we think, with the least violence, into correspondence with the other two comparisons, where the idea is plainly that of a certain fate, notwithstanding unconsciousness of it. So fetters await the fool, though he may not be aware of it—A.] Many older interpreters, either failing to understand the figure, or judging it inconsistent with the context, have sought relief in more violent ways. The LXX, *Peschito* and Targums explain the עֶכֶס or some word substituted for this, as referring to a dog (LXX: ὥσπερ κύων ἐπὶ δεσμούς), which is here made a parallel to the ox and then the bird in the following verse; so also more recent commentators, like MICHAELIS, KÖHLER, *etc.* The Vulgate probably read כֶּבֶשׂ instead of עֶכֶס, since it translates "as a wanton and stupid lamb." Others, as of the older class the LXX, *Peschito*, Targums, Arabic vers., *etc.* altered the אֱוִיל to אַיָּל stag, and connected it with ver. 23; so also more recently SCHELLING and ROSENMUELLER, *e. g.*; "and like a deer rushing into fetters." HITZIG finally treats the passage with the greatest violence, since he transfers ver. 23, third clause, to the place of the 2d clause in ver. 22; in this line, by altering עכס to כעס he changes the meaning to "for the fool is angry at correction;" he finally transposes the first and third clauses of ver. 23, so that the two verses have this general import:

Ver. 22. "He followeth her at once,
as an ox that goeth to the slaughter,
and as a bird hasteneth to the snare.

Ver. 23. For the fool is angry at correction,
and seeth not that it is for his life,
until an arrow pierceth his liver."

This might indeed have been originally the meaning of the passage; but inasmuch as neither manuscripts nor old versions give any evidence of any other arrangement as having ever existed, the whole emendation retains only the value of a bold hypothesis.—Ver. 23. **Till an arrow pierceth his liver.**—Since this clause plainly refers to the young man, and neither exclusively to the ox nor the fool, the two examples of a self-destroying folly which in the second and third clauses of ver. 23 are compared with him, its position is parenthetical (UMBREIT, ELSTER, BERTHEAU, *etc.*); for in the following clause still another example is added to the two mentioned before,—that of the bird hastening to the snare. The "liver" stands here as the representative of the vitals in general (comp. Lam. ii. 11) as in some instances the heart or again the reins (Ps. xvi. 27; lxxiii. 21; Prov. xxiii. 16, *etc.*). According to DELITZSCH, *Bibl Psychol.*, pp. 275 sq., the liver is here made prominent as the seat of sensual desire. Since the ancient Greeks, Arabians and Persians in fact connected this idea with the organ under consideration, and since modern Oriental nations also predicate of the liver what we say of the heart as the seat of the feelings and sensibilities (*e. g.*, the Malays in Java, see *Ausland*, 1868, p. 278), this view may be received as probably correct. By no means is the designation of the liver in the passage before us to be regarded as a purely arbitrary poetical license or as a mere accident.—**And knoweth not that his life is at stake,** literally, "that it is for his soul;" the expression בְּנַפְשׁוֹ signifies "at the price of his life," comp. Numb. xvii. 3.

6. Vers. 24–27. *Concluding exhortation* introduced by "and now," like the corresponding final epilogue, chap. viii. 32; comp. also v. 7.—Ver. 25. **And stray not,** אַל תֵּתַע, [a dehortative] from תָּעָה, to go roaming about, comp. שָׁגָה chap. v. 20.

Ver. 26. **And all her slain are many.** עֲצֻמִים, meaning "strong" (BERTHEAU), is nevertheless on account of the parallelism with רַבִּים in the first member to be taken in the sense of "numerous, many," comp. Ps. xxxv. 18; Joel i. 5. [HOLD., NOYES, MUENSCH., DE W., K., agree with our author; STUART and WORDS., like the E. V., keep closer to the original idea of strength,

"many strong men" have been her victims.—A.] With the expression in the first member comp. Judges ix. 40.

Ver. 27. **Ways of hell—her house.** "Her house" is the subject, having here a plural predicate connected with it, as chap. xvi. 25; Jer. xxiv. 2.—**Chambers of death.** Comp. "depths of death" or "of hell," chap. ix. 18: and with reference to the general sentiment of the verse, chap. ii. 18; v. 5.

DOCTRINAL, ETHICAL, HOMILETIC AND PRACTICAL.

From the earlier and copious warnings against adultery the one now before us is distinguished by the fact, that while chap. v. contrasted the blessing of conjugal fidelity and chaste marital love with unregulated sexual indulgence, and chap. vi. 20-35 particularly urged a contending against the inner roots and germs of the sin of unchastity,—our passage dwells with special fullness upon the temptations from without to the transgression of the sixth commandment. It also sets forth the folly and the ruinous consequences of yielding to such temptations, by presenting an instructive living example. What elements in this vivid moral picture stand forth as ethical and psychological truths to be taken especially to heart, has been already indicated by us in the detailed interpretation. Aside from the fact that it is nocturnal rambling that delivers the thoughtless, heedless and idling youth into the hands of temptation (ver. 9), and aside from the other significant feature, that after a first brief and feeble opposition he throws himself suddenly and with the full energy of passion into his self-sought ruin (ver. 22; comp. James i. 15), we have to notice here chiefly the important part played by the luxurious and savory feast of the adulteress as a coöperating factor in the allurement of the self-indulgent youth (see ver. 14 sq.). It is surely not a feature purely incidental, without deeper significance or design, that this meal is referred to as preceding the central and chief sin; for, that the tickling of the palate with stimulating meats and drinks prepares the way for lust and serves powerfully to excite sexual desire, is an old and universal observation, comp. Ex. xxxii. 6 (1 Cor. x. 17). "The people sat down to eat and to drink, and rose up to play:" as also similar passages from classical authors, *e. g.* EURIPIDES, *Alcestis*, 788; PLAUTUS, *Miles gloriosus*, III., 1, 83; ARRIAN, *Anab. Alex.*, II., 5, 4; and the well-known Roman proverb from TERENCE (*Eunuch.*, IV., 5, 6; comp. APPUL., *Metam.*, II., 11), "*Sine Cerere et Libero friget Venus*" [without Ceres (food) and Bacchus (wine) Venus (love) is cold]: and finally TERTULLIAN, *de jejun. adv. Psychicos*, c. 1: "Lust without gluttony would indeed be deemed a monstrosity, the two being so united and conjoined that, if they could by any means be parted, the sexual parts would first refuse to be attached to the belly. Consider the body; the region is one, and the order of the vices conforms to the arrangement of the members; first the belly, and all other sensuality is built immediately upon gluttony; through indulgence in eating sensual desire ensues," *etc.*

In the homiletic treatment we are naturally not to dwell too long upon these details, lest the entire impression produced by the picture of the young man ensnared by the adulteress be unduly weakened. An analysis of the chapter into several texts for sermons is inadmissible on account of the closely compacted unity of the action. At the most, the five introductory verses may be separated as a special text (comp. STARKE); yet even these would better be connected closely with the whole, and all the more since they conform very nearly in expression and contents to similar introductory paragraphs of a somewhat general nature, of which there have already been several (see exeget. notes, No. 2).

The homily that should comprehend the entire chapter might therefore present some such theme as this: *How the dangers from temptation to unchastity are to be escaped.* Answer: 1) By avoiding idleness as the beginning of all vice (ver. 6, sq.); 2) By shunning all works of darkness (ver. 9); 3) By subduing the sensual nature, and eradicating even the minor degrees of evil appetite (ver. 14 sq.); 4) By the serious reflection, that yielding to the voice of temptation is the certain beginning of an utter fall from the grace of God, and of eternal ruin (vers. 21, 27).—Comp. STARKE: Sin is like a highway robber, that at first joins our company in an altogether friendly way, and seeks to mislead us from the right path, that it may afterwards slay us (Rom. vii. 11).—Imaginary pleasure and freedom in the service of sin are like gilded chains with which Satan binds men. Though the tempter is deeply guilty, he who suffers himself to be tempted is not for that reason excused. Let every one therefore flee from sin as from a serpent (Ecclesiast. xxi. 2).—Comp. M. GEIER: Be not moved by the flattering enticements of the harlot, the world, false teachers (that betray into spiritual adultery and abandonment of God), or of Satan himself. Close thine ears against all this, *i. e.* refuse in genuine Christian simplicity and faithful love to the Lord to hearken to any solicitation to disobedience. Follow not Eve's example, but Joseph's, Gen. xxxix. 8, *etc.*—[TRAPP: (ver. 9) Foolish men think to hide themselves from God by hiding God from themselves.—(Ver. 22). Fair words make fools fain].

Third Group of Admonitory or Proverbial Discourses.

CHAP. VIII. 1—IX. 18.

14. A second public discourse of wisdom personified.

CHAP. VIII. 1-36.

a) The richness of her gifts.

(VERS. 1-21.)

1 Doth not wisdom cry aloud,
and understanding lift up her voice?
2 Upon the top of the high places, by the way,
in the midst of the way she placeth herself.
3 By the side of the gates, at the exit from the city,
at the entrance to its doors she calleth aloud:
4 "To you, ye men, I call,
and my voice is to the sons of men!
5 Learn wisdom, O ye simple ones,
and ye fools, be of an understanding heart!
6 Hear, for I speak plain things,
and the utterances of my lips are right things;
7 for my mouth meditateth truth,
and wickedness is an abomination to my lips.
8 All the words of my mouth are right,
there is nothing crooked or false in them;
9 they are all right to the man of understanding,
and plain to them that have attained knowledge.
10 Receive my instruction and not silver,
and knowledge rather than choice gold!
11 For wisdom is better than pearls,
and no precious things equal her.
12 I, wisdom, dwell with prudence,
and find out knowledge of sagacious counsels.
13 The fear of Jehovah is to hate evil,
pride, arrogance and an evil way,
and a deceitful mouth do I hate.
14 Counsel is mine, and reflection;
I am understanding; I have strength.
15 By me kings reign
and rulers govern justly.
16 By me princes rule
and nobles, all the judges of the earth.
17 I love them that love me,
and they that seek me find me.
18 Riches and honour are with me,
increasing riches and righteousness.
19 Better is my fruit than the purest, finest gold,
and my revenue than choice silver.
20 In the way of righteousness do I walk,
in the midst of the paths of justice,
21 to ensure abundance to those that love me,
and to fill their treasuries.

b) The origin of her nature in God.

(Vers. 22–31.)

22 Jehovah created me as beginning of his way,
before his works of old.
23 From everlasting was I set up,
from the beginning, before the foundation of the earth.
24 When there were as yet no floods was I brought forth,
when there were no fountains abounding with water.
25 Before the mountains were settled,
before the hills was I brought forth;
26 while as yet he had not made land and plains
and the first clods of the earth.
27 When he prepared the heavens I was there,
when he stretched out the firmament over the deep;
28 when he established the clouds above,
when the fountains of the deep raged loudly;
29 when he set to the sea its bounds,
that the waters should not pass its border;
when he settled the foundation pillars of the earth;
30 then was I at his side as director of the work,
and was delighted day by day,
rejoicing before him continually,
31 rejoicing in his earth,
and my delight did I find in the sons of men.

c) The blessing that flows from the possession of her.

(Vers. 32–36.)

32 And now, ye children, hearken unto me:
Blessed are they that keep my ways!
33 Hear instruction, and be wise,
and be not rebellious.
34 Blessed is the man that heareth me,
watching daily at my gates,
waiting at the posts of my doors!
35 For whosoever findeth me findeth life
and obtaineth favor from Jehovah;
36 and whosoever sinneth against me wrongeth his own soul:
all they that hate me love death."

GRAMMATICAL AND CRITICAL.

Ver. 2. בֵּין—בֵּית, *in the midst*, is an Aramaic idiom, occurring also in Ezekiel xli. 9.—A.

Ver. 3. As to the form תָּרֹנָּה comp. i. 20. [Bött. 929, δ.—A.]

Ver. 5. Instead of הָבִינוּ לֵב [understand ye in heart, "be ye of an understanding heart," E. V.], we should probably read with the LXX [ἐνθέσθε καρδίαν], Vulg., Arnoldi and Hitzig הָכִינוּ לֵב, direct your heart, *i. e.*, exert your understanding, *applicate animum*. Comp. לֵב נָכוֹן, Ps. lvii. 8; and also 1 Sam. vii. 3; Job xi. 13; and to illustrate the use of לֵב in the sense of the understanding, the reason, comp. several other passages in the Proverbs, especially xv. 32; xvii. 16; xix. 8.

Ver. 6. נְגִידִים. [An illustration of the principle that "single adjectives describing what is pre-eminent or striking appear in the more elevated style, raised as it were to personality, and are therefore put in the masc. plural;" see Böttcher, § 707, 2.—A.]

Ver. 13. שְׂנֹאת, [an infinitive of a verb לא having the feminine termination of the verbs לה; see Bött., § 1083, 13.—A.].

אֹהֲב [regularly אֶאֱהַב,—after the rejection of one of the weak consonants, the vowel is "assimilated" from the initial vowel of the neighboring form אֹהֲבַי; for examples of the normal modification, אֹהַב, with and without suffixes, see Mal. i. 2; Hos. xi. 1; xiv. 5; Ps. cxix. 167.—Bött., § 425, *h*.—A.]

יְמְצָאֻנְנִי, [an example of the retention of the fuller form of the plural ending with weakened vowel and toneless suffix; see Bött., § 1047, *f*.—A.]

Ver. 24. מַעְיָנוֹת. With this fem. plural form there occurs in an isolated instance, Ps. civ. 10 [together with four others of construct and suffix forms], the masculine מַעְיָנִים; for which reason the masc. of the adjective נִכְבַּדֵּי is the less striking (BERTHEAU).

Ver. 25. [Perfect tense with טֶרֶם in the sense of a Pluperfect. BÖTT., § 947, c.—A.]

Ver. 29. [וְלֹא יַעַבְרוּ. Imperfect with וְלֹא in sense of an Imperf. Subj., "so that," etc. BÖTT., § 949, 8, 2.—A.]

Ver. 29. בְּחוּקוֹ stands either for בְּחֻקּוֹ, or as HITZIG perhaps more correctly assumes for the Poal form בְּחוֹקְקוֹ. [BÖTTCHER prefers the first of these explanations, citing this as an example of usage varying in certain words, and suggesting as a reason for the adoption of the fuller form in this case, correspondence with בְּשׂוּמוֹ in the first clause. See §§ 766, η, and 1147.—A.]

EXEGETICAL.

1. Preliminary Remark. From the preceding larger group of admonitory discourses (chap. iv.–vii.), that now before us, comprising only chap. viii. and ix., is distinguished chiefly by the fact that it returns to the representation, which has already been made in chapters i.–iii. of Wisdom as a person. And this is so done that the two features of the representation which there appeared separately; the exhibition of Wisdom as a public preacher (i. 20-33), and as a divine agent in the creation of the world (iii. 19–26), are now combined in one whole. Here Wisdom appearing as a preacher herself testifies to the aid which she rendered God at the creation (viii. 22 sq.). Besides this point of contact with the first main group, we may also direct attention to the mention of the fear of God as a disposition in the most intimate alliance, and even identical with wisdom (viii. 13); this also is common to the division before us and the first; for only in chapters i.–iii. (see i. 7; i. 29; ii. 5; iii. 7) was any express utterance given to this form of the Hhokmah doctrine. The middle group (chap. iv.–vii.) nowhere contains the expression "the fear of Jehovah." There are however continually coming to view many connections between the second and third groups; especially the plural address "ye children," repeated in the discourse of the personal Wisdom (viii. 32) from chap. iv. 1; v. 7; vii. 24 (see above, p. 95). Observe also the representation of Folly personified, as a counterpart to Wisdom (chap. ix. 13–18), appearing as an adulteress of mien and bearing quite like the adulterous woman of chap. vii. who is as it were exhibited here, "developed into a more comprehensive character" (comp. HITZIG, p. 69).—Furthermore this last section of the first main division of the Book of Proverbs consists of only two discourses of unequal length, chapters viii. and ix. each of which, however, in turn includes several subdivisions clearly distinguishable,—chap. viii., comprising the three that have been given above, and chap. ix. the two parallel delineations of the personal Wisdom (vers. 1–12) and Folly personified (vers. 13–18).—The unequal length of the two discourses HITZIG seeks to a certain extent to remove by striking out from chap. viii. a large number of verses, sixteen, and from chap. ix. a smaller number, six, as spurious additions by a later hand. His grounds of distrust are, however, here again of a purely subjective kind, and do not present for a single one of the passages in question any reliable evidence of their spurious character, as we shall hereafter have occasion to show in detail.

2. Vers. 1–3. **Doth not wisdom cry aloud?** This form of interrogation (with הֲלֹא) which expects as its answer an assenting and emphatic "Yes, truly!" points to the fact clearly brought to view in all that has preceded, that wisdom bears an unceasing witness in her own behalf in the life of men.

Ver. 2. **Upon the top of the high places by the way**, in order that those who pass along by the way may observe her. **In the midst of the way.** This Aramaic idiom gives no occasion for pronouncing the passage spurious (contrary to the view of HITZIG, who furthermore takes exception to the allusion to "high places" in the 1st clause, and therefore summarily pronounces the entire 2d verse interpolated). UMBREIT translates "at the house where roads cross," and interprets, not indeed of an inn located at cross-roads (as DÖDERLEIN does), but still of a house situated at the junction of several streets. But these "ways" are roads, solitary paths, not streets in the city, and the delineation proceeds in such an order as to exhibit Wisdom first, in ver. 2, as a preacher in the open country, in grove and field, on mountains and plains, and then in ver. 3 to describe her public harangues in the cities, and in the tumult of the multitudes. The condition therefore is unlike both to that presented in i. 20, 21, and to that in ix. 13, where in both cases the interior of a city alone furnishes the scene for Wisdom's activity as a preacher.

Ver. 3. **At the exit from the city**, literally "towards the mouth of the city," *i. e.*, standing at the gate and facing the streets which centre there.—**At the entrance to its doors**, (comp. i. 21), *i. e.*, standing on the farther (outer) side of the gateway.

3. Vers. 4–11. This more general introduction to Wisdom's discourse, with the addition of ver. 12, HITZIG declares spurious, partly on account of the alleged tautological nature of vers. 6–9, giving no genuine progress to the thought,—partly because ver. 10 is almost identical with viii. 19, and ver. 11 with iii. 15,—and lastly, partly because of the peculiar form אִישִׁים in ver. 4, which is said to betray a later date. Yet this very form is found also in Isa. liii. 3, and Ps. cxli. 4, for both of which passages the later origin (in the exile, or even after the exile) is in like manner yet to be established. And as respects the alleged tautologies and repetitions, similar ones occur throughout the entire Book of Proverbs (comp. Introd. § 12). The codices and old versions, however, know nothing whatever of the absence from the text of even a single one of these verses.

Ver. 5. **Learn wisdom, O ye simple ones.** Comp. i. 4.—**Ye fools, show understanding,** see critical note, above.

Ver. 6. **I speak plain things.** The word here translated "plain" might, it is true, designate "noble, princely things," (comp. the *σεμνά* of the LXX, the "*res magnæ*" of the Vulg., *etc.*); [So WORDSW., HOLDEN, N. and M.], the parallelism however renders more natural the signification "plain, evident" (*clara, manifesta*); [So STUART]; comp. a similar term in ver. 9. This only appropriate sense we find already given in the Chaldee and Syriac versions.

Ver. 7. **For my mouth meditateth truth,** literally, "my palate," comp. Song Sol. v. 16; Job xxxi. 30. The function of speech does not appear to be here immediately associated with the palate, but, as the antithesis in the 2d clause shows, rather the inward moulding of the word as yet unspoken, by the silent working of the spirit,—the reflective consideration which precedes speech.

Ver. 8. **Right,** literally, "in righteousness." For this use of the preposition employed to introduce the predicate, and forming as it were the transition to the בְּ *essentiæ*, compare passages like Prov. xxiv. 5; Ps. xxix. 4, and EWALD, § 217 f.

Ver. 9. **Right to the man of understanding . . . plain to them that have attained knowledge.** *Straight* and *plain* stand contrasted with the *crooked* and *false* of the preceding verse. [TRAPP: "Plain in things necessary to salvation; for as all duties so all truths do not concern all men. God doth not expect or require that every man should be a doctor in the chair; but those points that direct to duty here and salvation hereafter, are clear, express and obvious to them that desire to understand them."]

The "man of understanding" is he who is so wise as not to despise the words of wisdom, who rather duly takes them to heart. "They that have attained knowledge," literally "the finders of knowledge," are those who have made progress in the sphere of ethical knowledge, the "knowing," the mature and experienced. UMBREIT incorrectly interprets "to them that wish to find knowledge;" the participle is here to be taken in a preteritive sense; comp. Gen. xix. 14; Neh. x. 29. [Other examples may be found cited by B TTCHER, § 997, 2, II.]

Ver. 10. **Receive my instruction and not silver,** *i. e.*, when you have the choice prefer my instruction to silver. There is therefore here a comparison like that in the 2d clause, only somewhat otherwise expressed.—**Rather than choice gold.** HITZIG, following the LXX and Chald., "than tried gold." But נִבְחָר means "selected, chosen," and we have no trace elsewhere of the use of the partic. נִבְחָן, which is indeed similar in form and easily substituted, for the designation of *tried* gold (*χρυσίον δεδοκιμασμένον*). Comp. besides ver. 19, and in the foregoing, iii. 14; with ver. 11 comp. iii. 15.

4. Vers. 12-21. **I, Wisdom, dwell with prudence.** That Wisdom who is speaking here emphatically calls herself by name is doubtless to be explained by the fact that only just before, in ver. 11, she had spoken of herself in the 3d person. Very unwarrantably HITZIG infers from this circumstance the spuriousness of this verse also.—The "dwelling" of wisdom "with prudence" expresses a confidential or friendly relation,—the same idea which is elsewhere indicated by the Hiphil of the closely related verb סכן; comp. Ps. cxxxix. 3; Job xxii. 21. Inasmuch as the verb stands here with the simple accusative of the noun, without the prepositions ordinarily signifying "with" (for this construction comp. *e. g.*, Ps. v. 5) many translated "I inhabit prudence" and so conceive of prudence either as the sheltering roof (as *e. g.*, UMBREIT explains), or as a property subject to the disposal of prudence (thus BERTHEAU); but both are alike harsh and inapposite. The correct view is found in EWALD, HITZIG, ELSTER, the last of whom illustrates the relation of wisdom to prudence by the remark, "prudence (עָרְמָה) denotes here right knowledge in special cases, in contrast with the more comprehensive idea of intelligence in general; the practical realization of the higher principle of knowledge found in wisdom (חָכְמָה)."—**And find out knowledge of sagacious counsels.** "To find out knowledge" here stands for "to know" (comp. Job xxxii. 13); the expression as a whole would therefore find its equivalent in the simpler "and know sagacious counsels" (וְאֵדַע מְזִמּוֹת). Comp. furthermore the notes on i. 14.

Ver. 13. **The fear of Jehovah is to hate evil.** Only thus far is the 1st member of this ver. to be carried; the following expressions, "pride," "arrogance," and "an evil way" (literally, "way of evil") are, in spite of the present accentuation, to be regarded as prefixed objects to the verb "I hate," so that the meaning of the entire verse is substantially this; "Inasmuch as the fear of God, this beginning of all wisdom (see i. 7; ix. 10) comprises within itself as a distinguishing characteristic the hatred of evil, I, wisdom, accordingly hate everything proud, wicked and crafty." (Comp. HITZIG on this passage). The general proposition forming the first member of the ver., which naturally gives us no exhaustive definition of the fear of God, but only a description of it by one of its chief characteristics (comp. Heb. xi. 1), is therefore, as it were, the major premise, from which the conclusion is drawn that forms the 2d and 3d members. The minor premise, however, which might have had some such form as the first clause of chap. ix. 10, is omitted; the reasoning, as it here stands, taking the form of a *lemma.* In opposition to the diverse methods of punctuating and interpreting, such as are found in UMBREIT, BERTHEAU, and most of the earlier commentators, comp. HITZIG and ELSTER on this passage.—For the expression "mouth of deceit" or "crafty mouth" comp. ii. 12; x. 31.

Ver. 14 HITZIG pronounces an addition growing out of the similar passage Job xii. 13, as he also explains the two following verses as "founded upon the reading of Isa. xxxii. 1," and condemns them. But the accordance with these other passages is far too remote and partial to permit us to think of a derivation from them. In the case of ver. 14 and Job xii. 13 we might more readily think of the converse relation of dependence, in case one must at all maintain any such relation as existing, which seems hardly necessary. For as respects the expressions "wisdom," "coun-

sel," "understanding," and "strength," which are brought into combination in these verses, they are found, with the exception of the second, combined elsewhere, especially in Isa. xi. 2, where they are adduced quite as they are here, as attributes of the true ruler. The instances of *paronomasia*, however, in vers. 15 and 16, ("kings are kings," and "rulers rulers"), were of themselves so natural, and suggested themselves so obviously, that neither for the author of our verses was there need of any reading of Isa. xxxii. 1, nor for Isaiah of any recollection of Prov. viii. 15, 16, to give occasion for the employment of this trope.—[WORDSW.: Sound wisdom, the very essence of things, whence they derive their soundness and strength].—**I am understanding, I have** (lit. "mine is") **strength.** This change in the pronouns is certainly not undesigned: "understanding" is to be exhibited as one with wisdom, "strength" however (*i. e.*, true efficiency or energy), as a possession, or more precisely a result of wisdom, just as previously in the first clause "counsel" and "reflection" (comp. with respect to them ii. 17) are named as constant products, possessions, or attributes of wisdom.

Ver. 16. **And nobles, all Judges upon earth.** These two subjects, attached without any copula to the "princes" of the 1st clause, are plainly intended to signify that all possible diverse classes of princes or rulers derive their power from the celestial wisdom of God (comp. the similar enumerations in Eph. i. 21; Col. i. 16, *etc.*). The idea that this proposition can hold only of *just* rulers, owes its origin doubtless to the old reading "judges of righteousness" (צֶדֶק) instead of "judges of the earth" (אָרֶץ), (found in Syr., Chald., Vulg, R. NORZI, and still preferred by BERTHEAU). See objections to this and arguments in support of the Masoretic text in HITZIG.

Ver. 17. **I love them that love me.** This conforms to the pointed text (אֹהֲבַי). The written text (אֹהֲבֶיהָ), "them that love her (Wisdom)" is not in keeping with the context, seems to have been occasioned by a wandering of the transcriber's eye to the form of the verb following [which although a peculiar form of the 1st person—see critical note above—might, unpointed, be mistaken for a form of the 3d person], and has therefore with abundant reason been rejected by all the old versions, several MSS., and by most of the recent interpreters (UMBREIT, EWALD, ELSTER, and HITZIG).—With the 2d clause of ver. 17, comp. i. 28.

Ver. 18. Comp. iii. 16.—**Increasing riches.** This is probably the meaning which, with HITZIG, we should adopt (growing means, "*wachsend Vermögen*"); for the common rendering, "old" or "durable" riches, seems less appropriate, since the old is by no means necessarily the sound and permanent. Comp. rather, with reference to the idea of a steadily growing or accumulating wealth, Ps. lxii. 10.—**And righteousness.** What this here signifies is more fully explained in the first clause of ver. 20.

Ver. 19. **Better is my fruit**, comp. the representation of wisdom as the tree of life in chap. iii. 18, and to illustrate the "purest, finest gold" (in Hebrew properly two synonymous expressions for the idea of "fine gold," comp. Ps. xix. 11; xxi. 4; Song Sol. v. 11) compare iii. 14.

Ver. 21. **To ensure abundance to those that love me.** The word here translated "abundance" (יֵשׁ) must here necessarily be a substantive, of similar import with a derived form (תּוּשִׁיָּה) occurring in ii. 7, and substantially equivalent to the ὕπαρξις of the LXX and the οὐσία of the Venetian version. For the verb "to ensure" plainly requires an object, and the position of this noun at the end of the clause shows that this is precisely the object governed by the verb. Moreover, if HITZIG's conception of the expression as an impersonal verb in the sense of *præsto est*, it is at my command, ("I have it") were correct, we ought rather to have a pronominal object (יֵשׁ לִי, "there is to me"). The verse as a whole, therefore, forms a conclusion to the preceding, setting forth the object of Wisdom's walking in paths of righteousness as described in ver. 20; in other words, what result follows from such a course to her friends and attendants. Comp. BERTHEAU on this passage. After ver. 21 the LXX has the words, "If I declare to you the things that occur day by day, I will remember to enumerate the things that are from eternity" [*ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα, μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι*]. This addition is evidently designed to prepare the way for the subsequent description of the antemundane origin and working of Wisdom; it appears, however, as ill adapted to this as to any possible place either at the beginning of the chapter, such as JAEGER proposes to assign it (*Observatt.*, p. 68), or again before ver. 10, where HITZIG would be disposed to transfer it.

5. Vers. 22-26. In this delineation of the divine origin of the personal Wisdom, the first half directs attention first to her existence before time, or her creation as the first of all created things.—**Jehovah created me as the beginning of his course.** Thus versions as old as the LXX (*ἔκτισε*), Chald., Syriac, with most of the modern commentators;—while the exegesis of the ancient church from the time of the Arian controversy judged itself compelled to render the verb in the sense of *possedit me* (Vulg.), or ἐκτήσατο (thus the Vers. Venet. and even AQUILA); and this turn of expression was given, that the idea of a creation of eternal Wisdom, or what was equivalent, of the personal Word of God, might be excluded. But against the rendering, "Jehovah possessed me," may be adduced, 1) the fact that the verb (קָנָה) does not signify simply "to possess," but "to attain to the possession," "to acquire," which latter signification would find here a poor application; 2) the fact that the adjunct of the verb (רֵאשִׁית דַּרְכּוֹ) agrees better with the idea of creating than that of possessing; 3) that the double mention of Wisdom's "being born," in vers. 24, 25, and not less the expression in ver. 23, "I was set up" ("or wrought out"), corresponds better with the idea of a creation than with that of possessing or having; and 4) that the parallel passages, Ecclesiast. i. 4, 9; xxiv. 8, which are evidently

formed on the model of that before us, also employ the verb κτίζειν (create), and not some such as ἔχειν or κέκτησθαι (have or possess). Even though accordingly the personal Wisdom is represented as one *created* at the beginning of the divine activity, not *begotten*, as a κτίσμα, οὐ γέννημα, still we may by no means draw from this the conclusion of the correctness of the well-known Arian dogma that the Son of God is the first creation of God. For the delineations of the whole passage before us are of a poetical nature, and are not adapted to a direct application in forming dogmatic conceptions; and the personal Wisdom of our didactic poem is by no means simply identical with the Logos, or the Son of God. Comp. the Doctrinal notes.—"The beginning of His way" is a second accusative depending on the verb; "as beginning or first fruit of His way," *i. e.* His activity, His creative efficiency, His self-revelation. Instead of the singular, "His way," we ought perhaps, with the LXX, the Vulgate, and many recent expositors, especially HITZIG, to read in the plural "His ways" (דְּרָכָיו); the parallel expression "before His works" seems to speak decidedly for this reading.—**Before his works.** The word here translated "works" (מִפְּעָלִים) occurs only here; yet comp. the corresponding feminine form in Ps. xlvi. 9 (מִפְעָלוֹת). The word translated "before" (קֶדֶם) HITZIG regards as also a substantive, synonymous with "beginning" (רֵאשִׁית), and therefore translates "as foremost of His works." Yet the conception of it as a preposition is favored by the usage of the O. T. elsewhere.—**Of old** (מֵאָז), long ago, literally, "from long ago," comp. Ps. xciii. 2.

Ver. 23. **From eternity.** It seems necessary, with the expositors of the early church and many of recent times, such as UMBREIT, BERTHEAU, ELSTER, *etc.*, to regard this difficult verb which follows as a Niphal from נָסַךְ, and therefore to translate it "I was anointed," *i. e.* consecrated to a priestly royalty; comp. the *ordinata sum* of the Vulgate. But the verb is not elsewhere used in this conjugation; and the parallelism with ver. 22, as well as with those following, calls for a verb having some such meaning as "establish, create, call into being." It seems therefore needful to read with the LXX, "I was established" (נוֹסַדְתִּי="ἐθεμελίωσέν με"), or, which would be better advised, so to interpret the form in the text as to give the idea of a being created, or something equivalent. To this end we may either translate, with the *Versio Veneta*, comparing Ecclesiastic. i. 9 (ἐξέχεεν αὐτήν), κέχυμαι, "I was poured forth," or which is on the whole to be preferred, with HITZIG we may vary the punctuation (נְסַכֹּתִי), so that the expression shall stand as Perfect Niphal, of the verb סָכַךְ, and have the signification "I was woven or wrought;" with this may be compared Ps. cxxxix. 15; Isa. xxxviii. 12.—**From the beginning, from the foundation of the earth.** "From the beginning," as in Isa. xlviii. 16. "The foundation of the earth," an expression like that occurring in Isa. xxiii. 7 (קַדְמַת אָרֶץ), denoting the earliest primæval period, the time of the beginning, the origin of the earth. How this establishment or production of Wisdom "from the foundation of the earth" is to be understood, namely, in the sense of an existence of Wisdom even prior to the earth (comp. Ps. xc. 2), appears from the three following verses.

Ver. 24. **When there were as yet no floods.** HITZIG regards the mention of the waters before the mountains as inappropriate, and therefore conjectures that the verse is spurious. As though in Ps. civ. 6 and Job xxxviii. 8 the seas were not mentioned immediately before the earth as a whole, and also before the mountains!—**Fountains abounding with water.** The meaning is, doubtless, the springs from which the floods or the deep broke forth; comp. Gen. vii. 11, and below, ver. 28.

Ver. 25. **Before the mountains were as yet settled**, with their "roots" (Job xxviii. 9) in the pliant earth; comp. Job xxxviii. 6, where mention is made of the settling even of the pillars of the earth (in the infinite space of the heavens). With the second clause comp. Ps. xc. 2.—**Land and plains.** The LXX had in their day correctly rendered חוצות by ἀοικήτους [uninhabitable places]; these are "unoccupied commons or plains," regions lying outside the occasionally occupied land (comp. Job v. 10).—**The first clods of the earth.** Thus, with HITZIG, are we to understand this expression, and not "the sum or mass of the clods of the earth" (COCCEIUS, SCHULTENS, BERTHEAU, ELSTER, *etc.*); and still less "the first men" (JARCHI), or even "man as born of the earth" (UMBREIT); these last interpretations are plainly too far-fetched.

6. Vers. 27-31. From the antemundane existence of Wisdom the poet now passes over to the description of her active coöperation in the creation of the world. The same progress from the pre-existence to the world-creating activity of the divine Logos is found in several passages of the N. T., especially in John i. 1-3, Col. i. 15-16.—**When he stretched out the firmament over the deep**, *i. e.* when He fixed the vault of heaven, the arch of heaven (comp. Gen. i. 8; Job xxii. 14), over the waters of the earth, as a barrier between the upper and lower waters (Gen. i. 6; Job xxvi. 10). Over the deep, in the Hebrew literally "upon the surface of the deep," comp. Gen. i. 2.

Ver. 28. **When he fixed the clouds above.** Literally, "when He made firm, made strong" (בְּאַמְּצוֹ); *i. e.* the clouds are, as in Job xxvi. 8; xxxviii. 37, conceived of as bags, which only in case they are suitably secured and do not burst, prevent the mighty outpouring of the upper waters upon the earth.—**When the fountains of the deep** (see ver. 24 above) **raged violently.** This is the interpretation to be given, with UMBREIT, WINER, HITZIG, *etc.*; for the verb here unquestionably has the intransitive meaning, *invalescere, vehementer agitari* (comp. in Isa. xliii. 16 the "mighty waters"). The transitive signification, "when He made firm, *i. e.* restrained, bound up" (LXX; most of the other versions, and recent interpreters

like ELSTER) is inadmissible from the absence of the suffix with the infinitive.

Ver. 29. **When he set to the sea its bounds.** "Bound" here in its local sense, limit, barrier, as in Jer. v. 22; substantially the same as "its border" (פִּיו) in the 2d member. For this expression (פִּי הַיָּם) mouth or shore of the sea, instead of the phrase, elsewhere usual, "lip of the sea" (שְׂפַת הַיָּם), as in Gen. xli. 8; comp. Isa. xix. 7; and for the description of the separation between the sea and the land in general, see Gen. i. 9, 10; Ps. xciv. 9.—**When he settled the foundation pillars of the earth**; end of the description of the earth's creation, comp. Job xxxviii. 6.

Ver. 30. **Then was I at his side as directress of the work.** This noun, derived from a verb (אָמַן) signifying to be firm, true, reliable (and also kindred to יָמִין, *dexter*, "the right hand," yet not to be regarded as HOFFMANN takes it, *Schriftbew.*, I. 95, as an infinitive absolute used adverbially, but necessarily as a substantive), denotes like the parallel form found in Song Sol. vii. 2, "*artifex*, artist, master of the work." [So WORDSW., HOLD., MUENSCH., NOYES: STUART translates "confidant."—A.] Comp. the description, undoubtedly based on the passage before us, found in Wisdom vii. 21: ἡ τῶν πάντων τεχνῖτις σοφία ("wisdom which is the worker of all things"); comp. the epithet ἁρμόζουσα (adapting) in the LXX, and the *cuncta componens* of the Vulgate, in our passage. In opposition to the rendering of אָמוֹן by "foster-child, *alumnus, nutricius*" (AQUILA, SCHULTENS, ROSENMUELLER, ELSTER) may be urged first, that then in accordance with Lam. iv. 5 we ought to point אָמוּן, [which pointing BÖTTCHER favors, see § 660, 6 and *n.* 1], and then, that this form could hardly have stood in the text as a substantive without some adjunct defining it more closely. The verb should be rendered, not "then became I" (BERTHEAU), but "then was I." For the existence of wisdom before the world's creation and at the time of the world's creation formed the principal subject of the preceding description, and not, *e. g.*, her passing from previous rest to more active relations.—**And was delighted day by day.** Literally, "I was delight day by day." This abstract noun plainly stands in the predicate quite as appropriately as the parallel term in the 3d clause (the participle מְשַׂחֶקֶת) and aims like this expression to indicate that wisdom enjoyed and delighted in her creative activity. For the idiomatic use of this abstract noun comp. *e. g.*, Ps. cix. 4 ("but I am prayer"); also notes on vii. 10 above.—The verse following then declares that this her delight and exultation relates particularly to the manifold creatures of the earth, chiefly to man. The creative agency and control of the wisdom of God in the origin of the earth and its inhabitants, is therefore here represented as attended and sustained by the heartiest satisfaction in the natures that are created, especially in man, the personal image of God; and this is quite in harmony with the "God saw that it was good" of the six days of creation (Gen. i. 10, 12, 18, 31); comp. also Wisdom vii. 22, 27, 29 sq. A reference of these expressions in ver. 31 to any period subsequent to the creation (UMBREIT: "In his earth do I now delight and am the joy of the children of men," comp. MERCERUS and many of the elder interpreters, and also LUTHER), is suggested by nothing in the context, and is rather decidedly at variance with the connection. Not before ver. 32 does the author with "and now" return from the past to the present. When HITZIG feels constrained to strike out as spurious the second clause of ver. 30 ("and I was in joy of heart day by day"), and also the 1st clause of ver. 31 ("sporting in His earth"), this results from the fact that he has wholly missed the progressive character of the description, which gradually descends from God and His seat in the heavens to earth, and more specifically to the human race: just as, in his representation which shows throughout a peculiarly external and mechanical conception of the nature of wisdom, he maintains, "The 1st clause of ver. 31 comes into contradiction with the first of ver. 30; for if wisdom is near Jehovah she cannot appropriately be at the same time disporting herself on the earth!" A mere hasty glance at the later representations of the nature and activity of the hypostatic Wisdom, like Wisd. vii. 8; Ecclesiast. xxiv., *etc.*, might have convinced HITZIG of the superficial and untenable nature of such a view. Yet this is in truth nothing more than the necessary fruit of his entire rationalistic view of God and the world.

7. Vers. 32-36. *Concluding admonition and promise*, based on ver. 22-31 as well as ver. 1-21. —Ver. 33. **Hear instruction,** *etc.* HITZIG would have this whole verse stricken out "because it has no rhythm," and because it comes in only as a disturbing element between the benedictions in ver. 32, 2d clause, and ver. 34. But the lack of rhythm that is asserted rests on the conception of the subjective taste: and the position between two benedictions produces no distraction whatever; all the more since to the first and shorter of these two sentences beginning with "Blessed," a corresponding admonition had been prefixed, ver. 32, 1st clause.—**And be not rebellious.** Thus with UMBREIT, ELSTER, *etc.*, must we understand the prohibition without a grammatical object (וְאַל תִּפְרָעוּ). To supply from the 1st clause the idea "instruction" is unnecessary, especially since the intransitive "and be wise" had been interposed as the immediate antithesis to the verb "refuse, or rebel." For the etymology and signification of this verb (פָּרַע) see, furthermore, notes on i. 25.

Ver. 34. **That hearkeneth to me, watching,** *etc.* The expression, "so that he watch" (לִשְׁקֹד) like the following phrase "so that he keep," expresses not so much the design as the result of hearkening to wisdom; these expressions give, as it were, the manner of this hearkening, and thus correspond with the ablative of the gerund in Latin, or with the pres. participle (LXX: ἀγρυπνῶν—τηρῶν).—**For whosoever findeth me, findeth life.** This is in accordance with the K'ri. The K'thibh is somewhat

more artificial, "for the finders of me are finders of life," *i. e.*, those who find me, they find life. One may choose between the two readings which in import do not differ. [RUETSCHI proposes (*Stud. u. Krit.*, Jan. 1868, p. 134) to solve the difficulty in another way, retaining the consonants of the K'thibh, but modifying the punctuation, so that the two forms will be singular and apparently identical (מֹצְאִ֑י), the second being a form artificially constructed with ִ֑י as a "union vowel," (EWALD, § 211, *b*, 1), so as to secure the juxtaposition of two forms apparently the same.—A.].—**And obtain favor from Jehovah.** Literally "and draws forth," *i. e.*, gains for himself, harvests, bears away.

Ver. 36. **And whosoever sinneth against me.** Literally "who misseth me" in contrast with "who findeth me" in ver. 35. Comp. Job v. 24; Judges xx. 16.—**All they that hate me love death.** Comp. iv. 13, 22; vii. 27, and also Ezek. xviii. 31.

DOCTRINAL AND ETHICAL.

1. For a correct understanding of the section before us two things in general are to be observed: 1) that the entire discourse is poetical, and that therefore the personification of Wisdom which forms its chief subject is also to be regarded as essentially, and in the first instance, the product of a bold poetical sweep of thought, and of a vivid oriental imagery; 2) that, however, because of the solemn earnestness and profoundly religious character of the discourse, its figurative element cannot possibly be viewed as the mere play of fancy; or an empty ringing of phrases, but must rather every where stand in more or less exact harmony with the supersensuous truth that is to be set forth. Wisdom, which here appears personified, as the principle of the world's creation, as well as of its preservation and government, having sprung from God himself, and being absolutely supernatural, is no unsubstantial phantom, no unreal fiction of the fancy, no poetic creation without an underlying higher reality. It is rather a result of the profoundest religious and ethical inquiry, an object of the purest and most genuine knowledge of divine things, nay a product of divine revelation—only that this revelation has here passed through the medium of a poetic conception and representation, and for that very reason appears in its formal relations partially reflected, broken, or inaccurately exhibited. It is really the free poetic form, ideal in its portraiture, to which must be charged whatever in the statements before us is partially inadequate, inconsistent, and not directly applicable in the formation of dogmatic ideas. The substance, which is easily separable from this form, bears the impress of the most genuine divinely revealed truth, and forms one of the most important and strongest of the foundation pillars of Old Testament theology, on which the theology and Christology of the New Testament is reared, the doctrine of the Trinity in the ancient church, and indeed the whole glorious structure of Christian dogmatics.—Comp. STAUDENMAIER, *Die Lehre von der Idee*, pp. 81 sq., and particularly NITZSCH, *Ueber die wesentl. Dreieinigkeit Gottes* (Letter to Lucke, in the *Stud. und Krit.*, 1841, ii.; especially pp. 310 sq.).

2. In the picture of wisdom drawn in our chapter the two conceptions of the divine wisdom, and the wisdom of the creature, or of the celestial type of the Hhokmah and its earthly and human counterpart, are plainly so combined that they more or less flow into each other, and without a clear discrimination of their difference interchange, (as in the shorter description of the protection and blessing going forth from God's creative wisdom for those who honor it,—chap. iii. 19-26). That wisdom is at the outset introduced as teaching and preaching (vers. 1 sq.), shows at once that she is regarded essentially as a self-conscious personal being, as a reflection therefore of the absolute personality, or the Godhead. And even within the first section (vers. 4-21), which refers in the first instance only to her manifestations in the moral and religious life of man, several features suggest the supernatural in her nature and relations. Thus especially the predicates "counsel, understanding, strength," (in ver. 14) with which she is endowed as the Messiah is in Isa. xi. 2. So also the allusion to the fact that she imparts to and preserves for the kings, rulers, princes, and judges of the earth, all their power (vers. 15, 16); and finally, with no less plainness, the declaration that she "loves them that love her," and accordingly shows herself to be the dispenser of all benefits and blessings to her faithful ones (ver. 16-21). Of a purely earthly and creature principle all this could not be asserted. It is plainly not an abstract conception of moral philosophy, or any definition pertaining to the moral and intellectual conduct of men, that is thus described, but something higher, a nature fundamentally identical with the divine providence, the activity of God in preserving and ruling the world,—a personal principle belonging to God's revelation of Himself, which is not essentially different from the Logos of the New Testament or the Son of God.

This conception of the idea of a superhuman wisdom, which determines and controls with absolute power and knowledge the destinies of our race, conducts, however, immediately to the proper and hypostatic representation of Wisdom as an emanation from God's eternal nature, as the partaker and mediator in His absolutely creative activity. From the description of Wisdom as the mediating principle in divine Providence (vers. 14-21), the poet passes to the exhibition of her mediating participation in the creation of the world, and in this connection he reveals in the same act the deepest sources and beginnings of her nature (vers. 22-31). Wisdom is, it is true, also a creation of God, but one coming into being before all other creatures, a "first born" (πρωτόκτιστον) a "beginning of the creation of God" (ἀρχὴ τῆς κτίσεως τοῦ θεοῦ), comp. Rev. iii. 14. And for that very reason she took part in His work of creation; she was not merely witness, but helper in the revelation of His power in the primitive creation that called His heavens and earth into being. She manifested herself as the regulative and formative principle, who in those mighty acts of creation "rejoiced before Him," *i. e.*, developed before Him in free, happy action, as it were in joyous sport and play, her infinitely

rich life, and thus produced an infinite number and variety of creature forms. This creative activity of wisdom found however its end and its completion in the creation of men in whom she has her delight in an altogether pre-eminent degree (ver. 31) for they are called to be her conscious recipients, and under her enlightening influence to grow up into a walk in holy fellowship with God. Precisely for this reason the possession of wisdom, *i. e.*, in the first instance that comparative, creative wisdom which is identical with the fear of God and righteousness, is the sum of all that can be recommended to man as the means to the attainment of the highest temporal and eternal welfare. For this relative wisdom is in fact nothing but the reflection and emanation of that which is absolute. It is the absolute divine wisdom as this has found its individual reflection in the life of individual man, —the eternal wisdom of God entering into the subjective conditions of man, and so becoming creatural. When the concluding verses of the chapter (vers. 32–36) emphatically advise the obtaining of this wisdom which has thus become mundane and human, and point to the blessed consequences of its possession, they seize again upon that which was the starting-point in the whole admonition, and show how the secondary wisdom is derived from the primitive and conducts again to it, how the same holy life-power infinite in its perfection, which was active in the first creation of the world and of man, must also be efficient in their moral recreation and their perfecting after God's likeness. Comp. STAUDENMAIER, as cited above, p. 38: "The eminence of man consists not merely in the fact that wisdom comes in him to self-consciousness, but also in the fact that by the Creator there has been conferred upon him in the gift of freedom the power to become as it were the second creator of his own life according to the innate divine idea. This idea appears therefore now a practical one: the impulse to become practical existed already in its living energy, or was this very energy; and with this it is at the same time clear that man with his freedom has pre-eminently a practical religious and moral problem set before him. Since however by this very freedom he also has it in his power not to follow his destination, and even to resist it, Wisdom appeals to him to hear her voice, and does this as she speaks to him both from within and from without,—from within by ideas (through the voice of reason and conscience), from without, through divine revelation in which absolute wisdom dwells."

3. This representation of wisdom as a personal principle mediating between God and man, existing in God as the prototype, in man in the antitype, plainly stands in the closest relationship to the doctrine of the Logos in the New Testament.*

The connection, it is true, with a right exegesis of the main points involved (see notes on vers. 22, 23, and 30, above), does not reach so far that wisdom is described outright as a child of God, begotten in eternity and "anointed," *i. e.*, solemnly consecrated and sealed,—and so is attended by those characteristic predicates with which Christ describes His absolutely unique metaphysical relation as Son to God (John x. 36; v. 26; xvii. 5; comp. i. 1, 18). And yet when she also is declared to have been created as beginning of the ways of God, there are surely not wanting emphatic intimations that her character is absolutely above that of creatures in both respects, that which concerns her coming into being before all creatures, and also her intimate fellowship of essence and of life with God. While furthermore the primæval consecration to be a ruler over all things, to the ranks of a priestly regal mediatorship between God and His creation is not to be found among the points expressly emphasized in the description of Wisdom, yet the way in which she is described in vers. 14–16, as possessor and dispenser of all sovereign power and wisdom, reminds us distinctly enough of the omnipotence in heaven and earth that is given to the Son, and of His being endowed with the undivided fulness of the Divine Messiah-Spirit,—which Isaiah in his day pronounces a spirit of all wisdom and understanding, all counsel, all strength, knowledge, and holy fear (Isa. xi. 2; comp. John iii 34; Matth. xxviii. 18). And although, finally, the name "son" or "child" is not given to her, and the "exultation" in the presence of God at the time of His creative activity, cannot fitly be conceived of as the intimation of a relation in any way like that existing between a sportive favorite child and his father, still the appellation "directress of the work" characterizes this being distinctly enough as a personal emanation from the very nature of God. And a mediatorial participation not only in the creative, but also in the redemptive and sanctifying activity of God is suggested, if only in gentle intimation, by what is said of her "delight in the sons of men." To these points of correspondence which are presented in the chief individual features of the picture in Prov. viii. 22 sq., there may be added several unmistakable allusions to our chapter found in the New Testament. Among these the essential identity of the creative wisdom of God that is here described, with the Logos or the pre-existent Christ stands out most distinctly. When our Lord in Matth. xi. 19 (Luke vii. 35) and probably also in Luke xi. 49 (comp. VAN OOSTERZEE on this passage) designates himself as the "Wisdom of God," and at the same time speaks of "children of this wisdom," meaning by this the men who are subject to her revealing and enlightening influence, especially the Jews, as having been Divinely influenced by law and prophecy, He can have chosen this mode of designating Himself only with His eye upon the Biblical delineations that were familiar to His hearers; and to these, beside Ecclesiasticus xxiv. and Wisdom vii.–ix., *etc.*, the passage be-

* Comp. NITZSCH as cited above: "Do you see here no trace of a divine process, a germ of an ontological self-distinction in God? For this Wisdom is indeed a first God's communication localized in the world, particularly in man, and still more especially in Israel. Yet it will be understood as no mere creature like others, no angel, no dependent power or effect; it claims to be known and honored in its divinity. Without exhausting the idea of divinity it claims to be God of God—"Jehovah created me"—a creation which according to the connection gives no natural, creaturely being, but has a significance plainly transcending these bounds, *etc.*"—The truth of this representation holds also as against that which VON HOFMANN (*Schriftbew.*, I. pp. 95 sq.) has brought forward in support of the opposite view, *i. e.*, that which denies the hypostatic nature of wisdom in our passage.

fore us would pre-eminently belong. When John ascribes to the Divine Logos both alike, the acting as medium of the activity of God in the creation of the world, and the accomplishment of His enlightening and saving efficiency on the world,—when he in doing this distinctly characterizes the Logos not as a mere attribute or impersonal reason of God, but as a hypostasis self-conscious and freely coming forth from the absolute ground of the Divine essence, as a Divine personality seeking incarnation (John i. 1-18), the harmony of this description of his with Solomon's praise of the Divine Wisdom cannot have continued to be merely unconscious. And this is all the less possible, from the consideration that this wisdom had already before his time and in manifold instances been designated by the name Λόγος, *e. g.*, Ecclesiast. i. 4 (comp. xxiv. 8), Wisdom, ix. 1. When Paul in numerous passages asserts the same of his pre-existent Christ (especially 1 Cor. viii. 6; Col. i. 15 sq.; Phil. ii. 5 sq.), among the passages from the Old Testament lying at the foundation of his views in this matter, Prov. viii. 22 sq., cannot have been wanting. And furthermore his designation of the Son as the "Wisdom of God" (1 Cor. i. 24, 30; comp. Rom. xiii. 27; Col. ii. 3) cannot have developed itself on any other basis. The same holds finally also of the author of the Epistle to the Hebrews (see Heb. i. 2 sq.), as well as of the writer of the Apocalypse, who, by his emphatic use of the name of the Logos (Rev. xix. 13), shows himself plainly enough to be no other than the Evangelist John. His peculiar designation of Christ, already adduced above, as "the beginning of the creation of God" (chap. iii. 14) may perhaps be viewed outright as a literal allusion to verse 22 of our chapter.*

If this were the case, the idea of a "beginning of the creation of God" would by no means for that reason require to be interpreted in the Arian sense. For in an author who elsewhere adopts the doctrine of the Logos the representation of Christ as the first creature of God would palpably be a monstrosity. John can in this expression intend to designate the Lord only as the active principle in the creation (comp. DUESTERDIECK on this passage). In just this active sense shall we be obliged to interpret the expression which possibly suggested John's language,—the "beginning of the ways of Jehovah" in our chapter, *i. e.*, as relating to that activity of the eternal Wisdom of God which commenced His manifestation of Himself in creation, its mediating coöperation in God's world-creating act (see remarks on this passage above).

4. The only noteworthy difference between the idea of the Logos in the New Testament, and the hypostatic Wisdom of our passage consists, therefore, in the decidedly *created* character ascribed to the latter by the expression "Jehovah created me" in ver. 22, and the parallel expression in ver. 23. Our teacher of wisdom in the Old Testament, near as he may have come to the idea, was therefore unable to rise to an altogether clear discernment of the relation existing between God and His eternal Word, who in all His likeness of nature is yet personally distinct, and while appearing as the "first-born of every creature," still on the other hand appears also as the only begotten Son of the living God, or as eternal personal emanation from the Divine essence. The hypostatic Hhokmah of our author (and also the Σοφία of the Apocrypha, which differs from it in no essential characteristic) appears accordingly as an imperfect introduction and preparation for the idea of the Logos in the New Testament, the conception not having yet reached a full symmetrical development. So also the "Spirit of God" in the prophetic literature of the O. T. shows itself to be the prototype, the germinal basis for the πνεῦμα ἅγιον of the N. T., this distinctly personal third Divine agent in salvation, with the Father and the Son.*

In any event, however, this conception stands much nearer to the idea of the Logos or the Son in the New Testament, and contributed more directly to its development, than that personification of the creative "word of Jehovah" which appears here and there in Psalmists and prophets (*e. g.*, Ps. xxxiii. 6; cxlvii. 15; Is. lv. 11, *etc.*). For this last expression has, after all, no other value than poetic figures in general, hastily thrown out. The Hhokmah of our passage, however, is, notwithstanding the poetic character of its drapery, a conception developed with the greatest care, a fruit of profound and consecrated speculation, a bright ray of Divine revelation, which, among the Messianic prophecies of the O. T. that relate to the Divine side of the Redeemer's nature, holds one of the most conspicuous places. Comp. NITZSCH, as above cited, pp. 319, 320.

[5. The error in our English exegetical and theological literature with respect to our passage has been, we think, the attempt to force upon it more of distinctness and precision in the revelation of the mysteries of the Divine nature than is disclosed by a fair exegesis. Sometimes it is the doctrine of the Logos that is made to stand out with all the clearness of the New Testament announcement; sometimes it is "the eternal generation of the Son" that Solomon is made, as the Spirit's mouthpiece, to reveal. OWEN's elaborate arguments (Comm. on the Epistle to the Hebrews, Exercitation xxvii.), and HOLDEN's extended and learned comments (Comm. *in loc.*), appear to us very plainly to err in this excess. If it be not unworthy of the Holy Spirit to employ a bold and graphic personification, many things in this chapter may be said of and by the personified Wisdom, which these and other similar authors regard as triumphantly proving that we have here the pre-existent Christ, the Son of God. How weak would that personification be which did not ascribe to the imagined person *hate, love, power, etc.* (see HOLDEN)! Why cannot a personified attribute, if the personification be at all successful, be represented as being born, as being by or near the Deity, as rejoicing in His sight, *etc.* (see HOLDEN again)? And yet we need not

* We here presuppose the spurious character of the ἐκκλησίας (which, besides, was early expunged by the correctors of the text) standing in the place of κτίσεως in the *Cod. Sin.* If this remarkable reading were genuine, the meaning of the expression would certainly be altogether different. But the assumption can hardly be avoided that there is here an attempted emendation in the interest of the Anti-monarchians or Anti-arians.

* Comp. also subsequent notes on ch. xxx. 3 sq.

go so far as OWEN and say, "A personal transaction before the creation of the world, between the Father and the Son, acting materially by their One Spirit, concerning the state and condition of mankind, with respect to Divine love and favor, is that which we inquire after, and which is here fully expressed." WORDSWORTH not agreeing with GESENIUS, *etc.*. in regard to the primary meaning of the much debated קָנָה* admitting that it originally signifies *acquire*, nevertheless agrees with GESEN., HUPFELD (?), NOYES, STUART and others in here rendering it "created," because he wants an "eternal generation" as the product of his exegesis,—a product far enough from the thoughts of most of those who agree with him in his rendering. We can, to say the least, go no farther than our author has done in discovering here the foreshadowings of the doctrine of the Logos. We are inclined to prefer the still more guarded statements, *e. g.*, of Dr. J. PYE SMITH (*Scripture Testimony to the Messiah*, I., 352), that this beautiful picture "cannot be satisfactorily proved to be a designed description of the Saviour's person;" or that of Dr. JOHN HARRIS (Sermon on Prov. viii. 30-36). "At all events, while, on the one hand, none can *demonstrate* that Christ is here directly intended,—on the other, none can *prove* that He is not contemplated; and perhaps both will admit that under certain conditions language such as that in our text may be justifiably applied to Him. One of these conditions is, that the language be not employed *argumentatively*, or in *proof* of any thing relating to Christ, but only for the purpose of illustration; and another is that when so employed, it be only adduced to illustrate such views of the Son of God as are already established by such other parts of Scripture as are admitted by the parties addressed."—A.]

HOMILETIC AND PRACTICAL.

Homily on the entire chapter. See the translation above, and comp. STÖCKER: The heavenly Wisdom which is the word of God is urgently commended to us: 1) by the good opportunity which we have to study it (vers. 1-5); 2) by the rich blessing that it brings us (vers. 6-21); 3) by the eminence and majesty of the teacher who teaches it, and who is no other than Christ, the eternal Son of God (vers. 22-36).—STARKE: The true Wisdom's invitation of all men to the Kingdom of God: 1) the invitation itself (vers. 1-10); 2) the inducements to give heed to it, namely: *a*) the inestimable value of wisdom (vers. 11, 12); *b*) the blessings of those who accept her invitation to the Kingdom of God (vers. 13-36). — *Calwer Handbuch:* Wisdom commends herself: 1) in general (vers. 1-5); 2) by her truthfulness (vers. 6-9); 3) by the prudence, understanding, honor and power that she imparts to her followers (vers. 10-21); 4) by her eternal existence, her participation in the creation, her delight in the sons of men (vers. 22-36).—WOHLFARTH: Wisdom the truest and best friend of men, her doors (ver. 34) standing open day by day to every one that needs and desires her.

*[For a very full and candid discussion of this with other related points, see an article by Prof. E. P. BARROWS, *Biblioth. Sacra*, April, 1858; also, LIDDON'S *Bamp. Lectures*, pp. 60, 61. —A.]

Vers. 1-11. EGARD:—The Eternal Son of God gathers, plants, builds His Church by a voice, *i. e.*, His word. All true teachers of the word are crying voices through which Christ calls.—Out of Christ's school is no true wisdom; they who deem themselves wise and shrewd are unfitted to learn of Him.—So long as Christ's wisdom is still speaking outside of thee it avails thee nothing; but when thou allowest it to dwell in thee it is thy light and thy life.—Thou shouldst have one heart and one mouth with Christ; if false and perverse things are found in thy mouth thou art still far from Christ.—Silver and gold is mere vanity and nothingness; what can it help in the day of wrath and judgment? Let God's word be thy highest and best treasure — *Berleb. Bible:* Wisdom (who speaks to us not only through the word written and preached, but also inwardly, as God's voice in our hearts) is so far from keeping silence, that although we stop our ears, we yet hear her correction within at the entrances and doors of the heart; and although we will not understand her, we must nevertheless feel her. And this is a testimony how desirous God is of our blessedness.

Vers. 12-21. MELANCHTHON (on vers. 14 sq.): Those counsels are just which agree with the word of God; and these counsels will at length have joyful issues, with the aid of the Son of God, who wills to aid those that continue in the word which He has given, and who call upon Him.—LUTHER (marginal comment on vers. 15, 16): "Princes should act, speak, work, honorably and praiseworthily, that men may glory in and follow their example; and not as the tyrants, the foul, the cyclops," *etc.*—HASIUS: When true wisdom is taken into counsel in every thing, then in all ranks that will occur which each one's purpose demands according to a perfect ideal. Kings, princes, nobles, counsellors will act in conformity with the aim of their calling (2 Chron. xix. 6, 7).—Things would stand much better in the world if men exercised their spirit more after holiness, and strove with greater zeal for wisdom, Matth. vi. 33. — *Berleburg Bible:* No one can rightfully take to himself the name of a Christian ruler, but he who subjects himself in spirit and truth, in humble obedience to the control of the Almighty, lays himself at His feet and allows himself to be wholly ruled by Him. Others exercise a rude, violent and tyrannical control, and an assumed authority over the person of men.—VON GERLACH: The wisdom who here announces herself is the very wisdom of God, and is therefore also, as all good can be from God alone, the soul of all good laws and ordinances (vers. 14-17), and must, as every thing earthly is ruled, disposed and rightly distributed among men by God, necessarily reward her disciples with welfare, honor and riches (vers. 18-21). [Ver. 12. CHARNOCK: All arts among men are the rays of Divine wisdom shining upon them. Whatsoever wisdom there is in the world, it is but a shadow of the wisdom of God.—Ver. 13. ARNOT: To fear retribution is not to hate sin; in most cases it is to love it with the whole heart. It is when sin is forgiven that a sinner can hate it. Then he is on God's side. Instead of hating God for his holiness, the forgiven man instinctively loathes the evil of his

own heart.—JONA. EDWARDS: "The affection of hatred as having sin for its object is spoken of in Scripture as no inconsiderable part of true religion. It is spoken of as that by which true religion may be known and distinguished."—Ver. 15. Bp. SANDERSON: On the efficient cause and consequent obligation of human law.—HOOKER: "By me kings reign," *etc.* Not as if men did behold that book and accordingly frame their laws; but because it worketh in them, because it discovereth and (as it were) readeth itself to the world by them, when the laws which they make are righteous.—Ver. 18. ARNOT: The riches which the King of saints imparts along with the patent of nobility to support its dignity withal, are linked to righteousness and last forever. Handfuls are gotten on the ground, but a soulful is not to be had except in Christ.]

Vers. 22-31. GEIER:—From this delineation there follows: 1) the personal difference of the Son from the Father; 2) the essential likeness of the Son to the Father, as partaker of the Divine activity in creation; 3) the unutterable love of the Father to the Son (ver. 30?); 4) the deep and grateful love which we in turn owe to this Divinely loved director and mediator in creation and redemption.—ZELTNER: All the works of God's omnipotence and wisdom thou shouldst contemplate with holy joy and wonder, praise the Creator for them, and with them strengthen thyself in faith in His paternal providence.—As an essential and indescribable fellowship exists between the Father and the Son, so does there exist between God and the believer a gracious spiritual union, on which the Christian must be most intent.—STARKE: All things have had their beginning except the Son of God regarded in His Divine nature. He is with the Father and the Holy Ghost true God from everlasting to everlasting. All that this Eternal Wisdom does in the kingdom of nature, as well as in that of grace, she does with gladness and delight: yea, there is in this work so lovely and wise an alternation and manifoldness, that we must in reason wonder at it (comp. Eph. iii. 10, "the manifold wisdom of God"). — VON GERLACH: — That "play" of wisdom in which the Lord takes pleasure, and her joyousness on the earth, in which she finds her joy among men, points to the childlike gladness of the love that ruled in creation, and to the confidential relation into which the children of wisdom on earth (Matth. xi. 19) enter, to her the very wisdom of God; comp. Prov. x. 23. In this passage there is a most clearly prophetic gleam of the light of the New Testament; God's eternal wisdom comes forth from Him that He may delight Himself in her activity; His own eternal nature the Father for his own blessedness contemplates in the Son. And it is in a love most intimately blended with wisdom that the Father created the world, to His own blessedness and that of His creatures.

Vers. 32-36. GEIER: The true fruits of obedience should follow the hearing of the word. To these belong: 1) walking the prescribed way; 2) willing reception of the Divine correction: 3) the extirpation of all inner opposition; 4) zealous and persistent seeking after salvation; 5) thankful enjoyment of the true wisdom when found.—VON GERLACH (on vers. 34 sq.): Wisdom here appears as a sovereign, separate and secluded in the style of Oriental monarchs, so that only those know any thing of her who diligently keep watch at her doors. Wisdom, who is universal in her call and invitation (vers. 1-3), yet in the course of communication, in order to test the fidelity of her admirers, veils herself at times in a mysterious darkness, and reveals herself only to those who never intermit their search (Matth. vii. 7).—[JOHN HOWE: There ought to be an expectation raised in us that the vital savor diffused in and by the word may reach us; and many are ruined for not expecting it, not waiting at the posts of wisdom's door.—TRAPP: Hear, *etc.* This way wisdom enters into the soul. Hear, therefore, for else there is no hope; hear, howsoever.—FLAVEL: It is good to lie in the path of the Spirit.]

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15. Allegorical exhibition of the call of men to the possession and enjoyment of true wisdom, under the figure of an invitation to two banquets.

CHAP. IX. 1–18.

a) The banquet of wisdom: Vers. 1–12.

1 Wisdom hath builded her house,
she hath hewn out her seven pillars.
2 hath slaughtered her beasts, spiced her wine,
hath also spread her table;
3 hath sent out her maidens; she inviteth
on the highest points (summits of the high places) of the city:
4 "Whosoever is simple, let him come hither!"—
Whoso lacketh understanding, to him she saith:

5 "Come, eat of my bread
and drink of the wine I have mixed!
6 Forsake the simple, and live,
and walk in the way of understanding.
7 He who correcteth a scorner draweth upon himself insult,
and he who rebuketh the wicked, it is his dishonor.
8 Reprove not the scorner lest he hate thee;
admonish the wise and he will love thee.
9 Give to the wise and he becometh yet wiser,
instruct the upright and he learneth yet more.
10 The beginning of wisdom is the fear of Jehovah,
and knowledge of the Holy (one) is understanding.
11 For by me will thy days become many,
and the years of thy life will increase.
12 Art thou wise, thou art wise for thyself,
and if thou scornest thou alone shalt bear it."

b) The banquet of Folly: Vers. 13–18.

13 A simple woman (and) clamorous,
is Folly, and knoweth nothing whatsoever.
14 She sitteth at the door of her house
enthroned in the high places of the city,
15 to invite the wayfarers
who go straight on their ways:
16 "Whosoever is simple let him come hither!"—
whoso lacketh understanding to him she saith:
17 "Stolen waters are sweet,
and bread taken in secret is pleasant,"
18 and he knoweth not that the dead are there,
in the depths of hell (the lower world) her guests.

GRAMMATICAL AND CRITICAL.

Ver. 3. [Böttcher cites מְרֹמֵי as illustrating a peculiar Hebrew idiom by which the emphatic plural of generic designations of persons, places and things is used for the singular with an indefinite article, which the Hebrew lacked, and only in its later periods began to supplement by the numeral. He would therefore translate "on one of the high places of the city." See *Ausführl. Lehrb.*, § 702, *d.*].

Vers. 4. [יָסֻר, an example of the "consultive" use of the Jussive form (see Bött. § 964, 2), which under the influence of the succeeding word retains the *u* vowel (§ 956, *g*,—§ 1132, 3), the ordinary Jussive being יָסֹר. אָמְרָה Perf. consec. employed, as it sometimes is in the lively discourse of oratory and poetry, without the connective וְ, B. § 974].

Ver. 9. [וְיֶהְכַּם, וְיוֹסֶף, examples of Jussive with וְ consec., in the "*consecutive-affirmative*" sense, as giving an assured result. Bött. § 964, *a.*].

Ver. 13. [מָה is regarded by Böttcher also as an indefinite, *quidquid* or *quidquam*, (§ 899, *ϵ*), as it is by Gesenius and Fuerst. Gesen. however finds a different shade of meaning in the verb, and translates "and careth for nothing"].

Ver. 16. [וְאָמְרָה, an example of the Perf. consec. in the sense of the "*Fiens solitum*," the "future" with the idea of customary action. Bött. § 981, B. *β*.].

EXEGETICAL.

1. Vers. 1-3. **Wisdom hath builded her house.** The figure of the building of a house which is readily suggested by the appellation "director of the work" in chap. viii. 30, appropriately provides for a transition from the description of the agency of eternal Wisdom in the creation of the world, to that here symbolized as an invitation to a banquet,—her activity among men, summoning and morally instructing them. Comp. chap. xiv. 1.—The designation of Wisdom (חָכְמוֹת) is the same as in i. 20.—**Hath hewn out her seven pillars.** This hewing out of pillars suggests the splendor of the completed building. The sevenfold number represents this as a sacred work; for seven stands here, as it so frequently does in the Old and New Testaments, as a sacred number (comp. my article "*Siebenzahl*" in Herzog's *Theol. Real-Encycl.*, XIV. 353 sq.). The house of the celestial Wisdom is by this peculiar and emblematic description represented, as it were, in advance, as a temple, and the banquet offered in it as a sacred sacrificial meal. Special significance in the seven pillars, *e. g.*, in connection with the seven attributes of the higher wisdom enumerated in James iii. 17; or the seven gifts of the Holy Spirit referred to in Rev. i. 4, 12 sq.; iii. 1; iv. 5; v. 6, *etc.* (Vi-

TRINGA, C. B. MICHAELIS, J. LANGE, VON GERLACH, *etc.*), or the seven *principia deductiva Ethices divinæ* (according to S. BOHLIUS, comp. remarks above, p. 74, note), or finally, the first seven chapters of the Book of Wisdom now before us,—all this is indicated by nothing whatever in the context, and is therefore wholly arbitrary. The suffix in עַמֻּדֶיהָ, since בַּיִת is usually masc., seems to refer to Wisdom as the subject of the proposition,—*her*, not *its* seven pillars.

Ver. 2. **Hath slaughtered her beasts.** Notwithstanding the sacred character of the banquet, טִבְחָהּ is still not to be necessarily translated "her victims," but signifies "that which is slaughtered," slain animals in general. There is probably no reference to vii. 14.—The "mixing of the wine" seems not to refer to a mere mixing of wine with water, but to the preparation of a strong spiced wine with myrrh, *etc.*; comp. Isa. v. 22; Prov. xxiii. 30, *etc.*

Ver. 3. She inviteth on the highest points of the city, *i. e.*, so that her servants must ascend the highest elevations of the city (not specifically the roofs of palaces), from which their calls of invitation to the banquet are most widely heard. HITZIG singularly translates "on the bare elevations of the city," because גַּפִּים in Exod. xxi. 3, 4, and according to the Arabic, means naked, unclothed (?).—Furthermore the maidens sent forth, the servants of Wisdom, correspond to the servants by whom the Lord in the Gospel (Luke xiv. 16 sq.; Matth. xxii. 1 sq.) has the guests invited to his banquet.

2. Vers. 4-12. "**Whosoever is simple let him come hither!**" *etc.* On account of the similarity of this verse to ver. 16, which contains the words of Folly's invitation, and on account of the summons to eat *bread* (ver. 5) which does not agree with the mention of the slain beasts in ver. 2, HITZIG pronounces vers. 4 and 5 spurious. But it is very significant and pertinent that Wisdom's invitation appears clothed in the same words as that of Folly (comp. the analogous verbal repetitions in Christ's parables and didactic narratives, *e. g.*, Matth. xxv. 20, 22; Luke v. 6, 9; xvi. 6, 7, *etc.*); and to "eat bread" stands here as in iv. 7, and indeed frequently (*e g.*, Gen. iii. 19; Lev. xxvi. 5; Deut. xxix. 6; Judges xix. 5; 1 Sam. ii. 36, *etc.*), by synecdoche for "the partaking of food, the taking a meal" in general. [The allegorical view of this passage as held, *e. g.*, by WORDSW., and in his Commentary supported by ample use of the Church Fathers, may be illustrated by the supposed reference of ver. 5 to "the Body of Christ, the Living Bread, and the mystery of His blood, by which we are refreshed at His Holy Table." A.].—**The destitute of understanding, to him she saith.** Before the חֲסַר־לֵב there is to be supplied from the 1st member the pronoun מִי,—literally, therefore "who is destitute of understanding, to him she saith." The discourse accordingly here (and in the 2d member of ver. 15) falls back from the style of recital to that of description.

Ver. 6. **Forsake the simple.** It will be easiest to take this phrase in its literal sense. For the verses following give this very counsel, not to keep company longer with the simple, with fools and scorners, because these are still incorrigible. The old versions and most modern commentators [as *e. g.*, ST., N., M.] regard the noun as abstract (equivalent to the sing. פֶּתִי in i. 22, or the abstract derivative פְּתַיּוּת in ver. 13), and therefore translate "Forsake simplicity, let your simplicity go." [As TRAPP, in his pithy way expresses it: "No coming to this feast in the tattered rags of the old Adam; you must relinquish your former evil courses and companies"]. But such a signification of this plural is attested by no example whatsoever. Just as unadvisable is it to construe the verb absolutely, by which HITZIG reaches the translation, "Cease, ye simple," *etc.*; for in Jer. xviii. 14, the verb is construed not absolutely, but rather with מִן; and the connection with what follows at least decidedly favors our explanation, which is supported by UMBREIT also among others of the later expositors.

Ver. 7. **He who correcteth the scorner draweth upon himself insult.** Usually the connection with ver. 4–6 is so conceived as if Wisdom were here (in ver. 7–10) explaining her conduct in inviting especially the simple; she is supposed to turn to these alone, for the reason that if she wished to invite the scornful and wicked also she would only expose herself to indignities, and yet would effect nothing. But against this view of the course of thought may be urged decidedly, the warning and admonitory tone of vers. 8, 9, and the didactic nature of ver. 10, which make it easy to find expressed in ver. 7 also the spirit of dissuasion, and so to regard vers. 7–10 as an argument in support of the demand embodied in the 1st clause of ver. 6, to avoid further intercourse with the simple, scorners, villains, *etc.* A comparison with i. 22 shows that under the "simple" may be included very readily mockers, the violent, *etc.*, as belonging to the same category; so does also the name "simplicity" (פְּתַיּוּת) which is below, in ver. 13, directly given to the personification of Folly. "Abandon intercourse with such persons" is therefore Wisdom's admonition, "for you gain from it nothing but insult, hate and contempt; forsake the camp of the simple (פְּתָאִים) and come over into that of the wise (חֲכָמִים), whose watchword is the fear of God and knowledge of the Holy; so will you find abundance of happiness and blessing."—HITZIG, whose conception of the 1st clause of ver. 6 makes the recognition of this as the true connection of thought from the first impossible, summarily rejects ver. 7–10 as a later interpolation. But if in fact the "if thou scornest" in the 2d clause of ver. 12 suggested this interpolation, the verses introduced would both in form and substance have been essentially different. And in the form in which the passage has come down in the manuscripts HITZIG's hypothesis of an interpolation here again finds no kind of support.—**And he who rebuketh a wicked man to him it is a shame.** The word מוּמוֹ (his fault or shame) cannot be dependent on the verb (לֹקֵחַ) of the first clause which is associated with לוֹ [he

taketh to himself his shame], but must be regarded as a predicate: "this is to him shame, such action is his disgrace." Comp. Eccl. v. 16; Ps. cxv. 7.

Ver. 9. **Give to the wise and he becometh wiser.** Comp. chap. i. 5, which passage although expressing an idea like that before us, must not for that reason be regarded as derived from this (in opposition to HITZIG). [Lord BACON (*Adv. of Learning*, Book II.) says, "Here is distinguished the wisdom brought into habit, and that which is but verbal and swimming only in conceit; for the one upon the occasion presented is quickened and redoubled, the other is amazed and confused"]. With ver. 10 comp. i. 7; ii. 5. Corresponding with the "Knowledge of God" in the latter passage we have here "knowledge of the holy," *i. e.* not "knowledge of the holy" [in plural] (LXX, Vulgate, and most Catholic expositors), but "of the Holy" [in singular, "*des Heiligen*"], *i. e.* of God. Comp. further for this *plur. majest.* chap. xxx. 3 and Hos. xii. 1. [See still further examples of the use of participial plurals in the same way in Isa. liv. 5; Ps. cxxi. 5; Eccl. xii. 1, *etc.*, EWALD, *Lehrb.*, § 178, *b*, BÖTT., § 701, GREEN, § 202.—With regard to the interpretation compare Dr. J. PYE SMITH (*Script. Test. to the Messiah*, I., 311): "According to the usual construction of Hebrew poetry, the plural epithet "the Holy" must be understood in apposition with JEHOVAH in the former half of the distich." So H., ST. M., and N.—A.]

Vers. 11, 12 are not to be regarded as taking up the discourse after the alleged digression in vers. 7-10, and attaching themselves to the words of invitation in vers. 4-6 to justify them (BERTHEAU, HITZIG), but give the reason for the general affirmation in ver. 10, which had been added as a peculiarly strong motive to the acceptance of Wisdom's invitation. The address in the singular has therefore nothing remarkable in it; it simply follows vers. 8, 9.—**By me will thy days become many**, *etc.* Comp. similar promises of long life, chap. iii. 2; iv. 10. [For the use of this 3d pers. plural יוֹסִיפוּ see the grammars generally, *e. g.* GES., § 134, 3; GREEN, § 243, 2, *b*, but more fully BÖTT., § 935, 6].—**Art thou wise, thou art wise to thyself.** The same thought is found somewhat more fully developed in Job xxii. 2, 3; xxxv. 6-9; comp. also Rom. xi. 35; Rev. xxii. 11, 12.—**If thou scornest thou alone shalt bear it.** Comp. Numb. ix. 13; Jer. vii. 19; Job xxxiv. 31, and also the Latin *dictum* of PETRONIUS, "*Sibi quisque peccat.*" The LXX offer in ver. 12, 1st clause, the fuller reading "thou shalt be wise for thyself and for thy neighbor" (καὶ τῷ πλησίον) which is surely the result of interpolation, like the addition which they append to ver. 10 (τὸ γὰρ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς). The longer additions also of three verses each, which they with the Syriac and Arabic translators exhibit after ver. 12 and ver. 18, hardly rest upon a genuine original text that was before them, although they may readily be rendered back into Hebrew (see HITZIG's attempts at this, pp. 86 and 88), and therefore very probably date from pre-Alexandrian times.

Vers. 13-18. **A simple woman, clamorous, [violently excited] is Folly.** The abstract פְּתַיּוּת, simplicity, foolishness (see above remarks on ver. 7) is here plainly the subject, and designates the personified Folly, the exact opposite of Wisdom in ver. 1 With this subject is associated and prefixed as the main predicate, the appellation "woman of folly," *i. e.*, simple woman; the הֹמִיָּה "clamorous, boisterous" is in turn an attribute of this predicate, and describes the passionately excited, wanton desire of the foolish woman represented as an adulteress, just as in vii. 11, with which delineation that before us has a general and doubtless intentional correspondence.—**And knoweth nothing whatever.** In this way in accordance with Job xiii. 13, this phrase of the Masoretic text (וּבַל־יָדְעָה־מָּה) must unquestionably be interpreted. *Utter ignorance* (comp. John xi. 49, "ye know nothing at all") would accordingly be what is here asserted of Folly. But perhaps HITZIG is right, according to the LXX (ἡ οὐκ ἐπίσταται αἰσχύνην, "who knoweth not shame") in reading כְּלִמָּה instead of מָּה (the disappearance of the two consonants might easily have been occasioned by the false reading כָּל־מָה), and therefore in translating "and knoweth no shame," which agrees admirably with the "boisterous" of the 1st clause.

Ver. 14. **She sitteth at the door of her house**, like harlots who watch for passers by; comp. Jer. iii. 2; Gen. xxxviii. 14, and the conduct of the adulteress described in chap. vii. 10 sq.—**Seated in the high places of the city.** The place thus described is not the same as that in the 1st clause, but some other, farther removed from the door of the house. The harlot is therefore quite like the one in chap. vii. 10 sq., represented as running irregularly this way and that and often changing her place. In this, however, the representation accords with that in ver. 3; as Wisdom so also Folly sends forth her call of invitation from elevated places of the city (comp. also chap. viii. 2). A real throne as her seat, which she has erected under the open air, and which, in contrast to the "bald, uncovered heights" (?) mentioned in ver. 3, is supposed to be covered with tapestry (HITZIG), is certainly not intended; but the "throne" is here metaphorical; a "lofty throne of the city" (UMBREIT) is a figurative and probably an ironical representation of a specially high place on which the wanton harlot has stationed herself, and therefore is as it were enthroned.

Ver. 15. **Who go straight on their ways**, and therefore quiet, unwary travellers who take no thought of circuits or by-paths. The expression is doubtless to be taken literally, and yet not without a secondary moral significance.

Ver. 17. **Stolen waters are sweet**, *etc.* Plainly words of Folly, and not of the author (EWALD, BERTHEAU), or even of one who has been assailed and ensnared by Folly's allurements (ELSTER): for the suggestion of the attraction and charm of forbidden pleasures appears most appropriately in the mouth of the beguiler. Comp. UMBREIT on this passage. Instead of wine (ver. 5) water is here mentioned

as the ingredient of the feast, probably with reference to the waters mentioned in chap. v. 15.—**Bread of secrecy**, *i. e.* not simply bread secretly enjoyed, but also unjustly gained; an image of the forbidden enjoyment on which the adulterer seizes (comp. chap. xxx. 20).

Ver. 18. **And he knoweth not**, *i. e.* the foolish victim who heeds her call and enters her house (comp. viii. 22).—**That the dead** (shades) **are there**, *i. e.* children of death, who are surely moving on toward the horrors of the lower world, and therefore even now, while the body still lives, are tenants of the lower world (רְפָאִים, comp. ii. 18), or "dead" (thus quite correctly according to the sense, LUTHER [the English version, *etc.*]: comp. Matt. viii. 22; Eph. ii. 1, *etc.*)—**In the depths of hell her guests**; literally, "in the depths (not as UMBREIT and EWALD would read 'in the valleys') of Sheol her invited ones." Therefore although in the house of Folly and to be found at her banquet those ensnared by her are in truth already in hell. For that house as a throat of hell reaches down to it (comp. ii. 18; vii. 27), is as it were only a station on the way of these sinners, which leads surely and irresistibly down to hell. Thus, and doubtless correctly, HITZIG, in opposition to others who make this language only anticipative. As to the three verses which the LXX supply after ver. 18 see above on ver. 12.

DOCTRINAL AND ETHICAL, HOMILETIC AND PRACTICAL.

The prototypical relation of the contents of this chapter to our Lord's parables founded on banquets (Mt. xxii. 1-14; Lu. xiv. 16-24) is evident, and therefore its special importance to the doctrine of the call to salvation. What peculiarly characterizes the representation before us is, however, the twofold banquet to which invitation is given, and the correspondent resemblances and differences in the two feasts with their accompaniments. In both instances, at Wisdom's feast as well as that of Folly, it is the "simple," *i. e.* the great mass of the unrenewed, the children of this world, those indeed needing but not yet partaking the divine salvation, to whom the call goes forth. It also goes in both cases (Ver. 4 and 16) with the same words of invitation, and under quite similar conditions,—that is, in such a way that those to be invited are laid hold upon in the street, and at once taken into the house (comp. Matt. xxii. 9; Luke xiv. 21). With these analogies which are found mainly at the beginning of the acts compared, how great are the differences, how fearful the contrasts! In the former case it is a splendid palace with its columns, a holy temple of God, in which the feast occurs; in the latter a common house, a harlot's abode, built over an entrance to the abyss of hell! In the first the entertainer, represented as the princely occupant of a palace, remains quietly at home, while her servants take charge of the invitations; in the last the common woman goes out herself on the streets and high places of the city, that sitting in the attire of a harlot (comp. vii. 10), with the open heavens as a canopy above her, she may craftily and shamelessly attract as many as may be affected and ensnared by the contagion of her wanton lust! In the former instance it is simple words of God that make up the inviting testimony, words that in part with a literal exactness agree with the gracious calls of mercy and love with which the Son of Man once called sinners to repentance (comp., for example, ver. 5 with John vi. 35, vers. 7, 8 with Matt. vii. 6; ver. 9 with Matt. xiii. 12; vers. 6, 11, 12 with Matt. xi. 28-30); in the latter it is a Satanic voice of temptation that is heard, setting forth with the boldest effrontery as a commendable principle to which we should conform our lives, the well-known "we ever strive for the forbidden, and desire the denied" (*nitimur in vetitum semper cupimusque negata*)! comp. ver. 17 with Matt. iv. 8, 9; Rom. i. 32, *etc.*

In the *homiletic treatment of the passage as a whole* it will be appropriate to set in the clearest light this parallelism of the banquets that are compared, with their special resemblances and contrasts; in some such way as this then: The friends of the kingdom of heaven and the friends of this world; or, The call of Christ to His Church, and the enticement of Satan to the service of sin; or, The feast of death, *etc.* Comp. STÖCKER: Christ's wisdom and humanity (φιλανθρωπία); Antichrist's folly and destructiveness.—STARKE:—A lesson on the founding of the church of the Messiah, and the collection of its members: 1) The founding of the Church by the work of redemption (vers. 1, 2). 2) The invitation to the enjoyment of the blessings of Christ's salvation in the Church; and in particular: *a*) How Christ invites to the enjoyment of these blessings of His salvation (vers. 3-6); *b*) How this invitation is foolishly despised by many men, and the allurements of sin preferred to it.—WOHLFARTH:—The cross-roads; while wisdom calls us to the way of virtue and offers herself as our guide on it, at the same time the pleasure of this world calls and offers everything imaginable to draw to itself earth's pilgrims of all races, ages and conditions.

Single passages. On vers. 1-6. STÖCKER:—(Sermon on Christmas eve); Christ's friendliness and condescension, as it appears 1) from the founding of His Church and its maintenance by "seven pillars," *i. e.* by the apostles endowed with the manifold gifts of the Holy Ghost (ver. 1); 2) from His costly work of redemption in His own sacrificial death (ver. 2); by the institution of the means of grace in His Word and Sacrament (vers. 2-3); 4) from the gracious invitation to partake of all this (vers. 4 sq.).

On vers. 7, 8. CRAMER:—In the office of the Christian ministry the function of discipline must also be especially maintained. It does not, however, produce uniform fruits; some reform, some are and continue scorners.—[Ver. 7. FLAVEL:—What we fear might turn to our benefit. The reproof given is duty discharged; and the retort in return is a fresh call to repentance for sin past, and a caution against sin to come.—Vers. 7-9. ARNOT:—Reproof—how to give it and how to take it. There should be jealousy for the Lord's honor, and compassion for men's souls like a well-spring ever in the heart; and then the outgoing effort should be with all the wisdom of the serpent and the harmlessness

of the dove. For rightly receiving reproof the rule is, be more concerned to get the benefit of the reproof than to wreak vengeance on the reprover.]

On ver. 7-12. *Calwer Handbuch;* Reflections on the reception which Wisdom's invitation finds among men; mockers answer it with derision; wise, *i. e.* God-fearing men, and such as continue in sanctification grow not only in wisdom, but also in outward prosperity: the gain is in every case ours, as the loss is the scorner's.—On vers. 11, 12. HASIUS:—Wisdom and virtue lose nothing by being reviled and defamed; he, however, inevitably loses who makes sport of them.—[T. ADAMS:—Wisdom is the mother of abstinence, and abstinence the nurse of health; whereas voluptuousness and intemperance (as the French proverb hath it) dig their own grave with their teeth.]

On vers. 13-18. STARKE:—If the temptation of Satan and his agents is so strong so much the more needful is it to try the spirits whether they be of God, and to beseech God that He will guide us in the right way. Alas! to many men in consequence of their corrupted taste in spiritual things there is more relish in the bread of vice and in draughts from the impure sloughs of the world, than in what is offered to them on the table of Jesus' grace.—*Berleburg Bible:*—The more faithfully one serves the world, the more he allows himself to be led by corrupt reason and gives ear to the fascinating voice of temptation, the more enamored he is of the deceitful harlot, so much the deeper will he sink into the lowest depths of hell . . . . Who would prefer hell to heaven! who would go after death that may attain life!—[Ver. 17. TRAPP:—Many eat that on earth that they digest in hell.—ARNOT:—When you have tasted and seen that the Lord is gracious, the foolish woman beckons you toward her stolen waters, and praises their sweets in vain: the new appetite drives out the old].

II. ORIGINAL NUCLEUS OF THE COLLECTION—GENUINE PROVERBS OF SOLOMON.

Ethical maxims, precepts and admonitions with respect to the most diverse relations of human life.

(Proverbs mainly in the form of antithetic distichs.)

CHAP. X. 1—XXII. 16.

1. *Exhibition of the difference between the pious and the ungodly, and their respective lots in life.*

Chap. X-XV.

a) Comparison between the pious and the ungodly with respect to their life and conduct in general. Chap. X.

1 Proverbs of Solomon.
A wise son maketh glad his father,
but a foolish son is the grief of his mother.
2 Treasures of wickedness do not profit,
but righteousness delivereth from death.
3 Jehovah will not suffer the righteous to famish [E. V.: the soul of the righteous],
but the craving of the wicked He disappointeth.
4 He becometh poor that worketh with an idle hand,
but the hand of the diligent maketh rich.
5 He that gathereth in summer is a wise son,
but he that sleepeth in harvest is a bad son.
6 Blessings are upon the head of the just,
but the mouth of the wicked hideth violence.
7 The memory of the just is blessed,
but the name of the wicked shall rot.
8 Whoso is wise in heart will receive precepts,
but he who is of foolish lips shall fall.
9 He that walketh uprightly walketh securely,
but he that perverteth his way shall be made known.

10 He that winketh with the eye causeth trouble,
and he that is of foolish lips is overthrown.
11 A fountain of life is the mouth of the righteous,
but the mouth of the wicked hideth violence.
12 Hate stirreth up strife,
but love covereth all transgressions.
13 On the lips of the man of understanding wisdom is found,
but a rod (is) for the back of the fool.
14 Wise men store up knowledge,
but the mouth of the fool is a near (speedy) destruction.
15 The rich man's wealth is his strong city,
the destruction of the poor is their poverty.
16 The labour of the righteous (tendeth) to life,
the gain of the wicked to sin.
17 A way to life is he who heedeth correction,
he who resisteth reproof leadeth astray.
18 He that hideth hatred (hath) lying lips,
and he who spreadeth slander is a fool.
19 In much talking transgression is not wanting,
but he that governeth his lips doeth wisely.
20 Choice silver is the tongue of the righteous,
the heart of the wicked is of little worth.
21 The lips of the righteous feed many,
but fools die for want of knowledge.
22 Jehovah's blessing,—it maketh rich,
and labour addeth nothing thereto.
23 It is as sport to a fool to do mischief,
but to the man of understanding wisdom.
24 What the wicked feareth cometh upon him,
but the desire of the righteous is granted them.
25 When a storm sweepeth by the wicked is no more,
but the righteous is an everlasting foundation.
26 As vinegar to the teeth and smoke to the eyes,
so is the sluggard to them that send him.
27 The fear of Jehovah multiplieth days,
but the years of the wicked are shortened.
28 The expectation of the righteous is gladness,
but the hope of the wicked shall perish.
29 Jehovah's way is a bulwark to the righteous,
but destruction to evil doers.
30 The righteous shall never be moved,
but the wicked shall not abide in the land.
31 The mouth of the righteous bringeth forth wisdom,
but the perverse tongue shall be rooted out.
32 The lips of the righteous know what is acceptable,
but the mouth of the wicked perverseness.

GRAMMATICAL AND CRITICAL.

Ver. 1.—[יְשַׂמַּח; cited by Bött (§§ 943, *c*, *e*; 950 *e*) as an illustration of the employment of the Imperf. to express what must be from the very nature of the case,—*Fiens debitum*,—"must gladden."—A.]

Ver 2.—[יוֹעִילוּ: as above, with the meaning "cannot profit;" § 950, *c*, *β*.—A.]

Ver. 3.—[יַרְעִיב; an example of the *Fiens solitum*, what is *wont* to be; § 950, *b*.]—The LXX, arbitrarily assimilating the language of the first and second clauses, read in the second חַיַּת רְשָׁעִים, for they translate "the life of the ungodly," ζωὴν δὲ ἀσεβῶν ἀνατρέψει. [הַוָּה has been quite variously rendered. The E. V. translates "substance," the object of the desire of the wicked. Luther, following the *insidias* of the Vulg., renders by "*Schinderei*=*exactions* or *oppression*. Holden translates "iniquity." N., St., and M. agree with our author in retaining the simple meaning "craving, or greedy desire." So Gesen., Fuerst, *etc.*—A.]

Ver. 5.—[מֵבִישׁ is taken by Gesen., Fuerst, Stuart as intransitive, in the sense of "acting basely." N., M., H. agree

with the E. V in deriving it from a different radical idea in the verb, and making it a causative Hiphil. The difference in the final import is not very great, yet the former conception of the word appears to have the best warrant.—A.]

Ver. 8.—[יִקַּח, *Fiens licitum*, "is disposed to receive," *etc.* Bött, ¿960, *c.*—A.]

Ver. 21.—חֲסַר is here *stat. constr.* not of the adj. חָסֵר, as *e. g.* above in ver. 13, but of the noun חֹסֶר, as the old translators correctly judged. Bertheau is therefore wrong in rendering "through one void of understanding." Fuerst takes our author's view; so Bött. (¿794), who would interpret ver. 10 in the same way, "the back of folly."—A.]

EXEGETICAL.

1. *General preliminary remark.* The main division of the collection of proverbs that begins with chap. x., by the scattered isolation and the mosaic-like grouping of its individual elements contrasts quite strongly with the longer and well compacted proverbial discourses of the first nine chapters. And yet one would go too far in assuming an entirely planless and unregulated accumulation of the proverbs contained in chaps. x.-xxii., and failing to recognize at least an attempt of the collector to secure a methodical grouping of the rich store of maxims that he has to communicate. Hitzig's assumption, it is true, seems altogether artificial, and tenable only as the result of violent critical dealing,—*viz.*, that chaps. x.-xxi. may be resolved into four sections of equal length, of about 90 verses each; 1) chaps. x.-xii. (xiii. 1 making a commencement parallel to x. 1); chap. xiii.-xv. 32 (in which division xiii. 23 is to be stricken out to make 91 verses, as in the preceding section); chap. xv. 33–xix. 3 (where by omitting xvi. 25 and inserting two verses from the LXX after xvi. 17 the number of 89 verses must be reached that shall correspond with the section following); and chap. xix. 4-xxi. 31. He also assumes that within these four principal subdivisions groups of verses symmetrically constructed of six, seven and eight verses respectively, succeed one another. But although such a construction according to definite relations of numbers is not demonstrable, or at least is demonstrable only in single instances (*e. g.*, chap. xv. 33—xvi. 15; see remarks on this passage), still the existence of larger or smaller groups of proverbs of similar import cannot be denied; and many of these groups relating to one and the same subject are very probably attached one to another according to a definite plan or construction of ideas. And yet these in most cases stand in a loose co-ordination, and withal quite frequently appear accompanied or interspersed by single verses that are altogether isolated. In the chapter before us groups of this sort, governed by a certain unity of idea, may be found in vers. 2-7, 8-10, 11-14, 15-21, 22-25, 27-30. Vers. 1, 26, 31, 32 stand isolated. Hitzig's attempt to construct from x. 1—xi. 3 exactly five groups of seven proverbs each appears untenable after an unprejudiced examination of the real relations of the matter.—With reference to the contents of the six groups of verses, together with the individual verses accompanying them, and also with respect to central thoughts that may possibly be drawn from these elements, see the "Doctrinal and Ethical" notes.

2. Vers. 1. **A wise son maketh glad his father,** *etc.*—This thought, which is quite general, is plainly designed to serve as an introduction to the entire collection of proverbs that succeeds; comp. i. 8. As in that instance, and as in xv. 20; xvii. 25; xxiii. 24 there is found here an attempt, by means of an antithetic parallelism, at *Metalepsis* or the distribution of the propositions between father and mother in detail. [Ingenious expositions of the diverse effects of different kinds of conduct upon the father and the mother, like that of Lord Bacon in the "*Advancement of Learning,*" and more elaborately in the "*De Augmentis Scientiarum,*" overlook the nature of the Hebrew parallelism—A.] "Grief, anxiety," derived from יָגָה (*moestus esse, dolere*), LXX : λύπη; comp. xiv. 18; xvii. 21; Ps. cxix. 28.

3. Vers. 2-7. Six verses or three pairs of verses relating to the earthly lot of the just and the unjust, the diligent and the sluggish.—**Treasures of wickedness profit not.**—Because they cannot avert the sudden and unhappy death that awaits the wicked; comp. vers. 25-27. With the second clause compare chap. xi. 4-19.

Ver. 3. **Jehovah will not suffer the righteous to famish.**—Literally, "the spirit of the righteous;" for this is the sense which in agreement with most interpreters we must find here, and not "the desire, the craving of the righteous," as Elster thinks, appealing for confirmation to vi. 30; xxiii. 2. For this strong expression is inappropriate before we come to the antithesis in the second member, and here the idea is plainly enough expressed by the word הַוָּה, "longing" (comp. אַוָּה, Deut. xii. 15; 1 Sam. xxiii. 20). Compare xi. 6.

Ver. 4. **He becometh poor that worketh with an idle hand.**—כַּף־רְמִיָּה, not a "deceitful, crafty hand," but an "idle, sluggish hand," *manus remissa* (Vulg.); comp. xii. 24, 27; xix. 15; Jer. xlviii. 10.—רָאשׁ, for which the LXX and Vulg. must have read רֵאשׁ the substantive (*πενία, egestas*), is the third Sing. Perf. Kal [or the participle] with the *scriptio plena* (like קָאם in Hos. x. 14), and with the signification "he is impoverished," *inops fit;* comp. Ps. xxxiv. 10. With the phrase עָשָׂה יָד, to stir the hand, to work with the hand, comp. Jer. xlviii. 10.—**But the hand of the diligent**—literally, "of the sharpened," comp. xii. 24.

Ver. 5. **He that gathereth in summer is a wise man**—lit., "is a son that doeth wisely," and so in the second member, "a son that doeth badly." These same predicates stand contrasted also in chap. xiv. 35, in that case to define more closely the term "servant," but here as attributes of the "son," which designation is chosen in this instance rather than "man," probably because "the heavy labors of the field which are here spoken of devolve especially upon the younger men, and also because idleness is particularly ruinous to youth" (Elster).—For the general sentiment comp. also chap. vi. 8, 9.

Ver. 6. **Benedictions (come) upon the head**

of the just, but the mouth of the wicked hideth violence.—In this strictly literal rendering of the verse there is no sharp antithesis between the first and second clauses, for which reason many, following the LXX and Vulg., reverse the relation of subject and object in the second clause, and either translate with DÖDERLEIN, DATHE, *etc.*, "wickedness closeth the mouth of the vicious," or, inasmuch as the noun חָמָס cannot possibly be used in this sense of "wickedness, evil disposition," explain with UMBREIT among others, "the mouth of the profligate crime covereth." [E. V.: "violence covereth the mouth of the wicked."] (This is substantially the explanation of HITZIG also, except that he points יְכֻסֶּה instead of יְכַסֶּה, and takes the noun חָמָס contrary to usage in the sense of "pain, ruin;" "the mouth of the wicked is covered with sorrow.") [WORDS. gives a doubtful support to this view.] But why in just this passage and the second hemistich of ver. 11 which corresponds literally with it, it should be particularly the *mouth* and not the *face* of the wicked that is named as the object to be covered with crime, is not readily seen; and to read "face" (פְּנֵי) instead of "mouth" (פִּי) in accordance with Ps. xliv. 16; Jer. li. 51, would evidently not answer on account of the double occurrence of the expression. Therefore, with BERTHEAU, ELSTER, *etc.* [N., ST., and M. in a qualified way], we should hold fast the above explanation as the simplest and most obvious, and accordingly reckon our verse among the exceptions, which, moreover, are not very rare, to that antithetic mode of constructing propositions which altogether predominates in the division of the book now before us. [RUEETSCHI, in the *Stud. und Krit.*, 1868, I., 135, not only agrees with our author in his construction of the verse, but endeavors more fully to justify the parallelism by the following explanation. "While the righteous, who is himself for others a fountain of life and blessing (ver. 11), nothing but love and fidelity, is himself also to expect blessing (ver. 7), the wicked has in himself only destruction; he hides it, covers it, it is true (comp. כִּסָּה, ver. 18), with his mouth, yet has it in him (Ps. v. 9); and this very fact, that he covers in himself ruin for others, turns the blessing away from him."]

Ver. 7. **The name of the wicked rotteth**, strictly "will rot or moulder," *i. e.*, the memory of the wicked not only disappears quickly and surely, but also so as to excite sensations of abhorrence and disgust in other men (like ill smelling mould).

4. Vers. 8-10. Three proverbs bearing upon the contrast between wise men and fools.—**He who is of foolish lips is overthrown.**—With the wisely *disposed* (in the first clause) there is significantly contrasted the foolish *speaker*, the froward *talker*, and that, too, with the designation suggested by the organ of his foolish discourse, "the fool in lips." The verb (יִלָּבֵט), for the most part misunderstood by the older translators, can express only the meaning of being brought to a downfall, being overthrown, *præcipitari*, and accordingly sets forth the consequence of that refusal to receive commandments which characterizes the fool in contrast with the wise man.

To secure a stronger antithesis to the verb of the first clause HITZIG reads יְלַבֵּט or יְלַבֵּט, "casts them away," *i. e.* the commandments. But it is precisely the correspondence with the 2d clause of ver. 10, where HITZIG must admit the passive meaning of the verb, that makes it certain that this is here also the intended meaning; for such verbal repetitions of whole or of half verses are among the fancies of the author of this division of our book; see above, remarks on ver. 6. [The wise "speaks little, but hears much: receives commands: therefore it goes well with him" (ver. 9, 1st clause; chap. iii. 1 sq.); but he "who is of foolish lips," who by his words shows himself a fool, is ever talking and not receiving instruction, is ruined; literally, is overthrown. It is in general a peculiar charm of many proverbs that the parallelism is not perfectly close, but it remains the function of the reader to seek out the intermediate thoughts, and to make the deductions." RUEETSCHI, as cited above].

Ver. 9. **Is made manifest**, lit., "is made known," *i. e.* as a sinner deserving punishment; an allusion to the judicial strictness of God, the All-seeing, [so WORDSW.], (the verb, therefore, not used as in chap. xii. 16). HITZIG strangely renders "made wiser," as though the Niphal were here passive of the Hiphil. [RUEETSCHI again (as cited above, p. 136) agrees with ZÖCKLER, and thus develops the antithesis: "he adopts crooked ways in order, as he thinks, to be able to practice iniquity more secure and unobserved; but he is ever known and exposed, he must himself always fear recognition, and this gives to his walk 'insecurity'"].

Ver. 10. **He that winketh with the eye.** Comp. vi. 13, where as here the "winking with the eye" immediately follows the mention of crooked and perverse action. Instead of the 2d clause, which is identical with the 2d clause of ver. 8, and which here yields no antithetic parallelism to the 1st clause, KENNICOTT, DATHE, BERTHEAU, ELSTER prefer the very different reading of the LXX: ὁ δὲ ἐλέγχων μετὰ παῤῥησίας εἰρηνοποιεῖ (but he that rebuketh boldly maketh peace). This however appears rather to be an attempted emendation, the result of well-meaning reflection than the restoration of an original Hebrew text. We must here again assume a momentary departure of the poet from his ordinary strictly antithetical construction of his sentences. In connection with this, however, we are not to give to the verb יִלָּבֵט conjecturally the meaning of "stumbling" or of "groping blindly" (HITZIG), but that which is found also in ver. 8, "having a fall," "self-destruction" (UMBREIT). [Here again RUEETSCHI comes to the defence of the poet's antithesis, with the explanation "he that winketh, the false, causes sorrow, produces vexation to himself, and he who in his folly openly utters evil falls." The results differ according to the nature of his wickedness; "vexation when he has done wrong secretly, overthrow, destruction, when he has done it openly" (as above cited, p. 136)].

5. Vers. 11–14. Two pairs of sentences concerning the contrast between good and evil, wisdom and folly, associated by the mention which

is common to the first and last proverb, of the *mouth* of those in whom the contrast appears (as the preceding group was characterized by the mention of the *lips* in vers. 8 and 10).—**A fountain of life is the mouth of the righteous**, on account of the hearty, edifying, loving character of its utterances. For this figure compare xiii. 14; xviii. 4. For the 2d clause see remarks above on ver. 6.

Ver. 12. **Hate stirreth up strife**, lit., "disputes," "litigations;" comp. vi. 14.—**All transgressions love covereth over**, by ignoring them, by palliating words, by considerate and conciliatory demeanor; comp. xvii. 9; James v. 20; 1 Pet. iv. 8; 1 Cor. xiii. 4.—[TRAPP: Love hath a large mantle].

Ver. 13. **A rod for the fool's back**, *i. e.* merited punishment overtakes him, the man void of understanding whose lips lack wisdom (comp. xxvi. 8; xix. 29). The imperfect and suggestive form of the antithesis is like that in vers. 6 and 8.

Ver. 14. **Wise men reserve knowledge**, lit., "conceal knowledge," *i. e.* husband the knowledge and understanding which they possess for the right time and place, do not squander it in unseasonable talk and babbling (comp. ver. 8). [So W., N., ST., and M.]. In the parallel passage xiii. 23 the synonymous verb to "cover" (כָּסָה) corresponds with the one here used. Comp. also Mal. ii. 7.—**Is a near destruction**, *i. e.* is ever inclined to break forth with its foolish suggestions, and thereby to bring upon itself and upon others alarm and even destruction. Comp. the sentiment of chap. xiii. 8, which although indeed somewhat differently constructed is still in general similar. ["Near" is an adjective, and the rendering should be more distinct than the ambiguous and misleading translation of the E. V. The mouth of the wicked is not simply passively near to being destroyed; it is a quickly destroying agency.—A.]

6. Vers. 15-21. Seven proverbs mostly relating to earthly good, its worth, and the means of its attainment,—connected with the two preceding groups (although only loosely and externally) by the "destruction" of ver. 15, and the allusion to the lips in vers. 18 and 19. With the 1st clause of ver. 15 comp. xviii. 11; Ecclesiast. xl. 26; and Eccles. vii. 12.—**The destruction of the poor is their poverty**, *i. e.*, on account of their destitution there is every instant threatening them an utter destruction or the sundering of all their relations; they therefore come to nothing, they are continually exposed to the danger of a complete ruin in all their circumstances, while to the rich man his means secure a sure basis and a strong protection in all the vicissitudes of life. Naturally the author is here thinking of wealth well earned by practical wisdom; and this is at the same time a means in the further efforts of wisdom; and again, of a deserved poverty which while the consequence of foolish conduct, always causes one to sink deeper in folly and moral need. Comp. the ver. following. HITZIG here following Jer. xlviii. 39 takes this destruction (מְחִתָּה) subjectively, as equivalent to "consternation, terror," [NOYES], which view, however, is opposed by the use of the expression in the preceding verse and in ver. 29.

Ver. 16. **The labor of the righteous**, his acquisitions, his earnings, comp. 2 John 8.—**Tendeth to life**, comp. xi. 19 and also xvi. 8. The contrast to this, "tendeth to sin," includes the idea not fully expressed, "and accordingly to all misfortune and ruin as the result of sin." HITZIG, "to expiation," *i. e.* to making good the losses which his sins bring upon him as just penalties (with a reference to Zech. xiv. 19; Jer. xvii. 3); SCHULTENS, ARNOLDI, UMBREIT, *etc.*, "to downfall, to misfortune." Both expositions fail to conform to the usual signification of חַטָּאת.

Ver. 17. **A way to life is he who heedeth correction.** "A way to life," (a well-known expression like "a way, or path of life" in chap. v. 6, and therefore not to be changed by a new punctuation into אֹרֵחַ לְחַיִּים, "a traveller to life," as ZIEGLER and EWALD propose); so the wise observer of good instruction is here named because he also guides others to life, in contrast with the מַתְעֶה, him who misleads, the despiser of wholesome discipline and correction, who not only fails of the right way himself, but shows himself an evil guide to others also (Matt. xv. 14). [The rendering of the E. V., "is in the way," although followed by H., N., M., W., is not full and exhaustive enough. Such a man is not merely "in the way to life;" he is a guide, by a bolder figure he is a way to other men.—A.] The intransitive conception of this participle (LXX, Vulg., LUTHER, and also UMBREIT, EWALD, *etc.*), may if necessary be reached by modifying the punctuation מִתְּעֶה (Hithp., HITZIG); but the "going astray" even then does not correspond remarkably with the "way to life," so far as this expression is correctly understood. ["This sentence is an example how sometimes that which is simplest and most obvious can be persistently missed: these words so simple and true have been refined upon because the real idea was not taken. The meaning is simply this: example is efficacious;" *etc.* RUEETSCHI, as above, p. 187].

Ver. 18. **He that hideth hatred** (hath) **lying lips**, strictly, "is lips of falsehood," *i. e.* is a man of deceitful lips. [Here again the E. V. sacrifices much of the original. "Lying lips" is not here instrumental; it is the predicate. So H., N., S., M., W.—A.] Comp. for this immediate personification of the sinning organ, chap. xii. 19, 22, where in the first instance the "lying tongue" and then the "lying lips" appear personified. For the sentiment comp. xxvi. 24. Peculiarly hard and arbitrary is HITZIG's exposition; that instead of שֶׁקֶר (falsehood) we should read קֶשֶׁר (union), and that the expression thus resulting, "close, compressed lips" (?) is to be taken as the description of the deceitfully and maliciously compressed mouth of the man who is full of hate! EWALD is also arbitrary (although following the LXX); that instead of שֶׁקֶר we should read צֶדֶק (righteousness); "the lips of the righteous hide hatred," *i. e.* cover their enmity with love (?).—**He who spreadeth slander is a fool.** The meaning of this 2d clause does not stand in the relation of an antithesis to the preceding, but that of a

climax, adding a worse case to one not so bad. If one conceals his hatred within himself he becomes a malignant flatterer; but if he gives expression to it in slander, abuse and base detraction, then as a genuine fool he brings upon himself the greatest injury. [RUEETSCHI objects to this, 1) that the analogy of xii. 19, 22 does not justify our taking the expression "lying lips" in the 1st clause as the predicate, and 2) that the emphatic pronoun "he" (הוּא) in the 2d clause is still less intelligible on this view of the structure of the verse; he regards this rather as one of the instances, of no very rare occurrence, in which the two clauses make but one proposition, and renders, "whoso conceals hatred with lying lips and at the same time utters slander—*he* is a fool," adding the explanation "one of the most odious of vices is where one conceals hatred under fine speech, and yet slanders behind the back; such a man is in sight of God and men despised and spurned"].

Ver. 19. **Transgression is not wanting.** In this way is the verb to be rendered, with UMBREIT, HITZIG and most others: and not with BERTHEAU, transgression "does not vanish" (as though we had here something to do with a removal or obliteration of actual guilt); only with the former rendering does the antithesis in the 2d member correspond, where it is plain that taciturnity and discretion in speech are recommended; comp. xiii. 3; xvii. 27, 28. [NOYES's translation, "offence," has the fault, rare with him, of obscurity or ambiguity]. With the expression "to govern the lips" compare the Latin *compescere linguam* and the parallels from Arabic and Persian poets which UMBREIT adduces in illustration of our passage.

Ver. 20. **Choice silver,** as in chap. viii. 19 (comp. 10) is here used to indicate a very great value.—**Is of no worth,** literally, "is as nothing, is as a trifle,"—a popular and proverbial circumlocution for the idea of utter nothingness or worthlessness.—Ver. 21. **Feed many,** *i. e.* nourish and refresh many with the wholesome doctrines of godliness (comp. Eccles. xii. 11; Ezek. xxxiv. 2 sq; Acts xx. 28).—**But fools die for want of knowledge,** *i. e.* persistent fools (אֱוִילִים) are not only incompetent to become to others teachers of truth and guides to life; they are in themselves children of death for their lack of understanding.

7. Vers. 22-25. Four proverbs relating to the conduct of the righteous and the ungodly and their respective lots. The lot of the righteous, which consists in God's blessing which makes rich without any effort, forms the starting point of the description in ver. 22.—**And labor addeth nothing beside it,** *i. e.* as supplementary and exterior to it, that divine blessing which is all in all, which enriches the friends of God even in sleep (comp. Ps. cxxvii. 2 [and in connection with this HUPFELD's comments: "Naturally this is not to be taken literally, as though perchance labor in itself were cast aside, and the Oriental indolence commended; nor again is the privilege given to the pious of being released from ordinary human toils, and of folding their hands in reliance on their powerful Friend; the aim is only, after the emphatic and one-sided manner of the proverb to make prominent the other side of the case, overlooked by restless toilers, what God does in the matter, so as to warn against the delusion that man can conquer by his toil alone," *etc.*]). This view is correctly taken by JARCHI, LEVI BEN GERSON, EWALD, HITZIG, *etc.*, while others (LXX, Vulg., UMBREIT, BERTHEAU, ELSTER, [the E. V., H., N., ST., M.]) translate "and addeth no sorrow thereto." But then instead of עִמָּהּ we should rather have had עָלֶיהָ (comp. Jer. xlv. 3).

Ver. 23. **As sport to a fool is the practice of iniquity,** literally, "like a laugh is it to the fool to execute evil counsel." This "like sport" is then to be supplied also before the 2d member; "but to the man of understanding wisdom is as an enjoyment." [M. agrees with our author whose view is both more forcible and more accordant with the Hebrew idiom than that expressed in the E. V. and retained by N. and S.: "a man of understanding has wisdom." More than this is meant: wisdom is his delight.—A.] The verb to practice (עֲשׂוֹת) is probably not to be supplied here before "wisdom" (חָכְמָה); it is self-evident (in opposition to HITZIG's view) that wisdom is considered here as something practiced and not merely possessed. With the phrase "man of understanding," the discerning man, comp. xi. 12.

Ver. 24. **What the wicked feareth,** lit., "the dread of the wicked," comp. Isa. lxvi. 4; Job iii. 25; Prov. xi. 27.—**The desire of the righteous is granted them.**—The verb (יִתֵּן) can be regarded either as impersonal [like the German "*es gibt*," there is: comp. xiii. 10 and Job xxxvii. 10], or directly changed to the passive (יֻתַּן) as the Vulg., the Targums, and among recent interpreters EWALD and HITZIG, *e. g.*, do. To supply as the subject "Jehovah" (ABEN EZRA, UMBREIT, ELSTER, STUART, *etc.*) has its parallels indeed in xiii. 21, 22, but is here less natural than there.

Ver. 25. **When a storm sweepeth by the wicked is no more.** Thus correctly EWALD, BERTHEAU, HITZIG, [HOLDEN, STUART, MUENSCHER]. Against the conception of the first phrase (כַּעֲבוֹר) as a comparison, "as a storm sweepeth by, so," *etc.* (UMBREIT, ELSTER, [E. V., NOYES], *etc.*) we may urge the conjunction וְ before אֵין, as well as the idea of an "everlasting foundation" in the 2d member. With the latter expression comp. ver. 30, and also Ps. cxxv. 1. With the first clause comp. Job i. 19; Isa. xxviii. 18, 19; Prov. i. 27.

8. Ver. 26. An isolated proverb relating to the uselessness and repulsiveness of the sluggish. Comp. xxii. 13, and also vi. 6 sq.; xii. 27; xix. 24.—**As vinegar to the teeth.** So the majority correctly render, while the LXX, Pesch., Arab., *etc.*, falsely translate the noun (חֹמֶץ, comp. Num. vi. 3; Ps. lxix. 22) by "sour grapes" (ὄμφαξ).—**To them that send him.** Perhaps this phrase as referring to the idea which must be supplied, the authority, the master (אֲדֹנִים), comp. xxv. 13, might be translated by "his sender, his employer." Comp. HITZIG on this passage.

9. Vers. 27-30. Four proverbs bearing upon the prosperity of the pious and the ruin of the ungodly. With ver. 27 comp. iii. 1; ix. 11; xiv. 27.—Ver. 28. **The expectation of the righteous is gladness**, *i. e.* as its object comes into possession of him who indulges it. With the 2d clause comp. xi. 7; Job viii. 13; Ps. cxii. 10.

Ver. 29. **Jehovah's way is a bulwark to the innocent.** The meaning doubtless is, Jehovah's way in the administration of the world, His providence, His righteous and gracious rule, proves itself to the pious a strong protection and defence (comp. the "strong city" of ver. 15, also Ps. xxxi. 21; xxxvii. 39; xliii. 2, *etc.*) [WORDSW.: wherever he *goes* he is in a *castle*]. Only with this objective conception of "Jehovah's way" does the antithesis in the 2d clause agree (comp. vers. 14, 15), and not with the subjective, which makes it religion, a devout life. Many, however, (ARNOLDI, ZIEGLER, UMBREIT, ELSTER, [NOYES], *etc.*) unite תֹּם in one conception with דֶּרֶךְ and translate "A fortress is Jehovah to the innocent" (upright in his way); comp. Prov. xiii. 6; Job iv. 6. One must make his choice between the two interpretations, as both are grammatically admissible and yield essentially the same meaning.—Ver. 30. With the first clause comp. xii. 3: with the second, ii. 21; Ps. xxxvii. 29.

10. Vers. 31, 32. Two proverbs standing isolated, treating of the mouth of the righteous and that of the ungodly and their respective utterances or fruits. **The mouth of the righteous putteth forth wisdom**, as the sap of a fruitful tree develops beautiful flowers and fruits; comp. the "fruit of the lips," Isa. lvii. 19 and the corresponding expression καρπὸς χειλέων in Heb. xiii. 15.—In the 2d clause this figure is abandoned, so far as respects the expression "the perverse tongue;" but the "is destroyed" reminds distinctly enough of the hewing down and dying out of unfruitful trees; comp. Matth. iii. 10 vii. 19.—Ver. 32. **Know what is acceptable**, *i. e.*, are familiar with it, know how to say much of it. The noun רָצוֹן is here objective in its meaning, used of that which produces delight (with God and men) the lovely, the charming (comp. Luke iv. 22).—HITZIG on account of the ἀποστάζει of the LXX (they distil, they send forth) reads יַבִּיעוּן instead of יֵדְעוּן, from which we do certainly gain a better parallelism of meaning with the 1st clause of the preceding verse. And yet it seems at least suspicious to go so far in this endeavor to secure a parallelism in the contents of the two verses, as actually to transpose, as HITZIG does, the order of their second clauses, and so combine them in the following order: 31, 1st—32, 2d—32, 1st—31, 2d. [RUEETSCHI, in his criticism upon this tampering with forms and arrangement, says: "It is all needless—nay, it destroys a beautiful, life-like thought, and substitutes for it a dry commonplace." Ver. 31 says: "The mouth of the righteous shooteth forth wisdom, but the perverse tongue is rooted out;" if the mouth of the righteous may be compared to a good tree or field, that must yield good fruit, the deceitful tongue is a bad tree, that can bear only rotten fruit, and for that very reason is cut down, rooted out, destroyed. Ver. 32 adds "The lips of the righteous know," *etc.* "The righteous finds always, as if instinctively, what is acceptable—is, as it were, inspired with it, so that his lips, as it were, naturally find it, while, on the other hand, the wicked knows and understands only what is distorted or perverse, and his mouth therefore speaks only this" (as cited above, p. 138)].

DOCTRINAL AND ETHICAL.

The contrast between the righteous and the wicked, or between the wise and foolish, forms evidently the main theme of our chapter. This contrast, after being suggested in a general and prefatory way in ver. 1, is developed with special reference, 1) to the attainment or non-attainment on both parts of earthly possessions, especially riches and a good name (vers. 2-7); 2) to their differing dispositions as expressed by mouth and lips, the organs of speech, with diverse influence on their prosperity in life (vers. 8-14); 3) to the effect, tending on the one side to blessing, on the other to destruction, which the labor of the two classes (whether with the hands or with the lips) has upon themselves and upon others (vers. 15-24 and ver. 26); 4) the different issues of the lives of both (vers. 25, 27-32). With the individual groups of proverbs, as we had occasion to combine them above in the exegetical notes, these main divisions in the treatment of the subject correspond only in part; for the formation of the groups was determined as we saw in manifold ways, and by quite external circumstances and relations.

A peculiarly rich return, in an ethical view, is yielded by those maxims which refer to the earthly revenues and possessions of the pious and the foolish (2-7, 15, 16, 22, 27 sq.). They all serve to illustrate the great truth, "On God's blessing every thing depends," while they no less interpret that other saying (2 Thess. iii. 10; comp. vers. 4, 5 of our chapter). "If any man will not work, neither shall he eat." Eminently important and comparatively original (*i. e.*, never before brought to an emphatic utterance) are also the proverbs relating to the worth of a circumspect reserve in speech (vers. 8, 10, 13, 14, 18, 19, comp. James iii. 3-12); those relating to the ease with which the evil man brings forth his evil and the good his good—plainly because an evil heart underlies the works of the one, a loving spirit the other's whole mode of action (ver. 23; comp. vers. 11, 12, 18, 20, and passages of the New Testament like Matth xii. 33-35; 1 John iii. 7 sq.; v. 8); and lastly those relating to the spiritual blessings for others also that spring forth from the mouth of the pious as the wholesome fruit of his wisdom (vers. 11, 21, 31; comp. Matth. vii. 16 sq.; John xv. 4 sq.; Gal. v. 22; Phil. i. 11; James iii. 18).

HOMILETIC AND PRACTICAL.

Homily on the entire chapter. The pious and the ungodly compared in respect, 1) to their earthly good; 2) to their worth in the eyes of men; 3) to their outward demeanor in intercourse with others; 4) to their disposition of heart as this

appears in their mien, their words, their acts; 5) to their diverse fruit, that which they produce in their moral influence on others; 6) to their different fates, as awarded to them at last in the retribution of eternity.—Comp. STÖCKER: True righteousness: 1) its basis (ver. 1); 2) its manifestation and maintenance in life (vers. 2–5); 3) its utility (vers. 6, 7): 4) the manner of its preservation and increase (ver. 8 sq.).*

STARKE:—The great difference between the pious and the ungodly: 1) in respect to temporal blessings (vers. 1–7); 2) in respect to conduct (vers. 8–26); 3) in respect to their prosperity and the issue of their deeds (vers. 27-32).—*Calwer Handbuch:* Of righteousness through wisdom and of unrighteousness through folly and mockery. 1) Warning against the vices which quench delight in righteousness (1-14); 2) admonition to the careful government of the tongue as that on which above all things else the life and the true fruits of righteousness depend (15-21); 3) allusion to riches, long life, the joyful attainment of one's hopes, confidence in God, security, good counsel, *etc.*, as impelling to righteousness, as well as to the opposite of all these as the evil result of sin (22-32).

Vers. 1–7 (Text adapted to a sermon on Education). EGARD: Wilt thou have joy and not sorrow in thy children, then train them in the nurture and admonition of the Lord (Eph. vi. 4).—STÖCKER: Are there to be people that walk justly, *i. e.*, honorably and sincerely before God, then must they be trained to it from childhood. The education of children is the foundation that must be laid for righteousness.—Ver. 3 sq. STARKE: Although all depends chiefly on God's blessing, yet not for that reason is man discharged from labor. Labor is the ordinance in which God will reveal His blessing (Ps. cxxviii. 2).—VON GERLACH: The Lord maketh rich, but by the industry which the righteous by His grace exercise.—[Bp. BUTLER: Riches were first bestowed upon the world as they are still continued in it, by the blessing of God upon the industry of men, in the use of their understanding and strength.]—Vers. 6, 7. OSIANDER (in STARKE): A good name among men is also reasonably to be reckoned among the excellent gifts of God, Ps. cxii. 6; Eccles vii. 1.—GEIER: To the righteous not only does God grant good in this life and the future; all good men also wish them all good and intercede for it day by day, without their knowing or suspecting it, that it may descend on them from God. Many righteous men unknown, or even hated during their life, are first truly known after their death and distinguished by honors of every kind, as the Apostles, Prophets, Martyrs, *etc.* The offensiveness of the ungodly, on the contrary, where even so much as the mention of their name is involved, is perpetual.—Funeral discourse on ver. 7. ZIEGLER (in ZIMMERMANN'S *Sonntagsfeier*, 1858, pp. 760 sq.): The memory of the just is blessed 1) because of his winning friendship; 2) because of his unfeigned piety; 3) because of his steadfast patience; 4) because of his noble, public-spirited activity.—[Ver. 7. J. FOSTER: The just show in the most evident and pleasing manner the gracious connexion which God has constantly maintained with a sinful world; they are verifying examples of the excellence of genuine religion; they diminish to our view the repulsiveness and horror of death; their memory is combined with the whole progress of the cause of God on earth,—with its living agency through every stage.—TRAPP: Be good and do good, so shall thy name be heir to thy life.]

Vers. 8–14. GEIER (on ver. 8): Long as one lives he has to learn and to grow in knowledge, but above all also in the art of governing the tongue. A fool is in nothing sooner and better recognized than in his conversation.—[Ver. 9. BARROW: Upright simplicity is the deepest wisdom, and perverse craft the merest shallowness; he who is most true and just to others is most faithful and friendly to himself, and whoever doth abuse his neighbor is his own greatest cheat and foe.—BRIDGES: "Show me an easier path" is nature's cry. "Show me," cries the child of God, "a *sure* path." Such is the upright walk, under the shield of the Lord's protection and providence; under the shadow of His promises, in the assurance of His present favor, and in its peaceful end.]—J. LANGE (on ver. 10): In his very bearing and gestures the Christian must so carry himself that there can be read in them true love, due reverence and sincerity.—He who has too many compliments for every body is seldom sincere; trust not such a one, *etc.*—[Ver. 11. ARNOT: The Lord looks down and men look up expecting to see a fringe of living green around the lip of a Christian's life course.]—ZELTNER (on ver. 12): Love is the noblest spice in all things, the first fruit of faith, the most useful thing in all conditions, yea, a truly Divine virtue, for God Himself is love.—Take love out of the world, and thou wilt find nothing but contention. Of the utility of true love one can never preach enough. [T. ADAMS: "Love covereth all sins," saith Solomon; covers them partly from the eyes of God, in praying for the offenders; partly from the eyes of the world in throwing a cloak over our brother's nakedness; especially from its own eyes, by winking at many wrongs offered it.]—CRAMER (on vers. 13, 14): It is no shame to know nothing, but it is indeed to wish to know nothing. Learn in thy youth, and thou hast benefit therefrom thy life long.—HASIUS (on ver. 13): He who makes his tongue a rod to scourge others with, must often in turn give his back to correction.—VON GERLACH: The fool must like the beast be corrected with the stick, since he is capable of no rational teaching.—[BRADFORD: He that trembleth not in hearing shall be broken to pieces in feeling.]

Vers. 15-26. GEIER (on vers. 15, 16): Riches are a means that may be employed for good, but

* STÖCKER brings the contents of chaps. x.—xxiv. in general under five titles, corresponding to the five chief virtues: Justice, Modesty, Wisdom, Temperance, Patience. To Justice he assigns the contents of chapters x and xi.; to Moderation chaps. xii. and xiii.; to Wisdom chaps. xiv.—xvi.; to Temperance chaps. xvii.—xxiii.; to Patience chap. xxiv. He himself admits the arbitrariness of this division, and yet thinks there is no undue violence done thereby to the proverbs in question; for there is "in these proverbs of Solomon (in chaps. x.—xxiv.) in general a certain quality such as we may have seen in a beautiful green meadow, on which all manner of beautiful, lovely, glorious flowers of many sorts and colors are to be fallen in with or found, which stand wonderfully mixed and confused, and are only afterwards to be brought and placed in a certain order by some maiden who gathers them for a wreath." (*Sermons, etc.*, p. 166.)

as, alas, generally happens, may be misused in the service of vanity and evil. Poverty is in itself a sad thing (Prov. xxx. 8), and brings besides serious dangers to the soul; for an humble heart, however, that, child-like, submits to God's correction and guidance, it may also become a security against many kinds of sins.—[Vers. 15, 16. TRAPP: Surely this should humble us, that riches—that should be our rises to raise us up to God, or glasses to see the love of God in—our corrupt nature uses them as clouds, as clogs, *etc.*, yea, sets them up in God's place.—Lord BACON: This is excellently expressed, that riches are as a stronghold in imagination, and not always in fact; for certainly great riches have sold more men than they have bought out.—BRIDGES: Our labor is God's work—wrought in dependence on Him—not for life, but to life.—Ver. 18. BARROW: Since our faculty of speech was given us as in the first place to praise and glorify our Maker, so in the next to benefit and help our neighbor, it is an unnatural, perverting and irrational abuse thereof to employ it to the damage, disgrace, vexation or wrong in any kind of our brother.—ARNOT: Strangle the evil thoughts as they are coming to the birth, that the spirits which troubled you within may not go forth embodied to trouble also the world.—They who abide in Christ will experience a sweet necessity of doing good to men; they who really try to do good to men will be compelled to abide in Christ.]—STARKE (on ver. 18). Open hatred and secret slander are both alike works of Satan against which a true Christian should be on his guard —(On vers. 19-21): The more one gives free course to his tongue, the more does he defile his conscience, comes too near God and his neighbor. But how usefully can a consecrated tongue be employed in the instruction, consolation and counsel of one's neighbor! Therefore let the Holy Spirit of God rule thy heart and thy tongue, Eph. iii. 29. (On ver. 23): It is devilish to sin and then boast of sin. The wanton laughter of the wicked is followed at last, and often soon enough, by weeping and wailing, Luke vii. 25.—(On ver. 24): With all the good cheer of sinners there is yet sometimes found in them a strange unrest. Their own conscience chastises them and causes dismay.—(On ver. 26): Indolence is injurious to every one, whether in a spiritual or a secular calling. Not by ease, but by diligence and fidelity does one honorably fulfil his office; 1 Cor. iv. 2.—[BUNYAN: All the hopes of the wicked shall not bring him to heaven; all the fears of the righteous shall not bring him to hell.—ARNOT:—Fear and hope were common to the righteous and the wicked in time: at the border of eternity the one will be relieved from all his fear, the other will be deprived of all his hope. —(On ver. 26): The minor morals are not neglected in the Scriptures. He who is a Christian in little things is not a little Christian. He is the greatest Christian and the most useful. The baptism of these little outlying things shows that he is full of grace, for these are grace's overflowings.]—*Berleb. Bible* (on vers. 19-21): As silence is in many ways needful, as Christ Himself hath taught us by His own example so on the other hand we should offend God and rob Him of His honor if we would keep silence when He will have us speak. The lips of the righteous often serve God as an instrument by which He speaketh and instructeth him that needeth.

Vers. 27-32. ZELTNER: There is no grosser self-deception than when one in persistent impenitence and impiety yet imagines that he is at last to live in heaven.—GEIER: If thy hope of eternal blessedness is not to fail thee, it must be based on the righteousness of Christ appropriated by faith, for this alone avails with God —(On vers. 30): Let us love and long for that which is really eternal and unchangeable; for only then can we say "I shall not be moved," Ps. x. 6; xxx. 6.—STARKE (on vers. 31, 32): When God's honor and the edification and improvement of one's neighbor is not the chief end of our speaking; it is a sign that eternal wisdom has not yet wholly sanctified our hearts, comp. ver. 13, 14.—WOHLFARTH (on vers. 23-32): The sinner's fear and the hope of the righteous (comp. 1 John iv. 18; iii. 8).

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b) Comparison between the good results of piety and the disadvantages and penalties of ungodliness.

CHAPS. XI.—XV.

a) With reference to just and unjust, benevolent and malevolent *conduct towards one's neighbor*.

CHAP. XI.

1 A false balance is an abomination to Jehovah,
but a true weight is his delight.
2 Pride cometh, then cometh shame,
but with the humble is wisdom.
3 The integrity of the upright guideth them,
but the perverseness of the ungodly shall destroy them.

4 Riches profit not in the day of wrath,
but righteousness delivereth from death.
5 The righteousness of the upright maketh smooth his way,
but by his wickedness doth the wicked fall.
6 The integrity of the upright delivereth them,
but by their transgressions shall the wicked be taken.
7 With the death of the wicked (his) hope cometh to nought,
and the unjust expectation hath perished.
8 The righteous is delivered from trouble,
and the wicked cometh in his stead.
9 The hypocrite with his mouth destroyeth his neighbor,
but by the knowledge of the righteous shall they (he) be delivered.
10 In the prosperity of the upright the city rejoiceth,
but at the destruction of the wicked (there is) shouting.
11 By the blessing of the upright is the city exalted,
but by the mouth of the wicked it is destroyed.
12 He that speaketh contemptuously of his neighbor lacketh wisdom,
but a man of understanding is silent.
13 He who goeth about as a slanderer revealeth secrets,
he who is of a faithful spirit concealeth the matter.
14 Where there is no direction the people fall,
but in a multitude of counsellors is safety.
15 He shall fare ill that is security for a stranger,
but whoso hateth suretyship liveth in quiet.
16 A pleasing woman retaineth honor,
and strong men retain riches.
17 A benevolent man doeth good to himself,
and the cruel troubleth his own flesh.
18 The wicked gaineth a deceptive result,
but he that soweth righteousness a sure reward.
19 He that holdeth fast integrity (cometh) to life,
but he that pursueth evil to his death.
20 An abomination to Jehovah are the perverse in heart,
but they that walk uprightly His delight.
21 Assuredly (hand to hand) the wicked goeth not unpunished,
but the seed of the righteous is delivered.
22 A jewel of gold in a swine's snout,
(and) a fair woman that hath lost discretion.
23 The desire of the righteous is good only,
the expectation of the wicked is (God's) wrath.
24 There is that scattereth and it increaseth still,
and (there is) that stinteth only to poverty.
25 A liberal soul shall be well fed,
and he that watereth others is also watered.
26 Whoso withholdeth corn the people curse him,
but blessings (come) upon the head of him that selleth it.
27 He that striveth after good seeketh favor,
but he that searcheth for evil, it shall find him.
28 He that trusteth in his riches shall fall,
but as a green leaf shall the righteous flourish.
29 He that troubleth his own house shall inherit wind,
and the fool shall be servant to the wise in heart.
30 The fruit of the righteous is a tree of life,
and the wise man winneth souls.
31 Lo, the righteous shall be recompensed on earth,
much more the ungodly and the sinner.

GRAMMATICAL AND CRITICAL.

Ver. 2.—בָּא is given by Böttcher, § 950, 1, as an example of the *Perfectum relativum*, the precise time being a matter of indifference. The Imperf. that follows is then a contingent tense describing a normal consequence, § 980 B.]

Ver. 3.—וְשַׁדָּם, to be read יְשָׁדֵּם with the K'ri. [Böttcher, in explaining forms like this, of which he adduces a considerable number, § 929, β, refers to but rejects the old explanation which makes the ו an older form of the 3d personal prefix (from the pronoun הוּא), and regards it as representing in the view of the K'thibh the conjunction וְ, an error which is here corrected in the K'ri.]

Ver. 15.—רַע in רַע יֵרוֹעַ is probably not Infin. abs. Kal. (which should be רוֹעַ), but a substantive, here used adverbially and attached to the reflexive Future Niphal יֵרוֹעַ to strengthen the idea. [Fuerst, while giving רַע as an intransitive Infin. abs., also suggests that it *may be* a noun, giving it however the place and power of a masc. and not a neuter, and making it the subject, "*der Schlecthandelnde*,"—he that manages ill.]

Ver. 25.—יוֹרֶא is either to be taken as the Imperf. Hophal of ירה=ירא, or by change of pointing to be read יֵרָא and this is then to be regarded as another form of יְרוֶה (Hitzig; comp. Ziegler and Elster).

EXEGETICAL.

1. Vers. 1-11. Eleven proverbs on the value of a just demeanor towards one's neighbor, and on the curse of unrighteousness.—With vers. 1 comp. xx. 10, 23, and also Meidani's collection of Arabic proverbs, III., 538, where the first member at least appears, and that too expressly as a proverb of Solomon.—**A true weight**, lit., "a full stone;" comp. Deut. xxv. 13, where אֶבֶן in like manner signifies the weight of a balance.—Ver. 2. **Pride cometh, then cometh shame**;—lit., "there hath come pride, and there will come shame," *i. e.*, on the proud; comp. xvi. 18; xviii. 12.—**But with the humble is wisdom.**—That wisdom, namely, which confers honor (iii. 16; viii. 18). "The humble," derived from צנה, which in Chaldee signifies "to conceal," denote strictly those who hide themselves, or renounce self (ταπεινοί, ταπεινόφρονες).—Ver. 3. **The** (faithlessness of the false) **perverseness of the ungodly destroyeth them.**—"**Destroyeth**,"—from the root שד which means "violently to fall upon and kill," and not merely to "desolate" (comp. Jer. v. 6). סֶלֶף should in accordance with the Arabic be explained either by "falseness, perverseness" (as ordinarily), or with Hitzig "trespass, transgression."—Ver. 4. **In the day of wrath**, *viz.*, the Divine wrath and judgment; comp. Zeph. i. 18; Ezek. vii. 19; Job xxi. 30. With reference to the general thought comp. chap. x. 2.—Vers. 5 and 6 are exactly parallel not only each to the other, but also to ver. 3. Comp. also iii. 6; x. 3.—**And by their lusts are the wicked taken.**—Literally, "and by the lusts ('cravings' as in x. 13) of the wicked (false) are they (the wicked) taken;" the construction is the same therefore as in Gen. ix. 6; Ps. xxxii. 6; comp. also ver. 3.—Ver. 7.—A further development of the idea in the second clause of x. 28.—**The unjust expectation.**—Lit., "the expectation of depravities, of wickedness" (אוֹנִים plur. of אָוֶן). Most interpreters regard the noun here as an abstract for a concrete: "the expectation of the ungodly, the wicked" [so De W., E. V., H., N., M., W.]. Ewald interprets it in accordance with Hos. ix. 4 by "sorrows" (continuance of sorrow); others in accordance with Is. xl. 26, render it by "might." In support of our interpretation see Hitzig on this passage. [Fuerst suggests that the form may be participial from the verb אוּן with the signification "the troubled, the sorrowing," and Böttcher, § 811, 3, deriving it as a participial form from אָנָה, reaches the same meaning; this is also Stuart's view, while Kamph. agrees with our author—A.] The antithesis in idea between the first and second clauses which is lacking in this verse, the LXX attempts to supply by reading in the first clause "when the righteous man dieth, hope doth not perish" (τελευτήσαντος ἀνδρὸς δικαίου οὐκ ὄλλυται ἐλπὶς); they thus put the hope of the righteous reaching beyond death in contrast with the hopeless end of the life of the ungodly. This thought the original text certainly does not express; but immortality and a future retribution are yet presumptively suggested in the passage, as Muntinghe, Umbreit, Lutz (*Bibl. Dogmatik*, p. 100, *etc.*) and others have correctly assumed. Comp. the "Doctrinal" notes.

Ver. 8. **The righteous is delivered from trouble**, *etc.*—This proposition presented so conclusively "cannot be the result of experimental observation, but only the fresh, vigorous expression of *faith* in God's justice, such as believes where it does not see" (Elster).—Ver. 9. **The flatterer** (hypocrite) **with his mouth destroyeth his neighbor.**—For the verbal explanation of חָנֵף which, according to the old Rabbinical tradition, and according to the Vulgate, denotes a hypocrite (Vulg., *simulator*), comp. Hitzig on this passage. He moreover needlessly alters this first clause in harmony with the LXX (in the mouth of the hypocrite is a snare for his neighbor), and gives to the second member also a totally different form; "and in the misfortune of the righteous do they rejoice."—**By the knowledge of the righteous are they delivered**;—they, *i. e.*, his neighbors; the sing. "his neighbor," which is altogether general, admits of being thus continued by a verb in the plural. The meaning of the verse as a whole is "By the protective power of that knowledge which serves righteousness, they are delivered who were endangered by the artifices of that shrewdness which is the instrument of wickedness" (Elster].

Ver. 10. **In the prosperity of the upright.**—בְּטוּב, an infinitive construction; literally, "when it goes well to the righteous," as in the second clause בַּאֲבֹד, "in the perishing," when they perish. Comp. xxix. 2.—Hitzig

strikes out this verse mainly to secure again within vers. 4-11 a group of seven proverbs, as before in x. 29—xi. 3, but without being able to allege any ground whatever of suspicion that is really valid.—Ver. 11 gives the reason why the population of a city rejoices at the prosperity of the righteous and exults at the downfall of the wicked.—**By the blessing of the righteous is the city exalted,**—*i. e.*, by the beneficent and salutary words and acts (not by the benevolent wishes only) of the righteous (literally, "the straight, true, straightforward") is the city raised to a flourishing condition and growth, *exaltabitur civitas* (Vulg.). Not so well ELSTER: "is the city made secure"—as if the idea here related to the throwing up walls of defence.

2. Vers. 12-15. Four proverbs against talkativeness, a slanderous disposition, foolish counsel and thoughtless suretyship.—**He that speaketh contemptuously of his neighbor.**—This is the rendering here required to correspond with the antithesis in the second clause; comp. xiv. 21; xiii. 13. [The E. V. and HOLDEN invert this relation of subject and predicate, while DE W., K., N., S., and M. agree with our author in following the order of the original—A.]—Ver. 13. **He that goeth about as a slanderer betrayeth secrets.**—With this expression, "to go tattling, to go for slander," comp. Lev. xix. 16; Jer. ix. 3. With the expression גִּלָּה סוֹד, *revelavit arcanum*, "to reveal a secret," comp. xx. 19: xxv. 9; Am. iii. 7. That not this "babbler of secrets" is subject of the clause (HITZIG), but "he that goeth slandering," the parallel second clause makes evident, where with the "slanderer" is contrasted the faithful and reliable, and with the babbler the man who "concealeth the matter, *i. e.*, the secret committed to him." Comp. Ecclesiasticus xxvii. 16.

Ver. 14. **Where there is no direction.**—For this term comp. i. 5.—**In the multitude of counsellors there is safety.**—This thought recurring again in xv. 22; xxiv. 6, is naturally founded on the assumption that the counsellors are good and intelligent persons, and by no means conflicts with the conditional truth of the modern proverb, "Too many cooks spoil the broth;" or this, "He who asks long errs long," *etc.*

Ver. 15. **He shall fare ill that is surety for a stranger.**—"Ill, ill does it go with him,—ill, very ill will he fare,—ill at ease will he be," *etc* Instead of "who is surety," *etc.*, the original has literally "if one is surety," *etc.*—With the second clause comp. remarks above on chap. vi. 1 sq. Instead of תּוֹקְעִים (partic.) we ought probably to read here תְּקָעִים (subst.) (HITZIG), or to take the plural participle in the sense of the abstract "striking hands" (instead of "those striking hands)." Thus, *e. g.*, UMBREIT. Not so well the majority of commentators (EWALD, BERTHEAU, ELSTER, among others), who read "he that hateth sureties," *i. e.*, who will not belong to their number, who avoids fellowship with such as lightly strike hands as sureties, who therefore does not follow their example.

3. Vers. 16-23. Eight proverbs of miscellaneous import, mostly treating of the blessing that attends righteousness and the deserved judgment of impiety.—**A gracious woman retaineth honor and strong men retain riches.**—So reads the Hebrew text, according to which there is a comparison made here; as mighty men (lit., "tyrants, terrible men," comp. *βιασταί*, Matth. xi. 12) retain their wealth and will not allow it to be torn from them, with the same energy and decision does a "gracious woman" (comp. v. 19) watch over her honor as an inalienable possession. Comp. the similar sentiment, chap. xxix. 23 (where we have the same, "holdeth fast honor"); and as to the force of comparative sentences formed thus simply with the copulative conjunction וְ, comp. xxv. 25; xxvi. 9; Job v. 7; xii. 11; xiv. 18, 19, *etc.*—The LXX, whom ZIEGLER, EWALD, HITZIG follow, read חָרוּצִים (*i. e.*, diligent men, comp. x. 4), and besides insert two clauses between the first and second of this verse, so that the whole proverb has this expanded form:

"A gracious woman obtaineth honor;
 but a throne of disgrace is she that hateth virtue.
The idle will be destitute of means,
 but the diligent will obtain wealth."

For the authenticity of this fuller form may be urged especially the vigorous expression "throne of disgrace" (*θρόνος ἀτιμιας*), which is hardly the product of later invention, but rather agrees antithetically with the expression which is several times found, "a seat or throne of honor" (כִּסֵּא כָבוֹד), 1 Sam. ii. 8; Is. xxii. 23; Jer. xvii. 12. [While RUEETSCHI (as cited above, p. 138) seems to admit the antiquity of the form reproduced in the version of the LXX, he thus defends and amplifies the sense of the shorter form found in the Masoretic text, "A woman is powerful by her grace as the mighty are by their strength. In grace there lies as great force as in the imposing nature of the mighty; nay, the power of the strength of the latter gains only more property, while the woman gains honor and esteem, which are of more worth."]

Ver. 17. **The benevolent man doeth good to himself.**—Lit., "the man of love," who by the goodness which he manifests towards others, benefits his own soul. The second clause in its contrast with this: "And his own flesh doth the cruel trouble," does not aim to characterize any thing like the unnatural self-torture of gloomy ascetics, but to express the simple thought that on account of the penalty with which God requites cruel and hard-hearted conduct, such conduct is properly a raging against one's self. Thus the LXX had correctly expressed the idea, and among modern interpreters HITZIG, ELSTER, *etc.*, while the great body (UMBREIT, EWALD, BERTHEAU among them), comparing Ecclesiast. xiv. 5, find the meaning of the verse to be directed against niggardliness, or ascetic self-torture: He who deals harshly and unkindly with himself will treat others also no better."

Ver. 18. **The wicked gaineth delusive gains,**—*i. e.* such as result in no good to himself, such as escape from under his hands. Comp. x. 2, and with reference to פְּעֻלָּה, gain, acquisition, x. 16.—**But he that soweth righteousness,**

a sure reward.—The "sure reward" (שֶׂכֶר אֱמֶת, perhaps in its sound in intentional accord with שָׁקֶר in the first member) is also governed by the verb "gaineth" or "worketh out" (עֹשֶׂה); comp. Jer. xvii. 11, *etc.* For this figure of "sowing righteousness," *i. e.* the several right acts, which like a spiritual seed-corn are to yield as their harvest the rewards of God's grace, comp. James iii. 18; 1 Cor. ix. 11; 2 Cor. ix. 6; also Job iv. 8; Gal. vi. 8, *etc.*—**Whoso holdeth fast integrity** (cometh) **to life.**—כֵּן before צדקה (righteousness) if genuine, (the LXX and Syriac versions read instead בֵּן, "son"), can be only an adjective or participle derived from the verb כּוּן "to be firm," having the meaning "firm" (comp. Gen. xlii. 11, 19); it therefore denotes "the steadfast in righteousness," *i. e.* as the antithetic phrase in the 2d member shows, "he who holds fast to righteousness, who firmly abides in it." Thus ZIEGLER, EWALD, UMBREIT, ELSTER, *etc.* Others, like COCCEIUS, SCHULTENS, MICHAELIS, DÖDERLEIN, take the word as a substantive—steadfastness (?); still others regard it as a particle in the ordinary meaning "thus" (by which construction however the verse would lose its independent character, and become a mere appendage to the preceding proverb); and finally, HITZIG conjecturally substitutes כְּנֵס and translates "As a standard is righteousness to life."

Vers. 20, 21. Two new maxims concerning the contrasted lot of the righteous and the wicked, serving to confirm vers. 18 and 19. With ver. 20 comp. ii. 21; xvii. 20.—**Assuredly**, literally, "hand to hand," a formula of strong asseveration, derived from the custom of becoming surety by clasping hands (ver. 15), and therefore substantially equivalent to "I pledge it, I guarantee it." Comp. the German formula which challenges to an honest self-scrutiny, "*die Hand auf's Herz!*" (the hand on the heart!); and for the sentiment of the 1st clause compare xvi. 5. [FUERST and K. regard the formula as one of asseveration; GESEN., DE W. and NOYES interpret, by the analogy of some similar expressions in cognate languages, as referring to time, "through all generations;" H., M., S. and W. retain the rendering of the E. V., "though hand join in hand." The exceeding brevity of the Hebrew formula stimulates inquiry and conjecture without clearly establishing either interpretation.—A.]—**But the seed of the righteous escapeth**, literally, "delivers itself" (נִמְלָט a Niphal participle with reflexive meaning), that is, in the day of the divine wrath, comp. vers. 4, 23. The "seed of the righteous" is not the posterity of the righteous (*soboles justorum*, SCHALLER, ROSENMUELLER, BERTHEAU) but is equivalent to the multitude, the generation of the righteous. Comp. Isa. lxv. 23, "the seed of the blessed of Jehovah."

Ver. 22. **A gold ring in a swine's snout; a fair woman that hath lost discretion.**—This last phrase (סָרַת טָעַם) literally denotes "one who has turned aside in respect to taste," *i. e.* one who lacks all moral sensibility, all higher appreciation of beauty and sense of propriety, in a word, a chaste and pure heart,—an unchaste woman. Only with this conception does the figure of the swine agree, and not with that given by ROSENMUELLER, BERTHEAU, EWALD, ELSTER, "without judgment," *i. e.* stupid, weak. Compare furthermore the Arabic proverb here cited by HITZIG (from SCHEID'S *Selecta quædam ex sententiis, etc.*, 47): "*Mulier sine verecundia est ut cibus sine sale*, [a woman without modesty is like food without salt]. For the "gold ring" (ring for the nose, נֶזֶם, not circlet for the hair, LUTHER) comp. Gen. xxiv. 47; Isa. iii. 21, and also in general what is cited by UMBREIT, in connection with this passage, on the habits of the Eastern women in respect to this kind of ornament.

Ver. 23. **The desire of the righteous is good only,**—*i. e.* nothing but prosperity and blessing, because God rewards and prospers them in everything. Comp. x. 28, and with the 2d clause where "wrath" denotes again God's wrath, comp. ver. 4 above.

4. Vers. 24–26. Three proverbs against avarice, hard-heartedness and usury.—**Many a one scattereth and it increaseth still.**—Comp. Ps. cxii. 9 (2 Cor. ix. 9), where the same verb is used of the generous distribution of benefactions, of scattering (σκορπίζειν) in the good sense (different from that of Luke xv. 13). For it is to this only true form of prodigality, this "sowing of righteousness" that the expression applies, as the two following verses plainly show.—**And many save only to poverty**, literally, "and a withholder of wealth only to want;" (thus BERTHEAU correctly renders, following SCHULTENS, *etc.*). With the participial clause (וְחֹשֵׂךְ מִיֹּשֶׁר) the affirmative of the preceding clause (יֵשׁ, there is, there appears) still continues in force. HITZIG'S attempted emendation is needless, according to which we ought to read יֵשׁ וְחֹשְׂכִים in correspondence with the language of the LXX, εἰσὶ δὲ καὶ οἱ συνάγοντες. Others, like SCHELLING, UMBREIT, EWALD, ELSTER (comp. also LUTHER), translate "who withholdeth more than is right;" but thus to give a comparative force to מִן after חֹשֵׂךְ has no sufficient grammatical support, and instead of מִיֹּשֶׁר we should, according to xvii. 26, rather expect עַל יֹשֶׁר. The signification "wealth," *opulentia* for יֹשֶׁר is abundantly confirmed by the corresponding Arabic word.

Ver. 25. **A liberal soul is well fed**, lit., "a soul of blessing is made fat," comp. xiii. 4; xxviii. 25; Ps. xxii. 29; Isa. x. 16; xvii. 4, *etc.*—**And he that watereth others is likewise watered**, lit., "he that sprinkleth others is also sprinkled" (comp. Vulgate, "*inebriat .... inebriabitur*"). The meaning of the expression is unquestionably this, that God will recompense with a corresponding refreshing the man who refreshes and restores others. Comp. Jer. xxxi. 14, and with reference to the general sentiment Eccles. xi. 1; Ecclesiast. xi. 11, *etc.*

Ver. 26. **Whoso withholdeth corn, him the people curse.**—The withholding of grain is a peculiarly injurious form of the "withholding of property" mentioned in ver. 24. לְאוֹם, people,

multitude, as in xxiv. 24. With the 2d clause comp. x. 6.

5. Vers. 27-31. Five additional proverbs relating to the contrast between the righteous and the wicked and their several conditions.—**Seeketh favor**, that is, God's favor, *gratiam Dei;* comp. Ps. v. 12; Isa. xlix. 8. With the sentiment of ver. 27 compare in general x. 24; Am. v. 14 sq.

Ver. 28. **He that trusteth in his riches shall fall.**—Comp. x. 2: Ps. xlix. 6; Ecclesiast. v. 8.—**But as a green leaf shall the righteous flourish.** Comp. Ps. xcii. 12; Isa. lxvi. 14. "As a leaf," *i. e.* like a fresh, green leaf on a tree, in contrast with the withered, falling leaf, to which the fool should rather be compared who trusts in his riches. JAEGER and HITZIG (following the LXX) read וּמַעֲלֶה "and he who raiseth up," that is, raiseth up the righteous man, proves himself their helper in time of need. On account of the appropriate antithesis to the 1st clause this reading is perhaps preferable.

Ver. 29. **He that troubleth his own house**, lit., "saddeneth" (as in ver. 17), *i. e.* the avaricious man, who is striving after unjust gains, straitens his own household, deprives them of their merited earnings, oppresses and distresses them, *etc.;* comp. chap. xv. 27; 1 Kings xviii. 17 (where Elijah is described by Ahab as the man that "troubleth" Israel, *i. e.* allows them to suffer, brings them into calamity).—**Shall inherit wind**, *i. e.* with all his avaricious, hard-hearted acting and striving will still gain nothing. Comp. Isa. xxvi. 18; Hos. viii. 7.—**The fool becometh servant to the wise in heart**, that is, this same foolish niggard and miser by his very course is so far reduced that he must as a slave serve some man of understanding (a master not avaricious but truly just and compassionate). Comp. ver. 24.

Ver. 30. **The fruit of the righteous**, *i. e.* that which the righteous man says and does, the result of his moral integrity, and not in an altogether specific sense, his reward, as HITZIG maintains (in accordance with Jer. xxxii. 19).—**Is a tree of life** (comp. note on iii. 18), a growth from which there springs forth life for many, a fountain of blessing and of life for many. UMBREIT, ELSTER and others unnecessarily repeat "fruit" (פְּרִי) before the "tree of life" (עֵץ חַיִּים); "is a fruit of the tree of life."—**And the wise man winneth souls**, by the irresistible power of his spirit he gains many souls for the service of God and for the cause of truth. [The E. V. which has the support of H., S., and M., here again inverts the order of subject and predicate, conforming to the order of the original. The parallelism seems to favor our author's rendering which is also that of DE W. and N. Both conceptions are full of meaning and practical value.—A.] HITZIG here again alters in accordance with the LXX, substituting חָמָס for חָכָם; "but violence taketh life" (? !). ZIEGLER, DÖDERLEIN, DATHE, EWALD transpose the clauses of vers. 29 and 30 into this order: 29, 1st; 30, 1st; 29, 2d; 30, 2d. For arguments against this violent transposition of clauses see UMBREIT, BERTHEAU and HITZIG on this passage.

Ver. 31. **Behold the righteous shall be recompensed on earth.** That the "shall be recompensed" denotes specifically requital *by punishment*, and therefore the retribution of the sins of the righteous, cannot be positively maintained on account of the comprehensiveness of the idea of recompense (שִׁלֵּם). Yet a comparison with the 2d clause unquestionably makes this specific meaning very natural; the whole then appears as an *argumentatio a majori ad minus*, and LUTHER's rendering, "Thus the righteous must suffer on earth," substantially hits the true meaning. On the other hand the Alexandrian version introduces a foreign idea when it renders, "If the righteous be scarcely saved" (Εἰ ὁ μὲν δίκαιος μόλις σώζεται,—see also the New Testament's citation, 1 Pet. iv. 18); for the verb שלם never signifies "to be delivered."

DOCTRINAL AND ETHICAL.

That it is chiefly that righteousness which is to be manifested in intercourse with one's neighbor that is commended in the proverbs of our chapter, and against the opposite of which they all warn, needs no detailed proof. For the first eleven verses relate solely to this antithesis, and in the second and larger section of the chapter also there are added to the proverbs which refer to the duties of justice for the most part only commendations of merciful, and censures of cruel, hard-hearted conduct (vers. 17, 18, 24-26, 29, 30). Those proverbs which have reference to the lack of intelligent counsellors (14), to inconsiderate suretyship (15), and to feminine grace and purity (16, 22), take their place among the precepts which enjoin righteousness in the widest sense (in so far as wisdom in rulers is an absolutely indispensable condition of prosperity in civil, and a wise economy and womanly honor in domestic society). The separation of these interspersed proverbs, it is true, renders it impossible to demonstrate within the section before us (vers. 12-31), any grouping as undertaken according to a definite principle of classification.

To that which is comparatively new in the dogmatical or ethical line, as presented in our chapter, there belongs above all else the suggestion of a *hope of immortality* in ver. 7. With the death of the ungodly all is over for him; from the future life he has nothing more to hope; he has had his good here below in advance; his reward has been paid him long beforehand; there awaits him henceforth nothing more than a cheerless, hopeless condition of unending pain, "a fearful awaiting of judgment and fiery indignation that shall consume the rebellious" (Heb. x. 27; comp. Luke xvi. 25; Matt. vi. 2, 16; vii. 23; xv. 12, *etc.*). This is the series of thoughts which is inevitably suggested by the proposition "with the death of the wicked hope perishes;" the bright reverse of this here quite as distinctly, as in the similar representations of the Psalms, especially in the 49th Psalm, which is so pre-eminently important for the doctrine of the Old Testament concerning immortality and future retribution, depicts the certainty that the right-

eous will attain to an eternally blessed life,—a certainty whose foundation is in God (comp. Ps. xlix. 14, 15, and in connection with this HOFMANN, *Schriftbew.*, II. 2, p. 467). ELSTER denies that the sentiment of the verse points indirectly to a life after death, because "according to the doctrine of Proverbs the hope of the righteous is already fulfilled in the earthly life" (comp. also BRUCH, *Weisheitslehre, etc.*, p. 117). But the doctrine of retribution set forth in our book is (see below, remarks on xiv. 32) as far from being an exclusively earthly one, limited to the present life, as that of the Psalms or the Book of Job (comp. DELITZSCH on Job xix. 26 sq.; and also KÖNIG, *Die Unsterblichkeitslehre des Buches Hiob*, 1855). And as respects our chapter in particular, the two-fold allusion to the divine wrath (vers. 4, 23), and the assurance which is expressed altogether without qualification, that "the wicked will not go unpunished" (ver. 21; comp. notes above on this passage), point with sufficient clearness to this conclusion, that to the religious consciousness of the author of our Proverbs a retribution beyond the grave was an established fact. The closing verse of the chapter, "Behold, the righteous is recompensed on earth; how much more the ungodly and the sinner!" is by no means opposed to this view. For the main stress here falls not upon the "on earth," but upon "the righteous" (comp. the exegetical explanation of the passage); and it is not the certainty of a visitation of sin occurring *within the earthly life*, but the certainty of such a visitation in general upon the wrong committed on the earth (by the righteous as well as the wicked), that forms the proper substance and object of the expression.

Besides these, characteristic utterances of our chapter that are of special dogmatical and ethical significance are, the announcements concerning the blessing which goes forth from wise and upright citizens upon their fellow-citizens (vers. 10, 11, 14, comp. especially the exegetical comments on the last passage); concerning the serious injury which the hard-hearted and cruel does above all to himself, especially when he leaves his own house and his nearest connections to suffer from his avarice (vers. 17, 29, comp. 1 Tim. v. 8); concerning the blessing of beneficence, and the injurious and perverse nature of avarice in general and of avaricious usury in particular (vers. 24–26); and finally concerning the life-giving and soul-refreshing power which the conduct of a just and truly wise man has, like a magnet endowed with peculiar attractive power and working at a distance (ver. 30, comp. Matt. xii. 30, the "gathering with the Lord").

HOMILETIC AND PRACTICAL.

Homily on the entire chapter. Not justice only, which gives and leaves to every one his own, but love, which from spontaneous impulse resigns its own to others, and even for God's sake and in reliance on Him scatters it without concern,—this is the conduct of the truly wise. For "love worketh no ill to his neighbor; therefore love is the fulfilling of the law" (Rom. xiii. 10).—Comp. STÖCKER: Justice, as Solomon here commends it, relates 1) to private life (vers. 1-9); 2) to civil life (vers. 10-15); 3) to domestic life (vers. 16–31); it is therefore *justitia privata, publica, œconomica.*—STARKE:—The advantage which the pious have from their piety, and the injury which the wicked experience from their wickedness: 1) from righteousness and unrighteousness in business in general; 2) from good and evil conduct with respect to the honorable fame of one's neighbor (vers. 12, 13); 3) from good and evil government (vers. 14, 15); 4) from seeking or contemning true wisdom (vers. 16-23); 5) from beneficence or uncharitableness (vers. 24-31).

Vers. 1-11. MELANCHTHON (on ver. 1): Weight and balance are judicial institutions of the Lord, and every weight is His work. But marriage compacts also, political confederacies, civil compacts, judgments, penalties, *etc.*, are ordinances of Divine wisdom and justice, and are effectively superintended by God.—(on ver. 2): Usually in prosperity men become remiss both in the fear of God, and also in prayer. If in this way God's fear is at length wholly stifled, men in their carnal security allow themselves all manner of encroachments on the rights of their neighbor. Experience has, however, taught even the heathen that certain penalties do by Divine ordinance infallibly overtake such pride and arrogance when these pass beyond the bounds of one's calling, and they have therefore designated this law of the Divine administration of the world according to which pride is the sure precursor of a speedy fall by the expression ἀδράστεια, "inevitability." Comp. 1 Pet. v. 5 sq. [ARNOT: God claims to be in merchandize, and to have His word circling through all its secret channels.—BRIDGES: Commerce is a providential appointment for our social intercourse and mutual helpfulness. It is grounded with men upon human faith, as with God upon Divine faith.—JERMYN: Such a *perfect stone* is a perfect jewel, and a precious stone in the sight of God.—Ver. 2. TRAPP: The humble man, were it not that the fragrant smell of his many virtues betrays him to the world, would choose to live and die in his self-contenting secrecy.]—J. LANGE (on vers. 1-8): Pride and malignity are, so to speak, the first nurses of injustice in business, Ecclesiast. x. 15, 16.—[Ver. 6. TRAPP: Godliness hath many troubles, and as many helps against trouble.—Ver. 8. BRIDGES: The same providence often marks Divine faithfulness and retributive justice.]—GEIER (on vers. 7, 8): The righteous man is in the end surely free from his cross; if it does not come about as he wishes, then assuredly it does as is most useful for him; if not before his temporal death then in and by means of this.—(On vers. 10, 11). The growth and prosperity of a civil community is to be ascribed not so much to its political regulations as rather to the prayers of its pious citizens, who therefore deserve above others to be protected, honored and promoted.—J. LANGE (on vers. 10, 11). Pious and devout rulers of a city or a land are a great blessing, for which we should diligently pray, lest God should peradventure chastise us with tyrannical, selfish, ungodly masters.

Vers. 12-15. GEIER (on vers. 12, 13): Taciturnity is never too highly praised, nor is it ever thoroughly acquired. Disgraceful and injurious as loquacity is, equally admirable is true

reserve in speech.—(On ver. 14): The welfare of a land does indeed by all means depend on wise and faithful counsellors; yet to God, the supreme source of all prosperity, must the highest honor ever be rendered.—RUEDEL (on ver. 14—in ROHR's *Predigermagazin*): Means by which we all may work beneficially from our domestic upon the public life (by the fidelity of our action, by purity of morals, love of peace, and a genuine religious sensibility).—VON GERLACH (on ver. 14): In the affairs of a city, a state, a society, we should look far more after the spiritual than after the external means and appliances.—WOHLFARTH (on vers. 9-15): The blessing which the pious confers even here, and the curse that goes forth from the sinner.

Vers. 16-23. ZELTNER (on ver. 16): Zealous as tyrants are to acquire and keep their wealth, so diligent should the pious man be in attaining and preserving his true honor, which is the fear of God and virtue.—[ARNOT (on ver. 17): In every act that mercy prompts there are two parties, who obtain a benefit. Both get good, but the giver gets the larger share.—J. EDWARDS (on ver. 19): Solomon cannot mean *temporal* death, for he speaks of it as a punishment of the wicked, wherein the righteous shall certainly be distinguished from them.]—GEIER (on ver. 17): The gifts which have been received from God one may enjoy with a good conscience, only it must be done with a thankful heart in the fear of God, and in connection with it the poor may not be forgotten.—(On ver. 18): The hope of the ungodly is deceptive. For the object of their labor they do not attain, because death suddenly overtakes them (Luke xii. 19). Their accumulated wealth does not reach the heir of the third generation, they leave behind them an evil name, and the worm of conscience continually preys upon them.—(On ver. 22): External physical beauty without inner beauty of soul is like a whitewashed sepulchre, that within is full of dead men's bones. Matth. xxiii. 27.—[FLAVEL (on ver. 20): God takes great pleasure in uprightness, and will own and honor integrity amidst all the dangers which befall it.]—VON GERLACH (on ver. 22): Personal beauty is like the mere ornaments of an animal, attached to it only externally, and often standing in sharp contrast with itself; it is that within which makes the man a man.—*Berleburg Bible* (on ver. 23): The righteous desire nothing but what is good, and are by God really made partakers of these things which they desire. The ungodly, on the contrary, instead of what they hoped for, are made partakers of God's wrath.

Vers. 24-26. CRAMER: Almsgiving does not impoverish, as many men from lack of love suppose.—HASIUS: Though God may not requite our beneficence in every instance by increasing the abundance of our possessions, yet He does in this that it contributes to our true welfare.—VON GERLACH: God as invisible regulator of human fortunes stands behind visible causes; He bestows His blessing upon the insignificant and increases it, His curse upon the abundant, and it wastes away. Thus every where it is the deeper causes that determine advance in wealth or impoverishment. The blessing which we diffuse among others turns to our account; he who waters the dry land of others thereby brings advantage to his own.—[T. ADAMS (on ver. 24): The communication of this riches doth not impoverish the proprietary. The more he spends of his stock, the more he hath. But he that will hoard the treasure of his charity shall grow poor, empty and bankrupt.—ARNOT (on ver. 25): To be a vessel conveying refreshment from the fountain-head of grace to a fainting soul in the wilderness is the surest way of keeping your own spirit fresh, and your experience ever new.—TRAPP: Bounty is the most compendious way to plenty, neither is getting but giving the best thrift.—CHALMERS: God in return not only enriches and ministers food to such as have willingly parted with their carnal things, but increases the fruits of their righteousness.]

Vers. 27-31. STARKE (on ver. 27): The opportunity to do good one should not let slip from his hands, Gal. vi. 10. If thou art always deferring from one time to another, it is easy that nothing should come of it.—(On ver. 28): If thou wilt be and continue truly prosperous, then seek eagerly the righteousness of Jesus Christ, and not the perishable riches and pleasures of this world.—(On ver. 30): To win gold and possessions is far from being so great wisdom as to win souls and deliver them from the way of destruction.—[TRAPP (on ver. 28): Riches were never true to any that trusted to them.—Lord BACON (on ver. 29): In domestical separations and breaches men do promise to themselves quieting of their mind and contentment; but still they are deceived of their expectation, and it turneth to wind.—J. EDWARDS (on ver. 31): The persecutions of God's people, as they are from the disposing hand of God, are chastisements for sin.—Bp. JOS. HALL (on ver. 31): Behold even the most just and holy man upon earth shall be sure of his measure of affliction here in the world; how much more shall the unconscionable and ungodly man be sure to smart for his wickedness, either here or hereafter.]—MELANCHTHON (on ver. 31): If even the righteous in this life suffer correction and affliction, which nevertheless tend to improvement, how much more surely will they who defiantly and fiercely persist in their sinful course be punished, if not in this life, then in the life to come (Luke xxiii. 31; 1 Pet. iv. 18).—VON GERLACH (on ver. 30): From the righteous there go forth life and blessing, as from a tree of life, wherefore he also gains ascendency over the souls of many, just as the tree of life was the centre of Paradise, and from it went forth the prosperity of the whole.

β) With reference to domestic, civil and public avocations.

CHAP. XII.

1 He that loveth correction loveth knowledge;
but whosoever hateth rebuke is brutish.
2 The good man obtaineth favor from Jehovah;
but the man of wicked devices doth he condemn.
3 A man shall not be established by wickedness;
but the root of the righteous shall not be moved.
4 A good wife is the crown of her husband,
but one that causeth shame is as rottenness in his bones.
5 The thoughts of the righteous are justice;
the counsels of the wicked are deceit.
6 The words of the wicked are a lying in wait for blood,
but the mouth of the upright delivereth them.
7 The wicked are overturned and are no more;
but the house of the righteous shall stand.
8 According to his wisdom shall a man be praised;
but he that is of a perverse heart shall be despised.
9 Better is the lowly that serveth himself,
than he that boasteth and lacketh bread.
10 The righteous careth for the life of his beast;
but the sympathy of the wicked is cruelty.
11 He that tilleth his land shall be satisfied with bread:
but he that followeth after vanity is void of understanding.
12 The wicked desireth the spoil of evil doers,
but the root of the righteous is made sure.
13 In the transgression of the lips is a dangerous snare,
but the righteous escapeth from trouble.
14 From the fruit of a man's mouth shall he be satisfied with good;
and the work of one's hands shall return to him.
15 The way of a fool is right in his own eyes,
but he that hearkeneth to counsel is wise.
16 The vexation of the fool is at once known;
but he that hideth offence is wise.
17 He that uttereth truth proclaimeth right,
but the lying tongue deceit.
18 There is that talketh idly like the piercings of a sword:
but the tongue of the wise is health.
19 The lip of truth shall be established forever;
but the lying tongue only for a moment.
20 Deceit is in the heart of those who devise evil,
but to those who give wholesome counsel is joy.
21 There shall no evil befall the righteous;
but the wicked are full of calamity.
22 Lying lips are an abomination to Jehovah;
but they that deal truly are his delight.
23 A prudent man hideth knowledge:
but the heart of fools proclaimeth foolishness.
24 The hand of the diligent shall rule:
but the slothful shall be obliged to serve.
25 If heaviness be in the heart of man it boweth it down;
a good word maketh it glad.

26 The righteous guideth his friend aright;
but the way of the wicked leadeth him astray.
27 The idle catcheth not his prey,
but a precious treasure to a man is diligence.
28 In the path of righteousness is life:
but a devious way (leadeth) to death.

GRAMMATICAL AND CRITICAL.

Ver. 11.—רַחֲמֵי. [This plural is cited by BÖTTCHER, § 699, among the examples of that, ideally extended and abstract, which vividly and agreeably impresses the spirit. and therefore is fitly represented by a plural; comp. אַשְׁרֵי, *etc.*]

Ver. 17.—יָפִיחַ אֱמוּנָה (comp. יָפִיחַ כְּזָבִים, chap. vi. 19) is to be regarded as a relative clause. [BÖTTCHER, however, regards יָפִיחַ here and in vi. 19; xiv. 25; xix. 5, 9; Ps. xii. 6; xxvii. 12, as a Hiphil participle of peculiar form, found only in a few instances in connection with roots containing a labial that would closely follow the מ which is the ordinary prefix of the Hiphil participle. The omission of this מ gives a form approaching the Kal. BÖTTCHER objects to EWALD's description of this as an intransitive Kal participle (§ 169, *a*), that this verb is not intransitive, *etc.* See § 994, 9 and 4).—A.]

Ver. 28.—An additional objection to the ordinary interpretation (see exegetical notes below) is the absence of Mappiq in the ה of נְתִיבָה, which must nevertheless be regarded as a third pers. suffix referring to צְדָקָה, "the way of its path."

EXEGETICAL.

1. Vers. 1-3. Three proverbs on the contrast between good and evil in general.—**Whosoever hateth correction is brutish.**—בַּעַר, *brutus*, stupid as a beast; a peculiarly strong expression. Comp. chaps. xxx. 2; Ps. xlix. 10; lxxiii. 22; xcii. 6. HITZIG prefers to read בֹּעֵר, which alteration, however, appears from the passages just cited to be unnecessary.—Ver. 2. **The good man obtaineth favor from Jehovah.** For the use of this verb "obtain" (lit. "to draw out") comp. iii. 13: viii. 35.—**But the man of wicked devices doth he condemn,**—*i. e.*, Jehovah. Others regard the verb as intransitive, *e. g.*, the Vulgate, "*impie agit*," and now HITZIG, who finds expressed here the idea of "incurring penalty." But for this signification of this Hiphil there is wanting the necessary illustration and support; and as evidence that the וְאִישׁ מְזִמּוֹת may be regarded as an accusative without the sign אֵת comp., *e. g.*, x. 11; Ps. lvi. 8; Job xxii. 29, *etc.*—With ver. 3 compare x. 25, and with the second clause in particular ver. 12 below.

2. Vers. 4-11. Eight proverbs on the blessings and banes of domestic life, and on the cause of both.—Ver. 4. **A good wife is her husband's crown.** Literally, a woman of power, *i. e.*, of moral power and probity, such as manifests itself in her domestic activity; comp. xxxi. 10; Ruth iii. 11. The "crown" or the garland (עֲטָרָה) is here regarded evidently as an emblem of honor and renown, comp. the "crown of rejoicing" (στέφανος καυχήσεως), 1 Thess. ii. 19; also Prov. xxxi. 23, 28.—**But like a rottenness in his bones is she that causeth shame.**—Literally a worm-eating, *i. e.*, a ruin inwardly undermining and slowly destroying; comp. xiv. 30; Job iii. 16.—Ver. 5. **The thoughts of the righteous are just; the counsels of the wicked are deceit,**—*i. e.*, the very thoughts of the pious, much more then their words and deeds, aim at simple justice and righteousness; the shrewd counsels, however, by which the wicked seek to direct others (תַּחְבֻּלוֹת, comp. xi. 14), are in themselves deceitful and unreal, and therefore lead solely to evil.—Ver. 6. **The words of the wicked are a lying in wait for blood,**—*i. e.*, they mean malice, they are the expression of a bloodthirsty and murderous disposition; comp. i. 11 sq.; xi. 9.—Altogether needlessly HITZIG alters the phrase אֱרָב־דָּם to אֹרֵב בָּם, "are a snare for them."—**The mouth of the righteous, however, delivereth them,**—that is, the righteous (comp. xi. 6), or it may be also the innocent who are threatened by the lying in wait of the wicked for blood (comp. xi. 9). [So WORDSW. and MUENSCHER].—Ver. 7. **The wicked are overturned and are no more.**—The infin. abs. הָפוֹךְ here stands emphatically for the finite verb, and furthermore, for this is certainly the simplest assumption, in an active or intransitive sense [comp. however in general on this idiom BÖTTCHER, § 990, *a*.—A.]; "the wicked turn about, then are they no more" [comp. the proverbial expression "in the turning of a hand"]. To regard it as a passive (EWALD, ELSTER, HITZIG) [K., M., S.] is unnecessary; this gives a stronger meaning than the poet probably designed, *i. e.*, "the wicked are overthrown" (or even "turned upside down," HITZIG). The subsequent clause "and are no more" would not harmonize with so strong a meaning in the antecedent clause, especially if, as HITZIG supposes, the verb really designs to remind us of the overthrow of Sodom and Gomorrah (Gen. xix. 21). With the second clause comp. x. 25; Matth. vii. 25.

Ver. 8. **According to his wisdom.**—לְפִי [literally "in the face or presence of"], "in proportion to," "according to the measure of," as in Judges i. 8 and frequently elsewhere.—**But he that is of a perverse heart shall be despised,**—lit., "the crooked in heart," *i. e.*, the perverse man, who does not see things as they are, and therefore acts perversely and injudiciously (HITZIG).

Ver. 9. **Better is the lowly that serveth himself.**—With this use of "lowly, insignificant," comp. 1 Sam. xviii. 23. The phrase

וְעֶבֶד לוֹ the Targum, Aben Ezra, Bertheau, Elster [De W., N., S.], regard as expressing this idea, "and he has at the same time a servant." But the parallelism demands the meaning early given in the LXX, Vulgate and Syr. versions [and now preferred by K., H., M., W.], "*ministrans sibi ipsi*," serving himself, which is here evidently put in contrast with the foolish, impoverished pride of birth mentioned in the second clause,—whether we retain the Masoretic reading, or, with Ziegler, Ewald and Hitzig, read וְעֹבֵד לוֹ (participial). — **And lacketh bread.**—Comp. 2 Sam. iii. 29. With the general sentiment compare the passage which undoubtedly grew out of this, Ecclesiast. x. 30.—Ver. 10. **The righteous careth for the life of his beast,**—*i. e.*, he knows how his beast feels, he concerns himself, he cares for his domestic animals, does not allow them to hunger. [Arnot: When the pulse of kindness beats strong in the heart, the warm stream goes sheer through the body of the human family, and retains force enough to expatiate among the living creatures that lie beyond]. Comp. Ex. xxiii. 9, "Ye know the heart of the stranger," from which parallel passage it appears that Ziegler, Elster, *etc.*, are in the wrong in translating נֶפֶשׁ here by "hunger." For examples of this use of the verb יָדַע "to know," in the sense of "to concern one's self, to care for something," comp. also xxvii. 23; Gen. xxxix. 6; Ps. i. 6, *etc.*—**But the compassion of the wicked is cruelty,**—lit., "is cruel."—With the whole proverb comp. Ecclesiast. vii. 23.—Ver. 11. **But he that followeth after vanity.**—רֵיקִים is probably not the designation of "vain persons," as in Judg. ix. 4; 2 Sam. vi. 20; comp. 2 Kings iv. 8 (Umbreit, Bertheau, *etc.*), but is to be regarded as neuter, *i. e.*, as an abstract, and therefore as meaning vain things, vanities, and, as the contrast with the first clause shows, specially "idleness, inaction, laziness." Comp. the LXX, who have here rendered the expression by μάταια, but in the passage almost literally identical, chap. xxviii. 19, by σχολήν; in like manner Symmachus (ἀπραγίαν), Vulgate (*otium*), *etc.*

8. Vers. 12–22. Eleven additional proverbs with regard to virtues and faults in civil relations, especially sins of the tongue and their opposites.—**The wicked desireth the spoil of evil doers,**—*i. e.*, one wicked man seeks to deprive another of his gains, one of them is evermore seeking the injury and ruin of another, so that no peace prevails among them (Is. xlviii. 22; lvii. 21); they are rather "by the conflict of their selfish strivings ever consuming one another." Thus, and doubtless correctly, Umbreit and Elster [to whose view K. gives a qualified assent], while Bertheau, following the Targum, translates מְצוֹד by "net," and to illustrate the meaning thus obtained, compares chap. viii. 35 [this is also the rendering of the E. V., which is followed by W., M., H.; S. renders "desireth an evil net," *i. e.*, destruction, being so intent upon his evil deeds as to disregard the consequences; N. renders in seeming agreement with our author "the prey of evil doers," the genitive being however possessive and not objective, *i. e.*, such prey as evil doers take]; Ewald however and Hitzig regard the passage as altogether corrupt, on account of the widely divergent text of the ancient versions (LXX, Vulg., Syr.), and therefore propose emendations (Ewald, "the desire of the wicked is an evil net;" Hitzig, "the refuge of the wicked is crumbling clay"). It is certainly noteworthy that the LXX and Vulgate offer a double rendering of the verse, first one that widely departs, and then one less seriously differing from the form of the Masoretic text.—With the second clause comp. ver. 8, second clause. For the verb יִתֵּן it is probably not needful to supply as subject the word "Jehovah," which has been omitted (Umbreit, Bertheau, Elster [Wordsw. (?)], *etc.*) [nor with Luther, De W., E. V., N. and M. to supply an object,—giveth or yieldeth (fruit)]; but, as in the instance in x. 24, to change the punctuation to the passive יֻתַּן, or again, to write יָתֵן (derived from יָתַן, *firmus fuit*, comp. the proper name אֵיתָן) with the Targum, Reiske, Hitzig [Stuart], *etc.*—Ver. 13. **In the transgression of the lips is a dangerous snare**; *i. e.*, he who seeks to ruin others by evil speaking is himself overthrown in the same way. Bertheau proposes to construe so as to give the meaning "is a snare of or for the wicked," which, however, is contrary to the analogy of Eccles. ix. 12.—After this verse also the LXX introduces a peculiar addition consisting of two clauses, which, however, is probably nothing more than an old gloss on the following verse; comp. Hitzig on this passage.

Ver. 14. **From the fruit of a man's mouth is he satisfied with good.**—Lit., "from the fruit of the mouth of the man doth he satisfy himself with good;" *i. e.*, it is the good fruit which one brings forth in wise, intelligent, benevolent discourse, that results in blessing to him. Comp. xiii. 2; xviii. 20. In the second clause to good words good works are added, and as "returning upon him" (comp. Ps. vii. 16); they are therefore represented as being in a sense the personified bearers of reward and blessing. Compare the similar thought, referring however to future retributions, and therefore somewhat differently expressed, Rev. xiv. 13, "their works do follow them."—Vers. 15 and 16 belong together, as both refer to the fool and his opposite.—**The way of a fool is right in his own eyes,**—*i. e.*, according to his own judgment (comp. iii. 7), which presents to him his own mode of action in a light favorable enough, although others may ever so often, and in a way ever so convincing, point out its perverseness. The exact opposite of this is found in the conduct of the wise man, the willing listener to wise counsels. Comp. xiv. 12; xvi. 25; xxi. 2.—**The vexation of the fool is at once known,**—lit., "is known even on the same day," *i. e.*, at once, after a short time (Vulgate, *statim*). In contrast with this passionate breaking out of the offended fool, the wise man exercises a prudent self-control in a seemly disregard of the insult put upon him, as Saul once did, 1 Sam. x. 27.—Ver. 17. **He that uttereth truth proclaimeth right,** *i. e.*, always gives utterance to that which is strictly just; so

especially in judicial examinations as witness. This "truth" (אֱמוּנָה) is subjective truth, fidelity to one's own convictions (πίστις, LXX), the opposite to the lies which characterize the false witness; comp. xiv. 5, 25.

Ver. 18. **There is that talketh idly, as though it were thrusts of a sword**, lit., "like piercings of a sword," or "like knife thrusts" (HITZIG); *i. e.*, he breaks out with speeches so inconsiderate and inappropriate, that the persons present feel themselves injured as if by sharp thrusts. This rude and inconsiderate babbling of the fool is here fitly described by the verb בָּטָה, which is equivalent to בָּטָא, used in Lev. v. 4; Numb. xxx. 7; Ps. cvi. 33 (of speaking hastily, rashly, unadvisedly).—**But the tongue of the wise is health.**—"Medicine, healing" (comp. iv. 22), forms here an exceedingly appropriate antithesis to the inwardly wounding effect of the inconsiderate babbling mentioned before.

Vers. 19. **But the lying tongue only for a moment.**—Literally, "till I wink again, till I complete a wink of the eye;" comp. Jer. xlix. 19 and l. 44. This is therefore a detailed poetical circumlocution for the idea of a little while, an instant (Is. liv. 7): the verb here employed (הִרְגִּיעַ) is a denominative derived from רֶגַע a wink.—**Deceit is in the heart of those who devise evil.**—"Deceit, malignity" (comp. ver. 17, second clause) might here be made antithetic to "joy," because the necessary effect of deceit is sorrow and trouble. Therefore this noun מִרְמָה is not to be transformed to מְרֵרָה bitterness (HOUBIGANT), nor to be interpreted by "self-deception," or by "joy in evil" (*Schadenfreude*) with UMBREIT.—**But to those who give wholesome counsel is joy.**—The common rendering (as also that of UMBREIT, ELSTER, *etc.*), is "who counsel peace;" comp. the old reading of the LXX, οἱ βουλόμενοι εἰρήνην, and the εἰρηνοποιοί of Matth. v. 9. But שָׁלוֹם is here to be taken in the general sense of "welfare, that which is salutary," as, for example, in Ps. xxxiv. 14; xxxvii. 37. The special signification "peace" would not correspond with the "evil" of the first clause, which is nowhere equivalent to strife, division (not in Judges ix. 23, as UMBREIT thinks). The "joy" of the well-meaning counsellor is furthermore probably to be conceived of as one to be found in the heart, the inward cheerfulness and happy contentment of a good conscience (as HITZIG rightly maintains against BERTHEAU and others).

Ver. 21. **No evil befalleth the righteous.**—For this verb (Pual of אָנָה) comp. Ps. xci. 10; Ex. xxi. 13. אָוֶן here signifies not "sin," but "evil, misfortune, calamity," like the parallel term in the second clause, or the רָעָה in the 91st Psalm cited above.—With respect to the sentiment, which naturally should be regarded as a relative truth, not as unconditionally illustrated in every experience, comp. chap. x. 3; xi. 23; xii. 2, 3, *etc.*—With ver. 22 compare xi. 20. It is unnecessary to alter the plural עֹשֵׂי into the singular עֹשֶׂה (with the LXX, many MSS., HITZIG, *etc.*).

4. Vers. 23–28. Six proverbs which relate to the contrast between the wise and the foolish, the diligent and the slothful.—With reference to the first clause of ver. 23 compare x. 14, 17; with the second clause, xiii. 16; xv. 2.—Ver. 24. **The hand of the diligent will rule; but the slothful will be obliged to serve.**—With the first clause compare x. 4; with the second, xi. 29.—רְמִיָּה, "slothful," is doubtless an adjective belonging to the noun יָד (hand), and not an abstract substantive "sloth," standing here for the concrete, "the sluggard," as J. D. MICHAELIS, DÖDERLEIN, BERTHEAU and ELSTER suggest.—"Will be obliged to serve," literally, "will be for tribute, for service," *i. e.*, will be forced to labor as one owing tribute.—Ver. 25. **If trouble be in the heart of man it boweth it down.**—The suffix attached to the verb seems like that connected with the parallel verb, which, moreover, rhymes with this, to refer to the noun "heart," and this as a synonym with נֶפֶשׁ "soul," has here the force of a feminine. [BÖTTCHER, § 877, *e*, cites this among the examples of the use of the fem. singular as a neuter with reference to objects named before but conceived of as neuter. See also GREEN, § 197, *b*—A.] In this connection it is indeed remarkable that דְאָגָה (trouble), also contrary to its natural gender, appears here construed as a masculine. Hence the varying views of many recent expositors, *e. g.*, that of UMBREIT and ELSTER; "if trouble be in a man's heart, let him repress it (the sorrow);" or that of HITZIG, who refers the suffixes of both these verbs to the noun "hand" of the verse preceding, and accordingly renders (at the same time in a peculiar way reproducing the rhyme):

"Is sorrow in the man's heart, he bends it (*i. e.*, the hand, down).
But if gladness, he extends it."

[HITZIG's rhyme is made with the verbs *senket* and *schwenket*, which are rather violent equivalents to the Hebrew terms, but are perhaps fairly matched by *bends* and *extends*, or *abases* and *raises*.—A.] In favor of the rendering which we prefer are the old versions, and among recent expositors ROSENMUELLER, DATHE, DÖDERLEIN, EWALD, BERTHEAU.

Ver. 26. **The righteous guideth his friend aright.**—The verb יָתֵר, Hiphil of תּוּר (which is equivalent to תוּר), means "to set right, to guide to the right way, ὁδηγεῖν;" מֵרֵעַ is then equivalent to רֵעַ, friend, companion, as in Gen. xxvi. 26; Judges xiv. 20; xv. 6. [So GESEN., RÖD., FUERST, EWALD, BERTHEAU, K., S., M. and W.]—Others, especially LUTHER, M. GEIER, *etc.*, following the Chaldee version, regard יֶתֶר as an adjective followed by the object of comparison: "better than his friend is (or fares) the righteous man." [So the E. V., which is followed by NOYES]. Others still, like DATHE, J. D. MICHAELIS, ZIEGLER and HITZIG (the latter changing the verb to יָתֻר), read מִרְעֵהוּ, "his pasture," and so reach the meaning "the righteous looketh after his pasture," *i. e.*, his path in life. It seems, however, altogether needless to depart from the above explanation, which is grammatically ad-

missible, and gives a meaning which agrees well with that of the second clause —**But the way of the wicked leadeth them astray;** them, *i. e.*, the wicked. The construction is the same as in chap. xi. 6, and probably also xii. 6.

Ver. 27. **The slothful catcheth not his prey.**—"The slothful," properly here again an adjective, "idle" hand, expresses the idea of sloth, and then, as an abstract for the concrete, stands for "the sluggard, the slothful." חָרַךְ then, an ἅπαξ λεγόμενον in the Old Testament, is explained by the Rabbins, following the Aramean (Dan. iii. 27), by "to singe, to roast;" therefore BERTHEAU, *e. g.*, still translates "the slothful roasteth not his prey," and then supplies the idea, "because he is too lazy to catch it." [M. adopts this explanation, and S. doubtfully.] Others, more simply, and in conformity with the old versions, render "the idle man catcheth not his game" [so K., H., and N.], for which signification of hunting, catching, seizing, HITZIG cites lexical analogies from the Arabic. [FUERST, criticising this interpretation, and defending the other, urges 1) that not to catch game is no sure sign of laziness, and 2) "his prey" must be already in hand—A.]—**But a precious treasure to a man is diligence.**—To reach this meaning it is necessary either to take חָרוּץ exceptionally in the abstract sense of diligence, or with C. B. MICHAELIS and HITZIG to read as an infinitive חָרוֹץ, "to bestir one's self, to show one's self diligent." — Others, like KÖHLER, UMBREIT, ELSTER, *etc.*, resort to a partial transposition of the words, yielding the meaning "but precious treasure belongeth to the diligent man"—an alteration which is favored in advance by the Syriac version, and to some extent also by the LXX.

Ver. 28. **But a devious way** (leadeth) **to death.**—This is doubtless the interpretation to be given with HITZIG to this clause: for in Judges v. 6; Is. lviii. 12, נְתִיבָה in fact signifies (in contrast with אֹרַח) a crooked winding by-path, and the modification of אַל to אֶל seems the more justifiable in proportion as the combination on which the ordinary rendering rests is otherwise unknown (אַל־מָוֶת as equivalent to לֹא־מָוֶת); "and the way of its path is not-death" (which is to be understood as "immortality," EWALD, UMBREIT, ELSTER [K., E. V., N., S., M.], *etc.*). Furthermore, the form of expression (דֶּרֶךְ before נְתִיבָה) indicates plainly that to the second of the terms employed not its ordinary sense, but a quite peculiar signification, a quasi adjective import is to be given. [HODGSON and HOLDEN express a decided preference for this view].—With the general sentiment of the verse compare x. 2; xi. 19.

DOCTRINAL AND ETHICAL.

The contrasts between diligence and indolence, wisdom and folly, which present themselves as the strongest characteristics of the second and fourth of the groups of verses found in this chapter, lead us to refer the proverbs of these groups mainly to *private* or *domestic* life,—while the predominating reference of the third main group (vers. 12–22) to sins of the tongue or lips, leads us to regard *social* or *civil* life as the special department here chiefly contemplated. Still this classification is after all only a general one, and proverbs of a more general moral tendency and bearing, like those contained in the introductory group (vers. 1–3) are interspersed through each of the three large groups (*e. g.* in vers. 5, 6, 12, 21, 26, 28): these therefore show the impossibility of carrying through a division of the contents of the chapter according to definite and clearly distinct categories.

Moral truths to which an emphatic prominence is given are found in the very first verse, on which UMBREIT pertinently remarks, "The thought seems weak, and to a spirit practised in reflection hardly worth recording, yet on its truth rests the possibility of a spiritual progress in the human race, its development to a higher humanity; one might even say, the very conditions of history lie in that proverb." Again we find them in ver. 10, a proverb which sets forth that tender care for animals as man's fellow-creatures, which impresses itself on so many other passages of the Old Testament, *e. g.* Ex. xx. 11; xxii. 29, 30; Lev. xxii. 27; Deut. xxii. 6 sq.; xxv. 4; Ps. xxxvi. 6; civ. 27; cxlv. 15 sq.; cxlvii. 9; Job xxxviii. 39 sq.; xxxix. 5 sq.; Jonah iv. 11, *etc.**

We find like important truths in ver. 13, as also in general in all the proverbs that relate to the right use of the lips and tongue (compare besides vers. 14, 16–19, 22, 25); so also in the commendation of a willingness to receive good counsel, ver. 15, with which we may appropriately compare THEOGNIS, *Gnom.*, V., 221–225 (see the passage in UMBREIT, p. 158);—and again in the admonition to a wise self-command and presence of mind under experience of injury, ver. 16, with which should be compared admonitions of the New Testament against persistent anger and heat of passion, such as Rom. xii. 19; Eph. iv. 26, 31; James i. 19, 20, *etc.*—It has already been made evident that the concluding verse of the chapter (ver. 28, 2d clause) unlike chapter xi. 7, probably contains no hint of a hope of immortality.

HOMILETIC AND PRACTICAL.

Homily on the entire chapter. On the true wisdom of the children of God, as it ought to appear 1) in the *home*, under the forms of good discipline, diligence and contentment; 2) in the *state* or in the intercourse of citizens, under the forms of truthfulness, justice, and unfeigned benevolence (ver. 12–22); 3) in the *Church* or in the religious life, as a progressive knowledge of God, a diligent devotion to prayer and striving after eternal life (vers. 23–28).—Comp. STÖCKER:—On true discipline: 1) its general utility (vers. 1–8); 2) the blessing on those who receive discipline, and the curse on those who hate and despise it (vers. 9–16); 3) comprehensive repetition of what has been taught concerning the salutariness of discipline (vers. 17–28).—STARKE:—On the injurious nature of ungodliness and

* Comp. ZÖCKLER, *Theologia Naturalis, Entwurf einer systematischen Naturphilosophie, etc.*, I., pp. 639 sq.

the utility of piety; 1) in general (vers. 1–3); 2) in particular, *a*) in the marriage relation (ver. 4); *b*) in common life (vers. 5–8); *c*) in the care of cattle and in agriculture (9–11); *d*) in the use of the tongue (12-23; *e*) in attention to one's calling (24-28).—*Calwer Handbuch:*—The heart, the action and the speech of the fool and the wise man —or, of the life that is to be found in the way of righteousness, and the ruin that is to be found in the way of ungodliness.

Vers. 1-3. GEIER:—No one is so perfect that he might not sometimes fail, and consequently need a chastisement not only on the part of God, but also on the part of men.—(On ver. 3): He who by faith and love is rooted in God (Eph. iii. 17) will not possibly ever be rooted up by anything; Ps. lxxiii. 25; John x. 28.—STARKE:—It is better to be with true sympathy chastised by a just man, than to be deceitfully praised.—*Berleburg Bible:*—He who suffers himself to be guided comes constantly nearer to wisdom, *i. e.* to Christ, and for such a one His fellowship with all its blessedness stands open.—VON GERLACH (on ver. 1):—All that raises man above the brute is secured to him by training, by the wholesome discipline of his parents and teachers.—(On ver. 3): The ungodly has no ground in which he is rooted, no stability in assaults from without, while the righteous man is rooted in the eternal nature of the Creator Himself. Hence the righteous man is a tree by a river's side, a house on a rock,—the ungodly, however, is a fleeting storm-cloud, a tree in a dry land, a house built on the sand, and even chaff that the wind driveth away, Ps. i. 3 sq.; Isa. xliv. 4, *etc.* —[ARNOT (on ver. 1):—The fool casts away the precious because it is unpalatable, and the wise man accepts the unpalatable because it is precious. Nature hates reproof; let grace take the bitter potion and thrust it down nature's throat, for the sake of its healing power.—A. FULLER (on ver. 1):—He, and he only, that loves the means loves the end. The means of knowledge are "instruction" in what is right, and "reproof" for what is wrong. He who is an enemy to either of these means is an enemy to the end. —BRIDGES (on ver. 3):—Firm and unshaken is the condition of *the righteous*. Their leaves may wither in the blast. Their branches may tremble in the fury of the tempest. But *their root*—the true principle of life—*shall not be moved*].

Vers. 4-11. GEIER (on ver. 4):—By vicious conduct a woman destroys her husband as it were with subtle poison, but even then harms herself the most.—ZELTNER (on. ver. 4):—He who will enter into the marriage relation should begin with God, with hearty prayer, sound reflection, and devout purposes, lest he be compelled afterward bitterly to bewail his folly, Tob. viii. 4 sq.—(On ver. 9): An honorable life in narrow circumstances is much better and more peaceful, and besides not subject to so many temptations, as when one lives in ever so high a position in the view of the world. To make a great figure and to aim at being great is the ruin of many a man, Tob. iv. 14; Ecclesiast. iii. 19, 30.—*Würtemberg Bible* (on ver. 10):—The brute has no one that can do him good but man; therefore treat it kindly, with reason and moderation.—[TRAPP (on ver. 5):—If good thoughts look into a wicked heart, they stay not there, as those that like not their lodging.—(On ver. 7): There is a council in heaven will dash the mould of all contrary counsels upon earth.—(On ver. 11): Sin brought in sweat (Gen. iii. 19), and now not to sweat increaseth sin.—LORD BACON (on ver. 10):—The tender mercies of the wicked are when base and guilty men are spared that should be stricken with the sword of justice. Pity of this sort is more cruel than cruelty itself. For cruelty is exercised upon individuals, but this pity, by granting impunity, arms and sends forth against innocent men the whole army of evil-doers.—CHALMERS (on ver. 10):—The lesson is not the circulation of benevolence within the limits of one species. It is the transmission of it from one species to another. The first is but the charity of a world. The second is the charity of a universe].

Vers. 12-22. MELANCHTHON:—In everything are we exhorted to good, and to striving after truth, in the knowledge of God, in science and arts, in all honorable occupations and compacts; and because truthfulness belongs to the most glorious and eminent virtues, therefore the vice opposed to it is condemned in strong language, and pronounced (ver. 22) an offence and abomination in the sight of God.—OSIANDER:—We use the gift of speech rightly when we employ it to God's glory and to our neighbor's benefit.—ZELTNER:—As one has here used his tongue, whether for good or evil, he will hereafter be recompensed. Truth is a daughter of righteousness; apply thyself diligently to this, and thou hast the true witness in thyself that thou art of the truth and a child of God (1 John iii. 18, 19). Fidelity and veracity have indeed in the world, whose watchword is only hatred, a poor reward; but so much the more precious are they in the sight of God (Ps. xv. 1, 2).—[ARNOT (on ver. 18): When a man is not true, the great labor of his life must be to make himself appear true; but if a man be true, he need not concern himself about appearances.—TRAPP (on ver. 20):—Such counsellors shall have peace for peace: peace of conscience for peace of country].—On ver. 20, TISCHER (in ZIMMERMAN'S "*Sonntagsfeier*," 1835, No. 41):—Every one can become acquainted with himself from his social intercourse.—[SOUTH (on ver. 22):—A lie is a thing absolutely and intrinsically evil: it is an act of injustice, and a violation of our neighbor's right. The vileness of its nature is equalled by the malignity of its effects; it first brought sin into the world, and is since the cause of all those miseries and calamities that disturb it; it tends utterly to dissolve and overthrow society, which is the greatest temporal blessing and support of mankind; it has a strange and peculiar efficacy, above all other sins, to indispose the heart to religion. It is as dreadful in its punishments as it has been pernicious in its effects].

Vers. 23–28. HASIUS:—The ordinary modes of acquisition are always the safest and best. Him who loves crooked ways and devices we never find prospering; but those who walk in ways of innocence and justice, cannot become unsuccessful.—OSIANDER:—Follow thy calling in the fear of God and with diligence, and thy possessions will be with God's blessing richly

multiplied.—STARKE:—He who squanders time, shuns toil and buries his pound in a napkin, is unworthy to dwell on earth (Luke xix. 20, 24).—WOHLFARTH (on ver. 25):—*The friendly word.* Where we can help by actual deeds, such real help is by all means better than mere consolation in words. If however the means for such aid are wanting to us, if the evil is of such a sort that no human help whatever is possible, then it is a double duty to cheer the depressed with friendly words; yes, consolation is then often in itself help because it leads to God, the true helper in all need!—[TRAPP (on ver. 27):—Jabal and Jubal, diligence and complacence, good husbandry and well contenting sufficiency, dwell usually together.—CHALMERS (on ver. 28):—The deeds of the hand have a reflex influence on the state of the heart. There is life in spiritual-mindedness; and it serves to aliment this life to walk in the way of obedience].

γ) With reference to the use of temporal good, and of the word of God as the highest good.

CHAP. XIII.

1 A wise son hearkeneth to his father's correction,
but a scorner to no rebuke.
2 By the fruit of one's mouth doth he enjoy good,
but the delight of the ungodly is violence.
3 He that guardeth his mouth keepeth his life,
he that openeth wide his lips shall be destroyed.
4 The sluggard desireth, but without the satisfying of his desire,
but the desire of the diligent is abundantly satisfied.
5 Deceit the righteous hateth,
but the ungodly acteth basely and shamefully.
6 Righteousness protecteth an upright walk,
but wickedness plungeth into sin.
7 One maketh himself rich and hath nothing,
another professeth to be poor yet hath great riches.
8 A ransom for a man's life are his riches,
but the poor heedeth no threatening.
9 The light of the righteous rejoiceth,
but the lamp of the wicked goeth out.
10 By pride cometh only contention,
but wisdom is with those who receive counsel.
11 Gain through fraud vanisheth away,
but he that gathereth by labor increaseth it (his gain).
12 Hope deferred maketh the heart sick,
but desire accomplished is a tree of life.
13 Whosoever despiseth the word is bound to it,
he that feareth the commandment is rewarded.
14 The instruction of the wise man is a fountain of life
to escape the snares of death.
15 Kindly wisdom ensureth favor,
the way of the ungodly is desolate.
16 The prudent man doeth all things with understanding,
but a fool spreadeth abroad folly.
17 A bad messenger falleth into trouble,
but a faithful messenger is health.
18 Poverty and shame (to him) that refuseth correction;
he that regardeth reproof is honored.
19 Quickened desire is sweet to the soul,
and it is abomination to fools to depart from evil.
20 Walk with wise men and become wise!
but whoso delighteth in fools becometh base.

21 Evil pursueth sinners,
but to the righteous God repayeth good.
22 A good man leaveth an inheritance to his children's children,
and the wealth of the sinner is laid up for the just.
23 The poor man's new land (yieldeth) much food,
but many a one is destroyed by iniquity.
24 He that spareth his rod hateth his son,
but whoso loveth him seeketh correction.
25 The upright eateth to the satisfying of his hunger,
but the belly of the wicked shall want.

GRAMMATICAL AND CRITICAL.

Ver. 2. [The literal rendering is "*the soul of the wicked* (shall feed upon) *violence.*" Substantially this rendering is given by the E. V., by H., N., S. and M. Zöckler [see exeg. notes] regards this verse as conveying the two ideas that violence is the wicked man's delight, and that it is his recompense. He feeds on it while he lives, and dies by it. Conceiving the former to be the more prominent idea here he gives to נֶפֶשׁ a secondary and figurative meaning,—the *longing*, the *delight*. We think that he has lost rather than gained by this refining.—A.]

Ver. 4. According to the Masoretic punctuation the clause would be literally rendered "His soul—the sluggard's—longeth [strongly desireth], and there is nothing," ["His appetite." Z.] The suffix in נַפְשׁוֹ would then stand pleonastically before the appended genitive עָצֵל [as *e. g.* Num. xxiv. 3; Deut. xxxii. 43]; וָאַיִן would however be introduced as a parenthesis between the predicate and the subject, and would express substantially the idea "without satisfaction, without finding anything." It appears simpler and less forced, however, to change the punctuation as Hitzig does, thus: מִתְאַוָּה וְאֵין נַפְשׁוֹ וְעָצֵל, in which case נֶפֶשׁ receives the meaning by metonymy "object of desire" (comp. Ps. xxxv. 25; Isa. lviii. 19), and the meaning of the whole clause is as in our version.

Ver. 5. [יַבְאִישׁ, which Z. regards as equivalent to יָבִישׁ. Bött. (see § 1147, *C. b.*) regards as substituted for it by a mere interchange of weak and kindred consonants. The verbs are nearly related, באשׁ being used of that which is offensive to the sense of smell, בושׁ of that which changes color, by turning pale or otherwise. The one describes misconduct as offensive, the other as shameful.—A.]

Ver. 9. The verb יִדְעָךְ seems to form a designed accord with יִשְׂמָח; comp. xii. 25.

Ver. 11. [The different renderings grow partly out of different conceptions of the meaning of the noun הֶבֶל and partly from different syntactical constructions. הֶבֶל, originally "breath," then "nothingness" or "vanity," is by most interpreters taken in some metaphorical sense. The rendering of the E. V., followed by H., is ambiguous, "by or through vanity." M. and St. render "without effort;" Fuerst agrees with Z. in giving it an ethical meaning,—that which is morally nothing, nothing right, nothing good. It so describes fraud and iniquity. Gesen., Noyes, *etc.*, retain the primitive meaning, and treat the מִן as comparative. See Exeg. Notes.—A.]

Ver. 15. [The rendering of שֵׂכֶל־טוֹב in the E. V., is again ambiguous: "good understanding." H., N., S., M. agree substantially with Z., interpreting the phrase as descriptive of prudence or discretion joined with kindness. Others, *e. g.* Fuerst, give it, with less probability, the passive meaning of "consideration" or "reputation."—A.]

Ver. 16. Instead of כָּל־ we should read כֹּל, in accordance with the correct rendering of the Vulg.: *Astutus omnia agit cum consilio.* [The English commentators without exception, so far as we know, follow the E. V. and the LXX, translate according to the pointing of the Mas. text: *πᾶς πανοῦργος*; "every wise man," *etc.* Z.'s rendering is certainly more forcible, and justifies the vowel change.—A.]

Ver. 19. [The weight of authority has been decidedly against the author's conception of the poetic נִהְיָה. Gesen. and Fuerst are against him, as well as the commentators cited. Kamph. may be added to those who agree with Z. in rendering this Niph. participle "become" as meaning "come into being," "developed," while the other conception is that it describes what has been "completed, accomplished." Comp. ver. 12, *b*, "desire that hath come," which is generally understood to be satisfaction. We cannot think that the proverb relates to the pleasure of desiring, but to that of being satisfied. The 2d clause is by H. regarded as an inference, "therefore," *etc.*; E. V., N, S., M. regard it as an antithesis—notwithstanding their certain disappointment fools cling to evil. K. shapes the antithesis differently: "a new desire is pleasant to the soul, but if it be evil fools abhor to renounce it." Z.'s view appears in the notes.—A.]

Ver. 20. [For the imper. use of the inf. abs. see Green § 268, 2 and grammars generally. יֵרוֹעַ Niph. Imperf., more distinct than יֵרַע which might be a neuter Kal. Bött. § 1147, A.—A.]

EXEGETICAL.

1. With chap. xiii Hitzig would have a new section commence, extending to chap. xv. 32, and consisting of three subdivisions of symmetrical structure. The first of these subdivisions would be chap. xiii., consisting of four groups of six verses each; the second, chap. xiv., five groups of seven verses each; the third, chap. xv., four groups of eight verses each—altogether 91 verses, precisely the same number as the preceding Section (chaps. x.–xii.) contained.—How arbitrary these assumptions are appears partly from the difficulties, often utterly insuperable, which meet the attempts to point out real divisions at the beginning and end of the several alleged groups of verses. It appears further from the fact that here again it is necessary to stamp as spurious one verse at least (xiii. 23), a violent critical expedient to secure the symmetrical relation of groups that is demanded. Comp. above, Exeget. notes on chap. x., No. 1.

With respect to the groups of verses that do develop themselves with satisfactory distinctness, and in general with reference to the order and progress of thought in the chapter before us, see the Doctrinal and Ethical notes.

2. Vers. 1-8. Three introductory proverbs, general in their import.—**A wise son hearkeneth to his father's correction.**—In this first clause we must supply "hearkeneth" from the second as predicate. The conception of others, *e. g.* J. D. MICHAELIS, BERTHEAU, *etc.:* A wise son is his father's correction, *i. e.* the object of his correction,—is less natural on account of its harshness. Parallel to the milder expression "instruction, correction" (מוּסָר) in clause *a*, we have in *b* the stronger term "rebuke" (גְּעָרָה, as in xvii. 10).—No rebuke, no threatening, no earnest enforcement of law makes any impression on the "scorner" (i. 22; ix. 7), the heedless reviler of religion, who has long ago thrown aside all childlike piety, and reverence for the holy. With ver. 2. clause *a*, comp. xii. 14; with *b* comp. x. 6.—**The delight of the ungodly is violence,** *i. e.* the eager desire (נֶפֶשׁ) of maliciously disposed sinners is for violence (חָמָס), which they wish to exercise upon others, and which therefore in turn recompenses them. "Violence," therefore, stands here with a twofold meaning [active and passive] as in chap. x. 6. [See Critical Notes].—**Shall be destroyed.**—מְחִתָּה, *ruina*, "destruction," just as in x. 14.—["Take heed that thy tongue cut not thy throat;" an Arabic proverb quoted by TRAPP from SCALIGER, *Arab. Prov.* i. 75.—A.]

3. Vers. 4-12. Nine proverbs relating mainly to the worth and right use of wealth.—**The sluggard desireth, but without the satisfying of his desire.**—[See Critical Notes].—**But the desire of the diligent is abundantly satisfied,** literally, "is made fat," comp. xi. 25.—Ver. 5. **Deceit the righteous hateth.**—דְּבַר־שֶׁקֶר appears to be not "word of falsehood," deceitful language (UMBREIT, BERTHEAU), but a designation of everything falling under the category of the deceitful (דבר being therefore equivalent to πρᾶγμα); comp. Ps. xli. 9; Isa. xliv. 4; it means therefore lies and frauds, deceit.—**But the ungodly acteth basely and shamefully.** [See Critical Notes]. יַבְאִישׁ, lit., "maketh offensive, stinking," stands here as equivalent to יָבִישׁ, "acteth basely, or causeth shame;" comp. chap. xix. 26. The Hiphil form יַחְפִּיר, which is found also in the parallel passage, here has an active meaning, "acteth shamefully," while in Isa. liv. 4 it stands as passive: cometh to shame, or is put to shame. [So the E. V., H., N, and M., while S., K., *etc.*, give the causative rendering—A.].

Ver. 6. **Righteousness protecteth an upright walk,** lit., "innocence of way," an abstract for the concrete, and therefore equivalent to "such as walk uprightly" (comp. x. 29). **But wickedness plungeth into sin.**—Wickedness (רִשְׁעָה), literally, "perverse, malicious disposition" describes that evil state of the heart which necessarily leads to sinful action (חַטָּאת). The verb, which is here used in its natural meaning, "overturn, plunge into something," has the end of its action, sin, connected with it without a preposition (comp. xix. 13). The old versions, and among modern expositors BERTHEAU, [FUERST, H., N., M., S.], take the object as an abstract for the concrete, and therefore translate "wickedness overthroweth sinners," by which rendering a more exact parallelism between *a* and *b*, it is true, is secured.

Ver. 7. **One maketh himself rich, and hath nothing at all.**—Comp. xii. 9, a maxim, which, like the one before us, is aimed at foolish pride of birth and empty love of display on the part of men without means. The "boasting one's self" there corresponds with the "representing one's self rich" here. Comp. also the similar proverb of the Arabs, in MEIDANI, III. 429. [The second clause is differently understood; W. interprets it as referring to the "being rich in good works, and sacrificing all worldly things for God and His truth." So HOLDEN; while TRAPP, BRIDGES, N., S. and M. regard the clause as referring to the deceitful concealment of riches. The parallelism requires this view.—A.]

Ver. 8. **A ransom for a man's life are his riches,** *i. e.* the rich man can and under certain circumstances, as *e. g.* before a court, or when taken captive by robbers or in war, must employ his wealth for his ransom.—**But the poor heedeth no threatening,** *i. e.* no warning or threatening however sharp ("rebuke" as in ver. 1) will be able to force anything from him who has nothing: the poor is deaf to every threat that aims at the diminution of his possessions, for "where there is nothing, there the Emperor has lost his rights." The spirit of this maxim, in itself morally indifferent, seems like that of the similar proverb, chap. x. 15, to be directed to the encouragement of industry, and of some earthly acquisitions though they be but moderate. ELSTER is certainly in the wrong, in holding that the proverb depicts, not without a shade of irony, "the advantages as well of great wealth as of great poverty." Against various other conceptions of the verse, especially of clause *b*, comp. BERTHEAU *in loco*. [HOLDEN construes interrogatively: "Doth not the poor," *etc.*, understanding it of the helplessness of the poor; N. and M. understand it of the safety of the poor in his poverty; W. of his light-hearted independence; S. of the viciously or heedlessly poor, whom nothing can arouse to virtuous industry.—A.]

Ver. 9. **The light of the righteous burneth joyously.**—The verb is here intransitive: "is joyous, *i. e.* burns brightly, with vigorous blaze." HITZIG rightly directs attention to the fact that the same root (שׂמח) in Arabic signifies to "laugh, or sport."—**But the lamp of the wicked goeth out.** The "lamp" of the wicked (נֵר) does not seem to be emphatically contrasted as a dim night lamp with the bright light of the righteous, but is probably a simple synonym of אוֹר determined by the parallelism; comp. Job xviii. 5, 6; xxi. 17; xxii. 28; xxix. 3.

Ver. 10. **By pride cometh only contention.**—"Only" (רַק) although in the Hebrew put first in the clause, belongs nevertheless to the subject (מַצָּה), and not to the "by pride" בְּזָדוֹן [as in E. V., and STUART]; as though the mean-

ing were, only by pride (or, only in excitement, ebullition of passion, UMBREIT) does one begin strife. Comp. rather as an example of this prefixing of "only" (רַק), Ps. xxxii. 6 [where HUPFELD and others do not admit this explanation "only to him," *etc.*]; and for similar hyperbata with גַּם and אַף comp. Prov. xix. 2; xx. 11; Isa. xxxiv. 14. [N. and M. agree with our author. H. takes רַק as a noun, "ignorance" with pride, *etc.* But if it be objected to the simple and obvious rendering of the words in their Hebrew order, that pride is not the only or chief cause of contention, it may no less be objected that contention is not the only or chief result of pride. Why may not the proverb be interpreted as comparing two dispositions, the proud, self-sufficient spirit, of clause *a*, and the modest inclination to consult and consider others, of clause *b*? Only by the former of these two is contention produced.—A.]—**But wisdom is with those who receive counsel.**—Comp. xii. 15, *b*. Instead of נוֹעָצִים, "the well advised, those who hearken to counsel," HITZIG proposes to read צְנוּעִים, the "modest." An unnecessary change to correspond with xi. 2.

Ver. 11. **Gain through fraud vanisheth away.**—[See Critical Notes]. The הוֹן מֵהֶבֶל is used to describe "gain coming from nothingness, from the unreal," *i. e.* secured in an unsubstantial, inconsiderate, fraudulent way (EWALD, LUTHER, *etc.*). Or (with ZIEGLER, DÖDERLEIN, ELSTER, HITZIG) let the pointing be מְהֻבָּל (Pual part.); *i. e.* a hastily, fraudulently acquired wealth, *substantia festinata*, Vulg.—To regard מֵהֶבֶל as a comparative, "sooner than a breath" (UMBREIT, NOYES and others), has this against it,—that a "vanishing away," a "diminution" cannot be well predicated of a הֶבֶל, a nothing, a mere phantom, but may be naturally of a possession gained in an unsubstantial or unworthy manner.—**But he that gathereth by labor increaseth it.**—עַל־יָד is either "handful after handful" (EWALD, BERTHEAU, ELSTER, *etc.*), or, "according to his ability," *pro portione s. mensura sua* (HITZIG). In both cases it describes the gradual and progressive accumulation of wealth, resulting from diligence and exertion, and so is in significant contrast with the impatient dishonesty of the preceding clause.

Ver. 12. **Hope deferred maketh the heart sick**; comp. x. 28. The predicate is not a substantive, "sickness of heart" (UMBREIT), but a Hiph. partic.—For the figure of the "tree of life" in clause *b* comp. xi. 30. ["Desire that hath come," (Kal part.) is by common consent of lexicographers and commentators desire accomplished. This should be remembered in the exposition of ver. 19 *a*.—A.]

4. Vers. 13-17. Five proverbs relating to the value of the divine word as the highest good, and exhorting to obedience to it.—**Whosoever despiseth the word is in bonds to it**, *i. e.* the word or the law of God (comp. for this absolute use of the term "word" (דבר) *e. g.*, xvi. 20). The word of divine revelation is here, as it were, personified as a real superhuman power, whose service one cannot escape, and in default of this he comes in bondage to it, *i. e.* loses his liberty. [The verb according to this rendering describes mortgages, bonds and other such legal obligations; "*wird verpfändet*," Z.—A.] Thus SCHULTENS, EWALD, ELSTER correctly render, while many others, *e. g.* UMBREIT, BERTHEAU, [K., E. V., N., S., M.] explain "for him is destruction provided, he shall be destroyed." HITZIG, however, altogether arbitrarily takes the "word" of clause *a* in the sense of "command," and the "command" (מִצְוָה) of clause *b* in the sense of "prohibition," and accordingly translates "whosoever despiseth the command is seized by it, and whoso avoideth (heedeth) the prohibition is rewarded" (?). For the phrase "he is requited, to him is requital," comp. xi. 31.

Ver. 14. **The instruction of the wise man is a fountain of life.**—Comp. x. 11, where the "mouth of the righteous," and xiv. 27, where the fear of God is described by this figure. In the latter passage the 2d clause of our verse appears again. "Snares of death" an established formula for the description of mortal perils; comp. Ps. xviii. 5; Prov. xxi. 6, and also the Latin *laquei mortis*. HOR. *Od.* III. 24, 8.

Ver. 15. **Kindly wisdom produceth favor.**—Comp. iii. 4, where however the שֵׂכֶל־טוֹב expresses a somewhat different idea, viz., passively, "good reputation." [See Critical Notes]. —**The way of the ungodly is desolate.**—אֵיתָן, *perennis*, elsewhere descriptive of a brook or river that flows inexhaustibly, seems here to denote either a "standing bog" (J. D. MICHAELIS, UMBREIT), or, which is perhaps more natural, it belongs as an adjective to the noun "way" (דֶּרֶךְ), and characterizes the way of transgressors as "ever trodden," *i. e.* altogether hard, solid, and therefore desolate and unfruitful (BERTHEAU, EWALD, ELSTER, *etc.*). [As compared with the more common conception of the hard way as rough, stony (FUERST, H., S., M., W.) this has the advantage of following more naturally from the radical idea of continuance and permanence.—A.] HITZIG prefers to read יְאַתֵּן, makes hateful, produces hatred (?). [This is NOYES' explanation].

Ver. 16. [See Critical Notes]. For the meaning "the wise man doeth all things with understanding," comp. xii. 23; xv. 2.—Ver. 17. **A bad messenger falleth into trouble.**—A "bad messenger" (lit., "wicked") is not, as might be thought, one who is indolent, tardy, as in x. 26 (so BERTHEAU), but one who is faithless, not true to his master, betraying him. He "falls into trouble" as a punishment for his faithlessness. ARNOLDI and HITZIG unnecessarily substitute the Hiphil for the Kal, and render "throws into trouble." The antithesis between *a* and *b* is at any rate not an exact one.—**But a messenger of fidelity, a faithful messenger.**—Comp. xiv. 5; xx. 6, and for this participial form of the epithet, xxv. 13.—For this use of "health," healing medicine, comp. xii. 18.

5. Vers. 18-25. Eight additional admonitory proverbs, pointing to the blessedness of obedience to the divine word.—**Poverty and shame (to him) that refuseth correction.**—The participial clause is to be taken as conditional, "if one refuses correction" (comp. Job xli. 18). The connection with the main clause is "not grammatically complete, because intelligible of itself," comp. Prov. xxvii. 7 (Hitzig). For the meaning of the verb comp. i. 25; iv. 15; viii. 33.—With clause *b* comp. xv. 5, 32.

Ver. 19. **Quickened desire is sweet to the soul.**—[See Critical Notes.] "Desire that has come to be" (Niph. part.) cannot be designed to describe "appeased desire" (Vulg., Luther, Bertheau, Ewald, Elster [Fuerst, H., N., S., M., *etc.*], but, as the import of clause *b* and a comparison of 12, *b* suggest, a desire that is just originated, has just attained its development, now first vividly experienced but not yet satisfied (Umbreit, Hitzig). Now that this desire is in many instances directed toward evil, and that this evil desire is especially hard to appease,—this is the truth to which clause *b* gives expression (comp. James i. 14, 15). The second clause is not then antithetically related to the first, but it makes strongly prominent a single side of the general truth already uttered. [To what is said in the Critical Notes Rueetschi's comment may be added (*Stud. u. Krit.*, 1868, p. 139). He renders clause *a* like the Vulg., E. V., *etc.*, regarding it as the statement of a general psychological fact, while *b* supplies a particular case, illustrative and not contrasted. His practical use of the sentiment of the proverb is embodied in the appeal "Therefore see to it that thy desire be a good one in whose accomplishment thou mayest rightly rejoice!" He pronounces Hitzig's and Z.'s rendering of נִהְיָה as untenable lexically, and false to fact.—A.]

Ver. 20. **Walk with wise men and become wise.**—So according to the K'thibh: an infin. abs. [used as an imperative] followed by an imperative instead of a consecutive clause,—which is to be preferred to the K'ri [which is followed by LXX, Vulg., E. V., H., N., S. and M.]. The latter makes the language less spirited and needlessly assimilates it in form to the 2d clause.—**But whosoever delighteth in fools becometh base.**—In the Hebrew there is a play upon words: he who tendeth fools (רֹעֶה) showeth himself base יֵרוֹעַ. [This might be thus imitated in English: he who attendeth fools tendeth to folly]. For this use of the verb רָעָה, to follow or attach one's self to some one, *sectari aliquem*, to cultivate intercourse with one, comp. xxviii. 7; xxix. 3; Jer. xvii. 16. From this is derived רֵעַ "friend, comrade."

Ver. 21. **To the righteous God repayeth good.**—As subject of the verb we should supply in this instance not the indefinite subject, "one," *man*, but rather Jehovah (unlike the instances in x. 24; xii. 12). Hitzig needlessly substitutes as an emendation יְקַדֵּם, "meeteth," suggested by the καταλήψεται of the LXX. For the meaning comp. x. 25; xi. 3, 5, *etc.*

Ver. 22. **A good man leaveth an inheritance to his children's children.** For this absolute use of the Hiph., "causeth to inherit, transmitteth his estate," comp. Deut. xxxii. 8. For the sentiment comp. Job xxvii. 17; Eccles. ii. 26.

Ver. 23. **The poor man's new land** (yieldeth) **much food.** The noun נִיר according to Hos. x. 12; Jer. iv. 3, describes "newly broken, newly ploughed land," *i. e.* a field newly cleared, and therefore cultivated with much effort (Vulg. correctly *novalia:* Luther less exactly "furrows" (*Furchen*). If such a field nevertheless yields its poor possessor "much food," he must be a devout and upright poor man, and so possess the main condition of genuine prosperity, which is wanting to the man mentioned in clause *b*, who is evidently a man of means, a rich man, who in consequence of his iniquity (lit., "by not-justice") is destroyed.—Hitzig on the ground of the phraseology, which is certainly somewhat hard and obscure, pronounces the verse corrupt, and therefore reads נִיב instead of נִיר, and so gets for clause *a* the meaning "A great man who consumes the income of capital" (!). Furthermore he pronounces the whole verse spurious, and thinks it originally formed a marginal comment on xi. 24 (!!) but then by the mistake of some copyist was introduced into the text just at this point. [Rueetschi (as above quoted) interprets clause *a* in like manner of the righteous poor man's newly cleared land, which, although wrought with difficulty, abundantly rewards the labor. The יֵשׁ of clause *b* he regards not as a verb "there is," but as a substantive (comp. viii. 21), with the meaning "substance, wealth." This is destroyed where there has been unrighteousness.—A.]

Ver. 24. **He that spareth his rod hateth his son.** See iii. 12; xxiii. 13, 14; xxix. 15; Ecclesiast. xxx. 1.—**But whosoever loveth him seeketh it, correction.** The suffix of the last verb here, as in ver. 22, refers to the object immediately following, and this noun is here used actively in the sense of "chastisement, discipline which one employs with another." Others take the suffix as the indirect object, equivalent to לוֹ, "for him;" he seeketh for him (the son) correction. This, however, is not grammatically admissible. Hitzig maintains that the verb is here to be taken after the analogy of the Arabic in the sense of "tame, subdue," and that the noun is a second accusative object (?),—and that we should therefore translate "he restraineth him by correction." So also Hofmann, *Schriftbew.* II. 2, 377 (follows him up with correction). With ver. 25 comp. Ps. xxxiv. 10 (11), Prov. x. 3, *etc.*

DOCTRINAL, ETHICAL, HOMILETIC, AND PRACTICAL.

The idea which appears in the very first verse, of salutary discipline, or of education by the word of God and sound doctrine, also reappears afterward several times in a significant way (vers. 13, 14, 18, 24; comp. vers. 6, 10, 20, 21); it therefore to a certain extent controls the whole development of thought throughout this Section, so far as we may speak of anything of the kind. We have also here again as in chap. iv. (see above, p. 74,) a chapter on the true religious

training of children. Only it is here specifically training to the wise use of earthly blessings (so in particular the group vers. 4-12), and to the knowledge of God's word as the chief blessing (so especially in the 2d half, vers. 18-25); this is urged by most of the proverbs that are here grouped. Hence the frequent allusions to the blessing of constant diligence, and patient labor in one's earthly calling in reliance upon God (vers. 4, 11, 23, 25); also to the great value of earthly possessions gathered under God's gracious help, as important instrumentalities for the fulfilment of the spiritual duties also involved in one's calling (vers. 8, 11, 12, 18, 22); further to the hateful and harmful nature of pride and vanity (vers. 7 *a*, 10, 16, 18); to the evil consequences of unfaithfulness, since it necessarily "smites its own lord" (vers. 2, 5, 15, 17); to the importance of good company, and of a decided abhorrence of that evil companionship which corrupts the morals (vers. 1, 6, 20; comp. 1 Cor. xv. 33), *etc.*

Therefore, in the *homiletic* treatment of the *chapter as a whole*, we have as a subject "The true Christian education of children." 1) Its basis: God's word (vers. 1, 13, 14); 2) its means: love, and strictness in inculcating God's word (vers. 1, 18, 24); 3) its aim: guidance of the youth to the promotion of his temporal and eternal welfare (vers. 2 sq., 16 sq.) Or, on the right use of God's word as the basis, the means, and the end in all human culture. Or, on the word of God as the most precious of all possessions (comp. Matt. vi. 33; xiii. 44-46; 1 Pet. i. 23-25).—Stöcker:—The wise man's discipline (*Disciplina sapientis*). 1) Wherein it consists (1-10); 2) What qualities the well-trained wise man possesses, viz. chiefly, *a*) Moderation and prudence in the use of earthly good; *b*) Humility and modesty; 3) What is the blessing of a wise training.

Vers. 1-3. Starke:—No one is born pious; every one brings sin with him into the world; therefore from the tenderest childhood upward diligence should be employed with youth that they may grow up "in the nurture and admonition of the Lord" (Eph. vi. 2). There are spirits that from merest infancy onward have their jests at everything that belongs to virtue and piety (Gen. xxi. 9); to improve such always costs much work and prayer.—(On vers. 2, 3): If words spoken heedlessly before a human tribunal are often so dangerous that they can bring one into the greatest misfortune, how can evil words be indifferent in the view of God the Supreme Judge (Matt. xii. 36)?—Wohlfarth:—On what does the happy result of education depend? 1) On the side of parents, on the strictest conscientiousness in the fulfilment of their duties as educators (ver. 1); 2) On the side of children, on their thankful reception of this training (vers. 2-9).

Vers. 4-12. Starke (on ver. 5):—The natural man shuns lying and deceit on account of the outward shame and reproach; the pious abhors them with all his heart for God's sake.—(On ver. 7): A man's condition may not be with certainty inferred from the outward appearance: "all is not gold that glitters" (Eccles. viii. 4; 1 Sam. xvi. 7). The spiritually poor who feels his inward poverty stands in the right relation, in which he can become truly rich in the grace of God.—(On ver. 8): The poor man may have many advantages over the rich, in case he knows how to use his poverty aright.—(On ver. 11): That many men of means become poor is caused by the fact that they do not wisely apply what is theirs, but waste it on all manner of useless things.—(On ver. 12): If thou hast made some promise to thy neighbor, defer not long the fulfilment of the promise. He who gives promptly gives double.—[Bridges (on ver. 5): —It is not that a righteous man never lies. Nor is it a proof of a righteous man that he avoids lying. But true religion brings in the new taste—conformity to the mind of God.—Trapp (on ver. 9):—A saint's joy is as the light of the sun, fed by heavenly influence, and never extinct, but diffused through all parts of the world.—(On ver. 11): Ill-gotten goods fly away without taking leave of the owner.—(On ver. 12): We are short-breathed, short-spirited. But as God seldom comes at our time, so He never fails at His own; and then He is most sweet because most seasonable.—Arnot (on ver. 12):—If the world be made the portion of an immortal spirit, to want it is one sickness, to have it is another. To desire and to possess a perishable portion are only two different kinds of misery to men].—J. Lange (on ver. 12):—Children of God must often hope long under the cross for their deliverance. Yet when this comes at length, it is so refreshing and joyful, that they begin as it were to live anew.—Zeltner (on ver. 12):—Set thy hope not on the vain, uncertain and transient, but on the imperishable and eternal, on God and His word, 1 Cor. iv. 18; 1 Tim. vi. 17.

Vers. 13-17. *Tübingen Bible* (on ver. 13):—It is very great wisdom gladly to receive correction when one has erred; but it is folly to be angry when one is warned against everlasting destruction.—Geier:—Faithful discharge of the duties that devolve on us secures a good conscience and reward from God and men.—[Trapp (on ver. 15):—Natural conscience cannot but do homage to the image of God stamped upon the natures and works of the godly.—Arnot:—It is far-seeing mercy that makes the way of transgressors hard; its hardness warns the traveller to turn that he may live].—Starke (on ver. 16): —If thine act and project are to prosper, begin with prudence and good counsel, and so continue till thou hast done.—Wohlfarth:—Wisdom as the fountain of true life. Its correction like its counsel is health and blessing; its yoke is soft and light, because it urges us to act and to walk simply according to our destination.—Von Gerlach (on vers. 18 sq.):—A despiser of God's word involves himself in its penalties, he falls sooner or later under its chastisement: while on the contrary his reward never fails the righteous.—(On ver. 17): While the wicked messenger prepares misfortune for himself as well as for his master, the faithful makes good even his lord's mistakes.

Vers. 18-25. *Berleburg Bible* (on ver. 18):—Where one finds a spirit that can tolerate no correction, is always excusing and defending itself, or throwing the blame on others, from

such a one there is no good to be hoped.—(On ver. 20): It is very profitable to cultivate friendship and familiar intercourse with spiritually-minded men, because one is in general wont easily to take to one's self the spirit of those with whom one associates.—ZELTNER (on ver. 20):—If thou shunnest an infected house, how much more shouldst thou shun the company of the ungodly, that thou mayest not be touched by the poison of their sins and vices.—[ARNOT:—The issue to be decided is not what herd you shall graze with a few years before your spirit return to the dust; but what moral element you shall move in during the few and evil days of life, till your spirit return to God who gave it].—STARKE (on ver. 21):—Sin evermore draws after it God's wrath and judgments as the shadow always closely follows the body.—[T. ADAMS (on ver. 22):—The usurer lightly begets blind children that cannot see to keep what their father left them. But when the father is gone to hell for gathering, the son often follows for scattering. But God is just].—MELANCHTHON (on ver. 23):—It is better to possess small means, but use them well, and enjoy them with pious and contented mind, than to heap up great treasures, that pass not away without offences of many kinds.—OSIANDER (on ver. 23).—God gives to a pious man who is poor nevertheless nourishment enough if he only labor diligently in his calling and forsake not prayer.—J. LANGE (on ver. 24):—A good father follows his children unweariedly with prayer, correction and counsel, that he may not be forced afterwards bitterly to deplore omitting correction at the right time.—VON GERLACH (on ver. 24):—A loving father strives to correct his child early; he does not wait till urgent need forces him to it.—[JOHN HOWE:—Fond parents think it love (that spares the rod); but divine wisdom calls it hatred.—BRIDGES:—The discipline of our children must commence with self-discipline. Nature teaches us to love them much. But we want a controlling principle to teach us to love them wisely. The indulgence of our children has its root in self-indulgence].

δ) With reference to the relation between the wise and the foolish, the rich and the poor, masters and servants.

CHAP. XIV.

1 Woman's wisdom buildeth her house,
but folly teareth it down with its own hands.
2 He that walketh uprightly feareth Jehovah,
but he that is perverse in his ways despiseth him.
3 In the mouth of the foolish is a rod for his pride,
but the lips of the wise preserve them.
4 Where there are no oxen the crib is clean,
but much increase is by the strength of the ox.
5 A faithful witness cannot lie,
but a false witness uttereth lies.
6 The scorner hath sought wisdom, and findeth it not,
but to the man of understanding is knowledge easy.
7 Go from the presence of the foolish man;
thou hast not found (with him) lips of knowledge.
8 The wisdom of the prudent is to understand his way,
the folly of fools is a deception.
9 The sacrifice maketh sport of fools,
but to the righteous there is favor.
10 The heart knoweth its own bitterness,
and let no stranger intermeddle with its joy.
11 The house of the wicked is overthrown,
but the tent of the upright shall flourish.
12 There is a way that seemeth right to man,
but the end thereof is the ways of death.
13 Even in laughter the heart will be (perchance) sad,
and the end of joy is sorrow.
14 He that is of a perverse heart shall be satisfied with his own ways,
but a good man (shall be satisfied) from him (E. V. "from himself").

15 The simple believeth every word,
the wise giveth heed to his way.
16 The wise feareth and departeth from evil,
but the fool is presuming and confident.
17 He that is quick to anger worketh folly,
and the man of wicked devices is hated.
18 The simple have secured folly,
but the wise shall embrace knowledge.
19 The wicked bow before the good,
and sinners at the doors of the righteous.
20 The poor is hated even by his neighbor,
but they that love the rich are many.
21 Whosoever despiseth his friend is a sinner,
but he that hath mercy on the poor—blessings on him!
22 Do not they go astray that devise evil?
and are not mercy and faithfulness with them that devise good?
23 In all labor there is profit,
but mere talk (leadeth) only to want.
24 The crown of the wise is their riches,
the folly of fools (is evermore) folly.
25 A true witness delivereth souls,
but he that uttereth lies is a cheat.
26 In the fear of Jehovah is strong security,
and to His children He will be a refuge.
27 The fear of Jehovah is a fountain of life,
to escape the snares of death.
28 In the multitude of the people is the king's honor,
but from want of people (cometh) the downfall of the prince.
29 He that is slow to wrath is great in understanding,
but he that is hasty of spirit exalteth folly.
30 The life of the body is a quiet spirit,
but passion the rottenness of the bones.
31 He that oppresseth the poor hath reproached his Maker,
whosoever honoreth him hath had mercy on the poor.
32 By his wickedness is the wicked driven forth,
but the righteous hath hope (even) in his death.
33 In the heart of a man of understanding doth wisdom rest,
but in the midst of fools it maketh itself known.
34 Righteousness exalteth a nation,
but sin is a reproach to any people.
35 The king's favor is towards a wise servant,
but his wrath against him that is base.

GRAMMATICAL AND CRITICAL.

Ver. 1.—Read חַכְמוֹת, as in i. 20; ix. 1, and not חַכְמוֹת (fem. plur. constr.), as though "the wise ones among women" (comp. Jud. v. 29) were to be here designated (so the LXX, Vulg., LUTHER). [So substantially the E. V., NOYES, *etc.*, distributing the plural on account of the singular of the verb. FUERST regards חָכְ as merely another form of the abstract noun. BÖTT. does not admit the possibility of this, but explains the form in the text as an indef. or distributive plural, holding, nevertheless, that the antithesis with אִוֶּלֶת requires here the usual abstract. §§ 700, *c* and n. 4, and 702, *c*, *e*.—A.]

Ver. 2.—The ו in בּוֹזֵהוּ is one of the few examples in the early Hebrew of the Hholem plen. in emphatic verbal forms beginning or ending a clause. See BÖTT., § 167.—A.]

Ver. 3.—The form תִּשְׁמוּרֵם should probably be changed to תִּשְׁמְרוּם, since the assumption of the lengthening of the vowel (vocal Sheva) in the syllable preceding the accent seems hardly justified by analogies like Ex. xviii. 26; Ruth ii. 8. Comp. HITZIG on this passage. [BÖTT. defends the form doubtfully, and regards it as probably an illustration of the speech of the common people. The fem. form of the verb is indicated only by the prefix, and not by its ordinary termination. See §§ 367, *b*, 1043, 4 and n. 3, and 1047, *e*. See GREEN, § 105, *d*.—A.]

Ver. 5.—[יְכַזֵּב, one of BÖTTCHER's examples of the "*Ficus licitum*," what *may* or *can* be; § 950, *c*, *β*; will not—can not.—A.]

Ver. 6.—[בִּקֶּשׁ a "relative" perfect, like חֵרֵף and חוֹנֵן in ver. 31; "hath been seeking .... and it is not," "hath already virtually reproached his Maker," "hath already shown mercy."—BÖTT., § 950, 1.—A.]

נָקַל is undoubtedly a neuter participle,—נְקַלָּה, a trifle, a small, easy matter.

Ver. 7.—[Three points come under consideration: 1) the meaning of מִנֶּגֶד לְ, 2) the force of the perfect tense יָדַעְתָּ, and 3) the meaning of the connective וְ. On the first, in addition to the arguments of Z. in the exegetical notes, RUEETSCHI urges (as before cited, p. 140) that with verbs of motion the only natural rendering is "from before," the לְ being justified by Deut. xxviii. 66 as well as the passage in Judges. In regard to the second the simple perfect is easier than a predictive perfect; thou hast not—thou surely wilt not. Z. omits the connective וְ in his version; "and" might be equivalent to "in case, or where thou hast not," *etc.* RUEETSCHI somewhat more unnaturally renders "otherwise;" he obtains the very forcible meaning "otherwise thou hast not known lips of knowledge"—hast not learned their nature, and art now making this evident. DE WETTE agrees with ROSENMUELLER in rendering clause *b* as a relative clause—"and *from him in whom* thou hast not," *etc.*—A.]

Ver. 10.—[יִתְעָרַב. ־ for ־ in final syllable under the influence of the guttural, GREEN, §119, 1; BÖTT., §§378, 1, 1055. In מָרַּת, derived from מָרַר, we have one of the few instances of a doubled ר. See GREEN, §60, 4, *a*, BÖTTCHER, §392, 2, *c*.—A.]

Ver. 12.—[דֶּרֶךְ is used in the first clause as masc., in the second as fem. In the historical books, Jerem. and Proverbs, this confusion is common. See BÖTT., §§657, 2; 877, *γ. e.*—A.]

Ver. 13.—The suffix in וְאַחֲרִיתָהּ refers to the following שִׂמְחָה, as in the passages cited above in connection with xiii. 4. To divide וְאַחֲרִית הַשִּׂ (J. D. MICHAELIS, HITZIG) is an alteration altogether unnecessary in the case before us, where the expression "joy" in clause *b* is nothing but a repetition of that of "laughter" in clause *a*.

Ver. 14.—To change to וּמִמַּעֲלָלָיו (L. CAPELLUS, JAEGER, *etc.*), or to מִמַּעֲלָיו (ELSTER, comp. EWALD) is plainly needless in view of the simple and obvious interpretation of מִמַּעָלָיו given in the notes.

[BÖTT. proposes with great confidence to amend clause *b* by substituting for אִישׁ the verb יָמִישׁ; §§460, 2, *a*, and 1143, 6; "good will depart from him."—A.]

Ver. 15.—[Observe the emphatic change of accent and vocalization in פֶּתִי.]

Ver. 17.—In view of the explanation which may be given of the text, attempted emendations appear needless and inappropriate, such, *e. g.*, as EWALD's, who proposes instead of יִשְׂנָא to read יַשְׁוֶא ("he quiets his anger," "keeps his equanimity"); or that of HITZIG, who to secure the same meaning reads יִשָּׁאֵן, *etc.* [RUEETSCHI emphatically defends the received text.]

Ver. 18.—[Observe the change of tense; נָחֲלוּ, "*Perfectum repentinum*," used of that which is easily and quickly done; יַכְתִּרוּ, "*Fiens licitum*," are disposed or incline to wait, *etc.* BÖTT., §§950, B; 940, 2; 943, *c*, *a*.—A.]

Ver. 25.—[יָפִיחַ, as in vi. 19; xii. 17; xix. 5, 9, an irregular participial form.]

Ver. 28.—רָזוֹן is a collateral form of רֹזֵן, as עָשׁוֹק of עֹשֵׁק. The expression here stands as a parallel to מֶלֶךְ, as the plural רֹוזְנִים often stands side by side with מְלָכִים.

Ver. 30.—[בְּשָׂרִים, plural, probably, on account of the following עַצָמוֹת. BÖTT. however (§695, 5) explains it as an example of the "*pluralis extensivus*" used also of the entire, the complete, the large,—"the life of the whole body."—A.]

EXEGETICAL.

1. Vers. 1–7. On wisdom and folly in general. —**Woman's wisdom buildeth her house.** [See critical notes]. It is plain that in contrast with this wisdom of the godly we are to understand by "folly" in clause *b* especially woman's folly.—With ver. 2, *a*. compare x. 9; with *b*, ii. 15; iii. 32.—Ver. 3. **In the fool's mouth is a rod for his pride,**—lit., "a rod of pride." [Is this genitive subjective or objective? a rod which his pride uses, for himself, or others, or both, as it has been variously understood,—or a rod by which his pride is itself chastised? The antithesis commends the latter, which is the view of BERTHEAU, KAMPH., *etc.*, as well as Z. According to S., "pride" is the subject and not a limiting genitive—A.] HITZIG unnecessarily proposes to understand גַּאֲוָה in the sense of גֵּו "back," a meaning which even in Job xli. 7 hardly belongs to the word [although given by AQUILA, JEROME, *etc.*] (Comp. DELITZSCH on the passage.)—**But the lips of the wise preserve them.**—For the construction comp. xi. 6; xii. 6, *etc.*; for the meaning, x. 13, 14.—Ver. 4. **Where there are no oxen the crib remaineth empty.**—אֵבוּס, "crib," not "stall" (UMBREIT); בַּר, in itself meaning "pure, clean," is here "empty;" so sometimes נָקִי. The drift of the proverb is not quite the same as in x. 15; xiii. 8 (a commendation of moderate wealth as a means of doing good and as a preservative from spiritual want). Rather is this the probable meaning: "He who will develop his wealth to a gratifying abundance must employ the appropriate means; for "nothing costs nothing, but brings nothing in" (ELSTER, HITZIG).—With ver. 5 comp. xii. 17; with *b* in particular vi. 19.—Ver. 6. **The scorner hath sought wisdom, and findeth it not,**—lit., "and it is not," comp. xiii. 7. The bearing of this proverb is plainly directed against that superficial, trivial, seeming culture of the scoffers at religion, (who, in the perverted sense of the word, are "the enlightened"), which lacks all genuine earnestness, and for that very reason all really deep knowledge and discernment.—**But to the man of understanding is knowledge given.**—See critical notes.

Ver. 7. **Go from the presence of the foolish man.**—So LUTHER had already correctly rendered; also DE WETTE, BERTHEAU, ELSTER; for מִנֶּגֶד [from the front, from before] does not describe motion directly toward or at one (EWALD, comp. UMBREIT), but remoteness from him, as Is. i. 16; Am. ix. 8; and for the connection with לְ which, it is true, is unusual, comp. Judges xx. 34. [See critical notes].—HITZIG, following the LXX and Syr. vers., writes the first word of the

verse כֹּל instead of לֵךְ, and in clause *b* reads כְּלִי־דַעַת instead of בַּל־יָדַעְתָּ, from which the meaning is obtained "The foolish man hath every thing before him, but lips of knowledge are a receptacle of understanding" (LXX: ὅπλα δὲ αἰσθήσεως). But the idea of the second clause experiences in this way no possible improvement, but only an injury (observe the tautological character of the expressions "lips of knowledge" and "receptacle or vessel of knowledge"), and for this reason we should retain the meaning given above for the first clause also.—In clause *b* the verb is a proper perfect, "thou hast not known or recognized lips of knowledge," this is, if thou soughtest any such thing in him. [W. is wrong in rendering "over against," and "wilt not know."—A.]

2. Vers. 8–19. Further delineation of the wise and the foolish, especially with reference to their contrasted lot in life.—**The wisdom of the wise is to understand his way,**—lit., "observe his way." For this use of the verb with the accusative, in the sense of to "observe or consider something," comp. chap. vii. 7; Ps. v. 2. For the sentiment of the verse comp. xiii. 16, and ver. 15 below.—**The folly of fools is deception.**—"Deceit" here in the sense of self-deception, imposition on self, blindness, which is at last followed by a fearful self-sobering, a coming to a consciousness of the real state of the case (comp. Ps. vii. 15; Job xv. 35).

Ver. 9. **The sacrifice maketh sport of fools,**—*i. e.*, the expiatory sacrifice which ungodly fools offer to God is utterly useless, fails of its object, inasmuch as it does not gain the favor of God, which is, on the contrary, to be found only among the upright (lit., "between upright men," *i. e.*, in the fellowship of the upright or honorable, comp. Luke ii. 14). Thus BERTHEAU, EWALD, ELSTER [STUART and WORDSWORTH], *etc.*, while the majority, disregarding the singular member in the verb, translate "Fools make a mock at sin" [E. V., M., N., H.] ("make sport with sin," UMBREIT, comp. LUTHER). [HODGSON, rightly conceiving the grammatical relation, but making both subject and object concrete, renders "sinners mock at fools"]. HITZIG here again proposes violent emendations, and obtains the meaning "The tents (?) of the foolish are overthrown (??) in punishment; the house (?) of the upright is well pleasing."

Ver. 10. **The heart knoweth its own bitterness,**—lit., "a heart knoweth the trouble of its soul," *i. e.*, what one lacks one always knows best one's self; therefore the interference of strangers will always be somewhat disturbing. If this be so, then it follows that it is also not advisable "to meddle with one's joy," and this is the point that is urged in clause *b*. A precept applicable unconditionally to all cases is of course not designed here. The author of our proverbs will hardly be put in antagonism to what the Apostle enjoins in Rom. xii. 15. It is rather a hard and intrusive manifestation of sympathy in the joy and sorrow of one's neighbor, that is to be forbidden.—With 11, *a*, comp. xii. 7; Job xviii. 15; with *b*, Is. xxvii. 6.—With ver. 12, *a*, comp. xii. 15; xvi. 2.—**But the end thereof are ways of death,**—*i. e.*, the way of vice, which at the beginning appears straight (the way is not directly described as the way of vice, yet is plainly enough indicated as such), at length merges itself wholly in paths that lead down to mortal ruin; comp. ver. 4; vii. 27.—The same verse appears again below in xvi. 25.

Ver. 13. **Even in laughter the heart will be** (perchance) **sad.**—The Imperf. of the verb here expresses a possible case, something that may easily and often occur. The contrasted condition is suggested by Eccles. vii. 4: "Though the face be sad, the heart may yet be glad." [Notwithstanding HOLDEN's observation, that "though sorrow may be occasioned *by* laughter, it does not exist *in* it," it is a deeper truth, that in circumstances producing a superficial joyousness, there is often an underlying, profounder sorrow.—A.]—**And the end of joy is sorrow** [not by a mere emotional reaction, but] in such a case as this; the heart, which under all apparent laughter is still sad, feels and already anticipates the evil that will soon have wholly transformed the gladness into grief.

Ver. 14. **He that is of a perverse heart shall be satisfied with his own ways,** *i. e.*, he who has departed from God (lit., "he that is turned aside in heart," comp. Ps. xliv. 19) is surfeited with his own ways, partakes of the ruinous results of his sinful action; comp. xii. 14; xiii. 2; xxviii. 19.—**But a good man (shall be satisfied) from him,** *i. e.*, the good man solaces himself in the contemplation of the wicked and his fate (chap. xxix. 16; Job xxii. 19; Ps. xxxvii. 34; lviii. 11); or, it may be, the upright man enters into the possession of the good which the other loses (comp. xi. 8, 29; xiii. 22). מֵעָלָיו, strictly "from with him," expresses here this idea,—"from that which belongs to him as its foundation" (HITZIG), and therefore "from his experience, from the sorrowful occurrences of life in which he is deservedly involved." [E. V., H., N., M. render reflexively "from himself," and make the experiences parallel; each shall be satisfied "with his own ways," or "from himself." The third pers. suffix has this reflexive meaning after מֵעַל distinctly in 1 Sam. xvii. 22, 39; Jonah iii. 6. The suffix in clause *a* is reflexive, "his own ways," and we must regard the same construction as the simplest and most natural in *b*—A.]

Ver. 15. **The simple believeth every word,**—ELSTER: "every thing." But as objects of belief, it is, in the first instance and most directly, words alone that come under consideration, and reference is made here precisely to the unreliableness of *words* as used by men, as in chap. vi. 1 sq.; x. 19; Eccles. v. 1 sq.; Ps. cxvi. 11, *etc.*—With clause *b* compare above ver. 8 *a*.—Ver. 16. With clause *a* compare xvi. 6, 17.—**The fool is presuming and confident.**—Comp. xxi. 24; xxviii. 16. The latter of these descriptive terms unquestionably describes a false security, and carnal arrogance, which is the opposite of the fear of God. The former epithet means "self-exalting, bearing one's self insolently," or it may be (like the Kal conj. of the same verb in chap. xxii. 3) "boldly rushing on,

overriding" (Hitzig, comp. Luther, "rushes wildly through").

Ver. 17. **He that is quick to anger worketh folly.**—Strictly, "he who foams up quickly, who flies into a passion," contrasted with the man who is "slow to anger," ver. 29. [אַפַּיִם, the nostrils, then the breathing, which by its quietness or its excitement, marks the state of the temper].—**And the man of wicked devices is hated.**—Literally, "the man of shrewd reflections, well contrived counsels" (comp. remarks on i. 4, and also chap. xii. 2; xxiv. 8; Ps. xxxvii. 7), who is not here set as a contrast, but as a counterpart to the passionate man; the crafty and subtle man, who, in spite of all his show of mildness, is still as thoroughly hated as the irascible and passionate man. The relation of the two clauses is accordingly not antithetic, but that of a logical parallel. With one manifestation of an evil disposition another is immediately associated, with a suggestion of the results which are in accordance with it; comp. chap. x. 10, 18.

Ver. 18. **But the wise shall embrace knowledge.**—יַכְתִּירוּ (comp. Ps. cxlii. 8), literally, "surround, enclose," cannot here mean "they crown themselves, or are crowned" [the verb is not reflexive] (Umbreit, comp. Luther [De W., E. V., H., N., S., M., W.]), but, as the parallel verb in clause *a* indicates, must convey simply the meaning of "laying hold upon," *i. e.*, gathering, accumulating [so Fuerst, Bertheau, Kamph., *etc.*].

Ver. 19. **And the wicked at the doors of the righteous,**—*i. e.*, they bow there (the verb is to be repeated from the first clause). The figure lying at the basis of this representation is that of the ambassadors of a conquered people, who, kneeling at the doors of their conqueror's palace, await his command. For the general sentiment comp. xiii. 9, 22; also Psalm xxxvii. 25, *etc.*

3. Vers. 20-27. On riches and poverty in their causal connection with wisdom and folly.—**The poor is hated even by his neighbor.**—Comp. xix. 4; Ecclesiast. vi. 7 sq.; xii. 8 sq. Numerous parallels from classic authors (*e. g.*, Theognis, V. 621, 697; Ovid, *Trist.*, I., 9, 5, 6), and also from Rabbinical and Arabic authors, may be found in Umbreit's Commentary *in loco*. "Is hated," *i. e.*, "is repelled as disagreeable, is obnoxious" (comp. Deut. xx. 15; Mal. i. 3). How this may come to pass, how former friendship between two persons may be transformed into its opposite on account of the impoverishment of one of them, is impressively illustrated by our Lord's parable of the neighbor whom a friend asks for three loaves (comp. Luke xi. 5-8.)—Ver. 21. **Whosoever despiseth his friend is a sinner,** *i. e.*, he who neglects a friend that has fallen into destitution (comp. ver. 20 *a*), who does not render him assistance, sins just as surely as his act is praiseworthy who is compassionate to the poor or wretched (read עֲנָיִים with the K'thibh). With the benediction in clause *b* compare xvii. 20.

Ver. 22. **Do they not err that devise evil?**—The figurative expression "carve evil" (comp. iii. 29; vi. 14) has as its counterpart in the second clause the kindred figure "carve out good," *i. e.*, contrive or devise good (*bona machinari*). Instead of יִתְעוּ "they err, or go astray" (comp. Job xv. 31) Hitzig reads יֵרֹעוּ (from רעע): "Ought it not to go ill with them that devise evil?" But the language of the text characterizes with sufficient strength and clearness the unsettled and disastrous condition of those who have departed from God's ways.—**And are not mercy and truth with those that devise good?**—The interrogative particle affects the second clause as well as the first (so Umbreit, and doubtless correctly, in opposition to most modern interpreters [*e. g.*, E. V., De W., Bertheau. H., M., S., K., while Noyes agrees with our author]). The construction is like that in xiii. 18.—"Mercy and truth" are probably God's manifestations of Himself toward them, as in Gen. xxxii. 11; Ps. lxi. 7, and not human attributes, as above in chap. iii. 3 (see note *in loco*), or as in xvi. 6; xx. 28. [So Trapp and others, while M. and S. make them human,—M. making these the *experience*, and S. the *action* of those who devise good.—A.]

Ver. 23. **In all labor there is profit, but idle talk** (leadeth) **only to want.**—(Comp. xi. 24; xxi. 5); in the latter passage "profit" and "want" are contrasted precisely as here.—"Idle talk;" in the Hebrew literally, "word of the lips;" comp. Isa. xxxvi. 5; Job xi. 2; xv. 3. The sentiment of the entire verse is moreover plain: "One should beware of idle talk more than of the hardest toil" (Bertheau). Comp. Matt. xii. 36.

Ver. 24. **The crown of the wise is their riches,** *i. e.* the well-earned possessions of the wise become his honor, are a real adornment to him, for which he is with good reason praised. "The folly of fools, on the other hand, is and continues folly," though he may ever so much parade and swell with it, though he may in particular studiously employ any riches he may chance to possess in splendidly decorating himself, and giving himself a magnificent appearance by all manner of outward trifles and finery (comp. Bertheau, Umbreit, Elster on this passage). [Trapp: "Why, was it not foolishness before they were rich? Yes, but now it is become egregious foolishness"].—Hitzig has here again needlessly felt constrained to amend. He reads in clause *a* "their prudence," עָרְמָם, and in clause *b*, as the subject, "ostentation," אִוֶּלֶת instead of אִוֶּלֶת; so he obtains the meaning, "The crown of the wise is their prudence (?); the pomp of fools is—drunken (??)."

Ver. 25. **A true witness delivereth souls,** *i. e.* from the death involved in some false charge brought against them before the court, and which therefore threatens them in case a truthful witness does not clear them and bring their innocence to light.—**But he that uttereth lies** (comp. ver. 5; vi. 19) **is a cheat.**—Compare xii. 17, where, however, "deceit" מִרְמָה is object of the preceding verb "showeth forth," and not predicate. Here the abstract "deception" stands emphatically for the concrete, "a deceitful man, one without substance or reliableness;" comp. above ver. 8, *b*. [Rueetschi (as above,

p. 142) would simplify the construction by retaining מַצִּיל as the common predicate of both clauses, and would give to the second object the meaning "wrongful or unrighteous possession," citing as a parallel Jer. v. 27. We cannot commend the suggestion.—A.] HITZIG instead of "deceit" (מִרְמָה) reads מְרַפֵּה "he destroyeth" (*i. e.* souls), in order to obtain as exact an antithesis as possible to the "delivereth" in the first clause.

Ver. 26. **In the fear of Jehovah is strong security,** or, the fear of Jehovah is strong security, is a sure reliance; for the preposition may properly stand before the subject as the בְּ *essentiæ*, as in Isa. xxvi. 4; lvii. 6 (so HITZIG).—**And to His children He will be a refuge.**—"To His children," *i. e.* doubtless to His worshippers, those faithful to Him, who for that very reason are His favorites and objects of His care (comp. Deut. xiv. 1). This reference of the suffix to Jehovah Himself is unquestionably more natural than to refer it to the pious, an idea which must first be very artificially extracted from the "fear of Jehovah" (contrary to the view of UMBREIT, EWALD, BERTHEAU, ELSTER, [H., N., M., S.]). HITZIG reads לְבֹנָיו "to its builders," *i. e.* to them who seek to build up that strong fortress, that "security" of the fear of Jehovah (?). With ver. 27 comp. xiii. 14. [RUEETSCHI (as above, p. 142) supports the idea rejected by ZÖCKLER, that the divine protection extends to the children and the children's children of such as honor God. Although not without grammatical warrant for the construction, and conveying beautifully a precious scriptural truth, we must regard the rendering as here somewhat forced.—A.]

4. Vers. 28–35. Continued parallels between the wise and the foolish, the rich and the poor—with the addition of the closely related comparison of masters and servants.—**From want of people** (cometh) **the downfall of the prince.** "People" (לְאֹם) as in xi. 26. Whether in the choice of the word rendered "prince" there is a hidden allusion to the ordinary meaning, "consumption" (HITZIG, comp. UMBREIT) must remain in doubt. For this use of מְחִתָּה, downfall, ruin, comp. x. 14; xiii. 3.

Ver. 29. **He that is slow to anger is great in understanding.**—Literally, he that is long or slow in anger, βραδὺς εἰς ὀργήν, James i. 19; therefore, the forbearing, the patient. "Great, *i. e.* rich in understanding" (comp. "great in acts," 2 Sam. xxiii. 20); comp. the Latin *multus prudentia*.—**But he that is hasty in spirit** (quick-tempered) **exalteth folly,** *i. e.* makes much of it, carries it to excess. Thus HITZIG, and doubtless correctly, while the majority take the verb in the sense of "to exalt before the view of men," *manifestare, declarare,* for which idea however the parallel passages xii. 23; xiii. 16 are by no means conclusive [H., S., M., W. all take this view].

Ver. 30. **The life of the body is a quiet spirit.**—Lit., "life of the members (see Critical Notes) is a heart of quietness" (מַרְפֵּא not meaning here "health," but composure, a tranquil condition, as in xv. 4; Eccles. x. 4).—**But passion the rottenness of the bones.**—Comp. xii. 4, and for this use of קִנְאָה, "passionate zeal," violent excitement in general (not specifically envy or jealousy) Job v. 2.—Ver. 31. With clause *a* compare xvii. 5, with *b*, xix. 17 *a*, and above ver. 21.

Ver. 32. **By his wickedness is the wicked driven forth,** driven forth, *i. e.* from life; he is by a violent death swept away from this earthly life (comp. Ps. xxxvi. 12; lxii. 3).—**But the righteous hath hope** (even) **in his death.** He "is confident," viz. in Jehovah; comp. Ps. xvii. 7, where the same absolute use of the participle "trusting" occurs (the "trustful" in general, believers). As in chap. xi. 7, and if possible even more distinctly than in that passage, we have expressed here a hope in the continuance of the individual life after death, and a just retribution in the future world. HITZIG, to avoid this admission, reads in accordance with the LXX (ἐν τῇ ἑαυτοῦ ὁσιότητι) בְּתֻמּוֹ, in his uprightness, "but in his innocence doth the righteous trust." But may not this divergent reading of the LXX owe its origin to the endeavor to gain an antithesis as exact as possible to the "in his wickedness" of the first clause? [RUEETSCHI (as last cited) preserves the recognition of a hope of immortality and also the poetical parallelism, by giving to the word "evil," רָעָה, a physical rather than an ethical meaning: "in his misfortune (or adversity) the wicked is overthrown, but the righteous has confidence even in his death." For the wicked all hope is gone. This seems to us a happy reconciliation of the grammatical and spiritual demands of the two parts of the verse.—A.]

Ver. 33. **In the heart of a man of understanding doth wisdom rest,** *i. e.* quietly, silently; comp. x. 14; xii. 16, 23, and for this use of the verb 1 Sam. xxv. 9.—**But in the midst of fools it maketh itself known,** *i. e.* not "fools draw out the wisdom of the wise," which is naturally quiet, in opposition to them and their folly (HITZIG), but, fools carry their wisdom, which is, however, in fact, only folly, always upon their tongues, and seek most assiduously to make it known (comp. xii. 23; xiii. 16; xv. 2). The expression is pointed and ironical, and yet not for that reason unintelligible, especially after expressions like those in vers. 8, 16, 24, *etc.* It is therefore unnecessary with the Chaldee version to supply the noun "folly" again with the verb.

Ver. 34. **Righteousness exalteth a nation.** Righteousness, צְדָקָה, is here used with a very comprehensive import, of religious and moral rectitude in every relation and direction, and is therefore not to be restricted, as it is by many recent commentators (UMBREIT, HITZIG, *etc.*), to the idea of virtue. Just as little is the idea of "exalting" to be identified with the idea of "honoring" (as ELSTER, HITZIG, *etc.*, would have it); it is rather a general elevation and advancement of the condition of the people that is to be indicated by the term; comp. above, ver. 29.—**But sin is a reproach to the people.**—For the Aramaic term חֶסֶד, "shame," comp.

xxviii. 22 (also xxv. 10), and Job vi. 14. And yet in this national reproach and disgrace there is to be included the corresponding injury and misery of other kinds, so that in this view there is a certain justification for the Vulgate's rendering, "*miseros facit*" (which however rests upon the different reading וְחִסֵּר; comp. the LXX and the Syr. vers.), and for LUTHER'S "*Verderderben*," destruction.

Ver. 35. With clause *a* comp. xvi. 12.—**But his wrath will find out the base,**—lit., "his wrath will the base be;" comp., *e. g.*, xi. 1, where "his abomination" means the object of his abhorrence. To supply the preposition "to," לְ, from clause *a*, is therefore needless (in opposition to the view of UMBREIT, BERTHEAU).

DOCTRINAL AND ETHICAL.

The representation of the entire chapter is plainly shaped by the contrast between the wise and the foolish, and it is only toward the end (vers. 20 sq.) that the kindred contrast between the rich and the poor, and at the very last (vers. 27 sq.) that between rulers and servants, is added.—Ethical truths to which a significant prominence is given, are contained especially in the following proverbs:

Ver. 1. The building of the house by the wisdom of woman. "Only the characteristic wisdom of *woman* (not that of the man) is able to 'build itself a house,' *i. e.*, to make possible a household in the true sense of the word; for the woman alone has the capacity circumspectly to look through the multitude of individual household wants, and carefully to satisfy them; and also because the various activities of the members of the family can be combined in a harmonious unity only by the influence, partly regulative and partly fostering, of a feminine character, gently but steadily efficient. But where there is wanting to the mistress of the house this wisdom attainable only by her and appropriate to her, then that is irrecoverably lost which first binds in a moral fellowship those connected by relationship of blood—that which makes the house from a mere place of abode to become the spiritual nursery of individuals organically associated." (ELSTER).

Ver. 6. The impossibility of uniting a frivolous disposition and jests at religion with true wisdom and understanding. "It is not by a one-sided action of the thinking power, but only by undivided consecration of the whole nature to God, which therefore involves above all other things a right relation of the spiritual nature to Him, that true knowledge in Divine things can be attained. The wise man, however, who has found the true beginning of wisdom, in bowing his inmost will before the Divine, not as something to be mastered by the understanding, but as something to be simply sought as a grace by the renunciation of the very self,—he can easily on this ground which God's own power makes productive, attain a rich development of the understanding." (ELSTER.)

Ver. 10. The disturbing influence of an uninvited interference in the sorrow and the joy of one's neighbor. "Every one has his own circle of sorrows and joys, which his neighbor must leave to him as a quiet sanctuary for himself. For in the liveliest sympathy of which one may ever be conscious, it will still often be altogether impossible to enter into the peculiarity of others' sensibility with such a participation as is really beneficent. Therefore a Turkish proverb (in VON HAMMER, *Morgenl. Kleebl.*, p. 68) also says 'Eat thine own grief and trouble not thyself for another's'" (UMBREIT).—Comp. above, our exegetical notes on this passage.

Ver. 12. The self-deception of many men in regard to their courses, imagined to be healthful, but in reality leading to eternal ruin. Comp. MELANCHTHON: "The admonition relates to the mistiness and weakness of man's judgment, and his many and great errors in counsel, for it is manifest that men often err in judging and in their deliberations. Now they are deceived either by their own imaginations, or by the example of others, or by habit, *etc.*, and being deceived, they rush on all the more fascinated by the devil, as is written of Judas in John xiii. 27."

Ver. 14. The fool ever accumulating nothing but folly, and the wise man gaining in knowledge. Like ver. 24 this proverb is especially instructive with respect to the deep inner connection that exists on the one hand between foolish notions, and a poor, unattractive, powerless earthly position, destitute of all influence,—and on the other hand between true wisdom and large ability in the department both of the material and the spiritual. VON GERLACH pointedly says, "There is a certain power of attraction, according as a man is wise or foolish; the possessions also which the one or the other attains, are in accordance with his disposition."

Ver. 28. A sentiment directed against feeble princes who nevertheless array themselves with disproportionate splendor; and this, as also ver. 34, is designed to call attention to the principle, that it is not external and seeming advantages, but simply and solely the inward competence and moral excellence, whether of the head or of the members of a commonwealth, that are the conditions of its temporal welfare.

Ver. 31. Compassion to the poor is true service of God; comp. James i. 27. Since God has created both rich and poor (1 Sam. ii. 7), since He designs that they shall exist side by side and intermixed (Prov. xxii. 2), since the poor and lowly man is in like manner a being created in His image (James iii. 9), therefore he who deals heartlessly and violently with the poor insults that Being Himself who is the Maker and Ruler of all. The compassionate, on the contrary, discerns and honors His disposition toward His creatures, and the love which he manifests toward them, even the humblest and most unworthy, is in fact manifested toward God Himself; comp. Matth. xxv. 40.—Ver. 32. The confidence which the righteous man possesses even in his death. Compare the exegetical explanation of the passage.

HOMILETIC AND PRACTICAL.

Homily on the entire chapter: The wisdom and folly of men considered in their respective foundations, natures and results; and 1) within

the sphere of *domestic* life (vers. 1-7); 2) within that of *civil* life (vers. 8-25); 3) within that of *political* or national life (vers. 26-35).—STÖCKER: Of human wisdom as the fruit of a right culture,—and 1) of the wisdom of *domestic* life (*prudentia œconomica*, vers. 1-25); 2) of the wisdom of public life (*prudentia politica*, vers. 26-35). STARKE: The results of piety and ungodliness 1) in the household, and in social life generally (1-25); 2) in the relations of rulers in particular (26-35).

Vers. 1-7. *Berleburg Bible*:—That wise women build their house, is to be understood not so much of the edifice consisting of wood, stone, plaster, as rather of the family and the household economy, which a wise woman always strives to keep in good condition and to improve. Ps. cxxvii. 1.—*Tübingen Bible* (on vers. 3): He who is wise keepeth his mouth and still more his heart, that he may not in connection with outward consideration and high dignities fall into pride.—(On ver. 4): He that doth not work also shall not eat; the poverty of many springs from this, that they lack industry and diligence.—STARKE (on ver. 6): He who in seeking wisdom has for his end pride and ambition, will never attain true wisdom, unless he changes his views. —(On ver. 7): Evil one always learns more quickly and easily than good; therefore avoid evil company.—[A. FULLER (on ver. 6): If our inquiries be influenced by a spirit of pride and self-sufficiency, we shall stumble at every thing we meet with; but he who knows his own weakness and conducts his inquiries with humility, shall find knowledge easy of attainment.—ARNOT: Those who reject the Bible want the first qualification of a philosopher, a humble and teachable spirit. The problem for man is not to reject all masters, but to accept the rightful One. Submission absolute to the living God, as revealed in the Mediator, is at once the best liberty that could be, and the only liberty that is.—TRAPP (on ver. 6): He that would have heavenly knowledge must first quit his heart of corrupt affections and high conceits.]

Vers. 8–17. *Tübingen Bible* (on ver. 8):—Steady watchfulness and attention to one's self is a great wisdom.—(On ver. 9): To make sport of sin is the height of wickedness.—STARKE (on ver. 10): He who knoweth the heart alone knoweth the needs of thy heart, which no other besides doth know. He can likewise give thee joy where no other can create it for thee.—(On ver. 16): Reverence and love to God must be with us the strongest motive to avoid sin.—(On ver. 17): Between the hasty trespasses of passionate natures, and the deliberate wickedness of malicious man, there is always a great distinction to be made.—VON GERLACH (on ver. 10): How hard it is to console and soothe others, Job's answers to the discourses of his friends are a signal illustration.—(On ver. 12): In connection with the deceptive, seductive show made by impiety, it is important to give more careful heed to one's way in life.—(On ver. 17): A man who quickly falls into a passion does indeed commit a folly, but yet is far preferable to the coldly and selfishly calculating villain. One may well be indignant at the first—the last makes himself odious.—[LORD BACON (*Advancement of Learning*, Book VIII.), on vers. 8 and 15: He who applies himself to the true wisdom takes heed of his own ways, foreseeing dangers, preparing remedies, employing the assistance of the good, guarding himself against the wicked, cautious in entering upon a work, not unprepared for a retreat, watchful to seize opportunities, strenuous to remove impediments, and attending to many other things which concern the government of his own actions and proceedings. But the other kind of wisdom is entirely made up of deceits and cunning tricks, laying all its hope in the circumventing of others, and moulding them to its pleasure; which kind the proverb denounces as being not only dishonest, but also foolish, *etc.*—T. ADAMS (on ver. 9): Mocking is the medium or connection that brings together the fool and sin; thus he makes himself merry; they meet in mockery. Through many degrees men climb to that height of impiety. This is an extreme progress, and almost the journey's end of wickedness.—ARNOT (on ver. 10): The solitude of a human being in either extremity of the experiences of the human heart is sublime and solemnizing. Whether you are glad or grieved, you must be alone.—(On ver. 12): The result accords not with the false opinion, but with the absolute truth of the case. There is a way which is right, whatever it may seem to the world, and the end thereof is life. God's way of coming to us in mercy is also our way of coming to Him in peace.—(On ver. 15): Trust is a lovely thing; but it cannot stand unless it get truth to lean upon.—JOHN HOWE (on ver. 14): The good man is not the first fountain of happiness to himself, but a subordinate one a good man is, and so is satisfied from himself—a fountain fed from a higher fountain—by derivation from Him who is all in all, and more intimate to us than we ourselves. But the wicked man is the prime and first fountain of all misery to himself.—FLAVEL: The upright is satisfied from himself, that is, from his own conscience, which, though it be not the original spring, yet is the conduit at which he drinks peace, joy and encouragement.—R. SOUTH (on ver. 18): 30th of Posthumous Sermons].

Ver. 18–25. ZELTNER (on ver. 19): Bear patiently the pride of the ungodly; it lasts not long.—STARKE (on vers. 20, 21): The many promises that God will graciously reward kindness to the poor must make the Christian joyous and willing in labors of love.—(On ver. 22): Virtue and piety reward those who cherish them, but vices and sins cause nothing but pain and trouble.—GEIER (on ver. 23): Prating and boastful men are like an empty vessel; if one strike it, it does indeed give forth a sound, but for all that nothing goes in.—(On ver. 25): Be intent upon truth in thy words, gestures, acts, and in thy whole walk.

Vers. 26–35. STARKE (on ver. 28): It is the duty of the lords of the land to see to it that their land be well cultivated, and in particular that "mercy and truth dwell in the land, righteousness and peace kiss each other" (Ps. lxxxv. 11).—(On ver. 29): Impatience opposes the will of God, and is therefore the greatest folly.—(On ver. 30): Passion and wrath shorten the life, and care makes old before one's time.—(On ver. 31): Despise no man, be he ever so humble, for thou

knowest not but in that act thou art despising a true child of God.—(On ver. 32): There is surely a future life to be hoped for after death; otherwise how could the righteous be so comforted in their death?—(On ver. 34): Sin is the cause of all misery under the sun.—(On ver. 35): If the fidelity of his subjects is pleasing to a king, how much more will God take pleasure if one serves Him faithfully and with the whole heart, through the strength of Jesus Christ!—[ARNOT (on ver. 25): The safety provided for God's children is confidence in Himself, the strong tower into which the righteous run.—(On ver. 31): The necessary dependence of human duty upon Divine faith.—S. DAVIES (on ver. 32): 1) Every righteous man has a substantial reason to hope, whether he clearly see it or not; 2) Good men in common do in fact enjoy a comfortable hope; 3) The hope which the righteous hath shall be accomplished.—SAURIN (on ver. 34): As there is nothing in religion to counteract the design of a wise system of civil polity, so there is nothing in a wise system of civil government to counteract the design of the Christian religion. The exaltation of the nation is the end of civil polity. Righteousness is the end of religion, or rather is religion itself.—EMMONS (on ver. 34): It is the nature of sin 1) to lessen and diminish a people; 2) to sink and depress the spirit of a people; 3) to destroy the wealth of a people; 4) to deprive them of the blessings of freedom; 5) to provoke the displeasure of God and draw down His judgments.]

ε) With reference to various other relations and callings in life, especially within the sphere of the religious life.

CHAP. XV.

1 A soft answer turneth away wrath,
but a bitter word stirreth up anger.
2 The tongue of the wise maketh knowledge attractive,
but the mouth of fools poureth forth folly.
3 The eyes of Jehovah are in every place,
beholding the wicked and the good.
4 A mild tongue is a tree of life,
but transgression therewith is a wound in the spirit.
5 The fool despiseth his father's correction,
but he that regardeth reproof is wise.
6 In the house of the righteous is a great treasure,
but in the gain of the wicked is trouble.
7 The lips of the wise spread knowledge,
but the heart of fools (doeth) not so.
8 The sacrifice of the wicked is abomination to Jehovah,
but the prayer of the upright is his delight.
9 An abomination to Jehovah is the way of the wicked,
but he loveth him that searcheth after righteousness.
10 There is sharp correction for him that forsaketh the way;
he that hateth reproof must die.
11 Hell and the world of the dead are before Jehovah,
how much more the hearts of the sons of men?
12 The scorner liketh not that one reprove him;
to wise men will he not go.
13 A joyous heart maketh a cheerful countenance,
but in sorrow of the heart the spirit is stricken.
14 An understanding heart seeketh after knowledge,
but the face of fools feedeth on folly.
15 All the days of the afflicted are evil,
but he that is of a joyful heart—a perpetual feast.
16 Better is little with the fear of Jehovah
than great treasure and trouble with it.

17 Better is a dish of herbs, when love is there,
than a fatted ox and hatred with it.
18 A passionate man stirreth up strife,
but he that is slow to anger allayeth contention.
19 The way of the slothful is as a hedge of thorns,
but the path of the righteous is a highway.
20 A wise son maketh a glad father,
but a foolish man despiseth his mother.
21 Folly is joy to him that lacketh wisdom.
but the man of understanding goeth straight forward.
22 Failure of plans (cometh) where there is no counsel,
but by a multitude of counsellors they come to pass.
23 A man hath joy through the answer of his mouth,
and a word in due season, how good is it!
24 An upward path of life is the way of the wise
to depart from hell beneath.
25 The house of the proud will Jehovah destroy,
and he will establish the border of the widow.
26 An abomination to Jehovah are evil devices,
but pure (in his sight) are gracious words.
27 He troubleth his own house that seeketh unjust gain,
but he that hateth gifts shall live.
28 The heart of the righteous studieth to answer,
the mouth of the wicked poureth forth evil.
29 Jehovah is far from the wicked,
but the prayer of the righteous he heareth.
30 A friendly look rejoiceth the heart,
good tidings make the bones fat.
31 The ear that heareth the reproof of life
will abide among the wise.
32 He that refuseth correction despiseth himself,
but he that heedeth reproof getteth understanding.
33 The fear of Jehovah is a training to wisdom,
and before honor is humility.

GRAMMATICAL AND CRITICAL.

Ver. 1.—[דְּבַר־עֶצֶב undoubtedly means wrathful words, bitter words; Ges. reaches this through a subjective meaning of עֶצֶב, labor, pain to the wrathful spirit; Fuerst takes the objective, cutting words, that cause pain to their victim; the latter retains most of the radical meaning of the verb.—A.]

Ver. 2.—[תֵּיטִיב, lit., maketh knowledge good; but the radical idea of the Heb. טוֹב is that which is good to the sense, especially sight; therefore bright, brilliant,—and afterward, that which is agreeable to other senses, hearing, taste, *etc.* The etymological meaning here best suits the sense "make knowledge appear attractive."—A.]

Ver. 5.—[Bött. (§ 1055, III.), commenting on the three passages where the defective form יַעְרִם occurs, proposes as the probable reading יַעֲרִם.—A.]

Ver. 6.—נֶעְכָּרֶת (from עָכַר, chap. xi. 29) is a neuter partic. used substantively in the sense of ruin, destruction; comp. in Is. x. 23 נֶחֱרָצָה, and also מְהוּמָה in ver. 16 below.

[Ver. 7.—Masc. verb with the fem. שִׂפְתֵי, as in ver. 2; x. 21, 22.]

Ver. 9.—[Bött. (§ 412, 3) suggests rhythmical reasons for the peculiar and solitary form יֶאֱהָב, usually יֶאֱהַב. Comp. Green, § 112, 5, c.—A.]

Ver. 15.—The construction is elliptical; טוֹב־לֵב is logically a genitive limiting the יְמֵי of clause *a*, and מִשְׁתֶּה is a predicate to it: "the days of him who is cheerful in heart are a feast," *etc.* Comp. Hitzig on the passage.

Ver. 21.—The Infin. לָלֶכֶת without לְ made dependent on the verb יְיַשֶּׁר (Ewald, *Lehrb.*, § 285, *a.*)

Ver. 22.—The Infin. abs. הָפֵר is here naturally prefixed, instead of the finite verb, as *e. g.*, in xii. 7. [Active used instead of passive, with an indefinite subject, in Hiphil and Piel as well as Kal. infinitives. See Böttcher, § 990, 1, *a.*—A.]

Ver. 25.—Instead of וְיַצֵּב we must with Hitzig, *etc.*, and in accordance with the anc. versions read וַיַּצֵּב; for the optative rendering "and let him establish," *etc.* (Bertheau) does not agree with the parallelism. [Bött. regards it as a Jussive, expressing that necessity which is seen to be involved in the moral order of the world (§ 964, 7).—A.]

EXEGETICAL.

1. Vers. 1-7. Against sins of the tongue of various kinds.—**A soft answer turneth away wrath,**—lit., "bringeth or turneth back passion," comp. Is. ix. 11, 16, 20. The opposite of this "turning back" or "beating down" the violence of wrath is the "stirring it up," causing wrath to flash up or blaze out. Comp. Eccles. x. 4; Ps. xviii. 8, 9.—With the use of the epithet "soft, gentle" (רַךְ), comp. xxv. 15.—"A bitter word" (see critical notes) is more exactly "a word of pain," *i. e.*, a smarting, offensive, violent word such as the passionate or embittered man speaks.

Ver. 2. **The tongue of the wise maketh knowledge attractive,** lit., "maketh knowledge good" (see critical notes); *i. e.*, presents knowledge in apt, well arranged and winning ways (comp. xxx. 29; Is. xxiii. 16). In contrast with this "the fool's mouth poureth forth folly," *i. e.*, in its repulsively confused and noisy utterances, brings to view not wisdom and true discernment, but only folly. "Poureth forth," a decidedly stronger expression than "proclaimeth," chap. xii. 23.

Ver. 3. Comp. 2 Chron. xvi. 9; Ecclesiast. xv. 19; xvii. 16; xxiii. 28; also Ps. cxxxix. 1 sq.; Matt. x. 30; Heb. iv. 13.

Ver. 4. **Gentleness of the tongue is a tree of life.**—With this use of the noun rendered "gentleness" (not "health") comp. xiv. 30, and for the expression "tree of life," xi. 30.—**But transgression therewith is a wound in the spirit.**—The noun סֶלֶף probably does not here mean "perverseness" (BERTHEAU, E. V., *etc.*), but apparently "trespass, transgression," which seems to be its meaning also in chap. xi. 8 (comp. HITZIG). Transgression with the tongue is, however, probably not here falsehood (LUTHER, and the older commentators; comp. EWALD, "falling with the tongue"), but its misuse in the exciting of strife and contention, and so "irritation, excitement" (UMBREIT, ELSTER). "A wound in the spirit," *i. e.*, disturbance and destruction by restless passion of the regulated and normal state of the spirit; comp. Is. lxv. 14.—HITZIG conjectures a corruption of the text, and therefore translates the second clause in partial accordance with the LXX, Syriac and Chaldee versions, "and whoso eateth its fruit (the tree of life), stretcheth himself comfortably (! ?)." [RUEETSCHI (as before cited, p. 143) carries the idea of gentleness through the two clauses as the central idea; "it is precisely with this gentle speech which otherwise does so much good, that the wicked is wont to deceive, and then one is by this more sorely and deeply stricken and distressed than before."—A.]

Ver. 5. Comp. i. 7; xiii. 1.—**But he that regardeth reproof is wise** (reproof on the part of his father, or in general from his parents). For this verb, "is wise, prudent, dealeth prudently," comp. xix. 25; 1 Sam. xxiii. 22.—Ver. 6. **In the house of the righteous is a great treasure,**—lit., "house of the righteous," probably an accusative of place. The treasure stored up in such a house is the righteousness that prevails in it, a source and pledge of abiding prosperity. [HOLDEN and some others make the earthly treasure too prominent, as though the direct teaching of the verse were that "temporal prosperity attends the righteous." We find in the verse rather an import that holds equally good in the absence of outward abundance.—A.] The direct opposite of this is the "trouble" that is found in the gains of the wicked.—Ver. 7. With clause *a* compare x. 31. [A rendering of יְזָרוּ is urged by RUEETSCHI, that is more in keeping with its general import, and particularly its meaning in chap. xx. 8, 26, *viz.:* to "sift," or "winnow;" the lips of the wise *sift* knowledge, separating the chaff, preserving the pure grain. —A.]—**But the heart of fools** (doeth) **not so,** *i. e.*, with him it is quite otherwise than with the heart of the wise man which spreads abroad wisdom and knowledge; a suggestion, brief indeed but very expressive, of the mighty difference between the influences that go forth from the wise man and the fool. HITZIG, to avoid this interpretation of לֹא־כֵן, which, as he thinks, is "intolerably flat," explains the expression in accordance with Is. xvi. 6, by "that which is not so as it is asserted to be," and therefore by "error or falsehood:" he therefore takes this as an accusative object to the verb "spread abroad," which is to be supplied from clause *a*. The LXX and Syr. adopt still another way, according to which כֵּן is an adjective with the meaning "sure, right,"—"the fool's heart is not sure," not certain of its matters, and therefore incompetent to teach others (so also BERTHEAU). This last explanation is doubtless possible, and yet the first seems at all events the simplest and most obvious. [This is also the rendering of the E. V., *etc.;* S., N., M., W. agree substantially with the last view, but differ in the grammatical connection of the word "sound, right," S. and M. making it a predicative epithet, N. and W. making it the object, "what is not sound," "folly."—A.]

2. Vers. 8-15. Of God's abhorrence of the wicked heart of the ungodly.—With ver. 8 comp. xxi. 27; xxviii. 9; also ver. 29 below. "Sacrifice" and "prayer" are not here contrasted as the higher and the lower [so BURGON, quoted by WORDSWORTH]; but "sacrifice" is a gift to God, "prayer" is desiring from Him. Comp. Is. i. 11, 15, and besides passages like Hos. vi. 6; Mic. vi. 6-8; Jer. vii. 21; Ps. xl. 6 (7); li. 17 (18), *etc.*—Ver. 9 stands in the relation, as it were, of an explanation of or a reason for ver. 8; comp. xi. 20; xii. 22.—**But he loveth him that searcheth after righteousness.**—"Searcheth after" ["pursueth," as it were, Piel part.], stronger than "followeth," chap. xxi. 21; comp. xi. 19; also Deut. xvi. 20; Ps. xxxiv. 14 (15).

Ver. 10. (There is) **sharp correction for him that forsaketh the way,** lit., "is to the one forsaking the path," *i. e.*, the man that turns aside from the right way (comp. ii. 13).—**He that hateth reproof must die,**—lit., "will die." Comp. Rom. viii. 13. This "death" is the very "sharp correction" mentioned in the first clause, just as he who hates correction is identical with the man who forsakes the

way. Comp. x. 17.—Ver. 11. **Hell** (Sheol) **and the world of the dead are before Jehovah,**—*i. e.*, are not concealed from Him, lie open and uncovered before His view, comp. Ps. cxxxix. 8; Job xxvi. 6. In the latter passage אֲבַדּוֹן, lit. "place of destruction, abyss of the pit" stands, as it does here, as a synonym of Sheol; so likewise in Prov. xxvii. 20.—**How much more** (אַף כִּי as in xi. 31) **the hearts of the sons of men**; comp. Jer. xvii. 10: Heb. iv. 13.—Observe furthermore how this proverb also stands related to the next preceding, giving its reason, as in vers. 8 and 9.

Ver. 12. **To wise men doth he not go**; among them he will find deliverance from his folly—by stern reproof, it is true, and censure and reprimand; comp. xiii. 1, 20. HITZIG unnecessarily proposes to read, with the LXX, "with" instead of "to," "with wise men he doth not associate."

Ver. 13. **A joyous heart maketh the countenance cheerful.**—The verb "maketh good" (ver. 2), "maketh pleasant" is here equivalent to "brighteneth."—**But in sorrow of the heart is the spirit stricken.**—Others, UMBREIT, HITZIG, *etc.*, render "is the breath oppressed, made laborious." It is true that in this way there is produced a better parallelism with the "cheerful countenance" in clause *a*. But in chap. xvii. 22 also (comp. Isa. lxvi. 2) a "broken spirit" is described by this phrase, and not a labored breathing; and instances in which, instead of the outward effect, the inward cause which underlies it is named in the second clause, are by no means unknown elsewhere; comp. x. 20; xii. 22, *etc.*

Ver. 14. With clause *a* compare xiv. 33.—**The face of fools feedeth on folly.**—The K'ri and the ancient versions read פִּי (mouth) instead of פְּנֵי (face) for which reason many moderns adopt the same reading, *e. g.*, BERTHOLD [DE W., BERTHEAU, E. V., S., N., M., H., who plead not only the authority of the Versions, but the singular number in the verb, and the greater naturalness of the expression]. But as in Ps. xxvii. 8, a "seeking" is predicated of the face [according to the rendering of HITZIG, in which he stands almost alone, "seek him, my face,"—while the vast majority of interpreters make God's face the object sought], so here there might very fitly be ascribed to the face a "feeding on something," a *pasci*, especially as this verb is here employed only in a figurative way, to denote dealing with a matter (comp. xiii. 20). [FUERST (Lex., *sub verbo*) takes the verb in quite a different sense; he makes a second radical meaning to be "to unite with," and then "to delight in." He also recognizes distinctly the use of this plural noun with verbs in the singular. See also NORDHEIMER, *Heb. Gram.* § 759, 3, *a*.—A.].

Ver. 15. **All the days of the afflicted are evil.**—עָנִי is here not the outwardly distressed, the poor, but the inwardly burdened and afflicted, as the parallel in clause *b* shows.—**But he that is of a joyful heart** (hath) **a perpetual feast,**—or, a perpetual feast are his days. The meaning of the verse is a tolerably exact parallel to ver. 13. [To this view of the ver. RUEETSCHI (as above, p. 144) objects that the very general *usus loquendi* refers עָנִי to outward circumstances, and when inward conditions are described by this term it is never in the way of depreciation, other terms being used to describe distress. He renders "all the days of a poor man are (indeed) evil (in regard to his outward circumstances); but whosoever is of a joyful heart has (nevertheless) a continual feast."—A.].

3. Vers. 16–23. Of various other virtues and vices.—With 16, *a*, comp. chap. xvi. 8.—**Than great treasure and trouble with it.**—Trouble, θόρυβος, here probably not the anxiety which apprehends losing the treasure again (BERTHEAU), but the care which accumulated the wealth, and constantly seeks to increase it, Ps. xxxix. 6 (7), (HITZIG). [RUEETSCHI observing the more general use of the noun, understands it to refer to the confusion and disorder in human society attendant upon riches without the fear of God.—A.].

Ver. 17. **Better is a dish of herbs, when love is there,**—literally, "a portion of green," *i. e.*, vegetables (Jer. xl. 5; lii. 24; 2 Kings xxv. 30). Vegetables represent simple fare in general (comp. Dan. i. 2), while meat, as always and every where in the East, is holiday fare, especially the flesh of fatted oxen (Luke xv. 23, 30).—Observe, furthermore, how the verse before us exhibits on the one hand a meaning exactly parallel to the preceding, while on the other hand it presents a climax to its ideas (fear of God—love to one's neighbor; trouble—hate).—As a substantial parallel compare the proverb in MEIDANI II. 422: "Want with love is better than hatred with riches."—With ver. 18 comp. above, ver. 1, as also xxvi. 21; xxviii. 25; xxix. 22; Ecclesiast. xxviii. 11-13.

Ver. 19. **The way of the slothful is as a hedge of thorns,** *i. e.*, because he is always encountering obstacles and hinderances, does not come away having accomplished his life's work, but must find his foot every where entangled and kept back. [The special aptness of this figure in Palestine is amply illustrated in HACKETT'S *Scripture Illustrations*, THOMSON'S *The Land and the Book*, *etc.*—A]. It is otherwise with the "upright," *i. e.*, the man who unmoved and unremitting goes about the performance of his duty, and continues with vigorous efficiency in the work of his calling. His way is, according to clause *b*, "built up," *i. e.*, lit. raised by throwing up a ridge (Isa. lvii. 14; lxii. 10; Jer. xviii. 15, *etc.*), a way which leads easily and surely to its end.—HITZIG without any necessity reads עָרִיץ for עָצֵל, to obtain as he thinks a more appropriate antithesis to the word "upright," (יְשָׁרִים). But that the slothful may be very fitly contrasted with the upright or righteous, appears abundantly from proverbs like x. 26; xxviii. 19; vi. 10, *etc.*

Ver. 20. With clause *a* compare the literally identical first half of x. 1.—**But a foolish man,** lit. "a fool of a man;" comp. xxi. 20, and the similarly constructed expression "a wild ass of a man," Gen. xvi. 12. BERTHEAU wrongly renders "the most foolish of men."

Ver. 21. **Folly** (here unreasonable conduct, senseless action) **is joy to him that lacketh wisdom.** Comp. x. 23.—**Goeth straight forward,** lit. "maketh straight to go." Going straight forward is naturally acting rightly in moral and religious matters.

Ver. 22. (There is) **Failure of plans where there is no counsel.** Literally, "a breaking of plans" is, comes to pass, "where no counsel is." For the meaning comp. xi. 14, especially also with respect to clause *b*.—**They come to pass,** *i. e.*, the plans. The singular of the verb is used in the Heb. distributively, as in chap. iii. 18 (see notes there).

Ver. 23. **A man hath joy through the answer of his mouth, and a word in due season, how good is it!** That the second clause cannot be antithetic to the first (HITZIG), but stands as its explanation or its climax is evident; for the "word in its time" is just the "answer" of clause *a*, exciting joy because apt and exactly meeting the inquiry.—Comp. furthermore parallels like x. 20, 31, 32, *etc.*

4. Vers. 24-33. Of several other virtues especially of the religious life.—**An upward path of life is the way of the wise;** lit. "a path of life upward is to the wise," *i. e.*, the man of understanding walks in a way which as a way of life leads ever upward, to ever higher degrees of moral purity, elevation and power, but also in the same ratio to an ever-increasing prosperity. A reference to heaven as the final limit of this upward movement of the life of the righteous is so far forth indirectly included, as the antithesis to the "upward;" the "hell beneath" (hell downwards, hell to which one tends downward), suggests a hopeless abode in the dark kingdom of the dead, as the final destination of the sinner's course of life. Therefore we have here again the idea of future existence and retribution (comp. xi. 7; xiv. 32)—a meaning which BERTHEAU and HITZIG seek in vain to take from the proverb. Comp. ELSTER on this passage.

Ver. 25. **The house of the proud will Jehovah destroy.** For the verb comp. ii. 22. By "house" is here meant not the mere dwelling, but also the family of the proud, just as in xiv. 11; compare also xiv. 1.—**And establisheth the border of the widow,** *i. e.*, the innocent widow who is in danger of being wronged by the proud through encroachment upon her borders. Comp. moreover with this expression Deut. xxxii. 8.

Ver. 26. Compare xi. 20.—**But pure** (in His sight) **are gracious words,** here probably specifically words sweetly consoling, words of love and compassion toward troubled souls, comp. xvi. 24. Such words are in Jehovah's judgment pure or precious, *i. e.*, with a pure and genuine ring; comp. Ps. xix. 8, 9 (9, 10).—HITZIG proposes instead of טְהוֹרִים to read טְפֵלִים [adhere, cleave] from which comes the meaning strengthening the antithesis of the parallel: "and pleasant words cleave fast (?)."

Ver. 27. **He troubleth his own house that seeketh unjust gain.** For the last expression "spoileth spoil," *i. e.*, goes after unlawful gains, seeks plunder, comp. i. 19; for the former phrase "disturb or trouble the house," xi. 29. The sentence as a whole seems to be aimed especially at unjust judges, who are willing to be bribed by gifts, in contrast with the judge that "hates gifts," and so is incorruptible and unchangeably upright; comp. xxviii. 16.

Ver. 28. **The heart of the righteous studieth to answer,** *i. e.*, reflects upon its answers with all care, that it may utter nothing evil or perverse, while the wicked thoughtlessly "pours forth" his evil and perverse thoughts (pours forth, comp. ver. 2); compare Matth. xii. 35.—With ver. 29 comp. ver. 8.

Ver. 30. **A friendly look rejoiceth the heart.** Lit. "lustre of the eyes;" it denotes, like the "light of the countenance" in chap. xvi. 15, the cheerful beaming of the eye of the friendly, which exerts on one's neighbor also an influence refreshing to the heart, especially at the time when, as clause *b* indicates, it communicates a "good message," "joyful tidings" (comp. xxv. 25). For this "rich nourishing of the bones" (lit., making fat), comp. xi. 25; xiii. 4; also xvi. 24.—In this conception of the verse which is the simplest and on all sides well guaranteed, according to which clause *b* only defines more exactly the import of clause *a*, there is no need either of giving an objective cast to the idea of "brightness to the eye," as though it meant "friendly recognition" (LUTHER, DE WETTE, BERTHEAU), or of changing מְאוֹר to מַרְאֵה (HITZIG).

Ver. 31. **The ear that heareth the reproof of life,** *i. e.*, reproof which has true life for its end, which points out the way to it, and for that very reason already in advance has life in itself and imparts it.—**Will abide among the wise,** *i. e.*, will itself become wise (xiii. 20), and therefore permanently belongs to the circle of the wise. For this verb to "abide" (לִין), lit. to pass the night, *i. e.*, to tarry long at some place, comp. Ps. xxv. 13; xlix. 12 (13); Job xix. 4. The ear here stands by synecdoche for the hearer, as in Job xxix. 11; Ex. x. 26; 1 Kings xix. 18.

Ver. 32. **He that refuseth correction despiseth himself,** lit. "undervalues, lightly values his soul," in so far as he does not ensure life, in so far as, without knowing and willing it, he loves death more than life (comp. viii. 36).—**But he that heedeth reproof getteth understanding;** comp. iv. 5, 7; xvi. 16. The man who "getteth understanding" is, however, according to xix. 8 the very man who does not hate his own soul but loves it.

Ver. 33. With clause *a* compare i. 7; ix. 10.—**And before honor is humility.** Humility here plainly appears as the necessary correlate to the fear of God, and as a chief manifestation of wisdom, which is elsewhere named as that which confers honor, *e. g.*, iii. 16; viii. 18. Compare xviii. 12, *b*, where the second clause of the verse before us occurs again.—The entire verse, by virtue of its somewhat general character, is equally well adapted to close a long series of proverbs, and to open a new section. It is therefore unnecessary, as HITZIG does, to transfer it

to the following chapter, and to regard it as a sort of superscription to the second half of that division of the Book of Proverbs in which we now are (chap. xvi.-xxii.).

DOCTRINAL AND ETHICAL.

Among the proverbs of the chapter before us, which hardly admit of a grouping according to any well-established, clearly conspicuous principle of classification (comp. the four divisions which are distinguished in the "Exegetical Notes:" vers. 1-7; 8-15; 16-23; 24-33), several stand out as of no slight theological and soteriological importance,—especially the beautiful reference to the omniscience of God, the holy and righteous Ruler, in ver. 3 and ver. 11,—and the twice repeated emphasizing of the religious worthlessness of outward shows of reverence for God, without true devotion and consecration in the heart, vers. 8 and 29. The last mentioned truth is among the favorite ideas of the enlightened prophetic teachers and men of God in the Old Testament; (compare the parallel passages cited above in connection with vers. 8). It lets the clear light of that evangelical saving grace, which was already operative under the economy of the law, but which only in Christ rose as a full-orbed sun, shine with quite peculiar brightness on the dark ground of Old Testament life. In this connection there is, it is true, the distinction to be made (noticed above under ver. 8) between "sacrifice" and "prayer;" that the former term describes a gift brought to God, the latter a desire directed to Him. Yet this is by no means an essential difference; for both, sacrifice and prayer, which indeed falls likewise under the category of offering in the broadest sense (Ps. cxix. 108; Heb. xiii. 15), come under consideration here only as general tokens of reverence for God; and the value of both is clearly defined by this test, whether the state of heart in those who bring them is or is not well pleasing to God (comp. Isa. xxix. 13; Matt. xv. 7 sq.); in other words, whether the offering brought is a purely outward act, or the fruit of a sincere self-consecration of the entire personality in spirit and in truth, a "reasonable service" in the sense of Rom. xii. 1.

Closely related to the scope of these proverbs is what was said above, on ver. 17, of the worthlessness of outward shows of beneficence, especially free hospitality without inward love (comp. 1 Cor. xiii. 2).—Furthermore a specially serious consideration is due to the warnings against low greed and avarice, as leading, nevertheless, to the destruction of one's own home: ver. 6 and 27; to the repeated allusions to the necessity that one readily submit himself to reproof and correction for his faults: vers. 5, 10, 12, 31, 32; to the beautiful commendation of humility as the first step to true honor: ver. 33; and finally to the reiterated reference to the righteous judgment of God, which reaches its completion only in the life to come: ver. 25 (see notes on this passage).

HOMILETIC AND PRACTICAL.

Homily on the entire chapter: Right sensibility or a pure heart the only true service of God (1 Sam. xv. 22), demonstrated 1) in good and perverse conduct with the mouth and tongue (ver. 1-7); 2) in proper worship or the religious life (ver. 8-15); 3) in the intercourse of man with his neighbors (vers. 16–33).—Or again; Love (to God and men) as the germ and the true norm of all religious rectitude (Hos. vi. 6; Matt. ix. 13; xii. 7).—Comp. Stöcker: How true prudence (wisdom) must guard man against sins 1) of the tongue (1–9); 2) of the heart and the hands (10–22); 3) against other sins of various kinds (23-33).—In a similar way Wohlfarth: The effect of prudence; a means of guarding one's self against sins of various kinds.

Ver. 1-7. Starke (on vers. 1, 2); when genuine piety exists there will not be wanting other manifestations of friendliness and gentleness. Even where there is occasion for earnestness in the punishment of transgressions, a friendly spirit must still be combined with it. Earnestness without friendship profits as little as friendliness without earnestness. — Geier (on ver. 3): If God knows all things then He knows also His children's need, and is intent on their help and deliverance.—(On ver. 5): If even to the most capable and powerful spirits there is still need of good discipline and instruction, how much more to the indolent and drowsy!—(On ver. 6): In connection with temporal blessings be intent upon righteousness in their attainment, contentment in their possession, prudence and system in their employment, submission in their loss!—[Arnot (on ver. 1): Truth alone may be hated, and love alone despised; man will flee from the one and trample on the other; but when truth puts on love, and love leans on truth, in that hallowed partnership lies the maximum of moral power within the reach of man in the present world.—Trapp (on ver. 6): Every righteous man is a rich man, whether he hath more or less of the things of this life. For, *first*, he hath plenty of that which is precious. *Secondly*, propriety: what he hath is his own].

Vers. 8–19. Cramer (on ver. 8): It is not works that make the man good, but when the man is justified, then his works are also good; God in His grace makes well-pleasing to Himself the works that come of faith, even though great imperfections still mingle with them.—Starke (on ver. 11): The doctrine of God's omniscience is already in the Old Testament revealed frequently enough, and so clearly that no one can excuse himself on the ground of ignorance concerning it.—(On ver. 12): He is wise who gladly associates with those from whom he can learn something, though it be disagreeable to the flesh to do so.—Zeltner (on vers. 13 sq.): He is the most prosperous man who possesses the treasure of a good conscience and seeks to preserve it; he can always be joyful in God (Acts xxiv. 16).—Wohlfarth (vers. 13–17): *The joyous heart.* What can all the good things of this earth profit us when our inner nature is in trouble and our countenance sad? How rich are we, even with little earthly possession, if we only possess the one good of a conscience at peace, and a heart joyful in God!—Von Gerlach (on ver. 19): The sluggard lets his paths grow over, *i. e.*, his means of acquisition go to waste, and his re-

sources decay.—[CHARNOCK (on ver. 11): God knows the whole state of the dead—things that seem to be out of all being; He knows the thoughts of the devils and damned creatures, whom He hath cast out of His care forever into the arms of His justice; much more is He acquainted with the thoughts of living men, *etc.*]

Vers. 20–33. HASIUS (on vers. 22, 28): Many eyes see more than one, and many souls think more than one; therefore never esteem thyself so wise that thou shouldst not seek others' counsel. . . . A good thought on which one falls at the right time is not to be valued with much gold.—WOHLFARTH (on vers. 22–26): Important as it is in general that one testify the truth, as important is the way in which this is done.—VON GERLACH (on ver. 24): The very direction of the way which the wise enters saves him from extreme disasters; it leads toward God, toward the kingdom of eternal light, welfare and life.—(On ver. 33): Honor one can attain in the way of truth only by giving honor to the Lord alone, *i. e.*, by profound humility (1 Peter v. 6).—J. LANGE: True humility consists not in all manner of outward gestures, but in the fact that one in perfect self-denial agree with the will of God, Luke i. 38.—[W. BATES (on ver. 33): Humility preserves the true and noble freedom of the mind of man, secures his dear liberty and peaceful dominion of himself. This is the effect of excellent wisdom].

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2. *Admonition to a walk in the fear of God and obedience.*

CHAP. XVI. 1.—XXII. 16.

a) **Admonition to trust in God as the wise Ruler and Governor of the world.**

CHAP. XVI.

1 Man's are the counsels of the heart,
but the answer of the tongue is Jehovah's.
2 All the ways of a man are pure in his own eyes,
but Jehovah weigheth the spirits.
3 Commit thy works to Jehovah,
so will thy plans be established.
4 Jehovah hath made every thing for its end,
even the wicked for the day of evil.
5 An abomination to Jehovah is every one who is proud in heart,
assuredly he will not go unpunished.
6 By mercy and truth is iniquity atoned,
and through the fear of Jehovah one departeth from evil.
7 If Jehovah hath pleasure in the ways of a man,
he maketh even his enemies to be at peace with him.
8 Better is a little with righteousness,
than great revenues without right.
9 Man's heart deviseth his way,
but Jehovah directeth his steps.
10 Decision belongeth to the lips of the king,
in judgment his mouth speaketh not wickedly.
11 The scale and just balances belong to Jehovah,
His work are all the weights of the bag.
12 It is an abomination to kings to commit wickedness,
for by righteousness is the throne established.
13 A delight to kings are righteous lips,
and he that speaketh uprightly is loved.
14 The wrath of a king (is as) messengers of death,
but a wise man appeaseth it.
15 In the light of the king's countenance is life,
and his favor is as a cloud of the latter rain.
16 To gain wisdom—how much better is it than gold!
and to attain understanding to be preferred to silver!

17 The path of the upright departeth from evil;
he preserveth his soul that giveth heed to his way.
18 Before destruction cometh pride,
and before a fall a haughty spirit.
19 Better is it to be humble with the lowly,
than to divide spoil with the proud.
20 He that giveth heed to the word findeth good,
and he who trusteth Jehovah, blessed is he!
21 The wise in heart shall be called prudent,
and grace on the lips increaseth learning.
22 Understanding is a fountain of life to him that hath it,
but the correction of fools is folly.
23 The heart of the wise maketh his mouth wise,
and increaseth learning upon his lips.
24 As honey of the comb are pleasant words,
sweet to the soul and health to the bones.
25 There is a way that seemeth right to man,
but its end are ways of death.
26 The spirit of the laborer laboreth for him,
for his mouth urgeth him on.
27 A worthless man searcheth after evil,
and on his lips is as it were scorching fire.
28 A perverse man sendeth abroad strife,
and a backbiter separateth friends.
29 A violent man enticeth his neighbor,
and leadeth him in a way that is not good.
30 Shutting his eyes to devise mischief,
biting his lips, he bringeth evil to pass.
31 A crown of glory is the hoary head;
in the way of righteousness it shall be found.
32 He that is slow to anger is better than the mighty,
and he that ruleth his spirit than he that taketh a city.
33 The lot is cast into the lap,
but from Jehovah is all its decision.

GRAMMATICAL AND CRITICAL.

Ver. 1.—In מֵיְהוָֹה the מִן stands as simply synonymous with the ל *auctoris* of the first clause.

Ver. 3.—[A masc. verb agreeing with the fem. subject מַחְשְׁבֹתֶיךָ, which is less unnatural where the verb precedes; see Bött., § 936, *a*.—A.]

Ver. 4.—[לַמַּעֲנֵהוּ distinguished by the article and the daghesh as the noun מַעֲנֶה with preposition and suffix, and not the comp. preposition לְמַעַן with a suffix. See Green, *Heb. Gram.*, § 246, 2, *a*.—A.]

Ver. 7.—[יַשְׁלִם, Hiph. Imperf. written *defective*. Bött. suggests the proper reading as יַשְׁלֵם "absimilated" from the following א. See § 1013.—A.]

Ver. 13.—[Ordinarily feminine forms of adjectives are employed in Hebrew to supply the lack of neuter and abstract forms. Occasionally as in יְשָׁרִים masc. forms are used in elevated style. See Bött., § 707, 2.—A.]

Ver. 16.—[Both the masc. and fem. forms of the Infin. constr. are here used, קְנֹה and קְנוֹת, but with a masc. predicate, the Niph. part. נִבְחָר, which has here the meaning of the Latin part. in *dus*. Bött., §§ 990, 3, β, and 997, 2, *c*.—A.] For examples of the form קְנֹה comp. xxi. 3; xxxi. 4.

Ver. 19.—שְׁפַל in שְׁפַל־רוּחַ is here probably not to be regarded as the adjective, as in xxix. 23; Is. lvii. 15 (so Bertheau, Elster, and others regard it), but an Infinitive, which is therefore equivalent to *humiliari* (Vulgate, comp. Ewald, Umbreit, Hitzig, *etc.*) For in the second clause an Infin. is the corresponding term: חַלֵּק שָׁלָל, "to divide spoil;" comp. with this Is. liii. 12. [Fuerst, however (*Lex.*, *sub verbo*), pronounces decidedly in favor of the adjective construction. Bött. regards it as an Infin., § 987, 5, *a*.—A.]

Ver. 20.—הִשְׂכִּיל appears in Neh. viii. 13 construed with אֶל instead of עַל; compare, however, for this interchange of אל and על chaps. xxix. 5; Jer. vi. 10, 19, *etc.*

Ver. 27.—[שְׂפָתָיו is one of the few instances in which in the Masoretic punctuation a dual or plural form is disregarded in the vocalization of the suffix. Cases of the opposite kind are not rare. Bött., § 886, *c*. The LXX conform to the K'thibh.—A.]

*Ver. 28.—נִרְגָּן (ψίθυρος, Ecclesiast. v. 14), is cognate with רָגַן, a verb which in the Arabic means *susurro*, to whisper.

Ver. 30.—עָצָה, related to עָצַם, *clausit*, is found only here in the Old Testament. [It is a gesture accompanying and expressive of crafty scheming; FUERST, s. v.]

Ver. 33.—For the impersonal use of the passive יוּטַל with the accusative, comp. Gen. iv. 18; xvii. 6; Jos. vii. 15; Ps. lxxii. 15, *etc.*

EXEGETICAL.

1. Vers. 1–3. Of God as the wise disposer and controller of all things in general.—**Man's are the counsels of the heart, but the answer of the tongue is Jehovah's.**—The "answer of the tongue" might indeed of itself signify the answer corresponding to the tongue, *i. e.*, the supplicating tongue, and so denote "the granting of man's request" (ELSTER, comp. UMBREIT, BERTHEAU, *etc.*) But since the *heart* with its hidden plans and counsels (lit., "arrangements:" מַעַרְכִים equivalent to the more common fem. מַעֲרָכוֹת), is here plainly contrasted with the tongue as the instrument in the disclosure of such plans (comp. x. 8; xiv. 20, and numerous exx.), therefore the "answer of the tongue" must here be "the movement and utterance of the tongue," and Jehovah comes into the account as the giver of right words, from which health and life go forth, as the dispenser of the wholesome "word in due season" (chap. xv. 23); comp. Matth. x. 19, 20; also Rom. viii. 26; 2 Cor. iii. 5. LUTHER therefore renders correctly "But from the Lord cometh what the tongue shall speak;" in general HITZIG is also right, except that he would unnecessarily read "to" Jehovah לי״ instead of מי״, and so thinks too exclusively of Jehovah merely as the judge of the utterances of man's tongue. The idea "Man proposes, God disposes" (*der Mensch denkt, Gott lenkt*), forms moreover quite as naturally the proper subject of discourse in the verse before us, as below in vers. 9 and 33. [Our English version sacrifices entirely the antithetic nature and force of the verse.—A.]

Ver. 2. **All the ways of a man are pure in his own eyes**, *i. e.*, according to his own judgment, comp. xii. 15. Lit., "something clean;" comp. EWALD, *Lehrb.*, § 307, *c.*—**But Jehovah weigheth the spirits**, *i. e.*, he tries them, not literally ponderable, with reference to their moral weight; he wishes to test their moral competence. The "ways" and the "spirits" here stand contrasted as the outward action and the inward disposition; comp. 1 Sam. xvi. 7. In the parallel passage, chap. xxi. 2, "hearts" (לְבוֹת) occurs instead of "spirits" (רוּחוֹת) (compare also xxi. 12) and "right" (יָשָׁר) instead of "clean" (זַךְ).

Ver. 3. **Commit thy works to Jehovah.**—For this phrase to "roll something on some one," *i. e.*, to commit and entrust it wholly to him. comp. Ps. xxii. 8 (9), also xxxvii. 5 (where עַל is used instead of אֶל, "upon" instead of "to").—**So will thy plans be established,**—*i. e.*, thy thoughts and purposes, those according to which thou proposest to shape thy "works," will then have a sure basis and result. Comp. xix. 21; Ps. xc. 17.

2. Vers. 4-9. God's wise and righteous administration in respect to the rewarding of good and the punishment of evil.—**Jehovah hath made everything for its end.**—The noun מַעֲנֶה here signifies, not "answer," as in ver. 1, or in xv. 1, 23; but in general that which corresponds with the thing, the *end* of the thing. The suffix refers back to the "all, all things." The Vulgate renders "*propter semet ipsum*," but this would have לְמַעֲנוֹ. [See critical notes. BERTHEAU, KAMPH., DE W., N., S., M., *etc.*, agree with our author in the interpretation which is grammatically most defensible, and doctrinally least open to exception. An absolute Divine purpose and control in the creation and administration of the world is clearly announced, and also the strength of the bond that joins sin and misery.—A.]—**Even the wicked for the day of evil**, *i. e.*, to experience the day of evil, and then to receive His well merited punishment. It is not specifically the day of final judgment that is directly intended (as though the doctrine here were that of a predestination of the ungodly to eternal damnation, as many of the older Reformed interpreters held), but any day of calamity whatsoever, which God has fixed for the ungodly, whether it may overtake him in this or in the future life. Comp. the "day of destruction," Job xxi. 30; the "day of visitation," Is. x. 3. [HOLDEN's rendering "even the wicked He daily sustains," is suggested by his strong aversion to the doctrine of reprobation, but is not justified by the use of the Hebrew phrase, or by the slightest requirement or allowance in the parallelism. Liberal interpreters like NOYES find not the slightest reason for following him. —A.]

Ver. 5. With clause *a* compare xv. 9, 25, 26; with *b*, xi. 21.—In regard to the two verses interpolated by the LXX (and Vulgate) after ver. 5, see HITZIG on this passage.

Ver. 6. **By mercy and truth is iniquity atoned.**—"Mercy and truth" here unquestionably, as in chap. iii. 3 (where see notes), describes a relation of man to his neighbor, and not to God, as BERTHEAU maintains (see in reply to his view especially HOFFMANN's *Schriftbew*, I., 518 sq.). [Nor is it God's mercy and truth, as HOLDEN suggests]. Loving and faithful conduct towards one's neighbor is, however, plainly not in and of itself named as the ground of the expiation of sin, but only so far forth as it is a sign and necessary expression of a really penitent and believing disposition of heart, and so is a correlative to the fear of God, which is made prominent in the second clause; just as in the expression of Jesus with reference to the sinning woman; Luke vii. 47; or as in Isa. lviii. 7; Dan. iv. 24, *etc.*—**One departeth from evil**, lit.,

"there is remaining far from evil," *i. e.*, this is the result: so ver. 17.—"Evil" is here according to the parallelism *moral evil* (not misfortune, calamity, in conformity with vers. 4, 27, as HITZIG holds). This is however mentioned here with an included reference to its necessary evil results and penalties; therefore, if one chooses, it is evil and calamity together; comp. vers. 17. —With vers. 7 compare xxv. 21, 22, where as means to the conciliation of enemies there is mentioned the personal loving disposition of the man involved, who here appears as an object of the divine complacency.—With vers. 8 comp. xv. 16; with clause *b* in particular, xiii. 23.—Ver. 9. **Man's heart deviseth his way.** The Piel of the verb here denotes a laborious consideration, a reflecting on this side and that.—**But Jehovah directeth his steps.** He determines them, gives them their direction, guides them (comp. notes on ver. 1, *b*). UMBREIT, BERTHEAU, EWALD, ELSTER, [NOYES, STUART,] "he makes them sure." But then another conjugation (Pilel, יְכוֹנֵן) would probably have been necessary, as in Ps. xxxvii. 23. For the Hiphil comp. moreover Jer. x. 23.

3. Vers. 10-15. Of kings as intermediate agents or instruments in God's wise administration of the world.—A divine **decision belongeth to the lips of the king.** קֶסֶם, oracular decision or prediction, here used in a good sense of a divine utterance (*effatum divinum;* comp. in the Vulg., *divinatio*). As representative of Jehovah, the supreme ruler and judge, a king, and especially the theocratic king of Israel, speaks words of divine validity and dignity (comp. Ps. lxxxii. 6; John x. 34), which give an absolutely certain decision, particularly in contested judicial questions. Therefore that continues true which the second clause asserts: **In judgment his mouth doth not speak wickedly.** "He deceives not, sins not" is not possibly, a *wish* ("his mouth should not err in judgment," UMBREIT, BERTHEAU), but "the passage rather lays down the principle: *the King can do no wrong*, in a narrower assertion of it, and with this difference, that it is here no political fiction, but a believing conviction. Righteousness at least in the final resort was under the theocratic monarchy of the Old Testament so absolute a demand of the idea, that one could not conceive it to be unrealized" (HITZIG). [We have here the theory of the king's relations and obligations, and a clear statement of the presumptions of which he should, according to the divine order, have the benefit. These must be clearly overthrown by him, before the people are entitled to set them aside. Comp. Rom. xiii. 1, 2. Had this proverb been penned near the end, instead of near the beginning of the Jewish theocracy, it would have been difficult to avoid the suggestion that the ideal and the actual are often strangely, sharply at variance.—A.].

Ver. 11. **The scale and just balances belong to Jehovah.** The proposition expresses the idea of an ownership in Jehovah as the first cause: for like agriculture (Ecclesiast. vii. 15) God instituted weights and measures, as an indispensable ordinance and instrument in just business intercourse.—**His works are all the weights of the bag.** His weights the oriental merchant (in Persia, *e. g.*, even at the present day) is wont to carry in a bag; comp. Deut. xxv. 13; Mic. vi. 11. Stones were in preference employed as weights because they do not wear away so easily, as iron, *e. g.*, which from rusting easily changes its weight. Comp. UMBREIT on this passage. BERTHEAU is quite too artificial. "His work is all of it stones of the bag," *i. e.*, is as sharply and accurately defined "as the smallest and finest weights (?)."—Vers. 12, 13. Two verses closely connected, expressing a single truth, which is brought out first negatively and then positively.—It is an abomination to kings to commit iniquity; *i. e*, injustice practised or at least attempted by their subjects is an abomination to them, representing, as they do, God and divine justice. Comp. ver. 10, and with clause *b* also especially xxv. 5.—**And he that speaketh uprightly is loved.** For this use of the plur. masc. of יָשָׁר, upright, which is therefore "upright things, uprightness," comp. Dan. xi. 17; also Job iv. 25.—The verb יֶאֱהָב is either to be taken with an indefinite subject, "him one loveth," *i. e.*, he is loved (UMBREIT, ELSTER, *etc.*), or distributively, "him he loveth," *i. e.*, whoever is king for the time being.

Vers. 14, 15. Verses in like manner closely connected, and essentially expressing but one thought.—**The wrath of the king** (is as) **messengers of death.** This plural in the predicate of the sentence hints that when the king is enraged manifold means and instruments stand at his command for the immediate destruction of the object of his wrath. Remember the despotism and the capricious arbitrariness of Oriental sovereigns, and compare xix. 12; xx. 2; Eccles. viii. 3, 4.—**In the light of the King's countenance is life.** The "friendly countenance," lit. "light of the countenance," as in Ps. iv. 6 (7), is contrasted with the "wrath" ver. 14, *a*, as also are "life" and "death."—**As a cloud of the latter rain.** The harvest rain or latter rain (Vulg., *imber serotinus*) is a rain falling shortly before the harvest, in March or April, whose timely and abundant occurrence is indispensable to the success of Eastern harvests, especially so in Palestine; comp. xi. 14; Jer. iii. 3; v. 24; and particularly Job xxix. 23, 24, which latter passage is here a general parallel. [See THOMSON'S *Land and Book*, I. 130, II. 66].

Vers. 16-26. Of God's righteous administration in respect to the wise and the foolish.—**To gain wisdom—how much better is it than gold,** *i. e.*, than the acquisition of gold; compare, for an example of this abbreviated comparison (*comparatio decurtata*) Job xxviii. 8; Ps. iv. 7 (8), *etc.* For the general sentiment of the ver. compare iii. 14; viii. 10, 11, 19.

Ver. 17. **The path** (the raised, well-graded road מְסִלָּה) **of the upright departeth from evil,** lit. "is abiding far (to abide far) from evil," as in ver. 6; comp. also x. 17; xi. 5, 20.—HITZIG expands the verse by four clauses which he introduces from the LXX, and in such an order that the second clause of the Masoretic text is separated from the first by three of the inserted clauses, and a sixth is appended as a final clause.

Yet he fails to give satisfactory proof that this expanded form was the original, three verses being now represented by one.

Ver. 18. Comp. xv. 25, 33.—The word here rendered "fall" (כִּשָּׁלוֹן, tottering, downfall) is used only in this passage in the Old Testament.—With respect to the sentiment of the ver. compare also the Arabic proverb, "The nose is in the heavens, the seat in the mire" (*Nasus in cœlo est, nates in fimo*), and the expression of Horace "... *feriuntque summos fulgura montes* (Odes, II. 10: 11, 12).

[. . . . . And ever, where
The mountain's summit points in air,
Do bolted lightnings flash."
—Theo. Martin's Translation.]

Ver. 19. **Better is it to live humbly with the lowly.** עֲנִיִּים (with which reading of the K'thibh the LXX agrees, while the K'ri reads עֲנָוִים) describes those who are bowed down by troubles, the sufferers, the lowly; comp. Zech. ix. 9.

Ver. 20. **He that giveth heed to the word findeth good,** *i. e.*, naturally, to the word of God, the word *par excellence;* comp. xiii. 13.—With the expression "findeth good, or prosperity," comp. xvii. 20; xix. 8. "Blessed is he!" (אַשְׁרָיו) comp. xiv. 21.

Ver. 21. **The wise in heart shall be called prudent,** understanding, knowing, a possessor of בִּינָה, discernment. Comp. xiv. 33. —**And grace on the lips** (lit. "of lips") **increaseth learning,** *i. e.*, secures for learning an easy access in ever widening circles, comp. 23, *b*. The "grace" or literally the "sweetness" of the lips is here represented as a necessary attendant and helper of wisdom, as in chap. xv. 2.

Vers. 22. **A fountain of life is understanding to him that hath it,** lit. "is the wisdom of its possessor." The thought is here in the first instance unquestionably of the blessing which comes directly to the possessor from his wisdom, and not of its life-dispensing, life-promoting influence on others, as Bertheau thinks. For this figure of a "fountain of life" compare x. 11: xiii. 14; xiv. 27.—**But the correction of fools is folly.** The subject, according to the antithetic parallelism, is "folly," as "wisdom" is in clause *a*. The meaning can be no other than this: the folly of fools is for them a source of all possible disadvantages and adversities; the lack of reason is its own punishment (comp. Hitzig on this passage). [So N. and W., while H., M., and S. give to מוּסָר its active meaning, "the instruction of fools," *i. e.*, that which they give, "is folly."—A.].

Ver. 23. Comp. remarks on ver. 21.—**And increaseth learning upon his lips.** "Upon his lips," so far forth as the word that comes from the heart rests on the lips, comp. ver. 27; Ps. xvi. 4; and also the expression "on the tongue," Ps. xv. 3 [where the original expresses more than mere instrumentality (*with* the tongue); "who beareth not slander *on* his tongue" (Hupfeld, on the passage), *etc.*—A.].

Ver. 24. **As honey of the comb are pleasant words,** lit. "words of loveliness," as in xv. 26.—For a like reference to the "honeycomb" see Ps. xix. 10 (11).—**Sweet to the soul.** The adj. מָתוֹק, for which we might expect the plural is to be regarded as a neuter used substantively; something sweet, sweetness; comp. Ezek. iii. 3, and also ver. 2 above.

Ver. 25. Literally identical with xiv. 12;—stricken out by Hitzig from the passage before us, because it is superfluous in the group (vers. 22-30) assumed to consist of eight only (?).—

Vers. 26. **The spirit of the laborer laboreth for him,** *i. e.*, supports him in his labor, impels him to greater perseverance and exertion to gain his daily bread. [Zöckler renders "the hunger," *etc.* So Kamphausen. This seems to us unnecessary. נֶפֶשׁ is often the animal soul or spirit as distinguished from the higher intellectual, moral and religious nature. It is this spirit that feels the pressure of life's necessities, and impels to effort for their relief; comp. x. 3, *etc.*—A.].—**For his mouth urgeth him on,** *i. e.*, as it longs for food. This verb (construed with עַל and the accus. of the person) denotes, according to Arabic analogies "to heap a load or burden on one" (comp. אֶכֶף, a weight, burden, Job xxxiii. 7) [E. V. "be heavy upon thee"]: and here specifically, to bind one, to drive and force him to do something" (Vulg., *compulit*).—With the general sentiment compare Eccles. vi. 7.

5. Vers. 27-33. A new delineation of God's justice in punishing the wicked and rewarding the pious. Vers. 27-30 form here one connected description of the ungodly, nefarious conduct of the evil men on whom God's judgment falls. Vers. 31, 32 contrast with these wicked men the upright and the gentle in spirit as the only happy men; ver. 33 is a general conclusion pointing us back to the beginning of the chapter.

Ver. 27. **A worthless man** ("man of Belial") **searcheth after evil,** literally "diggeth evil, shovels out evil for himself," *i. e.*, from the pit which he prepares for others, to destroy them (comp. xxvi. 27; Jer. xviii. 20 sq.). For this expression "man of Belial" compare vi. 12.—**On his lips is as it were scorching fire** (comp. ver. 28). The words of the worthless man are here on account of their desolating effects, compared to a blazing or scorching fire (comp. Ezek. xxi. 3; Prov. xxvi. 23; Job xxxi. 12; James iii. 5 sq.).

Vers. 28. With clause *a* compare vi. 14, 19.—**And a backbiter separateth friends,** lit. "divideth off the friend." The singular is not here used collectively, but in a certain sense distributively; "divideth a friend from his fellow." So in xvii. 9; comp. xix. 4.—For the use of נִרְגָּן, "backbiter" comp. xviii. 8; xxvi. 20, 22.

Ver. 29. With clause *a* compare iii. 31; i. 10 sq. With *b* compare Ps. xxxvi. 4 (5); Isa. lxv. 2.—[Rueetschi (as above cited, p. 145) thinks these verses (27-29) more expressive if in each the first words are regarded as the predicates, prefixed for emphasis and stronger contrast; "a worthless man is he, *etc.*;" "a perverse, contentious man is he, *etc.*," "a backbiter is he, *etc.*;" "a man of violence is he, *etc.*;" although he may excuse his conduct as mere sport. —A.].

Ver. 30 describes more precisely, by two participial clauses which belong to the "man of violence" in ver. 29, the way in which this wicked man executes the ruin which he devises.—**Shutting his eyes to devise mischief**, lit. "to meditate craftiness;" comp. ii. 12, vi. 14.—**Biting his lips.** With this description, "pressing in, pressing together his lips," comp. vi. 13; x. 10, where this verb is used of the corresponding action with the eyes.

Ver. 31. With clause *a* comp. iv. 19; xx. 29; with *b*, iv. 10 sq., iii. 2.

Ver. 32. With *a* compare xiv. 29.—**And he that ruleth his spirit than he that taketh a city.** רוּחַ here not merely the spirit or the soul, but the *temper*, the passionate movement and excitement of the spirit. Comp. *Pirke Aboth* cap. iv. 1, where the question, Who is after all the true hero? is answered by a reference to the proverb of Solomon now before us. The Lord, moreover, in Matth. v. 5, promises to the meek that they shall inherit the earth.

Ver. 33. **The lot is cast into the lap.** Hitzig: "In the bosom the lot is shaken," a rendering which does indeed conform more closely to the import of חֵיק, "the bosom of the clothing," but to us who are not Orientals gives a meaning easily misunderstood. For we are wont to call the doubled or folded front of the dress the "lap."—**But from Jehovah is** (cometh) **all its decision**, the final judicial sense as it were, ("judgment," comp. Numb. xxvii. 21) in which the result of the lot is reached. Comp. xviii. 18, where, however, the discourse is specifically limited to the settling of judicial disputes by lot, while here attention is evidently directed to lots in general (and therefore to cases like Josh. vii. 19; 1 Sam. xiv. 37 sq., Numb. xvi. 8; Ps. xxii. 18 (19), *etc.*)

DOCTRINAL AND ETHICAL.

A course of thought running with any unity through the entire chapter it is here again impossible to detect. Only small groups of connected proverbs stand forth here and there from the general level; *e. g.*, vers. 1-3, vers. 10-15, vers. 27-30 (comp. especially the remarks on vers. 27 sq.). Hitzig's endeavor to develop here and in the two following chapters (*i. e.*, in general terms throughout the section xv. 33—xix. 2), symmetrically constructed groups of eight verses each, is quite as unsuccessful as his similar assumptions in respect to the construction of the general division, chap. x.—xxii. 16, on definite numerical principles (comp. above, remarks on x. 1 sq.; and on xiii. 1).

A decided pre-eminence belongs in the chapter, as it is now defined, to the idea that *God controls the action of man altogether according to His own wise judgment and good pleasure.* That "man proposes but God disposes,"—this truth which summons to humble confidence in God, and a childlike and unconditional surrender to the fatherly guidance of the Lord's hand, stands at the head of the section as a whole (ver. 1), with a special emphasizing of the divine influence exerted over the manner and the results of human speech. It recurs again in vers. 10-15 before the connected delineation of the authority of human kings, as counterparts and representatives of the great King of heaven; and here there is special reference not to the speech but to the action of men (ver. 9). Finally it forms the conclusion of the chapter, and that in the form of a reference to the supreme control which God holds in His hand over the lot as any where employed by men (ver. 33). It is the doctrine of the divine government of the world (the *gubernatio*, with its four prominent forms or methods, *permissio, impeditio, directio* and *determinatio*); or again the doctrine of the divine co-operation with the free self-determined acts of men (the *concursus* as it exists *tam ad bonas quam ad malas actiones hominum* [with reference both to the good and to the evil actions of men]), that is asserted in these propositions and developed in various directions. Especially does the intermediate place which human kings and judges assume as representatives of the divine justice, and in a certain sense prophets of the divine will (ver. 10), also as typically gods on earth (ver. 13-15; comp. Ps. lxxxii. 6), in their relation to the destiny of individual men, stand out in a significant prominence; it thus affords instructive premonition of the exhortations of the New Testament to obedience to the magistrates who stand in God's place,—such as are found in Matth. xxii. 21; Rom. xiii. 1 sq.; 1 Pet. ii. 17, *etc.* Compare what Melanchthon observes on ver. 10 sq.; "These words affirm that the whole political order, magistrates, laws, distinctions in authority, contracts, judgments, penalties are works ordained by the wisdom of God within the human race. Therefore since we know that political order is God's work, let us love it, and seek to maintain it by our duty, and in modesty obey it for God's sake, and let us render thanks to God the preserver, and let us know that the madness of devils and of men who disturb the political order is displeasing to God, *etc.*"

Other ethical truths to which a significant prominence is given are contained particularly in

Ver. 6. A reference to the fear of God, and penitent and believing consecration to God as the only way to the development of genuine fruits of love and of righteousness (see notes on this passage).

Ver. 20. Combined view of the two chief requisites to a really devout life; 1) obedience to the word of God, and 2) inspiring confidence in God.

Vers. 21 and 23 (comp. also ver. 24). The stress laid on the great value of an eloquent mouth, as an appropriate organ for a wise heart exercising itself in the service of the Lord.

Ver. 32. Reference to gentleness of spirit and the ruling of one's own passions, as the best and surest means to the attainment of real power and greatness—an expressive Biblical testimony against all uncharitable advancement of self in the way of strife, and against the combative spirit of brawlers and duellists.

[Andrew Fuller: The doctrine of verse 7 stands in apparent contradiction with 2 Tim. iii. 12. The truth seems to be that neither of the passages is to be taken *universally*. The peace possessed by those who please God does not extend so far as to exempt them from having ene-

mies, and though all godly men must in some form or other be persecuted, yet none are persecuted at all times. The passage from Timothy may therefore refer to the native enmity which true godliness is certain to excite, and the proverb to the Divine control over it.]

HOMILETIC AND PRACTICAL.

Homily on the chapter as a whole; Of God's wise and righteous government of the world, as it is exhibited 1) in the life of men in general (1-9); 2) in the action and administration of earthly rulers (10-15); 3) in the endeavors and results of human wisdom (16-26); 4) in the righteous retribution which awaits both, the good and the evil (27-33).—STÖCKER: On God's gracious care for men. 1) *Proof* that such a paternally upholding and governing providence of God over men exists, *a*) in general (vers. 1-9); *b*) through the government of the world in particular (10-15). 2) The duties of the pious in recognition of this paternal providence and government of God (vers. 16-33).—WOHLFARTH:—On the providence and government of God, and man's duty. Man proposes, God disposes,—usually otherwise than we devise and desire, but always more gloriously and better than we could do. Hence humility, prudence and trust in God are the chief duties of man in return.

Vers. 1-3. MELANCHTHON:—It is well to consider that our resolves are a different thing from their success. That we may form successful and salutary resolutions we need God's aid in two forms; in examining the different possible ways, and then in conforming our course to them. We must therefore at all times be of this firm purpose, to let our whole life be ruled by God's word, and for all things to invoke God's help.—GEIER (on ver. 1): Teachers, preachers and rulers especially must call earnestly on God for the careful government and sanctification of their tongue, in order that in the fulfilment whether of their public or their private duties the right word may always stand at their command, and nothing unseemly or injurious may escape them.—(On ver. 3): The duties of our calling we must indeed fulfil with fidelity and diligence, but yet in all patience await from the Lord blessing and success.—*Berleb. Bible:* If one is not able without God to utter a word that one has already conceived, how much less will one be able to bring any thing to pass without God's aid. And how much more will this be true within the sphere of the spiritual life, since man is wholly "insufficient of himself to think any thing as of himself" (2 Cor. iii. 5), but must receive all from the Lord, *etc.*—[ARNOT (on ver. 2): The human heart is beyond conception cunning in making that appear right which is felt pleasant. The real motive power that keeps the wheels of life going round is this: men like the things that they do, and do the things that they like.]

Vers. 4-9. *Würt. Bible* (on ver. 4): God's providence extends over good and wicked men (Matth. v. 45); through His ordaining it comes to pass that the ungodly are punished in their time and as they deserve.—VON GERLACH (on ver. 4): The wicked man also fulfils God's design, when the day of calamity comes upon him; all without exception must serve Him.—[CHARNOCK (on ver. 4): If sin ends in any good, it is only from that Infinite transcendency of skill that can bring good out of evil, as well as light out of darkness.—WATERLAND (on ver. 4): God bridles the wicked by laws and government and by the incessant labors of good men; and yet more immediately by His secret power over their hearts and wills, and over all their faculties; as well as over all occurrences and all second causes through the whole universe; and if He still affords them compass enough to range in, yet notwithstanding He rules over them with so streng and steady a hand, that they cannot move a step but by His leave, nor do a single act but what shall be turned to good effect.—BEVERIDGE (on ver. 4): God in His revelations hath told us nothing of the second causes which He hath established under Himself for the production of ordinary effects, that we may not perplex ourselves about them, but always look up to Him as the first cause, as working without them or by them as He sees good. But He hath told us plainly of the final cause or end of all things, that we may keep our eyes always fixed on that, and accordingly strive all we can to promote it.—Bp. HALL (on ver. 6): It is not an outward sacrifice that God regards in His remission of the punishment of our sin; but when He finds mercy to the poor, and uprightness of heart towards Himself and men, then He is graciously pleased to forbear His judgments; inasmuch as these graces, being wrought in us by His Spirit, cannot but proceed from a true faith whereby our sins are purged.—BONAR (on ver. 6): Forgiveness, ascertained forgiveness, conscious forgiveness, this is the beginning of all true fear. This expels a world of evil from the human heart and keeps it from re-entrance. It works itself out in such things as these—obedience, fellowship, love, zeal].—STARKE (on ver. 6): Not of merit but of grace are the sins of the penitent forgiven for Christ's sake. One of the chief fruits of justification is, however, the exhibition of fidelity and truth towards one's neighbors (Eph. ii. 8, 9; iv. 25).—(On ver. 7): Think not that thou wilt thyself subdue and overcome thine enemies, but only seek to have God for thy friend; He can of all thy foes make thee friends.—[BATES (on ver. 7): Many sins are committed for the fear of the anger of men, and presumption of the mercy of God; but it is often found that a religious constancy gains more friends than carnal obsequiousness.—TRAPP (on ver. 7): When God is displeased, all His creatures are up in arms to fetch in His rebels, and to do execution. At peace with Him, at peace with the creature too, that gladly takes His part, and is at His beck and check].—ZELTNER (on ver. 9): Be presumptuous in none of thy schemes, but thinking of thine own weakness put as the foundation of every undertaking "if the Lord will" (James iv. 15).—[ARNOT (on ver. 9): The desires of human hearts and the efforts of human hands go into the processes of providence and constitute the material on which the Almighty works.]

Vers. 10-15. MELANCHTHON; comp. Doctrinal and Ethical notes.—STARKE (on ver. 10): For the right conduct of the office of ruler and

judge it is not enough to understand well secular laws and rights; Divine wisdom is also absolutely essential.—(On ver. 12): Kings are not only not to do evil, or to let it be done by others with impunity; they are to hate and abhor it with all energy.—VON GERLACH (on ver. 11): Weight and measure as the invisible and spiritual means by which material possessions are estimated and determined for men according to their value, are holy to the Lord, a copy of His law in the outer world; taken up by Himself into His sanctuary, and therefore, as His work, to be regarded holy also by men.—(On ver. 14): Seasonable words of a wise man can easily avert the wrath of kings, destructive as that is. Therefore let each one mould himself into such a wise man, or find for himself such a one.

Vers. 16-26. [CHALMERS (on ver. 17): The reflex influence of the outward walk and way on the inner man.—ARNOT (on ver. 17): Doctrine, although both true and Divine, is for us only a shadow, if it be not embodied in holiness.—WATERLAND (on ver. 18): Shame and contempt the end of pride, *a*) by natural tendency; *b*) because of God's detestation and resolution to punish it. —MUFFET (on ver. 19): It is a pleasant thing to be enriched with other men's goods: it is a gainful thing to have part of the prey: it is a glorious thing to divide the spoil. It is better to be injured than to do injury; it is better to be patient than to be insolent; it is better with the afflicted people of God to be bruised in heart and low of port, than to enjoy the pleasures or treasures of sin or of this world for a season.—TRAPP (on ver. 20): He that, in the use of lawful means resteth upon God for direction and success, though he fail of his design, yet he knows whom he hath trusted, and God will "know his soul in adversity"].—GEIER (on ver. 20): In doubtful cases to hold fast to God's word and believingly hope in His help, ensures always a good issue.—STARKE (on vers. 21, 22): Eloquence combined with wisdom is to be regarded as an excellent gift of God, and produces so much the more edification and profit.—LANGE (on ver. 21): One must first learn to think rightly before he can speak well.—VON GERLACH (on ver. 26): Since that which causes us labor and trouble becomes a means of our subsistence, it in turn helps us overcome labor and trouble, for this very thing, by virtue of God's wise, regulating providence, becomes for us a spur to industry.—[LAWSON (on ver. 26): Self-love is a damning sin where it reigns as the chief principle of action; but the want of self-love where it is required is no less criminal.]

Vers. 27-33. STARKE (on vers. 27 sq.): The lack of genuine love for one's neighbor is the source of all deception, persecution and slander of the innocent.—Hypocrites can indeed by an assumed mien of holiness deceive men, but before the eyes of God all this is clear and open, to their shame.—(On ver. 32): The greatest heroes and conquerors of the world are often just the most miserable slaves of their lusts —E. LÖSCH (on ver. 31—see *Sonntagsfeier*, 1841, No. 27): Age, its burdens, its dignities; means to the attainment of a happy old age.—SAURIN (Sermon on ver. 32): On true heroism—what it is, 1) to be ruler of one's spirit; 2) to gain cities and lands.—VON GERLACH (on ver. 33): Chance there is not, and man can never give more than the outward occasion for the decision, which lies wholly in the hand of the Lord.—[TRAPP (on ver. 30): Wicked men are great students. . . . Their wits will better serve them to find out a hundred shifts or carnal arguments than to yield to one saving truth, though never so much cleared up to them.—MUFFET (on ver. 31): Commendable old age leaneth upon two staves—the one the remembrance of a life well led, the other the hope of eternal life.—See EMMONS' Sermon on ver. 31.—J. EDWARDS (on ver. 32): The strength of the good soldier of Jesus Christ appears in nothing more than in steadfastly maintaining the holy, calm meekness, sweetness and benevolence of his mind, amidst all the storms, injuries, strange behaviour, and surprising acts and events, of this evil and unreasonable world.—LAWSON (on ver. 32): The meek obtain the noblest victories and enjoy the happiest kind of authority.—SOUTH (on ver. 33): Sermon on "All contingencies under the direction of God's providence."]

β) Admonition to contentment and a peaceable disposition.

CHAP. XVII.

1 Better a dry morsel and quietness therewith
than a house full of slain beasts with strife.
2 A wise servant shall have rule over a degenerate son,
and shall have part of the inheritance among the brethren.
3 The fining pot is for silver, and the furnace for gold,
but he that trieth hearts is Jehovah.
4 Wickedness giveth heed to lying lips,
deceit giveth ear to a vile tongue.

5 He that mocketh the poor hath reproached his Maker,
he that rejoiceth over a calamity shall not be unpunished.
6 The crown of the old is children's children,
the glory of children is their parents.
7 High speech doth not become the fool,
how much less do lying lips the noble!
8 As a precious stone is a gift in the eyes of him that receiveth it,
whithersoever it turneth it maketh prosperous.
9 He that covereth trangression seeketh after love;
but he that repeateth a matter estrangeth friends.
10 A reproof sinketh deeper into a wise man
than to chastise a fool an hundred times.
11 The rebellious seeketh only evil,
and a cruel messenger shall be sent after him.
12 Meet a bear robbed of her whelps,
and not a fool in his folly.
13 He that returneth evil for good,
from his house evil shall not depart.
14 As a breaking forth of waters is the beginning of strife;
before the strife poureth forth, cease!
15 He that acquitteth the wicked and he that condemneth the just,
an abomination to Jehovah are they both.
16 Why this price in the hand of a fool?
(It is) to get wisdom, and he hath no heart to it.
17 At all times the friend loveth,
but the brother is born of adversity.
18 A man void of understanding is he who striketh hands,
who becometh surety in the presence of his friend.
19 He loveth sin that loveth strife,
and he that buildeth high his doors seeketh destruction.
20 He that is of a false heart findeth no good,
he that goeth astray with his tongue falleth into evil.
21 He that begetteth a fool doeth it to his sorrow,
and the father of a fool hath no joy.
22 A joyous heart promoteth health,
but a broken spirit drieth the bones.
23 A gift from the bosom a wicked man will receive
to pervert the ways of justice.
24 Before the face of the wise is wisdom,
but the fool's eyes are in the ends of the earth.
25 A grief to his father is a foolish son,
and a trouble to her that bare him.
26 Also to punish the righteous is not good,
to smite the noble contrary to right.
27 He that spareth his words hath knowledge,
and he that is quiet in temper is a man of understanding.
28 Even a fool who keepeth silence will be counted wise,
and he that shutteth his lips is wise.

GRAMMATICAL AND CRITICAL.

Ver. 4.—מֵרַע is probably not a Hiph. part.: "a wicked man," but an abstract substantive, as the parallel term שֶׁקֶר indicates (Ewald, Hitzig); and מֵזִין stands, according to the parallel מַקְשִׁיב for מַאֲזִין. [Bött. insists upon regarding the form as a Hiph. part. masc., distinguished by the vocalization from מֵרֵעַ "friend" (see §§1124, A; 764, c); Fuerst gives to the full form מֵרֵעַ, which never occurs, but is assumed as the singular of מְרֵעִים, the active signification "maleficus," evil doer, but maintains that מֵרַע, which occurs only here except with a pausal modification, has naturally the neuter abstract meaning. See also Green, §140, 5.—A.]

Ver. 10.—From the infin. הַכּוֹת there is easily supplied as an object מַכָּה.—תֵּחַת is the Imperf. of the verb נָחַת, to descend, to penetrate (comp. Is. xxx. 30): the form without abbreviation would, according to Ps. xxxviii. 3, have

been הֶגֹּוהּ. [So Bött. who also defends the position of the accent on the ground of emphasis (§ 497, 3), and criticizes, both on the ground of specific form and general construction, Fuerst's assigning it as an apoc. Imperf. to הָהָה.—A.]

Ver 11.—That רָע is the subject of the clause, and not possibly מְרִי, as the Syr., Chald., Umbreit, Ewald, *etc.*, maintain, appears from the position of אַךְ before the latter word, and also from the unquestionable reference of the בּוֹ in the 2d clause to רָע as a masculine substantive. [Rueetschi (as above, p. 146) replies that אַךְ may as well throw its emphasis on an entire proposition as on a single word (see Nordheimer, § 1072, 4) and that בּוֹ refers to מְרִי the subject of the proposition, which is an abstract in the sense of a concrete. Versions and interpreters are very equally divided; with our author emphasizing מְרִי as object, "only rebellion, nothing but rebellion," are the E. V., V. Ess, Bertheau, K., S.; with Rueetschi are De W., M., N., and substantially H. and W. We render with the latter in opposition to Zöckler's view.—A.].

Ver. 13. The K'thibh לֹא־תָמִישׁ is to be retained, since the Hiphil הֵמִישׁ has in Ps. lv. 12 also the intransitive meaning "depart.'

Vers. 19. Aben Ezra, Geier, Schultens, *etc.*, take the expression "to make high the door, or gate," as meaning "to open wide the mouth, to utter a vehement outcry" (פֶּתַח being taken as equivalent to פֶּה, as *ostium* is to *os*; comp. Ps. cxli. 3; Eccles. xii. 4). But the idea would then be very obscurely expressed, and instead of מַגְבִּיהַּ we should expect מַגְדִּיל.

Vers. 22. גֵּהָה is not equivalent to גֵּוָה or גְּוִיָּה, "body," (Chald., Syr., Bertheau, *etc.*) but is to be derived from the radical גָּהָה, Hos. v. 13,—and therefore means "healing, recovery" (Hitzig, "the closing up of a wound"?) [Fuerst prefers the rendering of the Targ., Syr., *etc.*; Gesen. that adopted by the author.—A.].

Ver. 27. The rendering which we give conforms to the K'thibh, וְקַר רוּחַ, to substitute for which with the K'ri (which is followed by the Vulg., Luther, *etc.*) יְקַר רוּחַ, "of a noble spirit," seems here less appropriate. [The LXX follow the K'thibh].

EXEGETICAL.

1. Vers. 1-9. Admonitions to contentment and a wise moderation in earthly possessions, and in the use of the tongue.—**Better a dry morsel and quietness therewith.** "A dry piece of bread," without wine, without even vinegar (Ruth ii. 14) or water with it (1 Sam. xxv. 11). The thing contrasted with it is זְבָחִים, not "sacrificial banquets" (Umbreit, Elster, [Fuerst]), but animals slaughtered for sacrifice, as constituting the chief element in a rich, sumptuous meal; comp. chap. ix. 2; Gen. xliii. 16. For the general meaning compare xv. 16, 17; xvi. 8.

Ver. 2. **A wise servant** (comp. xiv. 35) **shall have rule over a degenerate son,** lit., "a bad, unprofitable son," who becomes impoverished and even a slave, because he has squandered his means, *etc.*—**Among the brethren shall he divide the inheritance,** *i. e.* among brethren who are sons of the testator, while he himself who inherits with them, is not a son but only a servant. Comp. Abraham's apprehension in regard to his servant Eliezer, Gen. xv. 3 sq. With this expression "in the midst of the brethren" compare a similar one in Hos. xiii. 15.—Ver. 3. With clause *a* compare xxvii. 21 *a* (which is literally identical): with *b* compare xv. 11; xvi. 2; xxi. 2; xxiv. 12.

Ver. 4. **Wickedness giveth heed to lying lips.** See critical notes. The meaning is plainly this: "A wicked heart, inwardly corrupt, gladly attends to lying talk; and deceit"—so clause *b* asserts in addition—*i. e.* a heart full of inward insincerity and hypocrisy, a hypocritical man given to lying (abstract for concrete), "hearkens to a perverse tongue," *i. e.* finds pleasure in wicked discourse, which supplies words to its own base thoughts, and develops them into definite evil propositions and designs.

Ver. 5. With *a* compare xiv. 31.—**He that rejoiceth over a calamity shall not be unpunished** (comp. xi. 21; xvi. 5). "Sudden misfortune," according to clause *a* probably sudden poverty. Comp. Job xxxi. 29, a similar utterance regarding the penal desert of an uncharitable delight in calamity.

Ver. 6. With clause *a* comp. Ps. cxxvii. 5.—**The glory of children is their fathers.** As the pride and honor of the gray-headed is the family circle that surrounds them, or the advancing series of their children, grandchildren, *etc.*, so "on their part children, so long as they are not also parents, can only reach backward; and with the genealogy, the farther back it reaches, the honor of the family increases" (Hitzig).

Ver. 7. **High speech doth not become the fool.** "A lip of excess, of prominence" plainly denotes an assuming, imperious style of speech,—not the "elevated, or soaring," as Ewald, Elster, Umbreit claim; for the parallel "lip of deceit" in clause *b* indicates its sinful character.—**How much less do lying lips the noble?** "The noble," the spirit of lofty dispositions (comp. ver. 26),—to whom deceitfulness, and crafty, sly artifices of speech are less becoming than to any other man,—stands contrasted with the "fool" just as in Isa. xxxii. 5 sq.

Ver. 8. **As a precious stone is a gift in the eyes of him that receiveth it.** Lit., "a stone of loveliness," a costly stone, *gemma gratissima* (Vulg.); comp. i. 9.—The "master" of the gift is here evidently not its giver (Elster, comp. Luther, and many of the older expositors), but he that receives it, he who is won by it; and the "gift" is here to be taken not in the bad sense, of bribery (as below in ver. 23), but rather of lawful presents; comp. xviii. 16.—**Whithersoever it turneth it maketh prosperous;** *i. e.* to whomsoever it may come it will have a good result and secure for its giver supporters and friends. The expression conforms to the idea of the "precious stone" in clause *a* (although it is not the jewel, but the gift that is subject of the verb "turneth"). For a really beautiful and well-cut stone sparkles, whichever

way one may turn it, and from whichever side one may view it; just so is it with the good result of a well-directed generosity, by which the hearts of all are necessarily won. A truth which naturally is to be taken quite in a relative and conditional sense.

Ver. 9. **He that covereth transgression seeketh after love,** *i. e.* not "seeks to gain the love of others" but "seeks to exercise love, a truly charitable spirit" (so HITZIG with undoubted correctness, in opposition to BERTHEAU). [BRIDGES and M. also take this view, which commends itself both as the deepest and the most disinterested representation.—A.]. For the "covering transgression" comp. x. 12, and the remarks on the passage.—**But he that repeateth a matter separateth friends** (see xvi. 28). "Repeateth a matter" (שֹׁנֶה בְדָבָר) is not "to return with remarks" or "with a word" [*i. e.* to repeat] (EWALD, BERTHEAU, ELSTER, FUERST, *etc.*), but "to come back with a matter," [GESEN.] *i. e.* to be continually reverting to something, repeatedly to bring it up and show it forth, instead of letting it alone and covering it with the mantle of charity. This expression is different both from the Latin, "*ad alios deferre, denuntiare*" (WINER) and also from the Greek *δευτεροῦν λόγον*. Comp. furthermore Ecclesiast. xix. 6-10.

2. Vers. 10-20. Admonitions to a peaceable spirit; warnings against a contentious and uncharitable disposition.—**A reproof sinketh deeper into a wise man than a hundred stripes into a fool,** (comp. Deut. xxv. 3); lit., "than to smite the fool with a hundred." With the meaning of the verse compare SALLUST's *Jugurtha, c.* 11: *altius in pectus descendit,* and the common phrase "to make a deeper impression."

Ver. 11. Clause *a*, see critical notes for the reasons for our departure from ZÖCKLER's rendering.—**And a cruel messenger shall be sent after him,** *i. e.* by God, against whom we are to regard the "rebellion" mentioned in clause *a* as directed. So the LXX and Vulg. rendered in their day, and among recent interpreters BERTHEAU, *e. g.;* for to think of a mere human messenger, as in xvi. 14, is forbidden by the analogy of passages like Ps. xxxv. 5, 6; lxxviii. 49; HITZIG's rendering, however, "and a cruel angel (a wild demon of passion, as it were), is let loose within him," is altogether artificial, and rests upon modern conceptions that are quite foreign to the Old Testament; besides we ought probably to have found בְּקִרְבּוֹ "in the midst of him," instead of בּוֹ.

Ver. 12. **Meet a bear robbed of her whelps.** The Infin. abs. here stands for the Imper. or Jussive; comp. Gen. xvii. 10; Deut. i. 16; Jer. ii. 2, *etc.* For the use of the epicene דֹּב for the she-bear comp. Hos. xiii. 8; 2 Sam. xvii. 8.—The "fool in his folly" is naturally a fool who is peculiarly malignant, one who is in a very paroxysm of folly, and whose raving is more dangerous than the madness of a wild beast. Comp. SCHILLER: "*Gefährlich ists den Leu zu wecken,*" *etc.* ['Tis perilous to wake the lion].

Ver. 13. With clause *a* compare 1 Sam. xxv. 21; with *b*, 2 Sam. iii. 29.—"Evil" here in the sense of misfortune, the penalty for acts of injustice done the good.

Ver. 14. **As a breaking forth of waters is the beginning of strife** [ZÖCKLER: "he letteth forth waters," *etc.* Z. also conceives of the latter part of the clause as meaning literally "who (lets loose) the beginning of strife;" in his view the participle is to be repeated before the word רֵאשִׁית "beginning." The use of the verb פטר in the sense of "send forth, bring out" is confirmed by the Targum on Ex. xxi. 26. The participle cannot, however, in Z.'s view, be taken here in a neuter sense, as EWALD maintains (so UMBREIT). FUERST maintains the view of E. and U. and cites analogous forms of verbal nouns. We adopt it as justified by verbal analogies and simplifying the construction.—A.] LUTHER expresses the substantial idea thus: "He who begins strife is like him that tears away the dam from the waters."—**Before the strife poureth forth, cease!** The meaning of the verb הִתְגַּלַּע which is best attested is here, as in xviii. 1; xx. 3, "to roll forth." Here, as in verse 8, the figurative conception employed in clause *a* influences the selection of the verb in *b*. The strife is conceived of as a flood which after its release rolls on irresistibly. UMBREIT, ELSTER, *etc.*, following the Chald. and Arabic, explain "before the strife becomes warm;" HITZIG (and EWALD also) "before the strife shows its teeth." As though an altogether new figure could be so suddenly introduced here, whether it be that of a fire blazing up, or that of a lion showing his teeth! [As the word occurs but three times, and the cognate roots in the Hebrew and its sister languages are not decisive, the moral argument may well turn the scale; and this certainly favors the view in which Z. has the concurrence of FUERST, BERTHEAU, STUART, *etc.*—A.]

Ver. 15. Comp. xxiv. 24; Isa. v. 23.—**An abomination to Jehovah are they both;** lit., "an abhorrence of Jehovah are also they two;" comp. 2 Sam. xix. 31, where גַּם, also, expresses as it does here the associating of a second with the one.

Ver. 16. **Why this price in the hand of a fool,** *etc.* [While there is no essential disagreement among expositors in regard to the general meaning of the verse, they are divided as to the punctuation and the mutual relation of the clauses. The Hebrew points are not decisive. Z. agrees with the Vulg., E. V., H., S., *etc.* in making the sentence one complex interrogative sentence. DE DIEU, SCHULTENS, VAN ESS, DE WETTE, NOYES, *etc.*, make two interrogative clauses, followed by one affirmation. We have chosen the more equal division of the LXX. —A.] The getting or buying of wisdom is by no means a thing absolutely impossible, as appears from chap. iv. 5, where express admonition is given to do this. But for earthly gold, for a price, it is not for sale, and especially not for the fool, who has no understanding. For the last clause, "and heart, understanding, is not, does not exist," compare the substantially equivalent expression in Ps. xxxii. 9; also Jer. v. 21, *etc.*

Ver. 17. Compare xviii. 24; also Ecclesiast. xii. 7.—**But the brother is born of adversity.** The ideas "friend" and "brother" are related the one as the climax of the other. The "friend," the companion with whom one preserves a friendly intercourse cherishes a constant good-will toward his comrade; but it is only necessity that develops him further into a "brother," as it gives the opportunity to attest his loving disposition by offerings of love, such as in truth only one brother makes for another. Comp. ENNIUS, in CIC. *Læl.* c. 17: *Amicus certus in re incerta cernitur;* and also the Arabic proverb (Sent. 53 in ERPENIUS *Gramm.*): "The friend one finds out not till one needs him."—יִוָּלֵד "he is born," as a new being, into the new conditions of the actual, brotherly relation. לְצָרָה must here mean "of adversity" (HITZIG, K.), not "in adversity" (UMBREIT, N.), or "for adversity" (EWALD, BERTHEAU, ELSTER, DE W., S., M., *etc.*). [The grammatical justification of Z.'s view is found mainly in the fact that לְ is ordinarily used when in a passive construction the efficient cause is to be expressed: see GESEN. *Lehrgeb.* § 221, ROD. GESEN. *Heb. Gram.* § 140. 2. Of course it may also denote the final cause. —A.]—For ver. 18 compare vi. 1-5; xi. 15.

Ver. 19. With clause *a* compare James i. 20; with *b*, Prov. xvi. 18.—**Who buildeth high his doors**; *i. e.* seeks to transform his simple residence into a proud and splendid edifice, but by that very process only hastens its "destruction" (lit., "shattering, downfall," comp. the similar term in x. 14, *etc.*). [SHARPE's *Texts of Bible explained, etc.:* "Private houses were sometimes built ostentatiously with a lofty gateway which would naturally breed jealousy in the neighbors, and invite the visits of the tax-gatherer; and in a time when law was weak and property very unsafe, might easily lead to the ruin of its owner."—A.] The sentiment is therefore directed against pride as the chief source of a quarrelsome spirit, and the most common cause of ruinous contention.

Ver. 20. With clause *a* compare xi. 20; xvi. 20.—**He that wandereth with his tongue,** *i. e.* speaks now this way, now that; therefore has a deceitful tongue, "a wayward tongue," x. 31 (comp. viii. 13).—**Falleth into evil**; see xiii. 17. Observe the climax existing in the negative expression "no good" in *a*, and this "evil."

3. Vers. 21-28. Proverbs of various content, directed especially against want of sense, and loquacity.—**He that begetteth a fool doeth it to his own sorrow.** Comp. x. 1; xviii. 13; and the converse of the thought here presented, chap. xxiii. 24; also xv. 20.

Ver. 22. **A joyous heart promoteth health.** See critical note. For the sentiment comp. xv. 13; with clause *b* in particular, iii. 8.

Ver. 23. **A gift from the bosom a wicked man will receive.** "From the bosom," *i. e.* secretly and stealthily; comp. xxi. 14. The term "gift" is here used naturally of unlawful bribery.—With clause *b* compare xviii. 5; Am. ii. 7.

Ver. 24. **Before the face of the wise is wisdom.** "Before the face," here it would seem "very near" and therefore "close before the face" (BERTHEAU, ELSTER, *etc.*): or again with ZIEGLER, HITZIG, *etc.*, the explanation may be in accordance with Deut. xvi. 16, "Wisdom floats before the man of understanding, he has it in his eye" (comp. xv. 14).—**But the eyes of the fool** (range) **to the end of the earth,** *i. e.* "his mind is not on the subject, but roams in undefined, shadowy distance" (HITZIG); he thinks of many and various things, on every possible thing,—only not of the very thing that is needful and important; comp. iv. 25.—Ver. 25. Comp. ver. 21 and x. 1.

Ver. 26. **Also to punish the righteous is not good, to smite the noble contrary to right.** The also (גַּם) plainly gives prominence to the verb that immediately follows, and this verb should be allowed to retain its ordinary signification, "to punish with a fine, to impose a pecuniary fine" (comp. xxii. 3). The fine as a comparatively light penalty, which may easily at one time or another fall with a certain justice even on a "just" man (*e. g.* when he from inadvertence has in some way injured the property of another), stands contrasted with the much severer punishment with stripes; and as these two verbal ideas are related, so are also the predicates "not good" (comp. ver. 20), and "contrary to right" (above desert, beyond all proportion to the just and reasonable), in the relation of a climax. On the other hand the "righteous" and the "noble" (as in ver. 7) are essentially persons of the same class. The proverb, which evidently contains an admonition to mild and reasonable treatment of upright men, or a warning against the inhuman enforcement of penal laws upon active and meritorious citizens, has been in many ways misunderstood and falsely applied; and this is true of most of the recent expositors with the exception of UMBREIT, who alone interprets with entire correctness. (BERTHEAU and ELSTER are also essentially right, except that they do not take the עַל־יֹשֶׁר "contrary to right" as the predicate, but are disposed to connect it by way of more exact definition with the phrase "to smite the noble"). [The LXX, Vulg., followed by the E. V., W., M., H., N., render "for their equity." S. and K. agree with Z., both in the meaning and the predicative construction.—A.]

Ver. 27. With *a* comp. x. 19.—**And he that is of a quiet temper.** Comp. the opposite of the "coolness of spirit" here intended (*i. e.* cautious, moderate, quietly considerate deportment); Ps. xxxix. 3 (4).—Ver. 28. Comp. Job xiii. 5; Prov. x. 19, *etc.*

DOCTRINAL AND ETHICAL.

The introductory verse with its commendation of contentment and a peaceable spirit at the same time, or of contentment as the source and basis of a peaceable disposition and conduct, may be regarded as a prefatory announcement of the main subject of the chapter. Contentment is furthermore commended (at least indirectly) in vers. 2, 5, 8, 16, 19, 22-24; a peaceable and forbearing disposition in vers. 4, 9-15, 17, 19, 20,

26.—The summons which comes out in the opening verses, 1-9, to combine with contentment the appropriate restraint and regulation of the tongue,—or *to be abstemious not merely with the mouth but with the tongue* (by truthfulness and gentleness in speech, and by a taciturn disposition, ver. 28),—recurs again in the last two verses. It may therefore to a certain extent be regarded as in general the fundamental idea of the entire section. In the asceticism of the early Church and of the monasticism of the middle ages, this idea that there must be an inward organic coexistence of bodily and spiritual fasting, or that one should bring the tongue under a serious and strict discipline, as *the organ not merely of taste, but also of speech*, found as is well known only too prolific practical appreciation. For, appealing to the supposed model of Christ's forty days of fasting in the wilderness, men added to the injunctions of fasting unnaturally strict prescriptions of silence in many forms (see my "Critical History of Asceticism," pp. 297 sq.). Apart from these extravagances and exaggerations, the organic connection, and living reciprocity of influence between the activity of the tongue as an organ of taste and an organ of speech, such as exists in every man, is a matter deserving distinct recognition; and sins of the tongue in both directions must be with all earnestness shunned, and together subdued and destroyed (comp. James iii. 22).

Other ethical sentiments of special value and compass are found in ver. 4: the heavy guilt not only of the tempter, but also of the tempted, who, on account of his inward corruption and vileness, gives a ready hearing to the evil solicitations of the former; comp. James i. 14 sq.—Ver. 6. The blessing of a consecrated domestic life, as it shows itself in both the parents and their posterity, in their mutual relations and demeanor. The opposite of this appears in vers. 21, 25.

Ver. 16. The pricelessness of true wisdom, and the worthlessness of earthly possessions and treasures in the hand of a fool.

Ver. 17. The great worth of a true friend in time of need.

Ver. 26. The necessity of a mild, considerate bearing on the part of persons in judicial and magisterial station, toward deserving citizens of the state, in cases where they have perchance gone astray or come short of duty. Comp. the exegetical remarks on this passage.

[Lawson, ver. 4: "Wicked men have a great treasure of evil in their hearts, and yet have not enough to satisfy their own corrupt dispositions.

Ver. 15. Justifying the wicked has an appearance of mercy in it, but there is cruelty to millions in unreasonable acts of mercy to individuals.—Ministers are guilty of the sin of condemning the righteous when they preach doctrines unscripturally rigid, making those things to be sinful which are not condemned in the word of God, or carrying the marks necessary to discover grace to a pitch too high to suit the generality of true Christians, or applying to particular persons those terrors that do not justly belong to them. Such was the fault of Job's friends."]

HOMILETIC AND PRACTICAL.

Homily on the entire chapter: A peaceable spirit and contentment as the sum of all wisdom; its opposite (contentiousness and foolish aspiring after things that are high, see especially ver. 19) as the source of all failure in things temporal as well as spiritual.—Stöcker: Of true temperance in controlling all unseasonable debate and strife; 1) the causes of these last (vers. 4-13); 2) the most important means of averting them (14-19); 3) the serious injuries and disadvantages which grow out of them (20-28).

Vers. 1-8. Hasius (on ver. 2): To attain to power and influence in this world more depends on understanding and prudence than on birth and outward advantages.—Lange (on ver. 3): All human investigations and theories concerning the interior world of thought in man are inconclusive and deceptive. The searching of the heart of man is one of the kingly prerogatives of God.—[Trapp (on ver. 3): God tries us that He may make us know what is in us, what dross, what pure metal; and all may see that we are such as, for a need, can "glorify Him in the very fires" (Is. xxiv. 15).—Bridges (on ver. 4): The listening ears share the responsibility of the naughty tongue.]—Zeltner (on ver. 4): According as the heart and disposition of a man are moulded, he delights either in good or in evil discourse.—Wohlfarth (on ver. 7): Force not thyself above, degrade not thyself below thy condition.—Von Gerlach (on ver. 7): The outward and the inward must always be in harmony, else a distorted and repulsive display results. As the fool cannot fitly speak of high things, so senseless must a falsehood appear to the noble.—Lange (on ver. 8): Though one may effect much with an unjust judge by presents, how much better will it be if thou bringest thine heart to the Lord thy God as a gift and offering!

Vers. 9-15. [Lord Bacon (on ver. 9): There are two ways of making peace and reconciling differences; the one begins with amnesty, the other with a recital of injuries, combined with apologies and excuses. Now I remember that it was the opinion of a very wise man and a great politician, that "he who negotiates a peace, without recapitulating the grounds of difference, rather deludes the minds of the parties by representing the sweetness of concord, than reconciles them by equitable adjustment." But Solomon, a wiser man than he, is of a contrary opinion, approving of amnesty and forbidding recapitulation of the past. For in it are these disadvantages: it is as the chafing of a sore; it creates the risk of a new quarrel (for the parties will never agree as to the proportions of injuries on either side); and, lastly, it brings it to a matter of apologies; whereas either party would rather be thought to have forgiven an injury than to have accepted an excuse.]—Melanchthon (on vers. 9-12): As the monitor must show sincerity and love of truth, and guard against a slanderous love of censure, so in him who is admonished, there is becoming a readiness to be instructed, and both must keep themselves free from φιλονεικία, from an ambitious quarrelsomeness.—Cramer (on ver. 10): To him who is of a

noble sort words of rebuke are more grievous than blows, and he yields to the discipline of mere words.—STARKE (on ver. 13): If God sharply punishes ingratitude, from this it is also evident how dear to Him, on the other hand, thankfulness must be.—(On ver 14): From a little spark a great fire may arise (James iii. 5); but he who buries in the ashes the kindling contention may thereby avert a great disaster.—[TRAPP (on ver. 10): The fool is beaten, but not bent to goodness; amerced but not amended.—(On ver. 13): To render good for evil is Divine, good for good is human, evil for evil is brutish, evil for good is devilish.—BRIDGES (on ver. 15): If God *justifies the wicked*, it is on account of righteousness. If he *condemn the just*, it is on the imputation of unrighteousness. Nowhere throughout the universe do the moral perfections of the Governor of the world shine so gloriously as at the Cross of Calvary.]

Ver. 16-22. ZELTNER (on ver. 17): The most reliable and faithful friend, on whom one may depend most confidently in the very time of need, is the Lord Jesus. Strive for His friendship above all things, and thou hast treasure enough!—[ARNOT (on ver. 17): In the Scriptures we learn where the fountain of true friendship lies, what is its nature, why its flow is impeded now, and when it shall be all over like the waves of the sea. Our best friendship is due to our best friend. He deserves it and desires it. The heart of the man Christ Jesus yearns for the reciprocated love of saved men, and grieves when it is not given.].—STARKE (on ver. 19): He who first leaves room for one sin falls afterward into many others.—Contention and pride are almost always sisters, and of a most destructive sort.—VON GERLACH (on ver. 22): The heart, the fountain of life, works to bless the whole of man's condition when it is really sound, *i. e.*, when the grace of Jesus Christ has healed and renewed it.—[TRAPP (on ver. 22): When faith hath once healed the conscience, and grace hath hushed the affection, and composed all within, so that there is a Sabbath of spirit, and a blessed tranquility lodged in the soul; then the body also is vigorous and vigetous, for most part in very good plight and healthful constitution, which makes man's life very comfortable.—BRIDGES (on ver. 22): Liveliness needs a guard lest it should degenerate into levity; a grave temperament lest it should sink into morbid depression. Christian principle on both sides is the principle of enlarged happiness and steady consistency.]

Ver. 23-28. STARKE (on ver. 24): The more one gapes after vanity, the more foolish does the heart become.—(On ver. 25): A wise father has indeed now and then a foolish son; if he has not himself perchance deserved this, by neglect in education, let him bear his cross with patience.—(On ver. 26): He sins doubly who declares evil good, and besides visits the goodness of a righteous man with penalties.—*Berleburg Bible* (on vers. 27, 28): It is better to say nothing than foolish things.—VON GERLACH (on ver. 28): By silence a fool abates something of his senselessness, and since he gets the opportunity to collect himself and to reflect, a beginning of wisdom is developed in him.

γ) **Admonition to affability, fidelity in friendship, and the other virtues of social life.**

CHAP. XVIII.

1 He that separateth himself seeketh his own pleasure;
against all counsel doth he rush on.
2 A fool hath no delight in understanding,
but that his heart may reveal itself.
3 When wickedness cometh then cometh contempt,
and with shameful deeds reproach.
4 Deep waters are the words of man's mouth;
the fountain of wisdom is a flowing brook.
5 To have regard to the wicked is not good,
(nor) to oppress the righteous in judgment.
6 The lips of the fool engage in strife,
and his mouth calleth for stripes.
7 The mouth of the fool is his destruction,
and his lips are a snare to his soul.
8 The words of a slanderer are words of sport,
but they go down into the innermost parts of the body.
9 He also who is slothful in his work
is brother to the destroyer.

10 A strong tower is the name of Jehovah;
the righteous runneth to it and is safe.
11 The possessions of the rich are his strong city,
and as a high wall in his own conceit.
12 Before destruction the heart of man is haughty,
and before honor is humility.
13 He that answereth before he hath heard,
it is folly and shame to him.
14 The spirit of a man will sustain his infirmity,
but a wounded spirit—who can bear?
15 An understanding heart gaineth knowledge,
and the ear of the wise seeketh knowledge.
16 A man's gift maketh room for him,
and bringeth him before the great.
17 He that is first is righteous in his controversy;
then cometh his neighbor and searcheth him out.
18 The lot causeth contentions to cease,
and decideth between the mighty.
19 A brother resisteth more than a strong city,
and (such) contentions are as the bars of a palace.
20 With the fruit of a man's mouth shall his body be satisfied;
with the revenue of his lips shall he be filled.
21 Death and life are in the power of the tongue;
he that loveth it shall eat its fruit.
22 Whoso findeth a wife findeth a good thing,
and shall obtain favor of Jehovah.
23 The poor shall use entreaties,
and the rich will answer roughly.
24 A man of (many) friends will prove himself base,
but there is a friend that sticketh closer than a brother.

GRAMMATICAL AND CRITICAL.

Ver. 1.—It would perhaps be admissible with HITZIG (following the LXX and Vulg.) to exchange לְתַאֲוָה for the rarer לְתֹאֲנָה (Judg. xiv. 4), from which we should obtain the meaning "He that separateth himself seeketh after an *occasion* (of strife);" Vulg.: *Occasiones quærit, qui vult recedere ab amico.* For the use of בִּקֵּשׁ with בְּ see also Job x. 6. [The E. V. in the text understands the בְּ as indicating the condition, and so supplying the motive of the seeker; the reading of the margin is "according to his desire." H., N., S., M., *etc.*, agree with our author in connecting it with the object desired. The views of commentators, which are very diverse, may be found in considerable number in MUENSCHER, *in loco*.—A.]

Ver. 3.—Instead of רָשָׁע we shall be obliged, with J. D. MICHAELIS, HITZIG, UMBREIT, *etc.*, to point רֶשַׁע as the parallel קָלוֹן (*i. e.*, "infamy, infamous conduct," *turpitudo*) indicates.

Ver. 6.—[A masc. verb again with the fem. noun שִׂפְתֵי, as in ver. 2; x. 21, 32; xv. 7.—A.]

Ver. 10.—Without any necessity HITZIG proposes to read יָרוּם instead of יָרוּץ, and to translate "by it (the name of Jehovah) riseth up high." [RUEETSCHI (as above, p. 147) concurs in rejecting both HITZIG's emendation and his conception of the proposition. He justifies by examples like 1 Kings x. 26; 1 Sam xxv. 26; Joshua xxiii. 7, *etc.*, the use of בְּ after verbs of motion,—and suggests that the concluding participle marks the quick and sure result of the preceding act.—A.]

Ver. 17.—The K'ri' וּבָא; the K'thibh is perhaps more appropriately יָבֹא.

Ver. 19.—The LXX and Vulg. appear to have read נוֹשָׁע (βοηθούμενος, *adjuvatur*) instead of נִפְשָׁע; HITZIG proposes to read by emendation אֹחֵז פֶּשַׁע, "to shut out sin is better than a strong tower," *etc.*

Ver. 24.—לְהִתְרוֹעֵעַ, which is probably to be derived from the root רַע, רָעַע, and to be regarded as the reflexive of the Intensive form (comp. the Niphal form יֵרוֹעַ, chap. xi. 15), must have the copula הָיָה supplied to give a full verbal sense (comp. chap. xix. 8): it therefore means "is to prove himself base, serves for this, to show himself base (*i. e.*, here specifically an unworthy comrade, a bad friend)." The alliteration which is doubtless intentional between רֵעִים and הִתְרוֹעֵעַ led even the early translators (Syr., Chald., Vulg., and also THEODOT.) to derive the latter word from רָעָה, *associare*, and accordingly to explain it by "to make one's self a friend, to cultivate friendly intercourse" (comp. Ps. lxv. 4). So recently HITZIG: "There are companions for sociability,"—for he also reads יֵשׁ (or אִשׁ, Mic. vi. 10) for אִישׁ, appealing to the Syr. and Chald., who appear to have read the text in the same way. [BÖTT. supports this emendation or restoration (§ 458, 2,) and proposes without asserting the derivation of the verb from רֵעַ, as a denominative (§1126, 2)]. But אִישׁ is proved to be original by the Vulg., THEODORET, *etc.;* and between clauses *a* and *b* there appears to be a proper an-

tithesis and not merely a climax. This strictly antithetic relation is also interfered with by the method of explanation adopted by those who, like UMBREIT, ELSTER, *etc.*, render the verb by "ruin themselves, make themselves trouble;" (EWALD'S conception resembles this, except as it has a still more artificial double import "must be a friend to trouble"); the result follows no less from the derivation from רִיעַ, *jubilare* (so the Vers. Venet.: *ἀνὴρ φίλων ὥστε ἀλαλάζειν*, and of recent interpreters HENSLER: "He that hath friends may exult").

[Of the English commentators HOLDEN renders "is ready to be ruined;" NOYES, "brings upon himself ruin;" STUART, "will show himself as base;" MUENSCHER, "will be ruined;" WORDSWORTH, "*for his own destruction*,—his fate is not to be helped by his many friends, but to be ruined by them." Of the Germans not cited by Z., DE WETTE, "*hat viel Umgang zu seinem Untergang;*" BERTHEAU, "*ist um sich als schlechten zu erweisen;*" KAMP., "*so wird einem übel mitgespielt;*" FUERST, "*muss sich als schlecht erweisen.*"—A.]

EXEGETICAL.

1. Ver. 1-9. Against unsociableness, love of controversy, and other ways in which an uncharitable and foolish disposition manifests itself — **He that separateth himself seeketh after his desire**, *i. e.* he who in an unsocial and misanthropic spirit separates himself from intercourse with others, will as a general rule hold in his eye only the satisfaction of his own pleasure and his own selfish interest.—**Against all counsel** (wisdom) **doth he rush on**, *i. e.* against all wise and prudent counsel (comp. iii. 21) he sets himself, and will hear nothing of it. In respect to the verb, comp. remarks on xvii. 14. HITZIG in this passage as in that holds to the signification which he there assumes, and therefore translates, "Against all that is fortunate (?) he gnashes his teeth."

Ver. 2. Compare similar censures of the loquacity of fools, and their delight in their own discourse, as they prefer above all besides to hear themselves speak, and gladly display everywhere their imagined wisdom,—in passages like xii. 23; xiii. 16; xv. 2, *etc.*

Ver. 3. **When wickedness cometh then cometh contempt.** For the sentiment comp. xi. 2.

Ver. 4. **Deep waters are the words of man's mouth.** "Deep," *i. e.* hard to fathom and exhaust (xx. 5; Eccles. vii. 24). This is true, naturally, only of the words of discreet and wise men, who, according to the parallel in clause *b*, are evidently alone intended here. Only they indeed can be called a "flowing brook," *i. e.* a brook never drying up, one always pouring forth an abundant supply of refreshing water; compare a similar phrase in Am. v. 24. Others regard the meaning of the second clause as contrasted with the first, as they either define "deep waters" in a bad sense, of dark, obscure, enigmatical words (DÖDERLEIN, ZIEGLER), or, in spite of the parallel in xx. 5, read כִּי מַעֲמַקִּים instead of מַיִם עֲמֻקִּים, and understand "waters of excavation," and think of the contrast between cistern waters which readily fail, and a genuine spring of water, Jer. ii. 13 (so HITZIG).

Ver. 5. **To have regard to the wicked is not good.** The last phrase used as in xvii. 26. The first, lit., "to lift up, to show respect to the face of some one" (LXX: *θαυμάσαι πρόσωπον*), as in Lev. xix. 15; Deut. x. 17, *etc.* [Z. renders still more specifically "to take part, to take sides," *etc.*].—With clause *b* comp. xvii. 23; Isa. x. 2; Am. ii. 7, *etc.*; with the sentiment as a whole, xvii. 15.

Vers. 6 and 7 are in close connection; for the former comp. xix. 29; for the latter, xiii. 8. To the idea, which occurs in the parallel passage also, of "destruction, or ruin," there is here added by way of exemplification the figure of a "snare," as employed by huntsmen; comp. xii. 13; xiii. 14; xiv. 27.

Ver. 8. **The words of a slanderer are as words of sport.** The slanderer, or backbiter, as in xvi. 28. The predicative epithet מִתְלַהֲמִים is here, as also in xxvi. 22, where the whole verse is literally repeated, very variously interpreted. It is most obvious to go back to a root להם assumed to be cognate with להה, "to play, to sport" (comp. remarks on xxvi. 10), and accordingly to find contrasted the design of the inconsiderate words of the backbiter, intended, as it were, sportively, and their deeply penetrating and sorely wounding power (see clause *b*). So C. B. MICHAELIS, BERTHEAU, ELSTER, *etc.* Others explain differently; *e. g.* SCHULTENS, UMBREIT (following the Arabic), as "dainty morsels" [so GESEN., DE W., N., M., W.]; EWALD, "as if whispering;" HITZIG, "like soft airs;" [FUERST, "like murmured, mysterious, oracular words;" while the rendering given in the E. V., as also by some commentators, supposes a transposition of the radical consonants (for הלם); BERTHEAU and STUART agree substantially with our author. The whole matter is conjectural, the word occurring in the Hebrew Scriptures but twice, and no sure analogy existing for our guidance.—A.]—**Into the innermost parts of the body**, lit., "into the chambers," *etc.*; comp. xx. 27, 30; xxvi. 22.

Ver. 9. **He also who is slothful in his work is brother of the destroyer**, lit., "of the master of destruction,"—for the participle form מַשְׁחִית is here impersonal as in Ezek. v. 16: "the master of destruction" means "the destroyer" (xxviii. 23) and here the squanderer, who wastes his possessions, the *dissipans sua opera* (Vulg.), and not the highway robber or the captain of banditti as HOFMANN, *Schriftbew.* II., 2, 377, maintains.

2. Vers. 10-16. Seven proverbs of miscellaneous import, referring especially to confidence in God, and humility as the only true wisdom.—**A strong tower is Jehovah's name**; *i. e.* the revealed essence of God, His revelation of Himself in the history of salvation, with its blessed results, shows itself to those who confide in it, who in a childlike spirit submit themselves to its guidance, as a stronghold securely protecting them (so Ps. lxi. 3 (4).) [RUEETSCHI: "The name always designates Himself, as man knows Him, as he receives Him to his knowledge and faith, and bears Him in his heart. It is precisely what man knows of God that is for him a strong tower. When man stumbles or falters it is precisely because he has not run to this refuge, has, as it were, not reminded himself where his strong

tower is"].—**The righteous runneth to it and is safe**, lit., "and is lifted up," *i. e.* gains a high and at the same time sheltered station, where the shafts of his enemies can do him no harm. Comp. another form of the same verb in xxix. 25.

Ver. 11. With clause *a* comp. x. 15.—**And as a high wall in his own conceit.** בְּמַשְׂכִּיתוֹ (comp. Ps. lxxiii. 7) the old Vers. Venet. renders quite correctly by ἐν φαντασίᾳ αὐτοῦ, while the Vulg., the Chald., *etc.*, read בְּמִשְׁכַּבְתּוֹ, "in his enclosure," an expression which would be superfluous with the "high wall." [FUERST, starting from this idea of figured or carved work, furniture, *etc*, understands the allusion to be to a "hall of state." Neither the simple meaning nor the complicated construction seems admissible; "and as behind a high wall is he in his hall of state."—A.]

Ver. 12. With *a* compare xvi. 18; with *b*, xv. 33.

Ver. 13. Compare Ecclesiast. xi. 8.

Ver. 14. **The spirit of a man will sustain his infirmity**, lit., "supports his sickness." The spirit that does this is naturally a strong, courageous spirit (comp. Num. xxvii. 18), the opposite of a "smitten" spirit, which rather needs, according to the second clause, that one sustain it. Furthermore the רוּחַ in clause *a* is used as a masculine, because it here appears engaged in the performance of manly action; in clause *b*, on the contrary, as a feminine, because it is represented as powerless and suffering.

Ver. 15. Comp. xiv. 33; xv 14.—**The ear of the wise seeketh knowledge.** The ear here comes into consideration as an organ working in the service of the heart; for it is properly only the heart that pursues the acquisition of wisdom, and which actually acquires it,—not indeed without the co-operative service of the senses (especially hearing, as the symbol and organ of obedience, Ps. xl. 7).

Ver. 16. **A man's gift maketh room for him** [and nowhere more than in the East; see *e. g.* THOMSON's *Land and Book*, II., 28, 369]. מַתָּן here and in xix. 6 undoubtedly equivalent to שֹׁחַד in chap. xvii. 8, and therefore used of lawful presents, and proofs of generosity, whose beneficent results are here emphasized, as also there, without any incidental censure or irony (as many of the old expositors, and also UMBREIT hold). Altogether too far-fetched is HITZIG's idea that the "gift" is here "spiritual endowments or abilities," and is therefore substantially like the χάρισμα of the N. T.

3. Vers. 17-21. Against love of contention and misuse of the tongue.—**He that is first is righteous in his controversy**; *i. e.* one thinks that he is altogether and only right in a disputed matter,—then suddenly comes the other and searches him out, *i. e.* forces him to a new examination of the matter at issue, and so brings the truth to light, *viz.* that the first was after all not right. Comp. the same verb in xxviii. 11; also Job xxix. 16, where however the investigator is the judge, and not one of the two contending parties.

Ver. 18. Comp. xvi. 33.—**And decideth between the mighty**, *i. e.* it keeps from hostile collision those who in reliance on their physical strength are specially inclined to quarrel. Comp. Heb. vi. 16, where a like salutary influence is claimed for the judicial oath as here for the lot.

Ver. 19. **A brother** (estranged) **resisteth more than a strong city.** The participle נִפְשָׁע, which, according to the accents, is predicate of the clause, is to be taken in the sense of "setting one's self in opposition, resisting." Now a brother who resisteth or defieth more than a strong city is necessarily an alienated or litigious brother. Furthermore the whole connection of the verse points to this closer limitation of the idea of "brother," and especially the second clause, which aims to represent the difficulty of subduing the passion once set free, under the figure of the bars of a fortress, hard to thrust back or to burst.

Ver. 20. Comp. xii. 14; xiii. 2.

Ver. 21. **Death and life are in the power of the tongue.** Comp James iii. 5 sq.; and also the Egyptian proverb: γλῶσσα τύχη, γλῶσσα δαίμων (PLUTARCH, Is. p. 378).—**He that loveth it shall eat of its fruit**; *i. e.* he that suitably employs himself with it, employs much diligence in using it in discourse, whether it be with good or bad intent, as εὐλογῶν or κακολογῶν, blessing or cursing, (James iii. 9; comp. 1 Cor. xii. 8), will experience in himself the effects of its use or its abuse. Against the one-sided application of this "loving the tongue" to loquacity (HITZIG), is to be adduced the double nature of the expression in the first clause, as well as the analogy of the preceding verse.—The LXX (οἱ κρατοῦντες αὐτῆς) seem to have read אֹחֲזֶיהָ (those laying hold upon it) instead of אֹהֲבֶיהָ, but this reading can hardly have been the original; comp. rather viii. 17, where the verb "to love" expresses essentially the same idea as here, that of a cherishing and cultivating or careful developing.

4. Vers. 22-24. Of conjugal, neighborly and friendly affection.—**Whoso findeth a wife findeth a good thing.** It is naturally a good wife that is meant, a partner and head of the household such as she should be, a wife who really stands by her husband's side as a "helpmeet for him" (Gen. ii. 18, 20). The epithet "good," which the LXX, Vulg , *etc.*, express, is therefore superfluous (comp. also xix. 14; xxxi. 10), and is probably quite as little an element in the original as that which in the same version is appended to our verse: "He that putteth away a good wife putteth away happiness, and he that keepeth an adulteress is foolish and ungodly." With clause *b* compare furthermore iii. 13; xii. 2; Ecclesiast. xxvi. 3. [ARNOT's view is more defensible: The text which intimates that a prudent wife is from the Lord tells a truth, but it is one of the most obvious of truths: the text which intimates that a wife is a favor from the Lord, without expressly stipulating for her personal character, goes higher up in the history of providence, and deeper into the wisdom of God. So substantially MUFFET, LAWSON and others].

Ver. 23. **The poor useth entreaties, but the rich answereth roughly**, lit., "opposeth

hard things" (contrasted with the supplications of clause *a*). Comp. the similar proverbs directed against the hardness of heart of the rich: chap. xiv. 21; xvii. 5.

Ver. 24. **A man of many friends will prove himself base.** The "man of friends," of many friends, the "friend of all the world," will show himself a bad friend,—he with whom is contrasted in clause *b* the instance which is indeed rare and isolated, of a true friendly love, which endures in every extremity (xvii. 17), and even surpasses the devotion of one who is a brother by nature. See Critical notes for an exhibition of the many meanings found in the verse, *etc.*

DOCTRINAL AND ETHICAL, HOMILETIC AND PRACTICAL.

That the chapter before us treats mainly of the virtues of social life, of sociability, affability, love of friends, compassion, *etc.*, appears not merely from its initial and concluding sentences, the first of which is directed against misanthropic selfishness, the latter against thoughtless and inconstant universal friendship, or seeming friendship, but also from the various rebukes which it contains of a contentious, quarrelsome and partizan disposition, *e. g.* vers. 5, 6, 8, 17-21. But in addition, most of the propositions that seem to be more remote, may be brought under this general category of love to neighbors as the living basis and sum of all social virtues; so especially the testimonies against wild, foolish talking (vers. 2, 7, 13, comp. 4 and 15); that against bold impiety, proud dispositions and hardness of heart against the poor (vers. 3, 12, 23); that against slothfulness in the duties of one's calling, foolish confidence in earthly riches, and want of true moral courage and confidence in God (vers. 9-11; comp. 14). Nay, even the commendation of a large liberality as a means of gaining for one's self favor and influence in human society (ver. 16), and likewise the praise of an excellent mistress of a family, are quite closely connected with this main subject of the chapter, which admonishes to love toward one's fellow-men; they only show the many-sided completeness with which this theme is here treated.

[Chalmers:—Verse 2 is a notabile. Let me restrain the vanity or the excessive appetite for sympathy which inclines me to lay myself bare before my fellow-men.—Lawson (on ver. 13):—"Ministers of the word of God are instructed by this rule, not to be rash with their mouths to utter anything as the word of God in the pulpit, but to consider well what they are to say in the name of the Lord; and to use due deliberation and inquiry before they give their judgment in cases of conscience, lest they should make sins and duties which God never made, *etc.*"].

Therefore as a *homily on the chapter as a whole:*—Of love (true love for the sake of God and Christ) as the "bond of perfectness," which must enfold all men, and unite them in one fellowship of the children of God.—Or again: On the difference between true and false friendship (with special reference to ver. 24.)—Stöcker:—Against division (alienation, contention) between friends. Its main causes are: 1) Within the sphere of the Church impiety (vers. 1-4); 2) Within the sphere of civil life, pride and injustice (vers. 5-10); 3) In domestic life, want of love (vers. 19-24).—*Calwer Handbuch:*—Testimony against the faults which chiefly harm human society.

Vers. 1-9. Geier (on ver. 1):—Love of separation (*singularitatis studium*) is the source of most contentions in Church and State.—(On ver. 4):—Eloquence is a noble thing, especially when its source is a heart hallowed by the Holy Ghost. —*Berleburg Bible:*—When the soul has once attained steadfastness in God, then words go forth from the mouth like deep waters, to instruct others and to help them; for it is a spring of water, inasmuch as the soul is in the Fountain. —Starke (on ver. 6):—Calumniators do not merely often start contentions; they themselves seldom escape unsmitten.—Von Gerlach (on ver. 9):—Slothfulness leads to the same end as extravagance.

Vers. 10-16. Von Gerlach (on ver. 10):—The name of Jehovah (He that is) reveals to us His eternally immutable essence; in this there is given to mutable man living here in time the firmest ground of confidence, by which he may hold himself upright in trouble.—Starke (on ver. 11):—Money and property can, it is true, accomplish much in outward matters; but in the hour of temptation and in the day of judgment it is all merely a broken reed.—[Bridges (on vers. 10, 11):—Every man is as his trust. A trust in God communicates a divine and lofty spirit. We feel that we are surrounded with God, and dwelling on high with Him. A vain trust brings a vain and proud heart—the immediate forerunner of ruin.—Bates (on ver. 10, 11):—Covetousness deposes God, and places the world, the idol of men's heads and hearts, on His throne; it deprives Him of His regalia, His royal prerogatives, *etc.* The rich man will trust God no further than according to visible supplies and means].—Zeltner (on ver. 14):—Wouldst thou have a sound body; then see to it that thou hast a joyful heart and a good courage, a heart which is assured of the grace of God and well content with His fatherly ordaining.—[T. Adams (on ver. 14): The pain of the body is but the body of pain; the very soul of sorrow is the sorrow of the soul.—Flavel:—No poniards are so mortal as the wounds of conscience.—Waterland:—On the misery of a dejected mind].

Vers. 17-21. [Lord Bacon (on ver. 17):—In every cause the first information, if it have dwelt for a little in the judge's mind, takes deep root, and colors and takes possession of it; insomuch that it will hardly be washed out, unless either some clear falsehood be detected, or some deceit in the statement thereof.—Arnot:—Self-love is the twist in the heart within, and self-interest is the side to which the variation from righteousness steadily tends in fallen and distorted nature.]—Starke (on ver. 17):—He that hath a just cause is well pleased when it is thoroughly examined; for his innocence comes out the more clearly to view.—Zeltner (on ver. 19):—The sweeter the wine the sharper the vinegar; accordingly the greater the love implanted by nature, the more bitter the hate where this love

is violated.—[TRAPP (on ver. 19):—No war breaks out sooner or lasts longer, than that among divines, or as that about the sacrament; a sacrament of love, a communion, and yet the occasion, by accident, of much dissension].—*Tübingen Bible* (on ver. 20, 21):—Speak and be silent at the right time and in the divine order, and thou shalt be wise and blessed.

Ver. 22. LUTHER (marginal note on ver. 22): The married who is truly Christian knows that, even though sometimes things are badly matched, still his marriage relation is well pleasing to God, as His creation and ordinance; and what he therein does or endures, passes as done or suffered for God.—STÖCKER: Praise of an excellent wife (*probæ conjugis commendatio*): 1) how such a one may be found; 2) what blessing her husband has in her.—ZELTNER: The great mystery of Christ and His church (Eph. v. 32) must ever be to married Christians the type and model of their relation.—VON GERLACH: The great blessing of a pious wife can only be found, not won or gained by one's own merit.

Vers. 23, 24. STARKE (on ver. 23): If poor men must often enough knock in vain at the doors and hearts of the rich of this world, this should be to them only an impulse, to plead and to call the more on God who surely hears them. (On vers. 24): Pour out your heart before the Lord in every extremity; He is a friend whose friendship never dies out.—VON GERLACH (on ver. 24): The number of one's friends is not the thing,—they are often false, unfaithful, and forsake us in misfortune. Let none despair for that reason; there are friends who are more closely and intimately joined to us than even brothers.—[ARNOT: The brother and the friend are, through the goodness of God, with more or less of imperfection, often found among our fellows; but they are complete only in Him who is the fellow of the Almighty.]

δ) Admonition to humility, mildness, and gentleness.

CHAP. XIX.

1 Better is the poor that walketh in his integrity
than he that is perverse in speech and is a fool.
2 Where the soul hath no knowledge there likewise is no good,
and he that is of a hasty foot goeth astray.
3 The foolishness of man ruineth his way,
yet against Jehovah is his heart angry.
4 Wealth maketh many friends,
but the poor is parted from his friend.
5 A false witness shall not go unpunished,
and he that speaketh lies shall not escape.
6 Many court the favor of the noble,
and every one is friend to him that giveth.
7 All the brethren of the poor hate him,
how much more doth his acquaintance withdraw;—
he seeketh words (of friendship) and there are none.
8 He that getteth understanding loveth his soul,
he that keepeth wisdom shall find good.
9 A false witness shall not go unpunished,
he that speaketh lies shall perish.
10 Luxury becometh not the fool,
much less that a servant rule over princes.
11 The discretion of a man delayeth his anger,
and it is his glory to pass over a transgression.
12 The king's wrath is as the roaring of a lion,
but as dew upon the grass is his favor.
13 A foolish son is trouble upon trouble to his father,
and the contentions of a wife are a continual dropping.
14 House and riches are an inheritance from fathers,
but from Jehovah cometh a prudent wife.

15 Slothfulness sinketh into inaction,
and an idle soul shall hunger.
16 He that keepeth the commandment keepeth his soul,
he that despiseth his ways shall die.
17 He lendeth to the Lord, that hath pity on the poor,
and his bounty will He requite for him.
18 Correct thy son while there is still hope,
but to slay him thou shalt not seek.
19 A man of great wrath suffereth punishment,
for if thou wardest it off thou must do it again.
20 Hearken to counsel and receive instruction,
that thou mayest be wise afterward.
21 There are many devices in a man's heart,
but Jehovah's counsel, that shall stand.
22 A man's delight (glory) is his beneficence,
and better is a poor man than a liar.
23 The fear of Jehovah tendeth to life;
one abideth satisfied, and cannot be visited of evil.
24 The slothful thrusteth his hand in the dish,
and will not even raise it to his mouth again.
25 Smite the scorner and the simple will be wise,
reprove the prudent and he will understand wisdom.
26 He that doeth violence to his father, and chaseth away his mother,
is a son that bringeth shame and causeth disgrace.
27 Cease, my son, to hear instruction
to depart from the words of wisdom.
28 A worthless witness scoffeth at judgment,
and the mouth of the wicked devoureth mischief.
29 Judgments are prepared for scorners,
and stripes for the back of fools.

GRAMMATICAL AND CRITICAL.

Ver. 15. Altogether unnecessarily HITZIG proposes to read תֹּכִיל instead of תַּפִּיל and תְּרָדִים instead of תַּרְדֵּמָה, and translates "slothfulness gives tasteless herbs to eat." [K. calls this a "remarkable alteration of the text;" and RUEETSCHI pronounces it "nothing but a shrewd fancy of HITZIG's"].

Ver. 16. Instead of the K'thibh יוּמָת, "shall be put to death," (the familiar expression of the Mosaic law for the infliction of the death penalty), the K'ri reads more mildly יָמוּת, which is probably original in chap. xv. 10, but not here.—Instead of בּוֹזֵה HITZIG reads in accordance with Jer. iii. 13 פֹּזֵר: "He that scattereth his ways," but by this process reaches a meaning undoubtedly much too artificial, which furthermore is not sufficiently justified by an appeal to xi. 24; Job xxxi. 7. [While GESEN. makes the primary meaning of בָּזָה "to tread under foot," FUERST makes it "to scatter, divide, waste," and interprets the "dividing one's ways" as a want of conformity to the one established worship. This is in his view the antithesis to "keeping the commandment." The only other passage in which he finds this literal meaning of the verb is Ps. lxxiii. 20, where DE WETTE (see Comm. *in loco*) admits that this would be a simpler completion of the verse, but thinks himself obliged to take the verb, as has usually been done, in the sense of "despise." FUERST's rendering and antithesis seem preferable.—A.].

Ver. 19. Instead of the K'thibh גְּרָל (which would probably require to be explained by "hard" or "frequent," as SCHULTENS and EWALD explain it from the Arabic), we must give the preference to the K'ri, which also has the support of the early translators. [FUERST takes the same view]. HITZIG's emendation, גֹּמֵל instead of גְּרָל (he that dealeth in anger) is therefore superfluous.

Ver. 23. רָע "Calamity, evil" is attached to the passive verb יִפָּקֵד as an accusative of more exact limitation.—HITZIG reads instead of יפקד יִפְחַד, so that the resulting meaning is: "one stretches himself (?) rests, fears no sorrow" (?).

Ver. 25. הוֹכִיחַ in clause *b* is either to be regarded as an unusual Imperative form (= הוֹכַח), [so B., M., S.], or, which is probably preferable, as a finite verb with an indefinite pronoun to be supplied as its subject (τις, *quisquam*, *Einer*, one); so MERCER, HITZIG. [FUERST calls it an Inf. constr., and BÖTT. would without hesitation read תּוֹכִיחַ (§ 1061, *d*).—A.].

Ver. 27. HITZIG alters לִשְׁמֹעַ to לִשְׁמֹץ which according to Arabic analogies is to be interpreted "to be rebellious, to reject."

EXEGETICAL.

1. Ver. 1-7. Admonitions to meekness and tenderness as they are to be manifested especially toward the poor.—**Better is a poor man that walketh in his integrity than he that is perverse in speech and is a fool.** The "crooked in lips" (comp. the crooked or perverse in heart, xi. 20; xvii. 20) is here doubtless the proud man who haughtily and scornfully misuses his lips; for to refer the expression to strange and false utterances is less natural on account of the antithesis to "the poor" in clause *a*. The ideas contrasted are on the one hand that of the "poor" and therefore humble, and "perverse of lips," and on the other hand the predicates to these conceptions, "walking in innocence," and the "fool" (*i. e.*, foolish and ungodly at the same time, the direct opposite of humble innocence). There is therefore no need of substituting some such word as עָשִׁיר (rich, mighty) for כְּסִיל (the fool), as the Syr., Vulg. and HITZIG do, nor yet of conceiving of the fool as the "rich fool," as most of the later interpreters judge. Chap. xxviii. 6, where, with a perfect identity in the first clauses, the "rich" is afterward mentioned instead of the "fool," cannot decide the meaning of this latter expression, because the second member differs in other respects also from that of the proverb before us, "his ways" being mentioned instead of "his lips."

Ver. 2. **Where the soul hath no knowledge there likewise is no good.** גַּם, also, stands separated by *Hyperbaton* from the word to which it immediately relates, as in chap. xx. 11 (see remarks above on xiii. 10); the "not-knowing" of the soul, is by the parallel "of hasty foot," in clause *b*, more exactly defined as a want of reflection and consideration; the soul finally, is here essentially the *desiring* soul, or if one chooses, the "desire," the very longing after enjoyment and possession (comp. xiii. 2; xvi. 26). So likewise "he that hasteth with his feet" is undoubtedly to be conceived of as one striving fiercely and passionately for wealth; comp. the "hasting to be rich," chap. xxvii. 20, and also 1 Tim. vi. 9, 10.

Ver. 3. **The foolishness of man ruineth his way.** The verb סַלֵּף is not "to make rugged or uneven" (UMBREIT, ELSTER) but *præcipitare*, "to hurl headlong, throw prostrate, bring suddenly down," which is its ordinary meaning; comp. xiii. 6; xxi. 12. The verb in clause *b* is to rage, to murmur, *i. e.*, here to accuse Jehovah as the author of the calamity; comp. Ex. xvi. 8; Lam. iii. 39; Ecclesiast. xv. 11 sq.

Ver. 4. Comp. xiv. 20; also, below, vers. 6 sq. —**But the poor is parted from his friend**, that is, because the latter wishes to have no further acquaintance with him, separates his way wholly from him; comp. ver. 7, *b*.

Ver. 5. **A false witness shall not go unpunished**; comp. xvii. 5, and for the expression "uttereth or breatheth out lies" in clause *b*, comp. chap. vi. 19; xiv. 5. The entire proverb occurs again in ver. 9, literally repeated as far as the "shall not escape" at the conclusion, for which in the second instance there appears "shall perish." HITZIG it is true proposes also the exchange for the phrase "he that speaketh lies" in 9, *b*, "he that breatheth out evil;" but the LXX can hardly be regarded as sufficiently reliable witnesses for the originality of this divergent reading.

Ver. 6. **Many court the favor of the noble**, lit. "stroke the face," *i. e.*, flatter him (Job xi. 19) who is noble and at the same time liberal, him who is of noble rank (not precisely "a prince" in the specific sense, ELSTER) and at the same time of noble disposition, comp. xvii. 7, 26. If accordingly the "noble" expresses something morally valuable and excellent, the "gift" in clause *b* cannot express anything morally reprehensible, but must rather be employed in the same good sense as in xviii. 16. "The man of a gift" will therefore be the generous, he who gives cheerfully, and the "aggregate" or "mass" of friends (כָּל־הָרֵעַ) whom he secures by his gifts, will be lawfully gained friends and not bribed or hired creatures. The right conception is expressed as early as the translation of the Vulg., while the LXX, Chald and Syr., embodying the common assumption which finds in the verse a censure of unlawful gifts for bribery, go so far as to read כָּל־הָרָע "every wicked man" (πᾶς ὁ κακὸς, *etc.*).

Ver. 7. Comp. ver. 4, *b*.—**How much more do his acquaintance withdraw from him.** מֵרֵעַ (comp. remarks on chap. xii. 26) we shall be obliged to take here as an abstract with a collective sense ("his friendship" = his friends), for only in this way is the plural of the verb to be explained (for which HITZIG arbitrarily proposes to write יִרְחַק).—**He seeketh words** (of friendship)—**and there are none.** In some such way as this we must explain the third clause, with which this verse seems remarkably enriched (comp. UMBREIT and ELSTER on the passage); the K'thibh is to be adhered to, [so BÖTT. II., p. 60, n. 4) which evidently gives a better meaning than the K'ri, לוֹ הֵן in interpreting which so as to conform to the context expositors have vainly labored in many ways (*e. g.* EWALD: "he that seeketh words, to him they belong;" in like manner BERTHEAU).—The LXX instead of this third clause, which does indeed stand in an exceptional form, like the fragmentary remnant of a longer proverb, have two whole verses; the second of these: *ὁ πολλὰ κακοποιῶν τελεσιουργεῖ κακίαν, ὃς δὲ ἐρεθίζει λόγους, οὐ σωθήσεται* ["he that does much harm perfects mischief; and he that uses provoking words shall not escape:" BRENTON'S Transl. of the LXX], seems at least to come tolerably near to the original sense of the passage. HITZIG through several emendations obtains from this the sense

"He that is after gossip hatcheth mischief,
hunting after words which are nothing."

Others, as BERTHEAU, *e. g.*, infer from the *οὐ σωθήσεται* of the LXX, that the original text instead of לֹא הֵמָּה (they are not) exhibited לֹא יִמָּלֵט (shall not escape), but they supply

no definite proof that this is original. At any rate we must conclude that our present text is defective, inasmuch as verses of three members in the main division of the Book of Proverbs which is now before us occur nowhere else. (This is otherwise, it is true, in Division I.; see remarks above on chap. vii. 22, 23, and also in the supplement of Hezekiah's men: Comp. Introd., § 14).

2. Vers. 8–17. Further admonitions to mildness, patience, pity, and other prominent manifestations of true wisdom.—**He that getteth understanding** (comp. xv. 32) **loveth his soul**; comp. the opposite, viii. 36; xxix. 24. For the construction of the predicate לִמְצֹא טוֹב in clause *b* compare notes on xviii. 24; for the expression of chap. xvi. 20, *etc.*

Ver. 9. Comp. notes on ver. 5.

Ver. 10. **Luxury becometh not the fool.** Comp. xvii. 7; xxvi. 1; and for clause *b*, xxx. 22; Eccles. x. 7; Ecclesiast. xi. 5.—Inasmuch as luxury naturally and originally belongs only to princes and the like exalted personages, clause *b* stands as the climax of *a*. That "servants rule over princes" will, it is true, not readily occur among common slaves in their relation to their masters; it may however the more easily happen at the courts of oriental despots, who frequently enough exalt their favorites of humble rank above all the nobles of the realm.

Ver. 11. **The discretion of a man delayeth his anger**, makes him patient, lit. "lengthens, prolongs his anger," [in the sense of defers rather than extends it; his patience is what is "lengthened out" and not his passion]; comp. Isa. xlviii. 9, as well as chap. xiv. 17, above, in regard to impatience as the token of a fool.—**And his glory is to pass over transgression,** lit., "to go away over transgression," comp. Mic. vii. 18.

Ver. 12. **Roaring like that of a lion is the wrath of a king**; comp. xxvi. 2; also xvi. 14; xxviii. 15. With the figure of the sweetly refreshing dew in clause *b* compare xvi. 15; Ps. lxxii. 6.

Ver. 13. **A foolish son is stroke upon stroke to his father.** The plural "troubles, calamities," expresses the repetition, the succession of many calamities; Umbreit and Hitzig therefore will translate "ruin upon ruin;" comp. also Ziegler "a sea of evils."—**And the brawling of a wife is a continual dropping**; for this latter phrase see also xxvii. 15; a pertinent figure, reminding of the distilling of the dew in 12, *b*, although contrasted with it in its impression. The scolding words of the bad wife are as it were the single drops of the steady rain, as her perpetual temper pours itself out.

Ver. 14. Comp. xviii. 22, and the German and English proverb according to which "marriages are made in heaven" ["a proverb which," says Archbishop Trench, "it would have been quite impossible for all antiquity to have produced, or even remotely to have approached"].—Ver. 15. **Slothfulness sinketh into torpor**; lit., "causeth deep sleep to fall" (comp. Gen. ii. 21), brings upon man stupor and lethargy; comp. vi: 9, 10.—With clause *b* compare x. 4; xii. 23.—Ver. 16. With clause *a* comp. xvi. 17; Eccles. viii. 5.—**He that taketh no heed to his ways shall die.**—See critical notes.—Ver. 17.—With clause *a* compare xiv. 31; with *b*, xii. 14; with the general sentiment (which appears also in the Arabic collection of Meidani), Eccles. xi. 1; Matth. xxv. 40; Luke vi. 30-35.

3. Vers. 18–21. Admonition to gentleness in parents and children, with respect to the work of education.—**Correct thy son while there is still hope,**—that is, that he may reform and come to the true life. This last phrase "while there is hope" appears also in Job xi. 18; Jer. xxxi. 16 sq.—With *b* compare xxiii. 13. [Rueetschi calls attention to the deep import of this second clause, ordinarily misunderstood. It is not a caution against excess of severity, but against the cruel kindness that kills by withholding seasonable correction. He suggests as further parallels xiii. 24; iii. 12; xxii. 15; Ecclesiast. xxx. 1.—A.]

Ver. 19. **A man of great wrath suffereth punishment.**—One "great of wrath" is one who has great wrath (Dan. xi. 44; 2 Kings xxii. 13); comp. Jer. xxxii. 19: "One great in counsel."—**For if thou wardest it off thou must do it again.**—For this use of חַצִּיל, lit., "deliver,"—with reference to the ruinous action of angry and contentious men specifically to "avert or ward off" (Hitzig), comp. 2 Sam. xiv. 6. [But this very passage favors more the common rendering; for the object is personal, which requires the meaning "take away, *i. e.*, deliver," while the rendering preferred by Z. and Hitzig demands for the object the עֹנֶשׁ, punishment, of clause *a*. De W., B., N., S., M., W. agree with this view, while K. supports the general idea of Z.—A.] The last phrase can express only the idea that such an interposition must be frequently repeated, and therefore that in spite of all efforts to the contrary the wrathful man must still at last fall into calamity and punishment. The entire verse accordingly gives a reason for the dissuasion in ver. 18 against too violent passion in the correction of disobedient children [but see the supplementary note in regard to the true meaning of clause *b*]; yet this is not done in any such way that the "thou must do it again" would refer to frequent corrections, and so to the sure prospect of real reformation, as many of the older expositors maintain.

Ver. 20. Comp. xii. 15. **Afterward**—lit., in thy future, comp. Job iii. 7; xlii. 12.—Ver. 21 gives the constant direction toward God which the wise conduct of the well trained son must take during his later life. Comp. xvi. 1, 9.

4. Vers. 22-29. Miscellaneous admonitions, relating especially to humanity, truthfulness, the fear of God, *etc.*—**A man's delight is his beneficence.**—חֶסֶד (comp. note on iii. 3) is here to be taken in the sense of the active manifestation of love, or charitableness, for it is not the loving disposition, but only its exhibition in liberal benefactions and offerings prompted by love to others, that can be the object of man's longing, desire or delight: [Fuerst renders "*Zier*," ornament, honor.] Comp. Acts xx. 35: "It is more blessed to give than to receive." With this conception of clause *a* the preference

expressed in *b* best corresponds,—that of the poor and lowly to the "man of lies," *i. e.*, the rich man who promises aid, and might give it, but as a selfish, hard-hearted man, still fails to render it.—The LXX and Vulg. deviate somewhat in the first clause from the literal rendering of the original. From their readings, which moreover differ somewhat the one from the other, HITZIG has by combination reached what he represents as the original meaning: "From the revenue (?) of a man comes his kind gift."

Ver. 23. With *a* compare xiv. 27.—**One abideth satisfied and cannot be visited of evil,**—because Jehovah does not suffer such as fear Him to hunger (x. 8), but in every way protects, promotes and blesses them (x. 29; xiv. 26; xviii. 10, *etc.*). The subject of the verbs in clause *b* is strictly the possessor of the fear of God, the devout man.

Ver. 24. **The slothful thrusteth his hand in the dish,** *etc* —An allusion to the well-known method of eating among Oriental nations, which needs no knife and fork. A similar figure to characterize the slothful is found in chap. xii. 27. Compare also the proverb in chap. xxvi. 15, which in the first half corresponds literally with the one before us.

Ver. 25. **Smite the scorner and the simple will be wise.**—Since the scorner, according to chap. xiii. 1 (see notes on this passage), "heareth not rebuke," but is absolutely irreclaimable. the simple who "becometh wise" in view of the punishment with which the other is visited, will be such a one as is not yet quite a scorner, but is in danger of becoming so, and therefore must be deterred by fear of the penalty. In contrast with this "simple" one who walks in the right way only by constraint (comp. remarks on i. 4), the "man of understanding," he who is really prudent, learns at once on mere and simple reproof, because he has in general finer powers to discriminate between good and evil (Heb. v. 14), and has moreover a reliable tendency to good.

Ver. 26. **He that doeth violence to his father.**—The verb שִׁדֵּד signifies "to assail violently, roughly, to misuse," as in xxiv. 15; Ps. xvii. 9.—הִבְרִיחַ is then "to cause to flee, thrust or chase away."—With *b* compare xiii. 5; with מֵבִישׁ in particular x. 5.

Ver. 27. **Cease, my son, to hear instruction to depart from the words of wisdom.**—Two conceptions are possible: 1) The "instruction" is that of wisdom itself, and therefore a good, wholesome discipline that leads to life; then the meaning of the verse can be only ironical, presenting under the appearance of a dissuasion from discipline in wisdom a very urgent counsel to hear and receive it (so EWALD, BERTHEAU, ELSTER). [To call this "ironical" seems to us a misnomer. "Cease to hear instruction only to despise it." What can be more direct or literally pertinent? Cease to hear "for the departing," *i. e.*, to the end, with the sole result of departure.—A.] 2) The "instruction" is evil and perverted, described in clause *b* as one that causes departure from the words of wisdom. Then the admonition is one seriously intended (thus most of the old expositors, and UMBREIT [W., H., N., S., *etc.*]). We must choose for ourselves between the two interpretations, although the connection in which the proverb stands with the preceding verse seems to speak decidedly for the former of the two.

Ver. 28. **A worthless witness scoffeth at judgment**—*i. e.*, by the lies which he utters.—**And the mouth of the wicked devoureth mischief,**—*i. e.*, mischief is the object of his passionate desire; it is a real enjoyment to him to produce calamity; he swallows it eagerly as if it were a sweet fruit (Job xx. 12; Is. xxviii. 4): he "drinketh it in like water" (Job xv. 16). Thus apprehended the expression "to devour mischief or wrong" has nothing at all offensive in it, and we do not need either with the Chaldee (comp. GEIER, *etc.*) to get rid of it by exchanging the idea of "devouring" for that of "uttering," or in any other way; nor with HITZIG (following the LXX) to read instead of "mischief" (אָוֶן) "justice (דִּין), and to translate accordingly "and the mouth of the wicked devoureth justice."

Ver. 29. **Judgments are prepared for scorners and stripes for the back of fools.**—The "scorners" are quite the same as the "fools," as the first clause of ver. 25 shows; and the "stripes" (the term the same as in xviii. 6) are a special form of "judicial penalties or judgments." The verse as a whole, with which chap. xiv. 3; xxvi. 3 should be compared, stands in the relation of an explanation to the preceding, especially to the idea that the wicked eagerly devours calamity. [Their eagerness is not forgotten by a just God, and fitting judgments await them.—A.]

DOCTRINAL, ETHICAL, HOMILETIC AND PRACTICAL.

In the considerably rich and varied contents of the chapter, that which stands forth most conspicuously as the leading conception and central idea is the idea of the gentleness and mildness to be manifested in intercourse with one's neighbors. Gentleness and an humble devotion, ready even for suffering, man ought to exhibit first of all toward God, against whom it is not proper to complain even in calamity (ver. 3), who is in all things to be trusted (vers. 14, 17). according to whose wise counsels it is needful always to shape the life (ver. 21), and in whose fear one should ever walk (ver. 23). Not less is a gentle demeanor a duty for the married in their mutual intercourse (ver. 13, 14); for parents in the training of their children (vers. 18, 19, 25); for children toward their parents (vers. 20, 26): for the rich in dispensing benefactions among the poor (vers. 1, 4, 7, 22); for rulers and kings toward their subjects (ver. 12; comp. vers. 6, 10); for men in general in their intercourse with their neighbors (ver. 11; comp. vers. 19, 27, 28). By far the larger number of the proverbs in the chapter are therefore arranged with reference to this leading and underlying conception of gentleness; the whole presents itself as a thorough unfolding of the praises and commendations of meekness in the New Testament, which are well known; *e. g.*, Matth. v. 5; James i. 20, 21.—Only some single proverbs are less aptly

classified in this connection, such as the warning against hasty, inconsiderate, rash action (ver. 2); that against untruthfulness (vers. 9, 28); against slothfulness (vers. 15, 24); against folly and a mocking contempt of the holy (vers. 8, 16, 29). And yet these interspersed sentences of a somewhat incongruous stamp do not by any means essentially disturb the connection of the whole which is maintained and ruled by the fundamental idea of gentleness.

Therefore we may very suitably, in the *homiletical treatment of the chapter as a whole*, take this as the general subject: The praise of meekness, as it is to be exhibited, 1) in respect to God, by the quiet reception of His word (James i. 21), and bringing forth fruit with patience (Luke viii. 15): 2) in relation to one's neighbors, by humility, obedience, love, compassion, *etc.*—Comp. Stöcker: Against contempt of poor neighbors: 1) Dissuasion from this peculiarly evil fruit of wrath and uncharitableness (vers. 1-15); 2) enumeration of some of the chief means to be used against wrath in general (*remedia, s. retinacula iræ*, vers. 16-29).—Wohlfarth: On contempt of the poor, and the moderation of anger.

Vers. 1-7. Geier (on ver. 1): To the pious poor it may impart a strong consolation, that notwithstanding their poverty they are better esteemed in the sight of God than a thousand ungodly and foolish rich men.—*Berleburg Bible* (on ver. 1): He who has nothing that is his own, who accounts himself the poorest of all men, who sees nothing good in himself, and yet with all this stands in the uprightness of his heart and in all simplicity, is far more pleasing to God than the souls that are rich in endowments and in learning, and yet despise and deride the simple.—Starke (on ver. 4): Art thou forsaken by thy friends, by father and mother, by all men, be of good comfort! if it be only on account of goodness, God will never forsake thee.—(On vers. 6, 7): We often trust in men more than in God, but find very often that this hope in men is abortive, and is brought to shame.—[Robert Hall (on ver. 2): Sermon on the advantages of knowledge to the lower classes.—T. Adams (on ver. 4): Solomon says not the rich man, but riches; it is the money, not the man, they hunt.]

Vers. 8-17. [Muffet (on ver. 8): Every one hath a heart, but every one possesseth not his heart. He possesseth his heart that, furnishing it with knowledge of the truth, holdeth his heart firm and fast therein, not suffering his courage to fail, nor losing that good possession which he hath gotten.—Chalmers (on ver. 10): With all the preference here expressed for virtuous poverty—the seemliness of rank and the violence done by the upstart rule of the lower over the higher, are not overlooked.]—Melanchthon (on ver. 10): The ungoverned and uneducated are in prosperous conditions only the more insolent and base, as, *e. g.*, Rehoboam, when he became king, Alexander the Great after his great victories, *etc.*—*Tübingen Bible* (on ver. 11): It is great wisdom to bear injustice with patience, and to overcome and even to gain over one's persecutors with benefits, 1 Pet. ii. 19; Matth. v. 44 sq.—(On vers. 13, 14): God's wise providence manifests itself very specially in the bestowal of good and pious partners in marriage.—Von Gerlach (on ver. 17): The poor the Lord regards as specially His own, and therefore adjusts those debts of theirs which they cannot pay.—*Berleb. Bible:* With that which the righteous man dispenses in benefactions to the poor, he is serving God in his counsels with respect to men.—[Lord Bacon (on ver. 11): As for the first wrong, it does but offend the law; but the revenge of that wrong putteth the law out of office. Certainly, in taking revenge a man is but even with his enemy, but in passing it over he is superior.—Trapp (on ver. 11): The manlier any man is, the milder and readier to pass by an offence. When any provoke us we say, We will be even with him. There is a way whereby we may be not even with him, but above him, and that is, forgive him.—Arnot: The only legitimate anger is a holy emotion directed against an unholy thing. Sin, and not our neighbor, must be its object; zeal for righteousness, and not our own pride, must be its distinguishing character.—Muffet (on ver. 17): The Lord will not only pay for the poor man, but requite him that gave alms with usury, returning great gifts for small. Give, then, thy house, and receive heaven; give transitory goods, and receive a durable substance; give a cup of cold water and receive God's Kingdom —W. Bates: As there are numerous examples of God's blasting the covetous, so it is as visible He prospers the merciful, sometimes by a secret blessing dispensed by an invisible hand, and sometimes in succeeding their diligent endeavors in their callings.]

Ver. 18-21. *Tübingen Bible:* Cruelty to children is no discipline. Wisdom is needful, that one in the matter of strictness may do neither too much nor too little to them.—Zeltner: Too sharp makes a notched edge, and too great strictness harms more than it helps, not only in the discipline of children, but in all stations and relations.—Starke (on ver. 21): God is the best counsellor. Who ever enters upon His cause with Him must prosper in it.—[J. Foster: The great collective whole of the "devices" of all hearts constitutes the grand complex scheme of the human race for their happiness. Respecting the object of every device God has His design. There is in the world a want of coalescence between the designs of man and God; an estranged spirit of design on the part of man. God's design is fixed and paramount, and "shall stand."]

Vers. 22-29. Melanchthon (on ver. 25): Not all, it is true, are improved by the warning example of the correction which comes upon the wicked, but some, that is, those who are rational and not insane, those who hearken to admonition and follow it.—Starke (on ver. 25): The final aim of all penalty should be the improvement as well of him who is punished as of others who may there see themselves mirrored.—(On ver. 26): He who would not experience shame and sorrow of heart from his children, let him accustom them seasonably to obedience, to the fear of God and reverence.—J. Lange: God's word is the right rule and measure of our life. Whosoever departs from this, his instruction is deceitful and ruinous.—Hasius (on ver. 29): Every sin, whether great or small, has by God's ordinance

its definite penalty. Happy he who recognizes this, and knows how to shun these punishments.

[Bp. Hall (on ver. 22): That which should be the chief desire of a man is his beneficence and kindness to others; and if a rich man promise much and perform nothing, a poor man that is unable either to undertake or perform is better than he.—Arnot: A poor man is better than a liar; a standard has been set up in the market place to measure the pretences of men withal, and those who will not employ it must take the consequences.—Chalmers (on ver. 28): Religion may begin with fear, but will end in the sweets and satisfactions of a spontaneous and living principle of righteousness.—Bp. Sherlock (on ver. 27); Since the fears and apprehensions of guilt are such strong motives to infidelity, the innocence of the heart is absolutely necessary to the freedom of the mind. We must answer for the vanity of our reasonings as well as the vanity of our actions, and if we take pains to invent vain reasoning to oppose to the plain evidence that God has afforded us of His being and power, and to undermine the proofs and authority on which religion stands, we may be sure we shall not go unpunished.]

ε) Admonition to avoid drunkenness, sloth, a contentious spirit, etc.

Chap. XX.

1 Wine is a mocker, strong drink boisterous,
whosoever is led astray thereby is not wise.
2 As the roaring of a lion is the dread of the king;
he that provoketh him sinneth against his own soul.
3 It is an honor to a man to dwell far from strife,
but every fool breaketh forth.
4 The sluggard plougheth not because of the cold;
he seeketh in harvest and hath nothing.
5 Counsel in the heart of a man is as deep waters,
but a wise man draweth it out.
6 Many proclaim each his own grace;
but a faithful man who can find?
7 He who in his innocence walketh uprightly,
blessed are his children after him!
8 A king sitting on his throne,
searcheth out all evil with his eyes.
9 Who can say, I have made my heart clean,
I am pure from my sin?
10 Divers weights and divers measures,
an abomination to Jehovah are they both.
11 Even a child maketh himself known in his deeds,
whether his work be pure, and whether it be right.
12 The ear that heareth, and the eye that seeth—
Jehovah hath created them both.
13 Love not sleep, lest thou come to poverty;
open thine eyes, and be satisfied with thy bread.
14 "It is bad, it is bad!" saith the buyer,
but when he is gone his way then he boasteth.
15 There is gold, and a multitude of pearls;
but a precious vase are lips of knowledge.
16 Take his garment that is surety for a stranger,
and for strangers make him a bondsman.
17 Bread of deceit is sweet to a man,
but afterward his mouth is filled with gravel.
18 Plans are established by counsel,
and with good advice make war.

19 He that goeth about as a talebearer revealeth secrets;
with him that openeth wide his lips have nothing to do.
20 He that curseth father and mother,
his light goeth out in utter darkness.
21 An inheritance that is hastily gained in the beginning,
its end will not be blessed.
22 Say not: Let me avenge the evil!
wait on Jehovah; he will help thee.
23 An abomination to Jehovah are diverse weights,
and a deceitful balance is not good.
24 Man's steps are of Jehovah;
man—how shall he understand his way?
25 It is a snare to a man that he hath vowed hastily,
and after vows to inquire.
26 A wise king sifteth the wicked,
and bringeth the (threshing) wheel over them.
27 The spirit of man is a candle of Jehovah,
searching all the chambers of the body.
28 Grace and truth preserve the king,
and he upholdeth his throne by mercy.
29 The glory of young men is their strength,
and the honor of old men is the grey head.
30 Wounding stripes are a correction of evil,
and strokes in the inner chambers of the body.

GRAMMATICAL AND CRITICAL.

Ver. 2. מתעברו is either to be pointed with **Hitzig** מְתַעְבְּרוֹ (partic. with suffix from a denominative verb of Aramaic form תַּעְבֵּר, "to throw into a passion, to excite wrath" [עֶבְרָה], or, which is probably simpler, with **Ewald**, **Bertheau**, [**Fuerst**], *etc.*, to conceive of it as a Hithp. participle, whose ordinary meaning, "to become excited against any one," (comp. xxvi. 17) here passes over into the transitive idea, "to excite some one against one's self, to call some one forth against one's self." Altogether too artificial, and in conflict with the old versions (LXX: ὁ παροξύνων αὐτόν; Vulg.: *qui provocat eum*) is **Umbreit**'s explanation: "he that arouseth himself (riseth up) against him [the king]." [E. V., H., S., M., *etc.*, agree with our author; **De W.** and **Noyes**, with **Umbreit**].

Ver. 3. שֶׁבֶת is according to the Masoretic punctuation the Infinitive of יָשַׁב [as in Isa. xxx. 7] and not, as most of the recent interpreters [among them **Umbreit**, **Ewald**, **Hitzig**, [**Fuerst**, M., *etc.*]], regard it, a substantive from the root שָׁבַת, for which derivation certainly no other support could be adduced than Ex. xxi. 19.

Ver. 4. The K'ri וְשָׁאַל is doubtless preferable to the K'thibh יִשְׁאַל (Ps. cix. 10), for "to beg in harvest" would give a meaning too intense. [So H., S., *etc.*].—**Hitzig** changes מֵחֹרֶף into מֵחֹרֶף, which, according to Arabic analogies, should mean "a fruit basket;" he then reads יִשְׁאַל "he demands, desires," and obtains the meaning:

"A pannier [?] the sluggard doth not provide [?],
"trieth to borrow [?] in harvest, and nothing cometh of it [?]."

Ver. 9. [טִהַרְתִּי, cited by **Bött.** § 948, *c*, as one of the examples of the "stative" perfect, used to describe spiritual states. יֹאמַר, one of his examples of the "*Fiens licitum*," the Imperf. used to express what can be: "who can say;" § 950, *β*.—A.]

Ver. 16. [לְקַח standing emphatically at the beginning of a verse, one of the few instances of the full Imperative form; **Bött.** § 1101, 2—A.].

Ver. 18. **Ewald** proposes instead of עֲשֵׂה to read the Infin. עֲשֵׂה, as in chap. xxi. 3; but the Imperative seems more appropriate, and gives to the expression greater vivacity.

Ver. 22. [וְיֹשַׁע לָךְ, one of the few examples of double accent, the penultimate accent marking the rhythm, that on the ultima sustaining its vowel; **Bött.** § 482, *e. f.*—The Jussive form with ו consec. is used to assert a sure result; **Bött.** "*affirmativ consecutiv*."—A.]

Ver. 25. יָלַע, essentially identical with לָעָה, signifies, according to the Arabic, "to speak inconsiderately, to promise thoughtlessly;" קֹדֶשׁ is here not a substantive, but an Infinitive continuing the finite verb. According to this simple explanation, which is lexically well justified, **Ewald**'s conception of ילע as a substantive, which should be pointed יֶלַע, and translated, "hasty vow," may be dismissed as superfluous; and also the derivation preferred by **Jerome**, **Luther** and others of the older expositors, from the root לוע "to swallow" [Vulgate: *devorare sanctos;* **Luther**: "*das Heilige lästern*"]. [**Gesen.** and **Fuerst** are authorities for the view adopted by our author, while **Bött.**, with great positiveness [§ 964, 5 and n. 7] pronounces the form a Jussive form with a "permissive" meaning, from לוע or לעע; "let him only, i.e. if he only hurry or hasten too much."—A.]

Ver. 29. [בַּחוּרִים, young men, *juvenes*, as distinguished from בְּחוּרִים, youth, *juventas;* comp. **Bött.**, § 408, *β*.—A.]

EXEGETICAL.

1. Vers. 1-5. Various precepts of prudence and integrity, (especially directed against drunkenness, a contentious spirit and indolence).—**Wine is a mocker.** The spirit of wine, and in like manner that of "mead" or "strong drink" (שֵׁכָר, σίκερα, Luke i. 15),* a frequent accompaniment or substitute of wine (comp. Lev. x. 9; Num. vi. 3; Judg. xiii. 4 sq.; Isa. v. 11; xxviii. 7, *etc.*), appears here "personified, or represented as in a sense an evil demon, which excites to frivolous wantonness, to wild and boisterous action, and by the confusion of the senses into which it plunges man, robs him of all clear self-possession" (ELSTER).—**Whosoever is led astray thereby is not wise.** With this phrase "to stagger, or reel because of or under something" comp. v. 19. For the general meaning, Isa. xxviii. 7.

Ver. 2. With clause *a* compare xix. 12 (which is literally identical with the clause before us, except that this has אֵימָה, "dread" [terrible word, an utterance that spreads terror] instead of זַעַף).—**He that provoketh him sinneth against his own soul.** For the first phrase see Critical Notes.—"Sinneth against his own soul" (נַפְשׁוֹ, an accusative of respect); comp. kindred although not identical expressions in viii. 36; vi. 32.

Ver. 3. **It is an honor to a man to dwell far from strife.** See Critical Notes. To "dwell far from strife" is an apt expression to describe the quiet, peaceable demeanor of the wise man, in contrast with the passionate activity of the contentious multitude. For the meaning and use of the verb of clause *b*, יִתְגַּלָּע, comp. xvii. 14; xviii. 1; with the meaning of the whole expression comp. xix. 11.

Ver. 4. **The sluggard plougheth not because of the cold,** that is, because the season in which his field should be cared for is too disagreeably rough and cold for him. [For illustration see THOMSON'S *Land and Book*, I., 207]. In consequence of this indolent procedure "he *seeketh* in harvest"—for fruits of his field—"and there is nothing." See Critical Notes. [RUEETSCHI, *ubi supra*, p. 149, retaining the general meaning, objects that the term here used is not the one that of itself describes the cold and stormy harvest time; he therefore retains the temporal meaning of the preposition, and renders, "from the time of the (fruit) harvest onward," *etc.*, this being the proper time for the ploughing and sowing, a time which none can suffer to pass by.—A.]

Ver. 5. **Counsel in the heart of man is as deep waters,** *etc.; i. e.* the purpose that one has formed may be difficult to fathom (see the same figure, chap. xviii. 4); a wise man nevertheless draws him out, elicits from him his secret, and brings it to light. דָּלָה means to "draw" water with a bucket (דְּלִי, Isa. xl. 15), to bring it up laboriously from a deep place (Ex. ii. 16, 19)—a metaphor suggested by the figure in clause *a*, and evidently very expressive.

2. Vers. 6-11. On the general sinfulness of men.—**Many proclaim each his own grace** (or love). The verb which is originally to "call" is here to "proclaim, to boast of," *prædicare*. אִישׁ, "each individual" of the "many a man," the mass or majority of men.—**But a faithful man who can find?** For the phrase "a man of fidelity," comp. xiii. 17; xiv. 5; for the general meaning, Ps. cxvi. 11; Rom. iii. 4.

Ver. 7. **He who in his innocence walketh upright.** Thus, taking צַדִּיק attributively, as an adjective subordinated to the participle, the LXX, Vulg., Syr., had already treated the construction, and later EWALD and HITZIG [and KAMPH.]; while recent expositors generally render, "is a righteous man" [H. and N.], or in other instances treat the "righteous" as the subject (UMBREIT, ELSTER, *etc.*), [S. and M., E. V., and DE W.].—With this benediction upon the descendants of the righteous in clause *b* comp. xiv. 26; with the אַחֲרָיו "after him," *i. e.* after his death, Gen. xxiv. 67; Job xxi. 21.

Ver. 8. **A king . . . . searcheth out all evil with his eyes.** The natural reference is to the king as he corresponds with his ideal, that he be the representative on earth of God, the supreme Judge. Comp. xvi. 10; also Isa. xi. 4, where similar attributes to these are ascribed to the Messiah, as the ideal typically perfect king. With this use of the verb "to sift or winnow," to separate, comp. ver. 26.

Ver. 9. **Who can say: I have made my heart clean, I am pure from my sin?** The question naturally conveys a decided negative by implication: "No one can say," *etc.;* comp. ver. 6 *b*, and ver. 24 *b*. It is not a permanent purity, a "having kept one's self pure" (from birth onward) that is the subject of the emphatic denial in this proverb (in opposition to BERTHEAU'S view), but a having attained to moral perfection, the having really conquered all the sins that were in existence before, that is denied. We should therefore bring into comparison not passages like Job xiv. 4; xv. 14; Ps. li. 5 (7), but such as 1 Kings viii. 46; Eccles. vii. 20; 1 John i. 8; James iii. 2, *etc.* With this expression, "I have made my heart clean," comp. Ps. lxxiii. 13.

Ver. 10 draws attention to deception in business intercourse as a peculiar and prominent form of that universal sinfulness which has just been spoken of as having no exceptions. Comp. chap xi. 1, and ver. 23 below. With the language in clause *b* compare xvii. 15 *b*.

Vers. 11. **Even a child maketh himself known in his deeds.** With regard to the גַּם, "even," which does not belong to the word next following, but to the נַעַר, "child" (as GEIER, UMBREIT, ELSTER, HITZIG rightly interpret), comp. remarks on xix. 2.—"His deeds" EWALD and UMBREIT are inclined to render by "plays, sports," in disregard of the uniform meaning of the word, and in opposition to the only correct construction of the "even." מַעֲלָלִים is rather the works, the actions, the individual results of

* For a full and valuable discussion of the meaning of these and kindred terms, see an article by Dr. LAURIE in the *Bibliotheca Sacra*, January, 1869.—A.

the child's self-determination, from which it may even now be with confidence inferred of what sort "his work" is, *i. e.* the entire inner tendency of his life, his character (if one prefers the notion), the nature of his spirit (HITZIG).—That this thought also stands related to the fact of universal sinfulness needs no fuller demonstration. Comp. the familiar German proverb, "*Was ein Dörnchen werden will spitzt sich bei Zeiten*" [what means to become a thorn is early sharpening].

3. Vers. 12-19. Admonitions to confidence in God, to industry, prudence and integrity.—**The ear that heareth, and the eye that seeth—Jehovah hath created them both.** An allusion, plainly, not to the adaptation, the divine purpose and direction in the functions of hearing and seeing (HITZIG), but to God's omniscience as a powerful motive to the fear of God and confidence in Him; comp. xv. 3, and especially Ps. xciv. 9.

Ver. 13. With *a* compare vi. 9, 10.—**Open thine eyes, and thou shalt be satisfied with bread.** The imperative clause, "be satisfied with bread," has here the meaning of a consecutive clause, as in iii. 4. [This illustrates what BÖTT., § 957, 6, calls the "desponsive" use of the Imperative, conveying sure promises]. With this language compare xii. 11. To "open the eyes" is naturally the opposite of sleep and drowsiness, and therefore the description of wakeful, vigorous, active conduct.

Ver. 14. "**It is bad, it is bad!" saith the buyer, but when he is gone his way** (וְאֹזֵל לוֹ, for which we should perhaps with HITZIG read וְאָזַל לוֹ, corresponds with the German, "*und trollt er sich*" [when he takes himself off], when he has gone his way) **then he boasteth,** *i. e.* of the good bargain that he has made. The verse therefore censures the well-known craft, the deceitful misrepresentation, with which business men seek to buy their wares as cheap as possible, below their real value if they can. In opposition to the true meaning of קֹנֶה, as well as inconsistently with the idea of boasting in the second clause, SCHULTENS and ELSTER (and LUTHER likewise) render: "It is bad, it is bad! saith the owner (?) of his possession; but when it is gone(?) then he boasteth of it (?)."

Ver. 15. **There is indeed gold and a multitude of pearls,** *etc.* As these precious things are compared in chap. iii. 14, 15; viii. 11, with intelligent, wise dispositions and discourse, so are they here compared with wise lips, that is, with the organ of wise discourse. In this connection we should doubtless notice the difference between "gold and pearls" as valuable native material, not yet wrought into articles of ornament, and on the other hand, the lips as an artistic "vase" or other "vessel" (that has come forth from the hand of the divine artificer, and is adorned and embellished by man's wise use of it).

Ver. 16. Comp. vi. 1-5; xi. 15; xvii. 18. Instead of the warnings that are there found against foolish suretyship, we have here in a livelier style a demand to give over at once, without hesitation as bondsman any such inconsiderate surety.—**And for strangers make him a surety.** Instead of the K'ri "for a strange woman," *i. e.*, an adulteress, we should unquestionably retain here the K'thibh, "for strangers, unknown people;" while in the corresponding passage, chap. xxvii. 13, נָכְרִיָּה "the strange woman" is undoubtedly the correct reading.

Ver. 17. **Bread of deceit is sweet to a man,** *i. e.*, enjoyments and possessions secured by means of deceit; comp. xxiii. 3; ix. 17.—For this use of "sand, gravel," (an appropriate emblem to describe a thing not to be enjoyed) comp. Lam. iii. 16.

Ver. 18. **Plans are established by counsel.** עֵצָה here equivalent to סוֹד, counsel which one takes with another,—comp. xv. 22.—**And with good advice make war.** The "advice" or management (comp. i. 5) is plainly contemplated as the result of the counsel that has been taken; comp. xxiv. 6.

Ver. 19. With clause *a* compare xi. 13; with *b*, xiii. 3.

4. Vers. 20-23. Against hatred of parents, legacy-hunting, revenge, deceit.—**He that curseth father and mother,** and so in the boldest way transgresses the fifth commandment of the law, (Ex. xx. 12, comp. Ex. xxi. 17; Lev. xx. 9).—**His light goeth out in utter darkness.** The same figure is used also in xiii. 9, here as there serving to illustrate the hopeless destruction of life and prosperity.—In regard to אִישׁוֹן, the "pupil of the eye, blackness, midnight"—for which the K'ri unnecessarily demands the Aramaic אֱשׁוּן—comp. notes on vii. 9.

Ver. 21. **An inheritance that hath been hastily gained in the beginning.** In favor of the K'ri מְבֹהֶלֶת, "hurried, hastened" (comp. ESTHER, viii. 14, and also remarks above on chap. xiii. 11), we have the testimony of the ancient versions, the parallel in xxviii. 20, 22, and besides the position of this verse after verse 20. For it is precisely the wayward son, who despises and curses his parents, that will be very readily disposed to seize upon his inheritance before the time against their will (comp. Luke xv. 12), and possibly even to drive his parents violently out of their possession (comp. xix. 26). That no blessing can rest upon such possessions, that as they were unrighteously acquired at first so they must in the end be wasted and come to nought, is a truth which clause *b* in a simple way brings to view. The K'thibh מְבֻחֶלֶת would either signify "cursed," in accordance with Zech. xi. 8 (so ELSTER, *e. g.*, regards it), or in accordance with the Arabic, "acquired by avarice" (so UMBREIT). [H., N., W., S., M., BERTHEAU, KAMPH, *etc*, agree in supporting the exposition adopted by our author].

Ver. 22. **Say not: let me avenge the evil;** *i. e*, do not desire to requite evil with evil, do not avenge thyself for offences that have been done thee; comp. xxiv. 29; Deut. xxxii. 35; Rom. xii. 17; 1 Pet. iii. 9.—The second member of clause *b* is evidently a consecutive clause, as the Jussive frequently is after the Imperative;

comp. Isa. viii. 10; 2 Kings v. 10. The Vulgate correctly renders "*et liberabit te*," while the LXX, ROSENMUELLER, EWALD, *etc.*, treat the words as a final clause; "that he may keep thee."

Ver. 23. Comp. ver. 10. **A deceitful balance is not good**; (Z., "is shameful," lit. is "not good, is no good," as in xvii. 26; xviii. 5); a *litotes*, expressing the idea of that which is *very* base.

5. Ver. 24–30. Miscellaneous admonitions to the fear of God and integrity.—**From Jehovah are man's steps**; comp. xvi. 9; Ps. xxxvii. 23. The "steps" are naturally "not acts in their subjective ethical aspect, but these acts according to their result, their several issues in a parallel series of experiences,—and therefore those events depending on the action of man which make up its external counterpart" (HITZIG).—In regard to the emphatic negative import of the question in clause *b*, compare remarks on ver. 9.

Ver. 25. Before the יָלַע קֹדֶשׁ [he hath vowed hastily] there should be supplied the conjunction אִם, "if;" therefore render literally "it is a snare to a man, vows he hastily," *i. e.*, if he in a hasty manner promises to devote a thing to God as sacred (as κορβᾶν, Mark vii. 11). See Critical notes.—Furthermore hasty consecrations, and in like manner, according to clause *b* the hasty assumption of vows, are here called a "snare" (קֹדֶשׁ, comp. remarks on xviii. 7), because he who makes the rash vow afterward easily repents of it, and falls under the temptation sinfully to break or to recall his vow (comp. Numb. xxx. 3; Eccles. v. 3).

Ver. 26. **A wise king sifteth the wicked.** To "sift" or "winnow" expresses here, just as it does in ver. 8, a discriminating separation of the chaff from the grain; comp. for this familiar and pertinent figure Ps. i. 4; Isa. xvii. 13; Am. ix. 9.—**And bringeth the wheel over them**, *i. e.*, the wheel of the threshing cart (Isa. xxviii. 27 sq.), which however is contemplated here not so much as an instrument of harvesting, as rather in the light of a means and emblem of the severe punishment of captive enemies (in accordance with 2 Sam. xii. 31; 1 Chron. xx. 3; Am. i. 3). There is therefore no offence to be taken in view of the fact that in the operation of threshing the crushing with the wheel preceded the winnowing or sifting, while here it is not mentioned until after it (in reply to BERTHEAU).

Ver. 27. **The spirit of man is a candle of Jehovah**; lit., "man's *breath*," for this is the first meaning of the Hebrew term נְשָׁמָה (Gen. ii. 7); yet it is not the *soul* which pervades and animates all the members of the body (as HITZIG renders), according to the view of many of the elder expositors, as also STARKE, VON GERLACH, *etc.*, but the *spirit*, as the higher manifestation of soul-life, or if any one prefers, the *reason, self-consciousness* (UMBREIT, ELSTER) that is intended by the expression. For all analogies are wanting, at least within the range of the Bible, for a comparison of the *soul* with a light (the Arabic maxim in KAZWINI *Cosmog.* I. 355, in which the soul, *Nephesch*, is designated the light of the body, plainly has no bearing on our present object). On the contrary the inner light or eye, (τὸ φῶς τὸ ἐν σοὶ) of which the Lord speaks in Matth. vi. 22, 23, is unquestionably an organ or factor of the higher spiritual soul, more precisely designated as the νοῦς or the reason. In support of the idea that נְשָׁמָה in the passage before us signifies essentially this and nothing else, there may be adduced the identity of נִשְׁמַת חַיִּים with רוּחַ חַיִּים as indicated by a comparison of Gen. vi. 17 with Gen. ii. 7. The expression "candle of Jehovah" moreover seems to point rather to the *spirit* as that factor in human personality which proceeds immediately from God, than to the *soul* which inheres in the physical life, and does not rise essentially above it.*—[WORDSW. and some other English expositors understand the allusion to be specifically to the conscience; the majority are content with the more comprehensive term *spirit*, including intellectual and moral factors.—A.].—**Searching all the chambers of the body**, *i. e.*, looking through its whole interior,—which clearly suggests the *ruling* relation of this "searcher" to the body, the sphere of its activity, and so is very pertinent with respect to the spirit, but not to the soul. In regard to the "chambers of the body" comp. ver. 36, and xviii. 8.

Ver. 28. **Grace and truth preserve the king.** "Mercy and truth," or "love and truth," not quite in the sense of iii. 3; the attributes of a king are intended by the terms, which should rather be rendered "grace and truth." With this idea of "preserving" comp. Ps. xxv. 21; with that of "upholding" in clause *b*, Isa. ix. 6.

Ver. 29. Comp. xvi. 31; xvii. 6.

Ver. 30. **Wounding stripes are a correction of evil and strokes** (that reach) **to the chambers of the body**; *i. e.*, stripes or blows that cause wounds, such as one administers to his son under severe discipline (comp. xix. 18), have this beneficial effect, that they intend a salutary infliction or correction "on the evil" in this son, as a scouring of the rust which has gathered on a metal cleanses and brightens the metal. And not merely does such an external chastening as this accomplish the sharp correction of the son; it penetrates deep into the inmost parts of the body (comp. remarks on ver. 27), *i. e.*, to the innermost foundations of his personal life and consciousness, and so exerts a reforming influence on him. Thus EWALD and ELSTER correctly render, and substantially UMBREIT also (comp. LUTHER's version, which expresses the true meaning at least in general), while BERTHEAU regards תַּמְרוּק, "remedial application," as the subject, and (after the analogy of Esther ii. 3, 9, 12) understands it to refer to "the application of ointments and perfumes for beautifying" (! ?); HITZIG, however, naturally emends again, and by changing תַּמְרוּק to תָּמֹר יָקֹב obtains the meaning: "Wounding stripes drop (?) into the cup of the wicked (?) and strokes into the chambers of the body."—[Our English version is defective from its obscurity: *The blueness of a wound cleanseth away evil.*

* VON RUDLOFF, *Lehre vom Menschen*, 2d Ed., p. 48, also takes a correct view of the passage.

Recent expositors are clearer in their renderings, and differ but slightly in their choice of terms. STUART; *Wounding stripes* (H.; *the bruises of a wound*) *are the remedy for the base* (H.; *are a cleanser in a wicked man*); N. and M.; *The scars* (*stripes*) *of a wound are a cleansing from evil;* WORDSW., paraphrasing somewhat more: *The stripes of a wound are the* (only) *wiping away of* (certain cases of) *evil.*]

DOCTRINAL AND ETHICAL.

It is evidently impossible to derive the many maxims of the chapter from a single primary and fundamental thought. The warning against drunkenness or the passion of the intemperate, which introduces the diversified series, has in the further progress of the discourse no successor whatsoever of similar form, and could be retained as the theme or the germinal thought for the whole only by the most artificial operations, such as STÖCKER, *e. g.*, and others of former times undertook (comp. the introductory paragraph to the Homiletic hints). Much more readily might a *contentious and revengeful spirit* be regarded as the chief object of the admonitory representations and suggestions of this section (see vers. 2, 3, 6, 14, 19, 22). But a space at least equally large is given to the dissuasions from *indolence and deceit* (vers. 4, 10, 13, 14, 17. 23), and again to the commendations, somewhat more general in their form, of *wise and upright conduct* (vers. 7, 9, 11, 15, 18, 24—26, 29). Only a single group of proverbs in this chap. stands out from the mass of diverse and isolated maxims and aphorisms, as contemplating one object with considerable compactness and unity of view. This is the division which relates to the *general sinfulness* of men (vers. 6-11). And this in fact presents also the richest and most important doctrinal material which the chapter anywhere contains. Starting with the fact, alas! too palpable, that really faithful men, *i. e.*, men who are on all sides reliable, free from all falsehood and untruth, are to be found nowhere on the earth (ver. 6; chap. John viii. 46, and the passages cited above in notes to ver 6), the representation brings into the foreground the ideal of moral innocence, uprightness, and the practical prosperity which belongs to it, as this ought actually to be realized by humanity (ver. 7). It then at once suggests the crying contrast which exists between the real moral condition of humanity and the ethical aim of its perfect state, pointing to the manifold and numberless forms of evil in conflict with which, in judicial exposures and punishments of which, earthly kings even now are engaged (ver. 8). It next gives an outright expression to the universal need of purification and improvement (ver. 9), and then brings forward a special and conspicuous example of the deceitful acts and endeavors of all men, so odious to God (ver. 10). It concludes at length with a hint of that corruption in the devices and impulses of the human heart which appears even in the earliest periods of youth (ver. 11; Gen. viii. 21). The most important of these utterances, which are perhaps intentionally arranged as they are with reference to the very line of thought that has been indicated, is at all events the testimony given in ver. 9 to the impossibility of ever attaining in this present human life to a complete moral purity and perfection. We have here a proverb which, in addition to the universality, guiltiness and penal desert, of the original corruption of human nature, attests very distinctly also its *permanent* character, *i. e.*, its continued obstinate and ineradicable inherence in the soul and body of man, its "*tenacitas, sive pertinax inhæsio*," by virtue of which a certain spark of evil (or tinder for evil), a concealed germ and root of sinful lust (*fomes peccati s. concupiscentia*) remains in all men, even the most sanctified and morally elevated, until their very death. This proverb is also especially noteworthy, because "in contrast with the style of conception which is elsewhere predominant in the proverbs, according to which the imperfection of all human piety is but slightly emphasized, and he who is relatively pious is allowed to pass as righteous, it gives expression to the unsatisfying nature of all moral endeavors, as never conducting to the full extirpation of the sense of guilt, and a perfect feeling of peace with God; *it accordingly suggests the need of a higher revelation, in which the sense of guilt, and of an ever imperfect fulfilment of duty shall finally be wholly overcome*" (ELSTER).

Memorable doctrinal and ethical truths are furthermore contained, particularly in ver. 1, with its significant personification of the demon of mockery, and wild, boisterous recklessness. which as it were lurks concealed in wine and other intoxicating drinks;—in vers. 12 and 24, with their allusion to the mightily pervading influence of God, the Omniscient, over all the acts and fates of men;—in ver. 22, with its dissuasion from avenging one's self and the spirit of retaliation, so suggestive of the New Testament command of love to enemies;—in ver. 25, with its warning against the hasty assumption of religious vows;—in ver. 27, with its beautiful illustration of the all-embracing authority, and the moulding influence which man's spirit, as his inward divine light, must exercise over his entire physical and spiritual life (and in the normal self-determination does actually exercise);—and finally, in ver. 28, with its admirable exaltation of the loving, faithful, upright disposition of kings as the firmest prop to their thrones. Compare above, the Exegetical explanations of all these passages.

[LAWSON (on ver. 7): The integrity of the just man is not like the pretended integrity of the moralist, for it includes piety, justice, sobriety, and a conscientious regard to every precept of God, without excluding those that appear to vain men to be of small importance, or those that most directly oppose the prevailing disposition of the mind.—CHALMERS (on ver. 27): In order to salvation, the Spirit must deal with the subjective mind, and illuminate the ruling faculty there, as well as set the objective word before us, which is of His own inspiration. A more vivid conscience will give us a livelier sense of God's law: a more discerning consciousness, reaching to all the thoughts and tendencies of the inner man, will give us a more convincing view of our sad and manifold deficiencies from that law.]

HOMILETIC AND PRACTICAL.

Homily on the chapter as a whole: The general sinfulness and need of salvation on the part of all men, demonstrated 1) from the magnitude and variety of the vices that prevail in humanity; 2) from the rareness of a sincere striving after virtue; 3) from the absolute impossibility of finding complete purity and holiness except in Christ.—STÖCKER (less in harmony with the proper and chief contents of the chapter; comp. what has been said above): Of intemperance in drinking, and its evil consequences: 1) Delineation of the *ἀσωτία vini;* 2) Reference to the *incommoda* (the inconveniences), and 3) to the *remedia ebrietatis* (the remedies of drunkenness).—In like manner WOHLFARTH, *Calwer Handb., etc.;* against the intemperance and the wildness of the scoffer.

Vers. 1–5. STARKE (on ver. 1): He who is inclined to physical drunkenness will not be vigorous spiritually; Eph. v. 18 (comp. VON GERLACH: A wild, unconscious excitement is far from a holy wisdom).—GEIER (on ver. 2): The wrath of an earthly king is intolerable; how much more the infinite eternal wrath of the King of all kings against persistent sinners at the judgment!—[LAWSON (on ver. 3): A fool is so self-conceited that he can bear no contradiction; so impertinent that he will have a hand in every other man's business; so proud that he cannot bear to be found in the wrong; and so stubborn that he will have the last word, although his lips should prove his destruction].—ZELTNER (on ver. 4); On observing times (Rom. xii. 11; Eph. v. 18) everything depends in physical as well as spiritual things.—J. LANGE (on ver. 5); For the testing, searching, and discriminating between spirits, there should be a man who is furnished with the spirit of Christ.

Vers. 6-11. ZELTNER (on ver. 6): It is far better to show one's self in fact pious, benevolent, true and upright, than merely to be so regarded and proclaimed.—[TRAPP (on ver. 7): Personal goodness is profitable to posterity; yet not of merit, but of free grace, and for the promise' sake].—STARKE (on ver. 8): When Christ, the Lord and King of the whole world, shall at length sit in judgment, then will all evil be driven away by His all holy eyes, brought to an end and punished.—(On verse 9): The justified have and keep sins within them even to their death; but they do not let these rule in them, Rom. vi. 11. He betrays his spiritual pride and his entanglement in gross error, who imagines, and, it may be, also maintains, that he has within himself no more sins, 1 John i. 8, 9.—(On ver. 11): He that has charge of the training of children, benefits not them only, but the whole of human society, when he incites flexible, well-disposed spirits to good, and seeks to draw away the vile from evil with care and strictness.

Ver. 12-19. MELANCHTHON (on ver. 12): To the successful conduct of a state two things are always needful: 1) good counsels of the rulers, and 2) willing obedience of the subjects. Both Solomon declares to be gifts of God, when he describes Him as the Creator both of the hearing ear and of the seeing eye.—GEIER (on ver. 12): It is God from whom we possess all good as well in temporal as in spiritual things (James i. 16): as He has given us eyes and ears, so will He also give us a new heart (Ezek. xi. 19).—ZELTNER (on ver. 14): Acknowledge with thanks God's present bounties, as long as thou hast them, and employ them aright, that God may not suddenly take them from thee, and thou then for the first time become aware what thou hast lost.—EGARD (on ver. 17): It is the way of sin and fleshly lust that it at first seems attractive to man, but afterward, when conscience wakes, causes great disquiet and anguish.—[Lord BACON (on ver. 18): The greatest trust between man and man is the trust of giving counsel. . . Things will have their first or second agitation; if they be not tossed upon the waves of counsel, they will be tossed upon the waves of fortune, and be full of inconstancy, doing and undoing, like the reeling of a drunken man.]—*Tübingen Bible* (on ver. 18): To wage war is allowed, for there are righteous wars; but they must be conducted with reason and reflection (compare General YORK's prayer and motto at the beginning of every battle: "The beginning, middle, end, O Lord, direct for the best!").—J. LANGE (on ver. 19): Rather hear him much who reveals to thee what harms thee, than him who flatters thee.—VON GERLACH (same verse): In all inconsiderate talking about others there is always some delight in evil or slander running along through it; just as also all tattling and idle gossip of this kind always has something exceedingly dangerous in it.

Ver. 20-23. MELANCHTHON (on ver. 21): It is of moment always to wait for God's ordinary call, to distinguish the necessary from the unnecessary, and to attempt nothing outside of our lawful calling.—LANGE (same verse): That for which one strives with inconsiderate craving in unlawful ways turns not into blessing, but to a curse.—ZELTNER (on ver. 22): To withstand passion, to wait in patience for the Lord's help, and to plead for the welfare of the evil doer is the best revenge on an enemy.—*Berleburg Bible* (same verse): Revenge always springs from pride; thou wouldst willingly be like God, and be thine own helper, avenger and judge; this pride then kindles thine anger within thee, so that thou for heat and violence canst not wait until God disposes of the matter for thee.—[LAWSON: By indulging your revengeful spirit, you do yourself a greater hurt than your greatest enemy can do you, for you gratify his ill nature when you suffer it to make a deep impression on your spirit, without which it could do you little or no hurt; but by committing your cause to God, you turn his ill-will to your great advantage, making it an occasion for the exercise of the noblest graces, which are attended with the sweetest fruits, and with the rich blessing of God.]

Ver. 24-30. GEIER (on ver. 24): No one can rightly begin and walk in the way to the kingdom of heaven, who would enter without Christ; John xiv. 6; xv. 5.—[CHALMERS (on ver. 24): Man can no more comprehend the whole meaning of his own history, than he can comprehend the whole mind of that God who is the Sovereign Lord and Ordainer of all things.]—*Berleburg Bible* (on ver. 25): In vows it is important to reflect with the utmost circumspection, before one

forms a definite purpose. But what one has once vowed, against it he should seek no pretext of any kind to annul it.—STARKE (on ver. 25): The outward service of God without real devotion becomes a snare to many, by which they deceive their souls and plunge into ruin.—(On ver. 27): Know the nobility of the human soul, this candle of the Lord! Beware therefore of all conceit of wisdom and contempt of others about thee. Give rather to the illumination of Divine grace its influence on all the powers of thy soul, that when thine understanding is sufficiently enlightened thy will also may be reformed.—[STODDARD: The Spirit does not work by giving a testimony, but by assisting natural conscience to do its work. Natural conscience is the instrument in the hand of God to accuse, condemn, terrify, and to urge to duty.]—A. SCHRÖDER (on ver. 28—in the *Sonntagsfeier*, 1840): How the relation of the king to his people and of the people to their king can be a blessed one solely through the purity and sincerity of both).—RUST (same verse—same source, issue for 1834); Of the exalted blessing which a living Christianity ensures to all the relations of the State.—LANGE (on ver. 29): Art thou still a youth in Christian relations; prove thy strength by conquest over thyself; art thou become grey and experienced in them, prove thy wisdom by love and a blameless life; 1 John ii. 13, 14.—(On ver. 30): There is much evil about and within us from which we must be cleansed and purified; God uses to this end the inward and outward trials of this life.—Comp. LUTHER's marginal comment on ver. 30: "*Mali non verbis sed verberibus emendantur;* pain is as needful as eating and drinking."

ζ) Admonition to integrity, patience, and obedient submission to God's gracious guidance.

CHAP. XXI.

1 Like streams of water is the heart of a king in Jehovah's hand;
he turneth it whithersoever he will.
2 Every way of man is right in his own eyes,
but Jehovah trieth hearts.
3 To do justice and judgment
is more acceptable to Jehovah than sacrifice.
4 Haughty eyes and a proud heart—
the light of the wicked is (nought but) sin.
5 The counsels of the diligent (tend) only to abundance;
but every one who is over hasty (cometh) only to want.
6 The getting of treasures by a lying tongue
is a fleeting breath of them that seek death.
7 The violence of the wicked sweepeth them away,
because they refuse to do justice.
8 Crooked is the way of the guilty man,
but the pure, his work is right (or, straight).
9 It is better to dwell in a corner of the house top,
than with a contentious woman in a thronged house.
10 The soul of the wicked desireth evil;
his neighbor findeth no mercy with him.
11 When the scorner is punished the simple is made wise,
and when the wise is prospered, he will gain knowledge.
12 The Righteous (God) marketh the house of the wicked;
He hurleth the wicked into destruction.
13 He that stoppeth his ear to the cry of the poor,
he also shall call and not be answered.
14 A gift in secret allayeth anger,
and a present in the bosom strong wrath.
15 It is a joy to the just to do justice,
but destruction to them that work iniquity.
16 A man who wandereth from the way of understanding,
shall dwell in the assembly of the dead.

17 He becometh a poor man who loveth pleasure;
he that loveth wine and oil shall not be rich.
18 The wicked becometh a ransom for the righteous,
and the faithless for the upright.
19 It is better to dwell in a desert land,
than to live with a contentious and fretful woman.
20 Precious treasure and oil are in the dwelling of the wise,
but a foolish man consumeth them.
21 He that followeth after righteousness and mercy
shall find life, righteousness, and honor.
22 A wise man scaleth the city of the mighty,
and casteth down the strength of its confidence.
23 He that keepeth his mouth and his tongue,
guardeth his soul from troubles.
24 A proud (and) arrogant (man)—scorner is his name;
he acteth in insolence of pride (overflowing of haughtiness).
25 The desire of the slothful killeth him,
for his hands refuse to labor.
26 He desireth intensely all the day long;
but the righteous giveth and spareth not.
27 The sacrifice of the wicked is an abomination;
how much more when it is brought for evil!
28 A false witness shall perish,
the man that heareth shall speak evermore.
29 The wicked putteth on a bold face,
but he that is upright establisheth his way.
30 No wisdom, no understanding,
no counsel (is there) against Jehovah.
31 The horse is made ready for the day of battle,
but from Jehovah is the victory.

GRAMMATICAL AND CRITICAL.

Ver. 3.—The Infinitive form עֲשֹׂה like קְנֹה in chap. xvi. 16.

Ver. 4.—Hitzig writes נִב (—נִיב, sprout or shoot) instead of נִר and translates the second clause: "The fruit of the wicked [*i. e.*, pride] bringeth to destruction"—an emendation plainly not less unfortunate than the corresponding one, נִיב for נִיר, which he proposed in chap. xiii. 23. Compare notes on this passage. [The shortening of the long vowel in נִיר is undoubtedly facilitated by the initial ר of the following word.]

Ver. 6.—הֶבֶל cannot be *stat. constr.*, for it would be separated from its genitive by the adjective נִדָּף.—Ewald, Bertheau, *etc.*, read with the LXX and Vulg.: מוֹקְשֵׁי instead of מְבַקְשֵׁי and render "snares of death" instead of "seekers of death." Hitzig, in addition, proposes רֹדֵף instead of נִדָּף, as well as in clause *a* פֹּעֵל instead of פֹּעַל, so that he reaches the meaning (which corresponds pretty closely with the LXX and Vulg.): "He that getteth treasures by a lying tongue runneth after vanity into snares of death."

Ver. 7.—מֵאֲנוּ is one of Böttcher's "relative" perfects; they have before this destruction, be it earlier or later, refused, *etc.*—See § 950, 1.—A.]

Ver. 8.—הֲפַכְפַּךְ, "winding, crooked" (as נֶהְפָּךְ is elsewhere used, comp. xvii. 20) is not *stat. constr.* (Bertheau, "one crooked in his way"), but a predicate for emphasis prefixed to its subject דֶּרֶךְ, as the parallelism shows.—וְזַךְ at the beginning of clause *b* seems to be purposely chosen to correspond with וָזָר at the end of clause *a*. Comp. זַךְ in chap. xx. 11. [This וָזָר is one of the very few words in Hebrew in which an initial ו remains, not being weakened into י. It seems to be an ancient judicial term, and etymologically corresponds with the familiar Arabic word *Vizier;* comp. also *Chargé d'Affaires.* See Bött., Fuerst, *etc.*—A.]

Ver. 9.—[טוֹב לָשֶׁבֶת a masculine predicative adjective notwithstanding the fem. form of the Infinitive. Bött., § 990, 3, *β*.—A.]

Ver. 10.—[Bött. strongly maintains the existence of a Passive of the Kal. conj., and cites יֻחַן as one of the examples. See § 906, *c*. As is well known, it has usually been called a Hophal form; no Hiphil forms are in use, and this is in meaning an exact passive counterpart to the Kal.—A.]

Ver. 14.—Instead of יִכְפֶּה (from כָּפָה, a verb occurring only here, which must mean "to bend or beat down"), Hitzig proposes to read, with Symmachus, the Vulg. and Targ. יְכַבֶּה "extinguishes."

Ver. 22.—The ה in מְבַטֶּחָה without Mappiq, on account of the distinctive accent; comp. Jer. vi. 6; Is. xxiii. 17, 18; xlv. 6, *etc.*—[עָלָה one of Böttcher's "*empirical* Perfects;" it has been a matter of experience; see §950, 3.—A.]

Ver. 28.—Hitzig, partially following the LXX (changing לָנֶצַח to לְנֵצֹר, and שׁוֹמֵעַ to שָׂמֵחַ), amends thus: The man that rejoiceth to deliver (! ?) shall speak.

EXEGETICAL.

1. Ver. 1–3. Of God's all directing providence and government.—**Like streams of water is the heart of a king in Jehovah's hand.**—The *tertium comp.* is, according to the second member of the parallelism, the capability in the "streams of water" of being directed and guided at pleasure,—the allusion being to the canals and ditches constructed for the irrigation and fertilizing of meadows, gardens and fields. [See Hackett's *Illustrations of Scripture*, and similar works; also Horace, *Od.* III., 1, 5–8.—A.] Since for the accomplishment of their object there must always be a number of them, the plural "streams" is used, although only one king's heart is spoken of. Whether in the second line the pleasant, refreshing influence of the rivulets, dispensing blessing and increase, comes into account as a point in the comparison is uncertain (comp. Is. xxxii. 2): this, however, is not improbable, inasmuch as the heart of a king may in fact become in an eminent degree a fountain of blessing for many thousands, and according to God's design ought to be so. See also the comparison of royal favor with a "cloud of the harvest rain," in chap. xvi. 15, and in the opposite direction comp. xx. 2, 8, 26.

Ver. 2. Almost precisely like xvi. 2; comp. also xiv. 12; xvi. 25. [Fuerst, unlike most others, renders the verb of the second clause "determineth," *i. e.*, determines the direction,—instead of "weighing, trying," or the old English term of our E. V., "pondereth."—A.]

Ver. 3. **To do justice and judgment is more acceptable to Jehovah than sacrifice.** Comp. xv. 8; Ps. l. 7 sq.; 1 Sam. xv. 22; Mich. vi. 6–8.—For this combination of righteousness and justice comp. besides, *e. g.*, 2 Sam. viii. 15; Jeremiah ix. 23. For the נִבְחָר "more acceptable," lit., "chosen," *i. e.*, desired, well-pleasing, valuable, comp. xxii. 1; and also viii. 10, 19. ["This maxim of the Proverbs was a bold saying then,—it is a bold saying still; but it well unites the wisdom of Solomon with that of his father David in the 51st Psalm, and with the inspiration of the later prophets." Stanley, *Jewish Church*, II., 257].

2. Vers. 4–9. Against pride, avarice, deceit, violence, and vicious dispositions in general.—**Haughty eyes and a proud heart**; lit. "to be lofty of eyes and to be swollen of heart," for רוּם and רְחַב are infinitives. "Swelling of heart" is however here and in Ps. ci. 5, where it stands again in connection with "loftiness of eyes," a proud, arrogant disposition chastened by no care; comp. also Isa. lx. 5; Ps. cxix. 32.—**The light of the wicked is only sin.** נֵר רְשָׁעִים, which is plainly an appositive to "haughty eyes and a proud heart," may be translated either by "the fallow, or newly ploughed land of the wicked" (comp. נִיר, chap. xiii. 23), and refer to "the very first fruits of a man's activity (so Ewald, Elster, *etc.*), or, which is surely preferable, it may be taken as meaning the same as נֵר (comp. 1 Kings xi. 36, where instead of נֵר we find נִיר in the sense of "light"), and in accordance with chap. xx. 27, it may be regarded as a figurative representation of the entire spirit of the wicked, *i. e.* their proud disposition, flaring and flaming like a bright light. Thus the LXX (λαμπτήρ), Vulg., Schultens, Dathe, Bertheau — except that the latter interpret the "light" less pertinently of the brilliant prosperity of the wicked. In like manner Luther also, Geier, Döderlein, Ziegler, Umbreit, who, however, find in the last term not an appositive to the two preceding expressions, but a third subject co-ordinate with them. [To these who adopt "light" as their rendering, may be added, although with some diversity in the grammatical relation and the interpretation of the term, K., De W., H., S., M., N., and the E. V. in its marginal reading. The old English expositors generally follow the text of the E. V., "ploughing," which is also preferred and defended by Wordsw., as suggesting an "evil execution" of the "proud aspirations and covetous ambition" of the wicked "in a deliberate action."—A.].—The predicate of clause *b* is with no more propriety here than in chap. x. 16 to be explained by "ruin" (disaster, destruction),—which is contrary to the view of Umbreit, Hitzig, *etc.*,—but retains the meaning which is predominant in the Old Testament; for to trace back all proud conduct and action to *sin* is plainly the proper drift and import of the proverb before us; comp. ver. 24, below.

Ver. 5. **The counsels of the diligent** (tend) **only to abundance; but every one who is overhasty** (cometh) **only to want.** "Abundance" and "want" stand contrasted here as in xiv. 23. The "hasty," however, in contrast with the "diligent," the man who labors in substantial and continuous methods (comp. xii. 27), must be he who in the pursuit of gain is in excessive haste, the impatient, restless fortune-hunter, who besides is not above base and deceitful modes of acquiring, and for that very reason for a punishment is plunged into destitution and penury; comp. xix. 2; also xx. 21; xxviii. 20; and with respect to the general sentiment still further xii. 11; xiii. 11.—This explanation, which is as simple as it is congruous with the context, makes Hitzig's conjecture superfluous (instead of אָץ, אֹצֵר, "the collector," *i. e.* the niggard); comp. xi. 24. [Rueetschi, *ubi supra*, p. 152, defending the common rendering, expands somewhat the implied contrast between the *plans* according to which the diligent toils, and the *impatient haste* which cannot wait to plan.—A.].

Ver. 6. **The getting of treasures by a lying tongue is a fleeting breath of them that seek death.** The second member is literally rendered according to the text: "is fleet-

ing breath, those seeking death,"—the latter phrase not to be regarded as a limiting genitive (see Critical Notes), but the two a *hendiadys;* the idea "fleeting breath of those seeking death" being resolved into the two co-ordinate ideas, "fleeting breath" and "seekers of death." [WORDSW.: "*vanity driven like chaff;*"—"the *work* of the wicked and covetous man is *chaff* and his harvest is *death.*" KAMPH., while favoring a simple emendation (that of EWALD, *etc.;* see Critical Notes), would refer the "seekers," if the text is to be retained, to the *treasures;* "treasures unlawfully gained are not only themselves without substance, but also bring on destruction for their deceitful possessor." H.: "a vanity agitated by them that seek death;" N.: "scattered breath of them," *etc.;* S.: "a fleeting breath are they who seek death;" M.: "(like) a fleeting vapor to those who seek death." The phrase plainly requires somewhat violent grammatical constructions, or an emendation. Our author's *hendiadys* making the plural participle an *apparent* appositive of the singular noun is not the most forced.—A.] With reference to the phrase "seekers of death," comp. viii. 36; xvii. 19; with respect to the expression "a fleeting vanity," Job xiv. 2; xiii. 25; and PINDAR's well-known phrase, σκιᾶς ὄναρ ἄνθρωπος. It is hardly possible that we have here any suggestion of the mirage (Isa. xxxv. 7), the "tremulous mist of the desert, vanishing again in quick deception,"—for the noun הֶבֶל nowhere else occurs with this signification (this in opposition to ARNOLDI, and to some extent UMBREIT also).

Ver. 7. **The violence of the wicked sweepeth them away.** The "violence" is not designed here to describe the destruction intended for the wicked (comp. Job v. 22; Isa. xiii. 6), but is used in the active sense, of the rapacious or murderous violence practised by them (comp. xxiv. 2. So the Vulg., LUTHER, UMBREIT, HITZIG.) The latter, to illustrate the idea, appropriately suggests the case in which an incendiary is consumed in the fire which he sets. But examples like i. 18, 19; vii. 23; serve also for illustration. With clause *b* compare (above) ver. 3, *a*.

Ver. 8. **Crooked is the way of the guilty man.** "Burdened, laden" signifies, as the corresponding word in Arabic does, "the guilt-laden," and so the vicious man, the malefactor, in contrast with the "pure or clean."

3. Vers. 9-18. Various warnings against foolish, hard-hearted, uncharitable, unrighteous conduct.—**It is better to dwell in a corner of the housetop,** and so on the one hand, solitary and forsaken (comp. Ps. cii. 7 (8)), and on the other, exposed to all winds and weathers, in an exceedingly inconvenient, uncomfortable position. [See HACKETT's *Illustrations of Scripture*, and similar works].—**Than with a contentious woman in a thronged house:** lit., "than a woman of contentions (comp. xix. 13; xxvii. 15) and a house of companionship" (οἶκος κοινός, LXX),—an example of *hendiadys*, therefore like ver. 6.—On account of the correspondence of the idea with ver. 19, which certainly is remarkably close, HITZIG proposes to remove the "contentious woman" entirely from the text, for (freely following the LXX) he reads כְּשֵׂאת instead of מֵאֵשֶׁת, and so from clause *b* gets the meaning: "than that strife arises and the house is common."

Ver. 10. For the expression in *a* comp. xiii. 4.—**His neighbor findeth no mercy with him,** lit., "his neighbor is not compassionately treated by his eyes," *i. e.*, on account of his violent wickedness and selfishness even his friend experiences no sympathy from him.

Ver. 11. With *a* comp. xix. 25.—**And when the wise is prospered, he will gain knowledge,** *i. e.* the simple, who must be the subject again in clause *b*, inasmuch as it can hardly be said of the wise that it is his prosperity that first helps him to knowledge. Usually, "and if one instruct the wise," as if the verb הַשְׂכִּיל were here transitive in the sense of "warning, instructing," and thus stood for הוֹכִיחַ, xix. 25. But the wise man needs no longer such instruction as may for the first time give him understanding; and this verb is found, *e. g.* also in Prov. xvii. 8 (comp. Isa. lii. 13), used in the sense of "possessing or finding prosperity." The whole proverb therefore demands that "the simple" be deterred by the punishment of the fool, as well as made intelligent and stimulated to good by the prosperity of the wise.

Ver. 12. **The Righteous marketh the house of the wicked.** That by this righteous one God is meant, the supreme judge and rewarder, appears beyond all controversy from clause *b*, as well as from the parallel passage xxii. 12 (comp. also Job xxxiv. 17). ROSENMUELLER, EWALD, BERTHEAU, ELSTER take the correct view, while HITZIG here again endeavors to emend (substituting בֵּיתוֹ for בֵּית, and making רֶשַׁע, "wickedness," the subject of clause *b*); UMBREIT, however, harshly and ungrammatically makes the "righteous" in *a* a righteous man, and then in *b* supplies God as the subject of the predicative participle. [So the E. V., which is followed by WORDSW.; NOYES makes the righteous man the subject of both clauses,—while DE W., K., H., S. and M. more correctly refer both to God.—A.]

Ver. 13. Comp. Matt. xviii. 23-35, a parable which fitly illustrates the meaning of this sentence, pronounced against hard-heartedness; see also Matt. xxv. 41 sq.; Luke xi. 13.

Ver. 14. Comp. xvii. 8; xviii. 16; xix. 6. As in these passages so in the one before us it is not prohibited presents or bribes that are spoken of, but lawful manifestations of liberality, though bestowed in all quietness (in secret), *i. e.* without attracting needless attention.—**A present in the bosom,** is the same as the "gift from the bosom" in chap. xvii. 23, a present brought concealed in the bosom (not a "present *into* the bosom," as ROSENM., BERTHEAU, *etc.*, would have it).

Ver. 15. **It is a joy to the just to do justice, but (it is) destruction only to them that work iniquity.** "Confusion, terror" (comp. x. 29) is all right action to evil doers, since they distinctly feel "that its consequences must condemn and punish their own course and con-

duct" (Elster); for they practise their ungodly folly with pleasure and delight (x. 23; xv. 21); they have a real satisfaction in their works of darkness (comp. Rom. i. 32; John iii. 19). [The E. V., followed by H., N., S., M. makes "destruction" the subject of clause *b*, and not a second predicate, as De W., K., *etc.*, do, like our author. The latter construction best brings out the antithesis between a "joy" and a "terror." The same course of conduct is thus differently viewed by and related to the contrasted classes. —A.]

Ver. 16. With *a* compare ii. 15; iv. 14 sq.; with *b*, ii. 18; ix. 18.

Ver. 17. **He becometh a poor man who loveth pleasure** (lit. "a man of want"). "Joy" is here specifically intoxicating delights, such as are to be found in luxurious banquets, where "wine and perfume," these familiar symbols of social festivity (Ps. civ. 15; Prov. xxvii. 9; comp. Amos vi. 6), play their part. The Vulgate, therefore, if not with verbal accuracy renders by "*qui diligit epulas.*"

Ver. 18. **The wicked becometh a ransom for the righteous**, *i. e.* so far forth as the divine wrath turns from him who is comparatively righteous to fall upon the head of the evil doer; comp. xi. 8. Thus according to Isa. xliii. 3 the heathen nations atone for the comparatively purer and more upright Israel (comp. Hitzig on this passage).

4. Vers. 19-25. Admonitions of an import similar to that of the preceding series, directed especially against uncharitableness, folly and sloth.—With ver. 19 comp. ver. 9 above.—**With a contentious, fretful woman**, lit., "with a woman of contentions and of worry;" the genitives are naturally *genitivi effectus*.

Ver. 20. **Precious treasure and oil are in the dwelling of the wise, but a foolish man consumeth them**, *i. e.* wastes whatever he possesses of valuable treasures and spices. "A fool of a man," as in xv. 20. To "swallow up," *i. e.* to waste, destroy and ruin, as in Eccles. x. 12; Lam. ii. 2-8; Job x. 8, *etc.*—Hitzig in clause *a* changes וְשֶׁמֶן to שָׁכַן and reads פֶּה instead of נְוֵה, and thus obtains the meaning, "Precious treasure is in a wise mouth, but a fool of a man swallows it down (?)."

Ver. 21. **He that followeth after righteousness and mercy shall find life, righteousness and honor.** The second "righteousness," although wanting in the LXX, is not for that reason to be regarded an error (in opposition to Ziegler, Elster). It denotes the *judicial* righteousness of the man who, on account of his striving after righteousness, is sanctified and blessed by God (just as in chap. viii. 18; Job xxxiii. 26),—while in clause *a* the righteousness intended is a moral quality of the wise man who keeps the law. The relation is the same in the N. T. between δικαιοσύνη as a present possession of the believer (*e. g.* Rom. iii. 28; Gal. iii. 21), and δικαιοσύνη as an object of Christian hope; Gal. v. 5.—With this use of the terms "life" and "honor" comp. iii. 16.

Ver. 22. **A wise man scaleth a city of the mighty**; *i. e.* even a fortress well defended by numerous and strong warriors does not long withstand the sagacious counsel of the wise; comp. xxiv. 5, and also Eccles. ix. 15,—where, in a reversed relation, one wise man successfully defends the city against a whole army.—For the expression, "the bulwark of its confidence," in clause *b*, comp. xiv. 26.

Ver. 23. Comp. xiii. 3; xix. 6.

Ver. 24. **A proud and arrogant** (man)—**scorner is his name**; *i. e.* not, "he might reasonably be called scoffer," but, "the universal moral judgment of men really calls him so, looks upon him as a scoffer, as an 'infidel' (Delitzsch; comp. Introd., § 3, N. 2), a man to whom there is nothing holy." For יָהִיר, *superbiens*, "arrogant, conceited," comp. Hab. ii. 5.

Vers. 25 and 26 form a continuous representation of the slothful, in contrast with the righteous and therefore diligent man, who, however, on account of his diligence is also beneficent.—**The desire of the slothful killeth him**, *i. e.* his desire for food and drink, his hunger, for the quieting of which he is nevertheless unable to employ the proper means—labor in behalf of his physical sustenance. Comp. xiii. 4; also xix. 24. [Stuart understands "his desire of slothful repose;" which is less easily reconciled with clause *a* of ver. 26. His desires are not so intense and consuming for repose, passivity rather than activity characterizing whatever is voluntary about him; his involuntary appetites, for which he neglects to provide, destroy him.—A.] —**He desireth intensely all the day long**; lit., "Every day he wisheth a wish," *i. e.* he carries constantly the same intense longing for possession and enjoyment, but stops with this indolent wishing and dreaming, without passing over into energetic action. It is otherwise with the upright, who by his honorable industry is put in circumstances to distribute rich gifts among others also; comp. xi. 24 *a*.

5. Vers. 27-31. Of God's righteous judgment on the wicked and disobedient.—**The sacrifice of the wicked is an abomination** (comp. xv. 8), **how much more when it is offered for evil.** בְּזִמָּה might mean "with transgression, with evil intent" (not "with deceit," as Bertheau holds), comp. Ps. xxvi. 10; cxix. 150. But it seems to be more appropriately taken here as a statement of the motive of the abhorred sacrifice, and therefore to be "for transgression," for some iniquity wrought with evil intent, which is to be expiated by a sacrifice,—and by a sacrifice only, and not by true contrition and repentance (comp. Hitzig on this passage). Mal. i. 13 is therefore not so true a parallel as Ecclesiast. xxxiv. 21-25.

Ver. 28. With *a* comp. xix. 5, 9.—**The man that heareth shall speak evermore**; *i. e.* the modest and teachable, who, instead of talking on heedlessly at random, gives thoughtful attention to all profitable teaching, and ponders quietly all that he has heard, that he may be able to give reliable testimony (comp. Solomon's "hearing heart," 1 Kings iii. 9)—such a one will be constantly called forth anew to testify, and so become one "speaking evermore," a *testis sive orator perpetuus*, a witness to the truth universally esteemed and much desired, in contrast with the heedless, gossiping, lying witness (comp. xviii.

18). For this interpretation the parallel in xii. 19 is decisive, from which appears especially the inadmissibility of rendering לָנֶצַח *secundum veritatem*, according to truth (so *e. g.* UMBREIT: "he who hears the truth"). [RUEETSCHI (as above, p. 152) brings out the antithetic force of the verse thus: "To hold to the truth is just what the lying witness fails to do; therefore must he cease to speak; his way perishes, Ps. i. 6. But the man that hearkens, *etc.*, to the truth shall evermore speak 'as a witness and otherwise, living happily shall always be able to speak, and shall be gladly heard' (EWALD), and so by no means perish."—A.]

Ver. 29. **The wicked putteth on a bold face**, lit., "the man of wickedness maketh boldness with his face." The predicate as in vii. 13, denotes the immovable fixedness of features behind which the shameless villain seeks to hide his criminal intentions and crafty dispositions. Whether we are here to think specifically of a false witness implicated in some criminal conspiracy (from the suggestion of 28, *a*), must remain doubtful from the indefiniteness of the expression (in opposition to BERTHEAU, HITZIG).—**But he that is upright establisheth his way.** Instead of יָכִין the K'ri, with which the LXX agree, proposes יָבִין, and some modern interpreters prefer this reading, *e. g.* HITZIG: "considereth his way." But just as it may be said of God (chap. xvi. 9) so it might be said of a pious man, that he makes his way or his steps *firm*, *i. e.* sure and fixed (comp. Jotham's example, 2 Chron. xxvii. 6); and the antithesis between *a* and *b* becomes decidedly stronger with the reading of the K'thibh. [The E. V., which is followed by H., N. and M. adopts a weakened and ambiguous rendering, "directeth,"—"considereth" being in the margin. S. and WORDSW. decidedly prefer the stronger rendering "establisheth," W. bringing out the contrast between the wicked man's *hardening* his face, and the good man's *hardening* his way. As RUEETSCHI urges, both the verbs and their objects contribute to the completeness of the antithesis. "The wicked man looks only to the outside, the forms, the appearance and show, the transient result; but the good man aims at the real, the actually good; he therefore establishes his ways, his mode of life and action, his whole course."—A.].

Ver. 30. **No wisdom, no understanding, no counsel is there against Jehovah.** לְנֶגֶד is by no means merely "before God," *i. e.*, according to God's judgment, as UMBREIT, *etc.*, say, but "over against, in opposition to." The meaning is that a human wisdom which would assert itself in opposition to the divine, is not wisdom, but sheer folly (comp. 1 Cor. iii. 19), that in comparison with the divine wisdom that of man is altogether nought (comp. Isa. xxix. 14).

Ver. 31 continues the thought of the preceding verse. As human wisdom, so likewise is human strength and reliance on human aid and might nothing; comp. Ps. xx. 7 (8); xxxiii. 17.—**The horse is made ready for the day of battle.** The participle expresses the permanence of the matter; therefore, lit. "stands prepared, is prepared" (HITZIG).—With *b* compare also David's language to Goliath, 1 Sam. xvii. 47: "The battle IS Jehovah's;" *i. e.*, on Him depends the decision of the war, its favorable issue, its victorious result.

DOCTRINAL, ETHICAL, HOMILETIC AND PRACTICAL.

According to the introduction and conclusion of the chapter, its contents refer mainly to the all-directing providence of God, the ruler of the world, just as in chap. xvi.,—which furthermore in regard to several of the ethical precepts, or rules of virtue connected with these considerations about providence, stands in quite close relations to the admonitory substance of the section before us; comp. *e. g.* xvi. 5 with xxi. 4, 24; xvi. 10, 12 with xxi. 1; xvi. 11 with xxi. 6; xvi. 6 with xxi. 21; xvi. 17, 20 with xxi. 28; xvi. 32 with xxi. 22; xvi. 26 with xxi. 25, 26. Among the virtues the practice of which is commended as a chief means of putting one's self in the right relations to the administrative and judicial government of God over the world, *righteousness* or *obedience* to God's word, which is better than sacrifice (vers. 3, 27; comp. vers. 8, 12, 15, 18, 21, 28, 29), is the most conspicuous. Side by side with this stands patience in the sense of the New Testament (comp. ὑπομονή, Luke viii. 15; James i. 4), *i. e.*, steadfast endurance in labor and in suffering, such as the service of the Lord brings with it (vers. 5, 17, 25, 26). There are more isolated warnings against deception (vers. 6, 28), hard-heartedness (vers. 10, 13), luxurious extravagance (ver. 17, 20), scoffing (vers. 11, 24). Since however these without difficulty group themselves about the central idea of obedience to the divine command, this obedience may itself be considered in a general way as the controlling idea in the substance of the section, and accordingly some such theme as "the man who hearkens" (ver. 28; comp. 1 Kings iii. 9), or again "obedience more acceptable to God than sacrifice" (ver. 3; comp. 1 Sam. xv. 22), may be prefixed as a theme or motto to all the rest.

For a *homily* then *on the chapter as a whole:* God as ruler and judge over all the world, and man's duty of obedience to Him, consisting in walking in righteousness, patience, love, and truth. Or more briefly: Obedience to God's word as the sum of all human duties and virtues. Comp. STÖCKER: Of God's gracious and righteous government, as it shows itself in the good and the evil.—The *Berleburg Bible* puts it very well: God is to rule, not self-will.

Vers. 1-8. CRAMER (on vers. 1, 2): God not only knows the thoughts of men, but also has their hearts in His hands, and turns and moulds them as the potter the clay. In matters of faith therefore we are not to proceed according to the fancy of our own hearts, but according to God's command.—GEIER: Pray God earnestly that He may not leave thine heart intent on any evil, but that he may draw it to Himself to walk steadfastly according to his word.—WOHLFARTH: Not merely the plans of the lowly, but also the counsels and undertakings of the mighty depend on God, who as chief ruler of His world with wisdom that never deceives and power that never fails shapes all according to His design.—STARKE

(on ver. 3): All outward ceremonies of worship avail nothing, if there is lacking the true inward service of God, worshipping God in spirit and in truth (John iv. 24).—[LAWSON: Sacrifices had no goodness in their own nature; and when men rested on them they were abominable to God. Judgment and justice are a part of the image of God in man, and have an everlasting excellency in their nature].

Vers. 4-8. CRAMER (on ver. 5): A measure is good in all things; therefore hasten deliberately. —GEIER: He is cruel against himself who heaps up riches unrighteously: he is gathering up his own ruin at the same time.—*Calwer Handb.* (on vers. 5-7): Industry and activity, not excess of haste, leads to good success; furthermore, not falsehood, or deceit, or robbing others.—VON GERLACH (on 7, 8): The desolation which the ungodly bring upon others at length sweeps them away; for no one, who persistently refuses to do right can stand, since right is precisely the stability, the order of things.—[TRAPP (on ver. 6): Many a wretched worldling spins a fair thread to strangle himself both temporally and eternally].

Vers. 9-18. [CHALMERS (on ver. 10): The claims of friendship are overborne by the strength of that evil desire on the part of the wicked, which is bent on the objects of their own selfishness] —STARKE (on ver. 10): We should not so often act contrary to the law of love to our neighbors, if we reflected always what we should desire in our neighbor's place (Matth. vii. 12).—(On ver. 13): An uncompassionate spirit toward the poor is punished by God with want of pity in return, according to the justice of an exact requital.—HASIUS (on ver. 14): Even with trifles, with slight manifestations of love, one may frequently avert much evil, and soothe spirits.—GEIER (on ver. 15): Joy and peace of conscience follow a joyful obedience to God's command; a scornful contempt and disobedience of it is followed by constant disquiet and fear.—[LAWSON (on ver. 15): Many do judgment without taking pleasure in it; their consciences will not suffer them to do otherwise, but their hearts are on the side of sin; or they will do many good things with pleasure, because their constitutional and beloved sins are not affected by them; but there are other things at which they stop short, *etc.*—TRAPP (on ver. 16): He that deviateth from the truth according to godliness cannot possibly wander so far as to miss of hell].—CRAMER (on ver. 17): He who will consume more than his plough can yield must utterly perish (Ecclesiast. xix. 32).—(On ver. 18): God often turns the leaf over so that the evil that was designed for the pious comes upon the ungodly.—VON GERLACH (on ver. 18): Every man deserves punishment here since none is guiltless. Since however the righteous acknowledges his guilt and walks in humility before the Lord, He remits his penalty, and before his eyes punishes the ungodly in full measure, that by the sight he may be made wise.

Vers. 19-26. HASIUS (on ver. 20): Where true wisdom is lacking in the administration of temporal things, there even with a regal or princely income destitution and want may enter.—GEIER (on ver. 22): Let every Christian and especially every Christian teacher exert himself by virtue of heavenly wisdom to tear down the fortresses and bulwarks of the kingdom of hell.—CRAMER (on ver. 22): Let no one trust in walls, castles or fortresses. What human hands have constructed human hands can pull down again.—(On ver. 23): God as the Creator of our human nature has set a double wall before the tongue, —the teeth and the lips,—to show that we should keep and guard the tongue with all carefulness. —[BP. HALL: He that looketh carefully to his tongue takes a safe course for preserving his life, which is oft in danger by much and wild talking].—GEIER (on ver. 24): Vices hang together like a chain; from pride springs contempt, from contempt wrath, from wrath mockery and many insults.—ZELTNER (on ver. 25, 26): Lazy thieves of time are not worth their bread; he that worketh not, neither shall he eat, 2 Thess. iii. 10.—[MUFFET: Wishers and woulders are neither good householders nor yet long livers].

Vers. 27-31. ZELTNER (on vers. 28, 29): To receive kind suggestions with thankfulness, and to reform, is no shame but an honor in the sight of God and men.—[TRAPP (on ver. 30): Human wisdom while it strives for masteries is overmastered].—MELANCHTHON (on ver. 30, 31): It is a wholesome rule for the whole of life, to fulfil the duties of one's calling, and in connection with this trustfully to invoke God's aid and succor. If we do this our works under God's aid in blessing us succeed well. Unrighteous labors, those undertaken without any call from above, as well as without trust in and prayer to God, on the contrary undoubtedly fail, be they entered upon with ever so much shrewdness and cunning.—SAURIN (sermon on ver. 30): On the futility of the means which human passions oppose to God,—*viz.* 1) earthly exaltation; 2) political prudence; 3) sensuality; 4) stoical endurance. —*Berleburg Bible* (on vers. 30, 31): No beginning, devising, striving of ours can possibly oppose that which God purposes with us. Is it not then the best thing to commit ourselves wholly to His guidance, without giving ourselves much labor in vain? We indeed prepare all in accordance with our idea and understanding; but God gives success wholly according to His will. In everything then let the charge be left to Him!

η) Admonition to secure and keep a good name.

CHAP. XXII. 1–16.

1 A (good) name is to be chosen rather than great riches;
better than silver and gold is good will.
2 The rich and the poor meet together;
Jehovah is the maker of them all.
3 The prudent seeth the evil and hideth himself,
but the simple pass on and must suffer.
4 The end of humility (and) of the fear of God
is riches, honor and life.
5 Thorns, snares are in the way of the wayward;
he that guardeth his soul let him keep far from them.
6 Train up a child in the way he should go;
even when he is old he doth not depart from it.
7 The rich ruleth over the poor,
and the borrower becometh servant to the lender.
8 He that soweth iniquity shall reap calamity,
and the staff of his haughtiness shall vanish away.
9 He that hath a bountiful eye shall be blessed,
for he giveth of his bread to the poor.
10 Chase away the scorner and contention goeth out,
and strife and reproach cease.
11 He that loveth with a pure heart,
whose lips are gracious, the King is his friend.
12 The eyes of Jehovah preserve knowledge,
but the words of the false doth He overthrow.
13 The slothful saith: (There is) a lion without,
I shall be slain in the streets.
14 A deep pit is the mouth of the strange woman;
he that is accursed by Jehovah falleth into it.
15 Foolishness is bound in the heart of the child;
the rod of correction driveth it far from him.
16 One oppresseth the poor only to make him rich;
one giveth to the rich (and it tendeth) only to want.

GRAMMATICAL AND CRITICAL.

Ver. 1. [The Niphal part. נִבְחָר here as in xvi. 16 is to be rendered like the Latin pass. periphr.—*ndus est*, "is to be chosen, ought to be chosen;" comp. Bött, § 997, 2, *c*.—A.].

Ver. 2. [See Exeg. notes for the reason why כֻּלָּם is preferred to שְׁנֵיהֶם. The lit. rendering is "their totality, the whole of them." For minute explanations of the use of כֹּל and the ordinary form of its suffixes see *e.g.*, Bött. § 876, *c*, § 883, *d*.—A.].

Ver. 3. [See Exeg. notes for reasons why the K'thibh is to be preferred to the K'ri. The vocalization is of course that of the K'ri נִסְתָּר and not that of an Imperf. Kal. The time implied in the verb רָאָה is of course a "relative perfect;" he *hath* first seen, and then *will* hide himself.—A.].

Ver. 5. עִקֵּשׁ is in the Vulg. correctly regarded as a genitive with דֶּרֶךְ; so most of the modern interpreters regard it.

Vers. 7, 8. [The full forms יִמְשׁוֹל and יִקְצוֹר (K'thibh) are preserved by the emphasis thrown on the ultimate syllables. According to Bött. § 1005, 5, *c*, while these forms are the prevalent forms in the dialects of Ephraim and Simeon they are found in the period of Judah only under the influence of special emphasis or a following pause.—A.].

Ver. 11. [In the reading of the K'ri the Hholem is exceptionally shortened to Kamets-Hhatuph before Makkeph. The K'thibh has the *stat. constr.* in its ordinary form. See Green, § 215, 1, c.—A.].

Vers. 12, 13. [The perf. נָצְרוּ in ver. 12 is classed by Bött. with the "empirical" perfects; this is a fact of experience, it has been found true; the אָמַר of ver. 13 is classed with the "effective" perfects: he has virtually said, it is in effect as though he had said, *etc*.—A.]

Ver. 15. [The pass. part. קְשׁוּרָה illustrates the principle that in Hebrew, whatever be the time to which this participle relates it describes a state and not a process,—something that is, and not something that is coming to be; Germ. "*ist verknupft*" not "*wird v.*" See Bött. § 997, 2, *c.*—A.].

[It can hardly be accidental that in this group of proverbs so many of the important words begin with ע; thus עֹשֶׁר (ver. 1), עָשִׁיר and עֹשֵׂה (ver. 2), עָרוּם (ver. 3), עֵקֶב and עֲנָוָה (ver. 4) עִקֵּשׁ (ver. 5), *etc.*—A.].

EXEGETICAL.

1. On account of the brevity of this section beginning with chap. xxii. 1, but plainly ending with ver. 16, as well as on account of the supposed construction of the section with some reference to the number *five* (which is said to have had a modifying influence also on chap. xxi.), Hitzig conjectures that its latter and larger half has been lost, and thinks that the portion which has disappeared may be recognized in the section xxviii. 17—xxix. 27. All this rests on the basis of assumptions as subjective and arbitrary as the general principles of this critic which relate to the supposed numerical structure of the oldest and main division of the whole collection of proverbs. See remarks below, on chap. xxv. 1, and also on xxviii. 1 (Doctrinal and Ethical).

2. Vers. 1-5. On a good name as dependent not on riches and treasures, but on prudence, humility and right sensibilities.—**A (good) name is more precious than great riches.** The absolute term "name" here denotes, like ὄνομα in the parallel passage, Ecclesiast. xli. 12, a *good* name (ὄνομα καλὸν, LXX); so likewise in Eccles. vii. 1; Job xxx. 8.—**Better than silver and gold is goodwill.** The "good" (טוֹב) does not belong as an adjective [attributive] to the noun "favor" (as the Rabbins render, and Umbreit also: "*Schöne Gunst*" [E. V., M., S., De W., *etc*]), but is a predicate (comp. viii. 19), parallel with "more precious, or choice," but put at the end of its clause for the sake of a more emphatic stress upon the objects compared with it, gold and silver. [So E. V. in the margin. Wordsw. (?), H., N., K., *etc.*].

Ver. 2. **The rich and the poor meet together;** *i. e.*, they are found side by side (comp. xxix. 13; Isa. xxxiv. 14), as classes both of which are alike created by Jehovah, and therefore have each its own peculiar object and calling to fulfil in God's creation. Comp. xiv. 31; xvii. 5; Job xxxi. 15.—Since both "rich" and "poor" are collective ideas, it is said that God has created "all of them" (כֻּלָּם, and not "both of them, or the two," שְׁנֵיהֶם, as in xx. 12). [The verb "strike against, or encounter each other," of course does not here imply such an antagonism as too often exists in disordered human society, but simply the ordinary encounter or intermixture of social life. The word of God no where endorses the jealousies and collisions that result from sin.—A]

Ver. 3. **The prudent seeth the evil and hideth himself.**—The K'thibh (וַיִּסָּתֵר, an Imperf. Niph.) is to be preferred to the K'ri (וְנִסְתָּר), because the hiding one's self is a consequence of seeing the coming calamity, and this consequence is expressed by the Imperf. with ו *consec.;* comp. 1 Sam. xix. 5. The K'ri originates from xxvii. 12, where the verse, with this exception, literally recurs.

But the simple pass on and must suffer ("are punished," E. V. and most of the English commentators). In the last verb we have a perfect preceded by a simple copula, because the heedless pressing on of the simple into calamity, and their "expiating" it, or suffering injury, are conceived of as cotemporaneous; compare 2 Sam. vii. 9; Ezek. xxv. 12, *etc.*—The plural "the simple ones" over against the one "prudent man" of clause *a*, seems to be chosen not without an intentional reference to the disproportion that actually exists numerically in life between the two classes of men.

Ver. 4. **The end of humility (and) of the fear of God is riches and honor and life.**—The copula is wanting before "the fear of God," because this "fear" is in its idea so closely connected with "humility" that it can be appended as in a sense an appositive to it. Thus Bertheau and Elster correctly render, following Geier, Rosenmueller, Schelling, *etc.* More commonly (and as early as the LXX and Vulg.) the "fear of Jehovah" is regarded as the first effect or consequence of humility, like riches, honor and life; this, however, gives no specifically appropriate idea. This is also true of Hitzig's emendation (רְאוּת for יִרְאַת), the "beholding Jehovah;" for "riches, honor and life" could hardly be the elements into which the "beholding Jehovah" should be resolved; this idea is rather in the Old Testament also (*e. g.*, Ps. xi. 7; xvii. 15) always one that belongs not to the present, but only to the future life —With *b* compare moreover iii. 16; viii. 18.—[Our author's idea is also that of De W. and K., the E. V., H., N., S., M., Wordsw., *etc.* The grammatical objection urged by Hitzig, Umbreit and Rueetschi is the harshness of the *asyndeton;* they agree in making the latter part of clause *a* the predicate, a more natural construction unquestionably, if the resulting meaning is admissible. Umbreit interprets the humility of which "the fear of God" is the reward, as humility in human relations—a rendering hardly consistent with the Hebrew *usus loquendi*. Rueetschi takes the words in their ordinary sense, and the structure which is most obvious, and explains: "The genuine religious wisdom which is equivalent to 'the fear of Jehovah' (more precisely, of which the fear of the Lord is the beginning), is the highest reward of humility; it is to him who attains it all (riches, honor, life), all that man desires and strives for beside, his greatest riches, his highest honor, his true life." In this view clause *b* is an analysis of the predicate of *a*.—A.]

Ver. 5. **Thorns, snares are in the way of the false.**—Here again we have an *asyndeton*, consisting in the associating of the two ideas which are in their import essentially equivalent, of "thorns" (comp. Job v. 5) and "snares, nets"

(chap. vii. 23; Ps. lxix. 22; Job xviii. 9, *etc.*). Hitzig proposes instead of the latter expression to read ספחים: "Thorns are poured out, are spread on the way of the false (?)." [Those who agree with Z. in the general structure of clause *b*, in his selection of the subject and predicate, very generally, at least our English expositors, make the verb affirmative rather than hortative. Rueetschi (as above, p. 155), on the ground of the very general idiom of the book of Proverbs, and in regard to this phrase in particular, שֹׁמֵר נַפְשׁוֹ, considers the clause as inverted: "he who keepeth far from the thorns and snares that strew the way of the false, destroying him, notwithstanding all his cunning, saveth his life."—A.]—With *b* compare xvi. 17.

3. Vers. 6–12. Of good discipline, frugality, uprightness, love and fidelity as further important means to the preservation of a good name.—**Train up a child** (early) **in the way he should go**.—The verb which, according to Arabic analogies, is equivalent to *imbuit, initiavit* (comp. Schultens on this passage), denotes here the first instruction that is given to a boy, his early education and the formation of his habits. Compare the expression of Horace (Ep. I., 2, 69): *Quo semel est imbuta recens, servabit odorem Testa diu;* and also the modern proverbs *Jung gewohnt, alt gethan* [Young accustomed is done old]: or "*Was Hänschen nicht lernt, lernt Hans nimmermehr*" ["What little Johnnie does not learn, John learns never." So our English proverb—"Just as the twig is bent the tree's inclined."] עַל־פִּי דַרְכּוֹ can have no other meaning than "according to the standard of his way" (Gen. xliii. 7; Lev. xxvii. 8, *etc.*), *i. e.*, according to the way that is determined for him, according to the calling and the manner of life for which he is intended. With this interpretation, which is as simple as it is pertinent, Hitzig's emendation may be dismissed as superfluous: עַל־פִּי רַכּוֹ, "according to his tenderness, since he is still tender." [Notwithstanding the "simplicity" of the interpretation "in accordance with his way, or his going," three different meanings have been found in it. It may be, *a*) "his way" in the sense of his own natural and characteristic style and manner,—and then his training will have reference to that to which he is naturally fitted; or *b*), the way in life which he is intended by parents or guardians to pursue; or *c*) the way in which he ought to go. The last is moral and relates to the general Divine intention concerning man's earthly course; the second is human and economical; the first is individual and to some extent even physical. Yet although the third presents the highest standard and has been generally adopted and used where little account is made of the original, it has the least support from the Hebrew idiom. So De W., B., K., S., H. (?), and others.—A.]

Ver. 7. **The rich ruleth over poor men.**—Observe here again the significant interchange between singular and plural like that above in ver. 3, corresponding with the actual conditions of human society. The same relation of dependence comes in play however in like manner between borrowers and lenders; indebtedness always destroys freedom, even though no sale into slavery of him who was unable to pay should ever take place.

Ver. 8. **He that soweth iniquity shall reap calamity.**—Comp. Job iv. 8, and the converse sentiment, Prov. xi. 18.—**And the staff of his haughtiness vanisheth away;**—*i. e.*, the staff with which in the ebullitions of his anger (Isa. xiv. 6) he smote others comes to nought, as though dried up and rotten. Compare for the verb "to come to nought, to come to an end," Gen. xxi. 15; 1 Kings xvii. 16; Isa. x. 25. According to the last mentioned passage, Umbreit, Ewald [De W.] and Elster explain: "and the staff of his punishment is already prepared." But the verb כלה in that instance acquires the meaning "to be ready, to be already prepared," solely through the context,—and the noun (עֶבְרָה) means not "punishment," but always simply anger, passionate excitement. And to employ "staff of his anger" to describe "the rod of the Divine anger aroused against him" would surely be an unusually condensed and harsh expression.—Hitzig reads וְשֹׁבֵט עֲבֹדָתוֹ "and he that renounces (?) his service perishes," a meaning clearly quite insipid and little appropriate as the result of a very artificial and violent emendation, for which the text of the LXX neither in ver. 8 *b*, nor in the spurious verse which this version exhibits appended to our verse, offers any adequate support whatsoever.—[Fuerst distinguished two radical meanings in the verb און, from one of which the derived noun has the meaning "nothingness, vanity," here adopted by E. V., and B.; the other gives the meaning "calamity," and in this sense the word is here understood more forcibly and appropriately, by De W., K., H., N., M., S.—Rueetschi vigorously supports our author's interpretation of clause *b*.—A.]

Ver. 9. **He that hath a bountiful eye shall be blessed.**—He who is "good in the eye" is the exact opposite of the man "evil in the eye" (chap. xxiii. 6); it is he therefore who looks around not wickedly but in kindness and friendliness. Such a one will besides always be charitable in disposition and action, and therefore as he dispenses blessing he will also receive blessing. The conjunction (כִּי) as the beginning of the second clause should doubtless be regarded rather as a causal, than, with Hitzig, as a conditional particle; it is therefore not "*if* he gives" (that he does this is in fact already implied in his being described as having "a bountiful eye"), but "since," or "for he gives," *etc.*

Ver. 10. **Chase away the scorner and contention goeth out.**—That scoffing is a chief source of contention and strife was already expressed in chap. xxi. 24. Contention "goeth out," *viz.*, with the scoffer, when he leaves the assembly in which he has given forth his scoffing utterances (the LXX rightly supply ἐκ συνεδρίου).—**And strife and reproach cease,**—for the evil example of the scoffer had excited the whole assembly to mutual abuse and recrimination (קָלוֹן has here this active meaning).

Ver 11. **He that loveth with a pure heart, whose lips are gracious, the king is his friend.**—Thus, without doubt correctly, UMBREIT, ELSTER, HITZIG; for the passages xiii. 4, 24; xiv. 18 present no sufficient analogy for EWALD's interpretation of the last clause, "he is the king's friend;" and BERTHEAU's conception of the phrase "grace of lips" as a second accusative object of the verb "loveth" ("he that loveth purity of heart, and grace on his lips, the king is his friend") has against it the decided inappropriateness of the expression "to love the grace of his lips" as conveying the idea of "cultivating a wise eloquence." Furthermore we have to compare chiefly xvi. 13; for it is really wise and good counsellors who are there as here designated the favorites of the king.—[Few verses in the Book of Proverbs whose reading is unquestioned have received more interpretations. In clause *a* "purity of heart" is made the object by almost every interpreter, instead of an adverbial adjunct as Z. makes it. The "grace of lips" in clause *b*, in addition to BERTHEAU's construction (see above), is made a part of the subject—"*to whom*, or *whose* is grace of lips," *e. g.*, by DE W., EWALD, K.; it is made the first part of the predicate "*to him*, or *his* is grace of lips," *e. g.*, by the E. V. in the margin, by H., N., S., M., W.; while the text of the E. V. makes it adverbial. —A.]

Ver. 12. **The eyes of Jehovah preserve knowledge,**—*i. e.*, secure protection to him who possesses and evinces true discernment and knowledge (an example, therefore, of the *abstr. pro concreto*). With clause *b*, furthermore, the meaning seems to correspond better which HITZIG obtains, when he, perhaps in this instance emending wisely, writes רָעַת instead of דַעַת: Jehovah's eyes observe wickedness.—For the verb in clause *b* comp. xiii. 6; xxi. 12. The "words" of the false here denote his proposals or plans, the faithlessness which he devises by himself and discusses with others. [HOLDEN thinks it necessary to render the "affairs of the transgressor." The necessity is obviated by the above explanation.]

4. Vers. 13–16. Of slothfulness, wantonness, folly and avarice, as further chief hinderances to the attainment of a good name.—**The slothful saith**: (There is) **a lion without**, *etc.*;—*i. e.*, he has recourse to the most senseless and ludicrous excuses, if in any way he may not be obliged to go out to labor; he therefore says, *e. g.*, a lion has stolen into the city, and may possibly destroy him in the midst of the tumult and crowd of the streets. Comp. xv. 19. [See critical notes for an explanation of the tense of the main verb.]

Ver. 14. **A deep pit is the mouth of the strange woman,**—*i. e.*, her seductive language; comp. ii. 16; v. 3; vi. 24; vii. 5 sq.; and also xxiii. 27, where the harlot herself is described as a deep ditch.—**He that is accursed of Jehovah.**—The "cursed of Jehovah" the exact opposite of the man "blessed (בָּרוּךְ) of Jehovah," therefore one visited by the curse of an angered God.

Ver. 15. **Foolishness is bound in the heart of the child,**—*i. e.*, it belongs to the disposition of all children, who are altogether and without exception νήπιοι,—infallibly so (comp. 1 Kings iii. 7), and must therefore necessarily be removed from them by the diligent employment of the "rod of correction" (comp. xiii. 24; xix. 18; xxiii. 13, 14). Comp. our proverb "*Jugend hat kein Tugend*" [Youth hath no virtue].—[KAMPH., from the absence of an adversative particle before clause *b*, judges it better to take the first clause as conditional: "If foolishness be bound," *etc.* Here is then the remedy for the supposed exigency. But this is surely needless, and vastly weakens the import of clause *a*, with its impressive declaration of an urgent and universal need.—A.]

Ver. 16. **One oppresseth the poor only to make him rich;**—*i. e.*, the oppression which one, perchance some rich landlord or tyrannical ruler, practises on a poor man, rouses his moral energy, and thus by means of his tireless industry and his productive labor in his vocation, brings it to pass, that he works himself out of needy circumstances into actual prosperity. On the other hand, according to clause *b*, all presents which one makes to an indolent rich man, prodigal, and therefore abandoned by the blessing of God, contribute nothing to stay the waste of his possessions that has once commenced. What one gives to him is drawn into the vortex of his prodigality and profligacy, and therefore is subservient, in spite of the contrary intention of the giver, only "to want," or to the diminution of his possessions (comp. xi. 24).—Thus most of the recent expositors correctly explain, especially EWALD, UMBREIT, ELSTER, HITZIG [DE W., K.], while BERTHEAU's conception of the passage: "He that oppresseth the poor to take for himself, giveth to a rich man (*viz.*, himself) only to want," approximates to the old incorrect rendering of the Vulgate, LUTHER, *etc.* See in reply HITZIG on this passage. [H., N., M., S. follow the E. V. in giving this reflexive meaning to the pronoun of clause *a*, while WORDSW. guardedly expresses a preference for the other view; God's providence overrules the rich man's rapacity, and turns obsequious liberality toward the rich against him whom it would benefit. For according to this view it is not the giver, as the E. V. suggests, but the receiver, that shall come to want. RUEETSCHI comes vigorously to the defence of the older explanation. The subject is then single: the rich man seeks to advance himself by oppression of the poor; he gives wrongfully to one that has, and God thwarts him. We prefer this elder exposition.—A.]

DOCTRINAL, ETHICAL, HOMILETIC AND PRACTICAL.

The doctrine of the great worth of a good name forms undoubtedly the main theme of the section before us; for all that follows the introductory proposition of ver. 1, which is expressly shaped with reference to this theme, may be easily and without any violence regarded as a statement of the most important means or conditions to the attainment and maintenance of a good name. These conditions are given in part negatively, as not consisting in riches (ver. 2, comp. ver. 16), nor in falseness of heart (ver. 5), nor in scoffing

and love of abuse (ver. 10), nor in unrighteous dealing (ver. 8, comp. ver. 12), nor in sloth and licentiousness (vers. 13, 14). They are also given in part positively, as consisting in a genuine prudence (ver. 3), in humility and the fear of God (ver. 4), in a wise frugality and industry (vers. 7 and 16), in charity toward the poor (ver. 9), in purity of heart together with that grace of speech which rests upon it (ver. 11),—in a word, in all the excellent qualities as well as the inward and outward advantages to which a strict and wise training of children is able to aid the man who is naturally foolish and ignorant (vers. 6 and 15).

Homily on the entire section: On the great worth of a good name, and on the means to its attainment and preservation. Comp. STÖCKER: Of a good name: 1) How it is to be gained (vers. 1-4); 2) what chief hinderances threaten the possession of it (vers. 5-16).—In similar style, WOHLFARTH, *Calwer Handb., etc.*

Ver. 1. MELANCHTHON: With reason dost thou say: I need a good conscience for God's sake, but a good name for my neighbor's sake. A good name is really a good thing well-pleasing to God, and must be esteemed and sought by us, because God would have the difference between good and evil brought to the day by the testimony of public opinion, so that accordingly those who do right may be promoted and preserved, the unjust, on the contrary, censured, punished and destroyed. From such public witness we are to become aware of the existence of a moral law, and should reflect, that a holy God and supreme avenger of all evil lives. We must therefore strive after a good name for two reasons: 1) because God would have us regard the judgments of upright men (Ecclesiast. vi. 1 sq.); 2) because He would also have us serve as a good example to others (1 Cor. x. 31 sq.; Phil. iv. 8).—STARKE: If a good name is better than riches, then it is our duty, in case of need, to defend our innocence (Am. vii. 11; John viii. 49), but no less to rescue the good name of others also (1 Sam. xx. 31 sq.).—[ARNOT: The atmosphere of a good name surrounding it imparts to real worth additional body and breadth.—MUFFET: a good name maketh a man's speeches and actions the more acceptable; it spreadeth his virtues unto his glory, and the stirring up of others; it remaineth after death; it doth good to the children of him who is well spoken of; and finally is a means of advancement.]

Vers. 2-5. MELANCHTHON (on ver. 2): Know that there is a Divine providence, and that not by chance but by God's ordinance some are rich, others poor. Therefore it is of moment that both walk before God according to their state and calling, that the poor therefore do not murmur against God, but humble himself under His hand, and take comfort in the promises of His word (Matth. v. 3),—that the rich, however, be not presumptuous, and do not set his trust on uncertain riches (1 Tim. vi. 17), *etc.*—*Tübingen Bible* (on the same verse):—If the rich were always humble and the poor patient, and both alike penitent, pious, loving and peaceable, then rich and poor might live happy and content together.—[R. HALL:—The rich and the poor meet together 1) in the participation of a common nature; 2) in the process of the same social economy; 3) in the house of God; 4) in the circumstances of their entrance into this world and in the circumstances of their exit out of it: 5) in the great crises of the future.—SAURIN:—That diversity of condition which God hath been pleased to establish among men is perfectly consistent with equality; the splendid condition of the rich includes nothing that favors their ideas of self-preference; there is nothing in the low condition of the poor which deprives them of their real dignity or debases their intelligence formed in the image of God, *etc.*—See BISHOP BUTLER's Sermon before the Lord Mayor.—R. HOOKER (on ver. 3):—It is nature which teacheth a wise man in fear to hide himself, but grace and faith teach him where.—MUFFET:—Although God can save us only by His power, yet He will not without our own care and endeavor, nor without those means which He hath ordained to that intent and purpose].—HASIUS (on ver. 3): —The best hiding from danger and calamity is under the wings of the Almighty (Ps. xci. 1 sq.). —J. LANGE (on ver. 4):—He who would be exalted to glory, must first suffer himself to be well humbled.—(On ver. 5):—The ungodly finds in the path to hell nothing but thorns and snares, and yet he presses on in it! A sign of the greatness and fearfulness of the ruin of man's sin.

Vers. 6-13. [SOUTH (on ver. 6):—A sermon on the education of youth].—STARKE (on ver. 6):—The spirits of children are like plastic wax; according as good or evil is impressed upon them will their chief inclination be a good or evil one. —On ver. 8):—Upon unrighteousness and ungodliness there surely follows a terrible end. But who believes it? (Ps. lxxiii. 18, 19).—CRAMER (on ver. 10):—One sin ever develops itself from another. From mockery comes wrath, from wrath comes strife, from strife one comes to blows, and from blows comes reproach.—(On ver. 11): —A true heart and a pleasing speech are rarely found together, especially at the courts of this world's great ones, where there is only quite too much hypocrisy and unfaithfulness to be found, hiding behind smooth words.

Vers. 13-16. J. LANGE (on ver. 13):—He that loveth his own soul and therefore on account of comfort and tenderness will not go forth to carry on the Lord's work, will lose and eternally destroy his soul, John xii. 25.—(On ver. 15):— God's children must in their life have to experience sharp strokes of affliction in many forms, for, still as heretofore spiritually children, folly in many forms remains in their hearts, and the sin that yet dwells in them makes itself perceptible by frequent outbreaks.—GEIER (on ver. 15): —With mere loving words and flattering speech can no child be happily trained; strict and wise correction must be added.—(On ver. 16):—Beware of all unrighteous means of becoming rich through others' injury. Better to have little with a good conscience than great treasure with injustice!—*Calwer Handb.* (on ver. 16):—He that enriches himself on the poor, one richer than he will in turn impoverish him.—[EDWARDS (on ver. 15):—The rod of correction is proper to drive away no other foolishness than that which is of a moral nature. But how comes wickedness to be so firmly bound, and strongly fixed, in the hearts of children, if it be not there naturally?]

III. ADDITIONS MADE BEFORE HEZEKIAH'S TIME TO THE OLD NUCLEUS OF THE COLLECTION MADE BY SOLOMON.

CHAP. XXII. 17—XXIV. 34.

First Supplement:—Various precepts concerning righteousness and practical wisdom.

Chap. XXII. 17.—XXIV. 22.

a) Introductory admonition to take to heart the words of the wise man.

CHAP. XXII. 17–21.

17 Incline thine ear and hear words of the wise,
and apply thine heart to my knowledge!
18 For it is pleasant if thou keep them within thee;
let them abide together upon thy lips!
19 That thy trust may be in Jehovah,
I have taught thee this day, even thee!
20 Have not I written to thee excellent words,
with counsels and knowledge,
21 to make known to thee the certainty of the words of truth,
that thou mightest return words of truth to them that send thee?

b) Admonition to justice toward others, especially the poor.

CHAP. XXII. 22–29.

22 Rob not the poor because he is poor,
and oppress not the wretched in the gate;
23 for Jehovah will conduct their cause,
and spoil the soul of those that spoil them.
24 Have no intercourse with an angry man,
and with a furious man thou shalt not go,
25 lest thou learn his ways
and prepare a snare for thy soul.
26 Be not among them that strike hands,
who become sureties for debts;
27 if thou hast nothing to pay
why shall he take thy bed from under thee?
28 Remove not the ancient landmark
which thy fathers have set.
29 Seest thou a man that is diligent in his business—
before kings shall he stand;
he shall not stand before mean men.

GRAMMATICAL AND CRITICAL.

Ver. 17. [Observe the interchange of the imperative הַט with the 2d pers. sing. of the Imperf. תָּשִׁית.—A.]

Ver. 18. [In יִכֹּנוּ we have illustrated, as in many other instances, the final disregard of the originally strict application of the suffixes to their own person and number: let *them* abide in *its* entireness, *etc.*—A.]

Ver. 20. [Bött. § 707, 2, explains the masc. adj. שָׁלִשִׁים of the K'ri as an example of masculines used in describing the pre-eminent and striking,—but on account of the הַיּוֹם of ver. 19 gives the preference to the K'thibh שִׁלְשׁוֹם. So Stuart and Muensch.—A.]

Ver. 21. [לְשֹׁלְחֶיךָ, one of the plural participles, not uncommon in our book, to be taken distributively, as applicable to each of all possible cases. BÖTT. § 702, *e*.—A.]

Vers. 22, 24, 26, 28. [Further examples of the Jussive with the negative adverb אַל, instead of a direct prohibition with the Imperative; comp. Latin, *ne facias*; Greek, *μὴ γράφῃς* (KUEHNER, § 250, 5, HADLEY. § 723, *a*); as though in prohibitions a sense of fitness or obligation were appealed to rather than an authority asserted.—A.]—(Ver. 24). בּוֹא אֵת here, in accordance with the later *usus loquendi*, is equivalent to הָלַךְ אֵת; comp. Ps. xxvi. 4.

Ver. 25. [The more compact form תֶּאֱלַף for תֶּאֱלַף under the influence of the preceding פֶּן; BÖTT. § 1059, *d*.—A.]

Ver. 27. [An example of what is called the *concrete* impersonal in Hebrew is found in יִקַּח; why should *he*, any one do this? BÖTT. § 935, *c*.—A.]

Ver. 29. [יִתְיַצֵּב; BÖTTCHER's *Fiens licitum* or *debitum*, rendered by the German *darf*: it is his privilege or prerogative.—A.]

EXEGETICAL.

1. That a new division of the collection begins with ver. 17, coming from another hand than compiled the preceding main division, appears not merely from the expression "words of wise men," which reminds us of i. 6, but also from the characteristic style of the proverbs which are found from this point onward to the end of chap. xxiv. These no longer consist of verses of two clauses constructed according to the antithetic parallelism, but for the most part of longer sentences, which as a general rule comprise two verses, sometimes, however, three (*e. g.* xxiii. 1–3, 6–8), or even five (thus xxii. 31–35; xxiv. 30–34). By the side of the isolated proverbs containing an antithesis of two members, such as are here and there interspersed (*e. g.* xxii. 28; xxiii. 9, 12, 19, 22; xxiv. 8 sq., 23 sq.), there are found in addition several verses constructed of three clauses (xxii. 29; xxiii. 5, 7, 31, 35; xxiv. 12, 31). There is prevalent everywhere the minutely hortatory or in turn admonitory style, rather than that which is descriptive and announces facts. The אַל which serves to introduce the utterance of warnings is found not less than *seventeen* times within the two and a half chapters before us, while in the twelve chapters of the preceding main division it occurred but *twice* (chap. xx. 13 and 22). Many linguistic peculiarities in the section appear, moreover, to indicate a later period; whether it be the earliest period after the exile, as HITZIG proposes, may indeed be the more doubtful and uncertain, since many peculiarities of the section, especially the expression, "words of the wise" (in xxii. 17), like the prevailing admonitory tone of the discourse, seem to favor the assumption of DELITZSCH, that its author is identical with that of the introductory main division, chap. i.–ix. Comp. Introduction, § 12, p. 29.

2. Vers. 17-21. The introductory admonition to give heed to the words of the wise.

Ver. 18. **For it is pleasant if thou keep them within thee.** "Them," *viz.*, "the words of the wise," for only to these can the suffix relate, and not to "my knowledge;" so that accordingly this proposition in ver. 18 *a*, beginning with "for," serves to justify only the first half and not the whole of ver. 17. With 18 *b*: **let them abide together upon thy lips**, the admonitory discourse proceeds, and in the first instance attaches itself to the substance of 17 *b* (comp. v. 2). Against the common construction, which regards the verb יִכֹּנוּ as a continuation of the conditional clause, "if thou keep," *etc.*, [so *e. g.* DE W., N., S., M., MUFFET, *etc.*], we adduce the absence of a second conditional particle, or at least a copula before the Imperf., which in its present position at the beginning of a clause clearly appears to be a Jussive. Comp. HITZIG on this passage.

Ver. 19. **That thy trust may be in Jehovah I have taught thee this day, even thee!** The perfect represents the work of teaching as already begun and now in progress, like the "I have given," chap. iv. 2.—אַף אָתָּה, *etiam te, inquam*, Germ. *ja dich!* yea, thee! even thee! The expression brings out strongly the idea that the present teaching is designed for the student of wisdom who is here addressed, for him and for no one else (MERCER, GEIER, J. H. MICHAELIS, EWALD, DE W., BERTHEAU, *etc.*). There is no occasion for UMBREIT's interrogative conception of the words: "but thou?": *i. e.* dost thou also attend to my teaching? and the same is true of HITZIG's attempted emendation, according to which we should read אַף אִתָּה, "this also, the very same."—The first member, moreover, gives not so much the substance as the object of the teaching, and that as consisting in the development of a firm trust in God, or in the increase and establishment of faith (comp. Luke xvii. 5).

Ver. 20. **Have I not written** (Z., "behold, I write) **to thee excellent words?** (The K'ri שָׁלִישִׁים from שָׁלִישׁ), which is equivalent to נָגִיד, "a great man, a nobleman" (comp. KEIL on 2 Sam. xxiii. 8), describes the words as of the highest, noblest worth, of pre-eminent value, as *verba eximia s. principalia* (comp. the similar term in viii. 6). So, and doubtless correctly, ZIEGLER, EWALD, ELSTER, *etc.* Comp. the early rendering, *τρισμέγιστα*, of the *Vers. Veneta*. [K. renders "expressive, or significant," *bedeutsam*]. Others interpret the K'ri differently, *e. g.* HITZIG: bequests, *Vermächtnisse* (in accordance with the Rabbinic שָׁלִישׁ, *depositarius*); the Vulg. and some of the older expositors, "three-fold, *i. e.* several times, in various ways" (so LUTHER): or even "in three forms," so that the reference will be to the Law, the Prophets, and the Hagiographa, as the three chief constituents of the divine word, or again, to the three books of Solomon, *etc.* The K'thibh is explained ordinarily, by supplying an omitted תְּמוֹל, in the sense of "before, formerly;" thus UMBREIT, *e. g.*; "have I not formerly written to thee?" (In a similar way BERTHEAU). But the ellipsis of a "yester-

day" before this שָׁלִשׁוֹם would be without any linguistic analogy; and in a section which introduces subsequent admonitions a reminder of teachings formerly given seems little appropriate. For this reason the K'ri in the sense above given is unquestionably to be preferred. [S. and M. prefer the adverbial rendering; the majority of the English commentators with the E. V. the substantive.—A.]—**With counsels and knowledge**, so far forth, *viz.*, as these are contained in the "princely words."

Ver. 21. **To make known to thee the certainty of the words of truth.** "Correctness, verity," as *e. g.* in the Targ. on Jer. xxii. 18, 15; Sam. Gen. xv. 6 (where it is made equivalent to צְדָקָה, "righteousness"). Comp. the Chaldee קוּשְׁטָא in the Targ. on our passage.—**That thou mightest be able to return words of truth to them that send thee.** "Words, truth," a sort of apposition, describing the discourse to be conveyed as consisting of words which are "as it were themselves the truth" (UMBREIT, ELSTER). The expression is like the "words consolations, *i. e.* consoling words," in Zech. i. 13.—The "senders" (comp. x. 26) are here naturally the parents, who have sent their son to the teacher of wisdom, that he may bring back thence to them real culture of spirit and heart; or again, that "he may know how to bring home to them in all things true and not false or erroneous report" (HITZIG).—[HOLDEN unnecessarily makes the suffix of the participle represent an indirect object; "them that send unto thee." For the construction "words truth" see GREEN, § 253, 2.—A.]

3. Vers. 22-29. Admonition to justice toward others, especially the poor and distressed.—**Rob not the poor because he is poor.** דַּל is the depressed, the straitened, he who is deprived of help for judicial contests and other cases of want, and who therefore needs the protection of the more powerful and the more prosperous.—**And oppress not the poor in the gate,** *i. e.* in the place where courts are held; comp. Job v. 4; xxxi. 21; Ps. cxxvii. 5.—[Comp. THOMSON's *Land and Book*, I. 31; and other works illustrative of Oriental usages, *passim*.—A.]

Ver. 23. **For Jehovah will conduct their cause.** The emphatic announcement of the reason for the warning in the preceding ver.; comp. xxiii. 11. With respect to the just punishment threatened in clause *b*, comp. Matt. xviii. 32 sq.—[God is not merely a formidable because an all-just and almighty advocate, appearing before the unjust tribunal, in behalf of the wronged; He is not merely a judge sitting in a higher court of appeal; He is the executor of the universal laws of justice to which the judges as well as the arraigned of earth are alike amenable. When Jehovah "cheats or spoils" it is in vindication and not in violation of eternal justice and right. FUERST makes the "life" an adverbial modification, and not the object, so that it expresses the extent of his work, "even to the life."—A.]

Vers. 24, 25. Warning against intercourse with men of violent temper, like xxvi. 21; xxix. 22; comp. James i. 20.—**And with a furious man thou shalt not go,** lit., "go not along with him."—**And prepare a snare for thy soul;** *viz.*, the passion that would become a snare, a fatal net for thee (comp. xx. 25).—With the warning against suretyship in vers. 26, 27, comp. vi. 1-4; xi. 15; xvii. 18; xx. 16.

Ver. 28. Warning against the violent removal of boundaries; comp. the prohibitions of the Law; Deut. xix. 14; xxvii. 17; and also Job xxiv. 2; Hos. v. 10; and below, Prov. xxiii. 10, 11.

Ver. 29. **Seest thou a man diligent in business.** The verb, a Perf. Kal, is conditional; "if thou seest;" comp. vi. 22. מָהִיר, apt, active, expert (LUTHER, *endelich*).—**Before kings shall he stand** (Z. "may he set himself"), *viz.* to serve them, to receive their commands, comp. 1 Sam. xvi. 21, 22.—**He shall not stand before mean men.** Lit., "men in the dark," *homines obscuri, ignobiles* (Vulg.). The antithesis to the "kings" is naturally an idea of a somewhat general and comprehensive kind, describing those who belong to the low multitude, the plebeians. To generalize the idea of "king" in like manner, as if it here expressed something like "noble, rich," is therefore unnecessary (in opposition to HITZIG on this passage). [LORD BACON says: Of all the qualities which kings especially look to and require in the choice of their servants, that of despatch and energy in the transactions of business is the most acceptable, *etc., etc.* There is no other virtue which does not present some shadow of offence to the minds of kings. Expedition in the execution of their commands is the only one which contains nothing that is not acceptable (*De Augmentis Scientiarum*, Lib. VIII.)].

DOCTRINAL, ETHICAL, HOMILETIC AND PRACTICAL.

There are only two main ideas with the presentation of which this section is concerned; these, however, are thoughts of no slight weight and significance. That true wisdom, which is indeed one with firm confidence in God, is to be secured and maintained above all things else, the introductory admonition (vers. 17-21) brings out with earnest emphasis. And that such wisdom as this should manifest itself in a demeanor toward one's fellow-men just and kind in all directions,—to impress this is the single aim and end of the hortatory and admonitory addresses that follow in vers. 22-29.—For not merely the warnings against the unrighteous plundering of one's neighbors (vers. 22, 23), against passion and a ruinous familiarity with the passionate, and against a wicked removal of boundaries, have this end in view,—but also the cautions against suretyship, which are apparently brought forward merely as prudential suggestions (vers. 26, 27), and against the wasting of executive talents and skill in the service of insignificant masters (ver. 29), fall under the same generalization, so far forth as both kinds of unwise conduct point to an intentional hiding of the talent received from the Lord, and to an inclination to the low and the common, which is as wilful as it is unprofitable and contemptible. He who through

inconsiderate suretyship for unworthy men deprives himself of the means of a free and vigorous efficiency in life, puts his light under a bushel quite as really, and with no less guilt than he who fritters away his strength in a narrow and obscure sphere of labor, rather than by earnest striving for an influential station seeks to make the results of his activity the common property of many. Comp. Matth. v. 14-16; xxv. 24; John iii. 20, 21; vii. 4.

These two main truths,—the praise of wisdom as the source of all real confidence in God, and the subsequent admonition to righteousness in many particulars, meet in the idea of *Faith*, or obedient consecration to the invisible holy God, as the sum of all true wisdom (ver. 19). Put in form as the *leading thought* in a *homiletic discussion*, this fundamental idea would be expressed in some such way as this: On faith in God as the ground of all righteousness and the end of all wisdom;—or, Faith (confidence in God) as the basis and end of all wisdom.—Stöcker (regarding the whole as a direct continuation of vers. 1-16): Admonition to seek after a good name.—Starke: Admonition to obedience to the true wisdom (17-21), to right treatment of the poor (22, 23), to the avoidance of intercourse with bad men (24-27), and to a scrupulous regard for boundaries (28, 29).

Ver. 17-21. Zeltner: All the world's pleasure is to be accounted nothing in comparison with the true, sweet pleasure which comes from the word of God. This they know who have tasted the sweetness of this word (Heb. vi. 5).—J. Lange: Where the good will to obey is wanting, there all teaching and preaching are vain. This is the reason why so many hundred sermons are heard by the majority without profit.—He who is heartily and willingly obedient to Christ finds in this no burden; in Christ's obedience consists rather the highest joy.—R. Florey (on vers. 17-19; see *Hirtenstimmen an die Gemeinde im Hause des Herrn*, II., Leips., 1849): In the training of your children let your hope be directed to the Lord; for 1) the word of the Lord gives the right direction; 2) His service gives the right strength; 3) His grace gives the right power besides.—Th. Hergang (*Reformationspredigt*) on vers. 17-19; (see *Sonntagsfeier*, 1861, p. 357): What a blessed duty is it to hold in honor the memory of such men as have deserved well in the true culture of their own and succeeding times! [A. Fuller (vers. 17, 18): If we study the Scriptures as *Christians*, the more familiar we are with them, the more we shall feel their importance; but if otherwise, our familiarity with the word will be like that of soldiers and doctors with death—it will wear away all sense of its importance from our minds.—Trapp (ver. 19): Only a Divine word can beget a Divine faith.]

Vers. 22-29. Starke (on vers. 22, 23): If the Lord efficiently sympathizes with those who are in outward poverty, still more does He do this for the spiritually poor, who are of broken heart and tremble at His word (Is. lxvi. 2).—[Arnot (on vers. 22, 23): There is a causal connection and not merely a coincidence between the spread of God's word and the security of men's rights in a land. As worship rises to heaven, justice radiates on earth. If faith go foremost, charity will follow.—Lawson (ver. 22): For magistrates to be guilty of the crime of oppression, is a perversion of an institution of God into an engine of abominable wickedness.—(On ver. 23): The unjust spoiler has the mercy of God against him as well as His justice.—Trapp (on ver. 23): A poor man's livelihood is his life. God, therefore, who loves to pay oppressors home in their own coin, will have life for life.—Lord Bacon (on ver. 24): It is of the first importance for the peace and security of life to have no dealings with passionate men, or such as easily engage in disputes and quarrels; for they will perpetually involve us in strife and faction, so that we shall be compelled either to break off our friendship, or disregard our own safety.—Bridges (on vers. 26, 27): In "devising liberal things" we must combine scrupulous regard to justice and truth. Else our charity will prove the scandal, instead of the glory, of our profession.]—Melanchthon (on ver. 28): The injunction (that boundaries are not to be removed) may by a simple allegory be expanded to this prohibition; that laws in general that are venerable from their age are not to be altered, except in case of the most pressing and obvious need.—Von Gerlach (On ver. 29): Peculiar facility and ability God will bring into an appropriate sphere of action.—[Trapp: A diligent man shall not long sit in a low place. Or if he do all the days of his life, yet if his diligence proceed out of conscience, "he shall stand before the King" of kings when he dies.]

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c) Warning against greediness, intemperance, impurity, *etc.*

Chap. XXIII.

1 When thou sittest to eat with a ruler,
consider well him who is before thee,—
2 and thou wilt put a knife to thy throat
if thou art a gluttonous man.
3 Crave not his dainties,
for it is deceitful food.

4 Labor not to be rich;
cease from (this) thine own wisdom.
5 Wilt thou look eagerly after it—and it is no longer there?
for assuredly it maketh itself wings,
as an eagle that flieth toward the heavens.
6 Eat not the bread of him that hath an evil eye,
and crave not his dainties.
7 For as he thinketh in his heart, so is he;
"eat and drink" saith he to thee,
but his heart is not with thee.
8 Thy morsel which thou hast eaten, wilt thou cast up,
and wilt have lost thy pleasant words.
9 Speak not in the ears of a fool,
for he would despise the wisdom of thy words.
10 Remove not old landmarks,
and into the field of the fatherless enter thou not.
11 For their avenger is a mighty one;
He will maintain their cause with thee.
12 Apply thine heart to instruction,
and thine ears to words of knowledge.
13 Withhold not correction from the child;
for if thou beatest him with the rod he shall not die.
14 Thou beatest him with the rod,
and his soul thou deliverest from hell.
15 My son, if thine heart be made wise,
my heart will rejoice, even mine;
16 And my reins will exalt,
when thy lips speak right things.
17 Let not thine heart press on eagerly after sinners,
but after the fear of Jehovah all the day;
18 for if the end come
then thy hope shall not be destroyed.
19 Hear thou, my son, and be wise,
and incline thine heart in a right way.
20 Be not among winebibbers,
who devour much flesh.
21 For the drunkard and the glutton shall come to want,
and the sleep of sloth clotheth in rags.
22 Hearken to thy father that hath begotten thee,
and despise not thy mother when she is old.
23 Buy the truth and sell it not,
wisdom, and discipline and understanding.
24 The father of a righteous man rejoiceth greatly;
he that begetteth a wise man hath joy in him.
25 Let thy father and thy mother be glad,
and her that bare thee exult.
26 My son, give me thine heart,
and let thine eyes delight in my ways.
27 For a harlot is a deep ditch,
and the strange woman a narrow pit.
28 Yea, she lieth in wait like a robber,
and the false among men doth she multiply.
29 Who hath woe? who hath grief?
who hath contentions,—who trouble,—who wounds without cause,
who hath redness of eyes?
30 They that tarry long at the wine,
who come to seek mixed wine.

31 Look not on the wine, when it is red,
when it sparkleth in the cup,
when it glideth smoothly!
32 At last it biteth like a serpent,
and stingeth like an adder.
33 Thine eyes shall see strange things,
and thine heart shall utter perverse things;
34 and thou shalt be as one that (is) in the midst of the sea,
as one that lieth on the top of a mast.
35 "They have stricken me—I have not felt it—
they have smitten me—I have not known it—
when I awake I will seek it yet again."

GRAMMATICAL AND CRITICAL.

Ver. 1.—[We have in בִּין, as in גִּיל, ver. 24, examples of the "spurious" ע״י verbs, or mixed ע״י and ע״ו. The present result is that we have here in ver. 1, and in the K'ri in ver. 24, forms apparently of the Inf. constr., where the idiom of the language requires an Inf. abs. See GREEN, § 158, 2, 3; BÖTT., §§ 988, 4, *a;* 1141; 1143, 1, 2, *etc.* The תָּבִין is followed by a Perf. *consec.* to express the idea of the "*Fiens debitum,*" what ought always to be, and so may confidently be expressed as a finished result. BÖTT., § 981, B. γ.—A.]

Ver. 4.—The punctuation לְהַעֲשִׁיר is unquestionably correct (see Exegetical notes); to alter it to לְהֶעָשִׁיר (LXX, Targ., HITZIG), as though the admonition were against laboring for the favor of *the rich man,* is unnecessary.

Ver. 5.—We render according to the K'ri יָעוּף, which is certainly to be preferred to the unmeaning K'thibh ועיף (for which many conjecture וְעוֹף, "as eagles and birds of the heavens"). [BÖTT., § 1132, 3, very confidently proposes וַיָּעֹף, making the verb a Jussive.—A.]

Ver. 7.—[For the form אֱכוֹל comp. critical notes on xxii. 7, 8.—A.]

The verb (שָׁעַר) pointed and accented as here can be nothing but 3d pers. Perf. Kal, equivalent to the Chald. שְׁעַר, *cogitavit, meditatus est;* and this meaning of the expression gives a general sense so appropriate that we ought clearly to abide by it (with ABEN EZRA, UMBREIT, BERTHEAU, ELSTER, *etc.* [so the E. V., N., S., M., W., DE W., FUERST], although no support can be found for it any where in the Old Testament. The LXX rendered שֵׂעָר "hair" [so he eats and drinks, as if any one should swallow a hair]; the Chald., שַׂעַר, "fool;" SCHULTENS, שַׂעַר, shuddering; EWALD and HITZIG, שֹׁעֵר divided ("as one who is divided in his soul") [HOLDEN and others, "as he is vile"]; but these are all unnecessary attempts at emendation.

Ver. 10.—[In שְׂדֵי BÖTT., § 821, Decl. II., and n. 5, maintains that we have a *sing. constr.* from the original form שָׂדַי, and not a *plur. const.* collateral to שָׂדוֹת, as most of the grammars and lexicons hold. He compares עֲדֵי and עֲלֵי.—A.]

Ver. 12.—[הָבִיאָה, a poetical form, a lengthened Imper. pres. Comp. דְּעָה in xxiv. 14.—A.]

Ver. 15.—[The supplementary אָנִי conforms to the case of the preceding suffix of the same person, which is of course a genitive. BÖTT., § 855, 3.—A.]

Ver. 19.—אַשֵּׁר is here a real Piel with a factitive meaning, unlike its use in iv. 14.

Ver. 22.—[The demonstrative זֶה used, as it is occasionally in poetry and prophecy, not instead of a relative, but as the emphatic antecedent of an omitted relative. BÖTT., §§ 896, *θ;* 897, E.—A.]

Ver. 25.—[Instead of reading the verbs as simple Imperf., to be rendered by the future, they may perhaps be made more expressive if made examples of the "consultative" use of the Jussive: "let thy father and thy mother," *etc.* The E. V. is "thy father and thy mother shall," *etc.*—A.]

Ver. 26.—Instead of the K'thibh, תִּרְצֶנָה (=תִּרְצֶינָה), "let them delight in my words" (comp. xvi. 7), the K'ri, with all the old versions, calls unnecessarily for תִּצֹּרְנָה, "let them preserve or keep," *etc.*

Ver. 32.—[יַפְרִשׁ BÖTT would explain as shortened from יַפְרִשׁ and not from יַפְרִישׁ. See § 1013, ex.—A.]

Ver. 33.—[יִרְאוּ, a masc. form agreeing with a fem. subject, as the fem. תִּרְאֶינָה would have seemed perhaps to agree with זָרוֹת. See BÖTT., § 936, A. *a.*—A.]

EXEGETICAL.

1. Vers. 1-8. Warnings against courting the favor of the powerful, against greed, and against intercourse with the envious. The first of these warnings, vers. 1-3. stands very plainly in immediate connection with the last verse of the preceding chapter. The counsel that one's powers be employed in the service of kings is followed by a warning against the dangers of a too confidential intercourse with powerful and honorable men, especially against the danger of being watched by them on occasion of their banquets, and possibly recognized as immoderate, as intemperate, as an epicure, *etc.* Comp. the Arabic proverb: He that eats the Sultan's soup burns his lips, though it be not till afterward (MEID., II., 741); or this other: With kings one seats himself at the table for the sake of honor, and not of surfeiting (*Thaâl Synt.*, p. 31); see HORACE also, *Ars poet.*, 434 sq., and Ecclesiast. ix. 13, 14; xxxi. 12-14.—**Consider well him who is before thee,** *viz.*, that he is not one of thine equals, but one much mightier and loftier (so LUTHER, UMBREIT, HITZIG [KAMPH., N., M.]

etc Others: Consider well *what* is before thee, *i. e.*, the food that is set before thee (LXX, Vulg., EWALD, BERTHEAU [E. V., H., S., WORDSW.] *etc.* Both explanations are possible; the first seems more consistent with the connection.

Ver 2. **Thou wilt put a knife to thy throat** Lit., "and thou hast put"—for which reason HITZIG thinks it necessary to put this entire verse after verse 3, and to regard it as a continuation of the reference made in 3, *b*, to the danger of eating with great men. But no ancient MS. or version exhibits any other order of the verses than the usual one, and besides this gives unquestionably a good logical progress in the thought It is grammatically unjustifiable to regard the verb as Imperative (LXX, Vulg., LUTHER [E V., *etc.*]: "And put a knife to thy throat") [But BÖTT. justifies a rendering substantially the same (see Critical note) by saying, "Although the legislator and teacher prescribes only for the future, yet the hearer and reader (and their point of view must be taken) cannot regard the thing prescribed as merely future — Something that is in general terms enjoined he must, as soon as he becomes cognizant of it, not merely do in the future, but in case of need immediately, *etc.* This *Fiens debitum* remains then indeterminate in time" As between the two resulting ideas: "Thou hast virtually destroyed thyself if thou art a self-indulgent man," —and "Thou must at all hazards subdue thine appetite" we prefer the latter, with K., N., W., M., H., against S.—A.] **If thou art a gluttonous man,** lit. a master or owner of desire, not precisely one ruled by appetite (UMBREIT), but a man cherishing and maintaining strong desires; comp "Master of dreams," Gen. xxxvii. 19.

Ver. 3. **Crave not his dainties** (comp 6, *b*. xxiv 1): **for it is deceitful food**, lit., "bread of lies" (comp. xx 17). *i. e.*, a deceptive meal, which in reality has another object than that which it seems to have.

Vers. 4, 5 **Labor not to be rich** Since what follows plainly emphasizes the fugitive and perishable nature of riches in itself, the sentiment as a whole doubtless aims to deter from striving after wealth, or from covetousness.— **Cease from** (this) **thine own wisdom,** *viz* from that which has reference to the acquisition and preservation of riches —**Wilt thou look eagerly** (lit "let thine eyes fly") **after it**.—*a* we render in accordance with the K'ri, which in spite of the fact that a Hiphil of this verb does not occur elsewhere, is to be preferred to the unintelligible K'thibh; and we do not need (with HITZIG) to substitute the rendering "if thou faintest, if thou art weary" (from עוּף "to be feeble or powerless;" comp Jer iv 31; Judg. iv 21) —**And it is no longer there,** has disappeared, is suddenly gone! Comp. the same expression, Job vii 9. also Gen v 24.—**For assuredly it maketh itself wings**, precisely "it will make itself wings;" comp 2 Sam xv. 1; 1 Kings i. 5, also the Latin phrase *alas sibi facere* (SIL ITAL. 16, 351) and our proverbial expression "to make one find his legs," or again "*Fusse kriegen und davon fliegen*" [to get feet and fly away].—**As an eagle that flieth towards the heavens** (see Critical notes).

Vers. 6-8. **Eat not the bread of him that hath an evil eye**, the jealous, the man of an evil eye is the opposite of the man with the "good eye," to him who is of a "kindly look," (comp. xxii. 9, Deut. xv 9; Matth vi. 23).

Ver. 7. **For as he thinketh in his heart so is he** See Critical notes

Ver. 8. **Thy morsel which thou hast eaten thou shalt cast up**, and this under the constraint of the "evil eye" exciting vexation and disgust, under the feeling of bitterness which the envy and ill will of thine entertainer will excite in thee, and from the perception of the fruitlessness of thy friendly words which were intended to gain the false heart of this man

2 Vers. 9-11. Warning against intercourse with fools, and against violence —With ver. 9 comp ix 8 —**And into the field of the fatherless press thou not**; lit "come not into them." *i. e.*, in the way of removing boundaries or other acts of violence. [HACKETT (*Scripture Illustrations*) and other travellers in the East call attention to the simplicity of these landmarks, a single stone or small heap of stones,—and the ease with which an aggressor could encroach without detection.—A].

Ver. 11. *For their avenger* is a strong one, *i. e.*, Jehovah, who appears as the vindicator of outraged innocence (as גֹּאֵל, Job xix 25; Jer. l. 34, *etc.*), when human deliverers and protectors are wanting to it. (For illustration of human "redeemers" comp. Ruth iii 12). With *b* compare xxii. 28; also Ps. lxviii. 6; Mal. iii. 5, *etc.*

3. Vers. 12-18. Admonition to the strict training of children, and to the striving after true wisdom and the fear of God —**Apply thine heart to correction** For this phrase "to apply the heart, to incline the heart," comp. Ps. xc. 12, *b*; for the "words of knowledge," chap. i. 2.

Ver 12 can hardly be regarded as an introduction to all that follows as far as chap xxiv. 2 (in opposition to BERTHEAU); rather does the general exhortation contained in it, to the reception of a discipline of the understanding, prepare the way only for what immediately follows, —perhaps as far as ver. 16, or 18.

Ver. 13. Comp iii 27, xix 18, xxii. 15.

Ver. 14. **And his soul thou deliverest from hell** *i e*, so far forth as correction leads to life, and is even itself life, comp iv. 13; xv. 24; also vii. 27 sq, ix 18

Ver. 15, 16 **My son, if thine heart becometh wise**, *i. e.*, if it as the result of wholesome discipline shall have become wise —**My heart will rejoice, even mine**—therefore not thine merely For the repetition of the suffix which expresses the genitive relation, by the *casus rectus*, compare, 1 Kings xxi. 1. 9; 2 Sam. xvii. 5; xix 1, and also chap xxii 19 above. The "reins" in 16, *a*, are plainly only an interchangeable expression for "heart" (Ps. xvi. 7; xvii. 3), and the "right speaking of the lips" is the necessary effect or the outward sign of having become wise.

Ver 17. **Let not thine heart press on eagerly after sinners, but after the fear of Jehovah all the day**. Thus SCHELLING, UM-

BREIT, HITZIG, [K.] correctly render, while the greater number, following the LXX, Vulg., *etc.*, restrict the effect of the verb קַנֵּא to the first member, and for the second supply the Imper. of the substantive verb. For the general idea moreover comp. iii. 31; xxiv. i. 19. [HOLDEN gives a qualified endorsement to the interpretation which our author adopts; (N., M., S. follow the E. V) in the line of the LXX rendering.—RUEETSCHI supports the view which makes the one expressed verb common to the two clauses, the shades of meaning varying as a person is the object in the former, a thing in the latter clause; in the former case the idea is very nearly that of "envy," in the latter "to be zealous for." A more delicate point discussed by R. is the peculiarity of the compound connective כִּי אִם, in ver. 17 and again in ver. 18. In the former it is hardly more than the simple adversative "but" (see EWALD, *Lehrb.* 343, *b*); in the latter (see Z's. view below), it must be virtually a causal "for," or by conjectural emendation = כִּי אָז, "for then," (as above, p. 157).—A.].

Ver. 18. **For if the end come.** So UMBREIT, BERTHEAU, ELSTER correctly render, for the connective is here not "rather" or "but rather" as in ver. 17, but כִּי is a causal (comp. xxiv. 20), and אִם supplies a condition, as in the similar passage xxiv. 14 The "end" is not specifically the hour of death (UMBREIT) but the terminus which is necessarily reached in all human relations (ELSTER), the hour of judicial decision, when God fulfils the hopes of the pious but visits the ungodly with righteous penalties. So far forth as this decisive end is ordinarily reached not till the future life, there is undoubtedly a hint of the hope of immortality and of a future retribution involved in this passage, as in xi. 7; xiv. 32.

4. Vers. 19-25. Warning against intemperance and extravagance, and counsel to an obedient endeavor after truth. — **Hear thou, my son, and be wise**. The pronoun is added to strengthen the appeal in the Imper. "hear" for the sake of the contrast with the disobedient in vers. 20 sq.—**And incline thine heart in a right way**, lit "and let thine heart go straight forward in the way" (*i. e.*, in the "way of understanding" chap. ix. 6). Comp. Job xxxi. 7.

Ver. 20. **Who devour much flesh.** This conception of the Hebrew phrase is the simplest and best supported by the authority of all the old translators. We are to think of gluttons who at their carousals with much wine consume also much flesh. Comp. vii. 14; ix. 2; and for the association of זוֹלֵל "waster, consumer," with סֹבֵא, "drunkard," comp. also Deut. xxi. 20, as well as the expression of the New Testament, φάγος καὶ οἰνοπότης, Matth. xi. 19, which seems to be a free rendering of this fixed formula. It is arbitrary and contrary to the meaning of זולל as established in the usage of the language, when EWALD and UMBREIT refer it to licentious voluptuaries, who "dishonor or destroy their own body." Of the later commentators BERTHEAU, ELSTER, HITZIG have taken the right view. [The author is perhaps too summary in his way of dismissing an interpretation, which has the support of Hebraists and expositors like GESEN., FUERST, DE W., N.; and yet we concur in his view, which is best supported by scriptural parallels, and is that favored by the LXX, Vulg., LUTHER, E. V., H., S., M., WORDSW., *etc.*—A.]

Ver. 21. **And the sleep of sloth clotheth in rags** The noun נוּמָה, "sleep," which occurs only here, according to the context describes the indolence and drowsiness into which the drunkard and glutton sinks in consequence of his excesses, and the necessary result of which is poverty.

Ver. 22. **Hearken to thy father that hath begotten thee,**—and for that reason deserves obedience, as does the mother also, to whom, according to clause *b*, it is becoming to hearken in the time of her old age.

Ver 23 **Buy truth and sell it not.** The "buying" of the truth consists in the acquisition of it with labor, exertion and sacrifice (comp. iv. 5, 7; xvi. 16; Matt. xiii. 44, 46) The "selling" of it would consist in its gross disparagement, and its sacrifice for the sake of sensual enjoyment, or any unsubstantial seeming treasure ["Give up everything for truth," says Dr CHALMERS, "and let no bribery of any sort induce me to surrender it."]

Ver. 24. **The father of a righteous man rejoiceth greatly.** The K'ri is unquestionably to be preferred to the K'thibh, while in clause *b* we ought probably to give the preference rather to the K'thibh; we render therefore literally, "the begetter of a wise man—and he shall rejoice in himself."—With respect to the sentiment of this verse and the one following comp. x. 1; xv. 20; xxvii. 11.

5. Vers. 26-28. Warning against licentiousness, introduced by a summons to a loving consecration to wisdom.—**My son, give me thine heart.** The speaker is evidently wisdom personified, who appears here as in chap. vii. 4, 5, in opposition to a treacherous harlot, and admonishes to a firm adherence to her "ways," *i. e.* to the principles and rules of life which are prescribed by wisdom.

Ver. 27. With *a* compare xxii. 14 *a*.—**And the strange woman a narrow pit**; therefore, those that have been ensnared by her artifices and brought to ruin, she releases again with as much difficulty as a narrow and deep well (possibly of a conical, or, the reverse, a funnel shape) permits one who has fallen into it to escape.

Ver. 28. **Yea, like a robber doth she lie in wait.** חֶתֶף is used only here to describe a robber. Comp Jer. iii. 2, where a wanton harlot is compared to an "Arab of the desert" lurking about the roads.—**And the false among men doth she multiply**; *i. e.* by her seductive arts she allures many to unfaithfulness, especially when it is married men among whom she practises her impurities. UMBREIT unnecessarily renders: she draweth to herself faithless ones (*i. e.* adulterers);—besides, the verb here used could hardly express this idea. But it is likewise inappropriate, with EWALD, BERTHEAU,

ELSTER, *etc.*, to understand by the "faithless" not so much adulterers, *etc.*, as rather robbers and murderers. No sufficient support from the language can be adduced for HITZIG's conception of בּוֹגְדִים as equivalent to the abstract בְּגָדָה "perfidy, faithlessness."

6. Vers. 29-35. **Warning against the vice of intemperance, by means of a vivid picture of its ruinous results.—Who hath woe? Who hath grief?** Lit., "to whom is ah? to whom alas?" The interjection אֲבוֹי, an expansion of אוֹי is found only here. Among the subsequent terms, the "trouble" is strictly anxious care, complaint; "wounds without cause" are wounds received in causeless or wholly unprofitable disputes, wounds and stripes such as come of the brawls of drunken men; finally the dark "redness of the eyes" is the revolting effect of excessive use of wine as it shows itself in the face, according to Gen. xlix 12.

Ver. 30. **They that tarry long at the wine** (comp. Isa. v. 11), **who come to seek mixed wine.** There is hardly need of our supposing (in accordance with BERTHEAU's view) an actual entrance into a proper wine store or cellar (Song Sol. ii. 4),—but rather a concourse of several at the house of some one (comp. Job i. 4), to drink there strong spiced wine or mixed liquor (ix. 5).

Ver. 31. **When it sparkleth in the cup** (lit., "giveth out or showeth its eye"), **when it glideth smoothly** (lit., "goeth a straight or right way," *ingreditur blande* (Vulg.)). Comp. Song Sol. vii. 10. [The figurative use of the term "eye" in this vivid description has suggested two slightly different conceptions;—one, that of BÖTT., *etc.*, derived from the *brightness* of the eye; the other, that of FUERST, *etc.*, from its *roundness*, setting forth therefore the "bead, or pearl" of the wine. Two different interpretations have likewise been given to the latter part of the description; one of these is based upon the smooth flow in the glass of rich, oily old wine (so E. V., W., *etc.*); the other upon its smooth pleasant flow as it is swallowed, when "it goeth down aright" (so substantially LUTHER, DE W., K., Z., BERTHEAU, H., N., S., M.). The LXX gives a curiously divergent rendering: "For if thou shouldest set thine eyes on bowls and cups, thou shalt afterwards go more naked than a pestle."—A.]

Ver. 32. **At last it biteth like a serpent;** lit., "its end," *i. e.* its ruinous influence which finally becomes evident, its fearful after-pangs. **—And stingeth like an adder.** This Hiphil form, which occurs only here, can, in accordance with the Aramæan, have no other meaning than "to sprinkle, or spirt," for which in the case before us "poison" suggests itself as the natural object: (the serpent is the very poisonous species of viper mentioned also in Isa. xi. 8).

Ver. 33. **Thine eyes shall see strange things.** The "strange" (זָרוֹת) standing parallel with "perverse (things)," is evidently to be taken in a different sense from that required in xxii. 14; it therefore does not denote "strange women" (UMBREIT, BERTHEAU, ELSTER), but "strange, marvellous things," as the object of the drunken man's vision; thus, *e. g.*, the doubling of certain objects, their inversion, their tremulous or swaying motion, *etc.* (thus, correctly, ROSENM., EWALD, HITZIG).—With clause *b* compare xv. 28. [While the Book of Proverbs emphasizes the connection of drunkenness and licentiousness as kindred, and often contemporaneous or successive vices (see especially chap. vii.), still the rendering suggested by xxii. 14, and preferred by the E. V., DE W., N., M., H., S., *etc.*, is rendered less probable by the parallelism, which in Hebrew is not to be lightly disregarded.—A.]

Ver. 34. **And shalt be as one who** (is) **in the midst of the sea,**—*i. e.* probably not one who is out in the midst of the high sea (so UMBREIT, BERTHEAU, *etc.*), but one who is in the depths of the sea (Jonah ii. 4), and therefore one who is as unconscious, with the spirit as completely removed from all previous surroundings, as a drowned man lying upon the deep sea-bottom (HITZIG). [KAMPH., H., N., S., M. take the other view, which has this to commend it, that it refers to more common experiences, and experiences of living men, and harmonizes better with the second part of the description.—A.]—**As one that sleepeth on the top of a mast,**—a lively image of the condition of the drunken man, reeling, staggering hither and thither, rising and falling, as it were, and so exposed to imminent perils to his life. חִבֵּל "mast," (which is usually described by תֹּרֶן), a word occurring only here, and apparently related to the verb חבל, "to bind;" comp. Dan. iv. 20. [FUERST makes the primary meaning "to conduct, direct, guide," and therefore interprets the noun of the "steering apparatus, the rudder."—A.]

Ver. 35. **They have stricken me—I have not felt it,** *etc.* Evidently language of the intoxicated man, who first, in clauses *a* and *b*, tells how he feebly remembers having experienced, without really feeling, even blows and bodily abuse of other kinds, while he was in his intoxication,—and then in clause *c*, although still half-bewildered by the later influence of the wine, expresses his intense craving for more, and his fixed purpose to seek anew the prohibited enjoyment. The more characteristic this whole picture of the mode of thought and action of a confirmed inebriate, so much the more unnecessary is it, with HITZIG, to read in *a* and *b* "it hath stricken—it hath smitten me" (הִלְמַנִי הִכָּנִי) and to make wine personified (as in ver. 32) the subject.—With *c* compare, moreover, the language of the sluggard craving sleep; chap. vi. 10.

DOCTRINAL AND ETHICAL.

There is hardly need of further demonstration to show, that it is several of the main forms of sensual self-indulgence of which our chapter treats in the way of warning and dissuasion. At first it is a very strong desire for the pleasures of great men's tables, as well as for the enjoyments and advantages which intercourse with envious men secures (vers. 1-3, 6-8), that forms the subject of the admonition. The remonstrance in-

terposed between these two warnings, and relating to striving after riches, points to covetousness as the deep root not only of evils in general, but of this one in particular (vers. 4, 5; comp. 1 Tim. vi. 10).—[LAWSON:—Solomon often speaks of riches as a reward that wisdom frequently bestows on those who love her, but here he cautions us against supposing that wisdom encourages the love of riches]. There follows next a further warning against common, rude and uncultivated conversation (ver. 9).—[CHALMERS:—Let me know when to be silent as well as when to speak. There is a manifest contempt for what is said that should lay instant arrest upon me]. There is a like warning against the rough and greedy exercise of violence upon helpless orphans, and others who are weak and entitled to consideration (vers. 10, 11); against foolish doting, and a false carnal forbearance in the matter of the discipline of children (vers. 12-18);—[ARNOT:—The command is framed upon the supposition that parents often fail on the side of tenderness; the word is given to nerve them for a difficult duty. There is no ambiguity in the precept; both the need of correction and the tremendous issues that depend on it are expressed with thrilling precision of language];—next, against haughty contempt of the consideration due to parents, and disobedience to them (vers. 22-25): against intercourse with the gluttonous and profligate (vers. 19-21); against being ensnared by wanton women (vers. 26-28); against the vice of drunkenness (vers. 29-35). As a basis for the warning against these two chief forms of incontinence and fleshly indulgence we have at one time more prominence given to the nothingness and transientness of the possessions or enjoyments to be obtained by means of them (vers. 5, 21, 35), and at another to the heavy penalty in temporal and eternal death (vers. 11, 14, 18, 27 sq., 32). To the foolish sentiments and manner of life which lead down to such ruin, ver. 17, which is cast in a peculiarly comprehensive form, opposes the "fear of Jehovah," as the only means of deliverance and preservation. And as the glorious fruit and result of this we have extolled in ver. 18 a hope which outlasts the grave and death,—the same hope, therefore, of an eternally blessed life, which in some earlier passages of the Book of Proverbs had already come out significantly; comp. above, remarks on this passage, on p. 202.

HOMILETIC AND PRACTICAL.

Homily on the entire chapter:—The fear of God the only safeguard against the ruinous ascendency of fleshly lusts, especially avarice, extravagance, drunkenness and licentiousness.—Comp. STÖCKER: On intemperance in eating and drinking.—*Berleburg Bible:*—The art of living well, according to the rules of wisdom.

Vers. 1-3. LUTHER (marginal):—At court there is deceitful bread, for one is ever out-lying and out-flattering another that he may bring him down, and himself up. . . . It is bad eating cherries with lords.—MELANCHTHON:—To be seeking offices and positions of service with great men is allowable if we know ourselves to be in some measure fitted for it; yet one striving for these may never restrain the independent judgment of him who has the choice, or in general seek to attain its end by unjust means: otherwise it is a guilty ambition.—HASIUS:—He that cannot walk prudently in dangerous places does better to keep away from them.—GEIER:—At the table of the Lord's grace in the Holy Sacrament, one should appear with special reverence and humility; for there one has to do with the King of all kings.—STARKE:—Moderation and the careful testing of that which is and that which is not hurtful to the body must always be the rule of prudence, even though one have great stores on hand.—[ARNOT:—It is of the Lord that hunger is painful and food gives pleasure; between these two lines of defence the Creator has placed life with a view to its preservation. The due sustenance of the body is the Creator's end; the pleasantness of food the means of attaining it. When men prosecute and cultivate that pleasure as an end, they thwart the very purposes of Providence].

Vers. 4, 5. MELANCHTHON:—Diligence, industry, faithful striving to fulfil one's earthly calling this proverb does not forbid, but multiplicity of cares and a greedy eagerness under which man, from want of confidence in God, seeks with pain and self-imposed smart for the perishable goods of this world. From such wayward and unlawful striving it summons us back to the true sphere of our calling and to a prudent and diligent work therein with appeals for divine aid.—*Tübingen Bible:*—To toil for riches which are perishable and cannot satisfy the soul, is a sinful folly. In heaven should we be gathering treasures that endure forever, Matt. vi. 19 sq.—[T. ADAMS:—Solomon compares riches not to some tame house bird, or a hawk that may be fetched down with a line, or found again by her bells; but an eagle that violently cuts the air and is gone past recalling.—BP. HOPKINS:—It were a most strange folly to fall passionately in love with a bird upon his wing, *etc.* How much better were it, since riches will fly, for thyself to direct their flight towards heaven, by relieving the necessitous servants and members of Jesus Christ?]

Vers. 6-8. ZELTNER:—Learn to be pleased and content at little cost, and thou wilt be able easily to forget dainty morsels. Follow Paul: I have learned in whatsoever state I am therewith to be content (Phil. iv. 11).—WOHLFARTH:—Reflect how much ruin envy works, this annoyance at others' prosperity,—how it spares no means for the overthrow of the envied neighbor, how unhappy and discontented it also makes even its own slaves, to what grievous sins it forces them, *etc.* Consider this, and thou wilt not merely take to heart the prudential maxim: Beware of the envious,—but thou wilt seek to keep thyself also from this vice!

Vers. 9 sq. STARKE (on ver. 9):—To speak at the wrong time and in the wrong place brings always far more harm than profit.—(On vers. 10, 11):—Pious widows and orphans have, notwithstanding their forsaken and apparently helpless condition, the mightiest protection; Ecclesiast. xxxv. 16 sq.—(On ver. 12):—Not simply instruction, but also correction and punishment one must receive gladly if one would become wise.

Vers. 13-18. LUTHER (marginal comm. on ver. 13):—If thou scourgest thy son the executioner need not scourge him. There must be scourging once; if the father does not do it, then Master John does it; there is no help for it. No one has ever escaped it, for this is God's judgment.—J. LANGE:—Many parents deserve hell in their own children, because they have neglected to train them in holiness.—CRAMER (on ver. 15):—Next to the experience of God's grace there is no greater joy on earth than when one finds joy and honor in his children.—[H. MELVILL:—If a child do that which will make a parent happier he does that which will also make himself so. Heart-wisdom is the thing desired. No wisdom is thought worthy of the name that has not heaven for its origin and end, and the heart for its abode.—TRAPP (on ver. 17):—Men must wake with God, walk with Him, and lie down with Him, be in continual communion with Him, and conformity unto Him. This is to be in heaven aforehand.—BP. HOPKINS:—It is the property of grace and holiness, when there are no actual explicit thoughts of God, then to be habitually in the fear of God, possessing the heart and overawing it].—STARKE (on ver. 18):—The true good of the pious is still future; so much the less may they be enamored of the present seeming good of the ungodly.—REINHARD (*Gesam. Predd.*, Bd. II., 1804; Sermon on vers. 17, 18):—How much cause we have to hold true to the old unchangeable principles of a genuine fear of God.—SACKREUTER (Fast-day Sermon on vers. 17, 18,—see "*Sonntagsfeier*," 1839):—Of three excellent preservatives from sin, *viz.:* 1) the avoidance of evil example; 2) reverence for God; 3) frequent remembrance of the blessing of virtue.

Vers. 19 sq. [TRAPP (on ver. 19):—Let knowledge and affection be as twins, and run parallel; let them mutually transfuse life and vigor, the one into the other.—JOHN FOSTER:—On the self-discipline suitable to certain mental states]. —*Tübingen Bible* (on ver. 20, 21):—Gluttony and drunkenness are works of the flesh; they that do such things cannot inherit the kingdom of God, Gal. v. 19.—LANGE (on ver. 22):—In the eyes of wicked children nothing is wont to seem more worthy of contempt than the old mother; and yet he is accursed of the Lord who troubles his mother, Ecclesiast. iii. 18.—SAURIN (on ver. 23):—The investigation of truth involves the seven following duties: 1) be attentive; 2) do not be discouraged at labor; 3) suspend your judgment; 4) let prejudice yield to reason; 5) be teachable; 6) restrain your avidity of knowing; 7) in order to edify your mind subdue your heart.—[A. FULLER:—Solomon does not name the price of truth, because its value was beyond all price. Buy it at any rate! It cannot be too dear! And having got it make much of it! sell it not, no, not for any price!]—ZELTNER (on vers. 26 sq.):—The best and most welcome present that thou canst bring thy God is thy heart with all its desires and powers. Is it ruined? He alone can amend and cleanse it.—STARKE:—He who opens his heart to the prince of this world thereby shows himself the enemy of God and of eternal wisdom.—[BP. HOPKINS:—Whatever else we tender unto God if the heart be wanting, it is but the carcass of a duty].

Vers. 29-35. CRAMER:—All sins come in agreeably and taste well in the mouth; but afterward they are as bitter as gall, and fatal as the poison of vipers.—OSIANDER:—Wine is a noble gift of God; but its abuse is only the more ruinous, and therefore to be shunned like deadly poison.—STARKE:—That man only is really and in the spiritual sense drunken who does not discern the great peril of his soul, but under all correction becomes only the more confident and defiant (Jer. v. 3).—[TRAPP:—Such is the drunkard's lethargy; neither is he more insensible than sensual and irrecoverable.—LAWSON:—An inferior master in the art of moral painting gives us a just picture of drunkenness in these words, "Drunkenness is a distemper of the head, a subversion of the senses, a tempest of the tongue, a storm in the body—the shipwreck of virtue, the loss of time, a wilful madness, a pleasant devil, a sugared poison, a sweet sin, which he that has has not himself, and he that commits it, doth not only commit sin, but is himself altogether sin"].

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d) Warning against intercourse with wicked and foolish men.

CHAP. XXIV. 1-22.

1 Be not envious of evil men,
and desire not to be with them,
2 for their heart studieth violence,
and their lips talk of mischief.—
3 By wisdom is the house builded,
and by understanding is it established;
4 by knowledge shall the chambers be filled
with all treasure that is precious and pleasant.

5 The wise man is full of strength,
and the man of understanding increaseth strength;
6 for with wise counsel shalt thou make war,
and victory is in abundance of counsellors.—
7 Wisdom is too high for the fool;
he openeth not his mouth in the gate.
8 He that deviseth to do evil
shall be called a mischievous person.
9 The device of folly is sin,
and the scorner is an abomination to men.
10 If thou faint in the day of adversity
thy strength is small.
11 Deliver them that are taken to death,
and them that totter toward destruction, oh rescue them!
12 If thou sayest, Lo, we knew it not!
He that weigheth hearts will He not mark it?
He that watcheth over thy soul, will He not know it?
and He requiteth man according to his work.
13 My son, eat honey because it is good,
and honey comb which is sweet to thy taste;
14 so acquaint thyself with wisdom for thy soul;
when thou hast found it and the end cometh
thy hope also shall not be cut off.
15 Plot not as a wicked man against the dwelling of the righteous,
assault not his dwelling-place;
16 for seven times doth the righteous fall and riseth again,
but the wicked shall plunge into destruction.
17 When thine enemy falleth rejoice not,
and if he stumbleth let not thine heart be glad;
18 lest Jehovah see it, and it be evil in His eyes,
and He turn away His anger from him.—
19 Be not enraged at evil doers,
envy not the wicked.
20 For no future shall there be to the evil;
the light of the wicked shall be put out.
21 My son, fear thou Jehovah and the King,
and go not with those who are given to change;
22 for suddenly shall their calamity rise,
and the destruction of them both, who knoweth it?

GRAMMATICAL AND CRITICAL.

Ver. 6. לְךָ a *dativus commodi* [" for thyself, thy advantage or interest"]; comp. לָמוֹ, chap. xxiii. 20.

Ver. 7. רָאמוֹת, *scriptio plena*, as in 1 Chron. vi. 58; Zech. xiv. 10. [Comp. GREEN, § 156, 3, *etc.*].

Ver. 8. For the construction of קָרָא with לְ comp. xvi. 21.

Ver. 11. אִם stands here for לוּ, *utinam*, as in Ps. lxxxi. 9; cxxxix. 19; it is not to be regarded (as the LXX, Vulg., UMBREIT, *etc.*, take it) as a negative particle of adjuration, in the sense of μη, *ja nicht*, by no means. [See also FUERST, *sub v.* For the time implied in the Part. לְקֻחִים, comp. rem. on xxii. 15; such as have been taken and are now in that condition. For the full form תַּחְשׂוֹךְ comp. Crit. Notes on xxii. 7, 8.—A.].

Ver. 13. [נֹפֶת an apparent fem. construed here as masc. See BÖTT. § 648, *b*, and n. 1.—A.].

Ver. 14. דֵּעָה or as the best MSS. read, דְּעֶה is an Imper. from יָדַע instead of the usual form דְּעָה. [Comp. BÖTT. §§ 396, 956, *c*, 960, *a*; and GREEN, §§ 97, 1, *b*, 148, 3.—A.].

Ver. 17. [For the form בִּכָּשְׁלוֹ instead of the fuller Niphal form, see BÖTT. §§ 990, 1, *b*, 1096, 2; and GREEN, §§ 91, *b*, 231, 5, *a*.—A.].

EXEGETICAL.

1. Vers. 1, 2. Warning against intercourse with wicked men (lit. "men of evil," comp. xxviii. 5;) comp. ver. 19; xxiii. 17; with ver. 1, *a*, comp. also xxiii. 3, 6; with 2, *a*, comp. xv. 28.

2. Vers. 3-6. Praise of wisdom and its salutary results.—**By wisdom is the house builded.** Comp. xiv. 1, where it is specifically the wisdom

of woman that is commended as builder of the house. For the expression in 8, *b*, comp. iii. 19; for ver. 4 comp. also iii. 10; viii. 21.

Ver. 5. **The wise man is full of strength**, lit., is "in strength," *i. e.*, furnished with strength, powerful; comp. the corresponding phrase in Ps. xxix. 4. The LXX, Syr., Chald., read מֵעֹז, *i. e.*, more than, better than strength; comp. xvi. 32. But the Masoretic reading plainly gives us a simpler and more pertinent meaning.—**And the man of understanding** (lit. "man of knowledge") **increaseth strength**, lit., "maketh power strong," (comp. ii. 14) he develops mighty strength (comp. the phrase in Job ix. 19), he makes it available as a quality of his own.

Ver. 6. **For with wise counsel must thou make war**, lit. "must thou carry on war for thyself." *i. e.*, must thou bring thy war to an end, carry it through. [So M., WORDSW., K., *etc.*]. Comp. xx. 18, and for clause *b*, xi. 14; xv. 22.

3. Vers. 7-10. Four separate proverbs, directed against folly, intrigue, scoffing and faint-heartedness.—**Wisdom is too high for the fool.** רָאמוֹת is strictly "heights" (*excelsa*, Vulg.), *i. e.*, unattainably distant things, objects which are altogether too high; comp. Ps. x. 5; Isa. xxx. 18. HITZIG conjectures a double meaning, so far forth as the word in the form before us could have meant at the same time also "corals, costly ornaments" (in accordance with Job xxviii. 18).—**He openeth not his mouth in the gate**; *i. e.*, in judicial consultations and transactions of his fellow-citizens (comp. xxii. 22) he can bring forward nothing. ["He were two fools if he should," says TRAPP, "for while he holds his tongue he is held wise"].

Ver. 8. **Shall be called** (him they call) **a mischievous person**—a master or lord of mischief (an expression equivalent to that in chap. xii. 2, "a man of wicked devices"). ["This is his property and ownership, mischief and wrong." WORDSW.]

Ver. 9. **The device** (meditation) **of folly is sin**;—*i. e.*, there also where folly (or the fool, *abstr. pro concr.*) acts with consideration, and goes to work with a reflective prudence (זִמָּה, a similar term to that in ver. 8), it still brings to pass nothing good, but always only evil. It is indeed even worse with the scoffer, who, according to clause *b*, is an abhorrence and abomination to all men, because he, with his evil plans and counsels, unites furthermore great shrewdness, subtle wit, refined speculation—in general the exact opposite of folly.

Ver. 10. **If thou hast shown thyself faint in the day of adversity** (anxiety, distress), **thy strength is small**;—*i. e.*, thou art a coward and weakling, whose courage is feeble, and whose moral power and capacity for resistance is, as it were, crippled. Less appropriately UMBREIT, ELSTER, *etc.* (following the Vulg., Targum, *etc.*) "then sinketh thy strength also" (*imminuetur fortitudo tua*). But HITZIG's emendation is also needless, רוּחֲכָה, "thy courage," for כֹּחֲכָה, "thy strength,"—as is also his marvellous reproduction of the *paronomasia* (צַר—צָרָה) by: "*am Tage der Klemme—klamm ist dein Muth*" ["in the day of straits—straight is thy courage"]. BERTHEAU connects the verse closely with the two following: "Hast thou shown thyself faint in the day of trouble, was thy strength fearful, oh deliver," *etc.* (?). At all points EWALD has the right view, and in general LUTHER also: "He is not strong who is not firm in need." [The principle is familiar enough that courage and hopefulness are half of man's strength.—A.]

4. Vers. 11, 12. An admonition to a sympathizing and compassionate demeanor toward such as are in their innocency condemned to death, and are being borne to the place of execution. Comp. L. MOSHEIM: *Commentatio ad loc.* Prov. xxiv. 11, 12; Helmstadt. 4to. [KAMPH. suggests an easy and natural transition to this exhortation from the preceding. That had reference to courage in time of one's own need, this to quick and sympathizing helpfulness in others' extremity.—A.]—**Deliver them that are taken to death** (the participle here used has the same meaning as the forms of the verb found in Isa. lvii. 18; Ps. xlix. 16). That this appeal is made specifically to a judge (UMBREIT), is, according to ver. 12 *a*, very improbable. He who is addressed seems rather to be one who is accidentally passing by in the vicinity of the place of execution, who is on the point of going on after the manner of the priest and the Levite in Luke x. 30 sq., with no sympathy, and without lifting a helping hand. That the author of the proverb, notwithstanding the singular which is immediately employed, still has in his eye a plurality, a whole host of such passers by, appears from the "Lo, we know it not," which in ver. 12, *a*, he supposes to be the answer to his appeal. HITZIG's assumption is arbitrary, that the hard-hearted judges are Persians, and those who are in their innocence condemned to death, Jews, or Syrians, Samaritans, or some other Persian subjects of the period next succeeding the exile, possibly of the time of Ezra (ix. 9). The same is true likewise of BERTHEAU's opinion that there is no reference whatever to a judicial execution, but to a bloody battle, during which one ought courageously to protect those assailed by the foe, and not timidly to leave them to the threatening destruction. [Hardly any two of our English expositors agree as to the structure of this sentence, although they are nearly or quite unanimous in explaining its general meaning. N. and M. agree with the E. V. in making the first verb an Infinitive (which is possible) depending on the final verb of the sentence; E. V.: "if thou forbear to deliver," *etc.*; N.: "to deliver, *etc.*, spare thyself not;" M.: "dost thou forbear to deliver," *etc.* H., S. and WORDSW. agree with our author in making it an Imper., although H. and W. make the last clause conditional, like 12, *a*. The explanation of Z., S., KAMPH., *etc.*, is probably to be preferred which makes the אִם a particle of wishing, and the verb transitive rather than reflexive or neuter.—A.].—**Lo! we knew it not!**—HITZIG, in agreement with the LXX, "Lo, we know him not!" But in verse 11 there is plainly enough mention made of a number who are dragged to death. [As KAMPH. suggests, the time when a plea of ignorance could fitly be put in, as well as the nature of the plea itself, tells

against this personal interpretation. And it is also to be observed how idle the plea of ignorance becomes when it is God rather than man to whom one's omissions are to be justified.—A.] **And he will requite man according to his work.**—The interrogative הֲלֹא of the second clause plainly has no further influence on this general sentence which concludes (comp. Ps. lxii. 13; Job xxxiv. 11; Rom. ii. 6).

5. Vers. 13, 14. Admonition to a diligent striving after wisdom.—**My son, eat thou honey because it is good,** *etc.*—A figurative injunction of a preparatory sort, serving as a basis for the admonition to strive after wisdom, contained in ver. 14. For this figure of honey and the honey-comb as the designation of something especially lovely and agreeable, comp. Ps. xix. 11.

Ver. 14. **So acquaint thyself with wisdom also for thy soul;**—lit., "know wisdom for thy soul, appropriate it to thyself, recognized as precious and exceedingly palatable!" [The E. V., following the Vulg., takes the peculiar form of the Imperf. for a peculiar form of the noun "knowledge," and supplies the substantive verb. H. and M. are in the same error —A.]—**When thou hast found it, and the end cometh.**—This last clause is still part of the conditional protasis, corresponding to the common use of יֵשׁ אִם, to introduce a conditional clause; comp. Gen. xxiii. 8; xxiv. 49; Judges vi. 36, *etc.* For making it a transition to the apodosis ("then cometh an end—then a future remaineth"—HITZIG, following the LXX, Vulg., LUTHER, *etc.* [so K.; E. V: "then there shall be a reward;" so also H., N., M., W., while S. takes our author's view.—A.]), not a single supporting case can be cited, in which וְיֵשׁ introduces the apodosis, in the sense "then or so will be" (comp. BERTHEAU on this passage). For the general sentiment compare furthermore xxiii. 18.

6. Vers. 15–18. Warning against malicious violence and delight in mischief.—**Lie not in wait as a wicked man** (that is, with wicked and mischievous intent) **against the dwelling of the righteous; assault not** (verb as in xix. 26) **his resting place.**—HITZIG changes the verb in clause *a* to תַּקְרֵב and the noun to רַעַשׁ, and thus obtains the meaning: "Bring not alarm near to the dwelling of the righteous," *etc.* (?).—

Ver. 16. **For seven times doth the righteous fall and riseth again;**—*i. e.*, many a misfortune overtakes him in life, yet he gives way before none, but always comes up again (HITZIG). Comp. Ps. lxxxvii. 24; Jer. viii. 4; and with reference to the symbolical number *seven*, particularly Job v. 19.—**But the wicked shall plunge into destruction**—lit., "stumble, are brought to a downfall by calamity;" comp. chap. iv. 19.

Vers. 17, 18 are closely connected with both the verses preceding, not merely by the recurrence of the ideas "fall" and "plunge" (stumble), but also by the substance of the thought; for delight in injury is the twin sister to a plotting intrigue and violence.—**Lest Jehovah see it and it displease him**—lit., "and it be evil in his eyes."—**And He turn away His anger from him**—*i. e.*, from the enemy (מֵעָלָיו referring back to ver. 16, "thine enemy"), to turn it upon thee thyself instead of him.

7. Vers. 19–22. Warning against intercourse with wicked and seditious persons.—**Be not thou enraged at evil doers,**—*i. e.*, be not excited, envious (אַל־תִּתְחַר, "burn not," here equivalent to the "envy not" of ver. 1) with regard to the undeserved prosperity of ungodly men, which perhaps might only stimulate to the imitation of their wicked conduct; comp. Ps. xxxvii. 8; lxxiii. 2, 3; also Prov. i. 11 sq. [FUERST and some others understand this of excitement, impatience *against* evil doers, which cannot wait for God's recompenses. This explanation, we think, is to be preferred here, although the other is clearly and frequently enough an injunction of the Scriptures.—A.]

Ver. 20. **For no future shall there be to the wicked.**—אַחֲרִית here in a different sense from that found in ver. 14 and in xxiii. 18. [The two ideas most frequently conveyed by this noun, which is literally an "after," something subsequent to the present, are a "future," and an "end or issue," *i. e.*, to present relations. It is this last idea that Z. finds in ver. 14 and xxiii. 18, the first in ver. 20. In the first two passages the "end" of the present suggests by implication and contrast a blessed future; this our verse denies to the wicked, not by implication, but by express assertion. It does not assert that he shall reach no end to his present relations, nor that he shall have no future whatever, but no future blessing. Some commentators are less exact in these discriminations, finding one general meaning in all the passages.—A.] With the general sentiment compare Job xx. 5; Ps. xxxvii. 2, 9, 38. With *b* in particular comp. chap. xiii. 9; xxi. 4.

Ver. 21. With *a* comp. Eccles. viii. 2 sq.; x. 20; 1 Pet. ii. 17.—**Go not with those who are given to change.**—שׁוֹנִים [cognate with שְׁנַיִם, two], those "otherwise disposed, wishing otherwise," *i. e.*, opposing [the present order], seditious, revolutionary (Vulg., *detractores*). "Go not with them," lit., "mingle thyself not," as in xx. 19.

Ver. 22. **And the destruction of them both**—*viz.*, of those who rebel against God and of those who rebel against the king. Others (UMBREIT, BERTHEAU, *etc.* [DE W., N., S., M., WORDSW., the genitive being treated as a genitive of source, "the ruin *proceeding from* them both"]; "and the penalty, the retribution of them both," *i. e.*, the punishment that goes forth from both, God and the king; HITZIG (in accordance with the Targ. and Syr.), "and the end of their years" (comp. Job xxxvi. 11). Our interpretation, as the simplest, is supported by the Vulg., LUTHER, EWALD, ELSTER [KAMPH.]—**Who knoweth it?**—*i. e.*, who knows the time of their ruin; who knows how soon it will be precipitated? Comp. xvi. 14.

[The LXX, *etc.*, introduce here several verses for which there is no authority in the present Hebrew texts. "A son that keeps the father's commandment shall escape destruction; for such a one has fully received it. Let no falsehood be

spoken by the king from the tongue; yea, let no falsehood proceed from his tongue. The king's tongue is a sword, and not one of flesh; and whosoever shall be given up to it shall be destroyed; for if his wrath should be provoked, he destroys men with cords, and devours men's bones, and burns them up as a flame, so that they are not even fit to be eaten by the young eagles. My son, reverence my words, and receive them, and repent." Some of the editions also introduce at this point chap. xxx. 1-14.—A.]

DOCTRINAL, ETHICAL, HOMILETIC AND PRACTICAL.

To refer the ideas of this section, which are very various in their substance and their applications, to the one fundamental category of a "*Warning against intercourse with wicked and foolish men*," would not indeed answer in all respects and at all points; and yet the introductory and the concluding verses at least (vers. 1, 2, 19-22) do relate to this subject; and besides, the eulogiums upon wisdom which are interspersed (vers. 3-6, 7, 13, 14), and the counsels against malicious intrigue, mockery, trickery and delight in mis chief (vers. 8, 9, 15 sq., 17 sq.), may without any peculiar violence be brought under the same classification. There remains isolated, therefore, only the censuring criticism on an unmanly, faint-hearted bearing in hours of peril (ver. 10), and the warning against a heartless indifference to those who are innocently suffering (vers. 11, 12). The latter passage in particular deserves attentive consideration, and a careful estimate of its practical bearings, for it belongs among those prefigurations and precursors of the distinctively Christian ethics, which occur somewhat rarely in the stage of revelation reached in the law of the Old Testament, and, in general, in any specific form in the literature of wisdom which centres in the name of Solomon. For even in a higher degree than the warning contained in vers. 17, 18 of our chapter, against delight in injury, in one's attitude towards his enemies,—and, if one is so disposed to view it, even in a higher degree than the demand of love to one's enemies in chap. xxv. 21 sq.,—does this powerful enforcement of the duty of a courageous protection and deliverance of the innocent who are doomed to death, correspond with the culmination of ethical justice, and the perfect fulfilling of the law, which Christ exhibits for the members of the New Covenant, in the narrative of the good Samaritan (Luke x. 30 sq), in His admonition to visit those in prison, and to the loving sacrifice of life itself in imitation of His own example, *etc.* (Matt. xxv. 36 sq.; John xii. 25; xv. 12-14). [Only a few of the exegetical and practical interpreters of our book have so well brought out this important point. LAWSON suggests it when he says: "The wise man represents this piece of charity as a duty which we owe to our neighbors without exception; and with him agrees our Lord in the parable of the good Samaritan. We are not the disciples of Solomon or of Christ if we show love to those only," *etc.* ARNOT puts the principle with more characteristic vigor: "Under God as Supreme ruler, and by His law, we owe every human being love; and if we fail to render it, we are cast into prison with other less reputable debtors. Nor will any thing be received in payment but the genuine coin of the kingdom; it must be love with a living soul in it and a substantial body on it."—A.]

In the *homiletic treatment of the whole passage* one might take just this demand that is contained in vers. 11, 12, of a compassionate love of one's neighbor, that will not shun even deadly perils, as the highest exemplification of wisdom, to the attainment and preservation of which all the counselling and dissuasory suggestions of the section summon us; the topic might then be announced: "Mercy the highest wisdom," or again: "The contrast between the wise man and the fool reaches its climax in the timid selfishness of the latter, and the former's self-sacrificing love for his neighbor."—Comp. STÖCKER: On patience and sociability. In what the virtue consists (ver. 1-12), and how one is to practise it (vers. 13 sq).—*Calwer Handb.*: Shun evil, choose wisdom.

Vers. 1 sq. *Tübingen Bible* (on vers. 1-2): It is one element in the prudence of the righteous to have no fellowship with the ungodly and to avoid their society.—LUTHER (marg. comment on vers. 3 sq.): When all is well ordered in a house it avails more than great labor; as, *e. g.*, when one gives, where, to whom, and as one ought, *etc.* —GEIER (on vers. 3 sq.): A household, if it is to be blessed, must not merely be wisely organized, but also prudently regulated and constructed.—Filling the chambers with temporal good is accounted great prosperity; but much more beautiful is it when the heart's chamber is filled with the treasures of heavenly wisdom and virtue.—(On vers. 5, 6): Strength of body without wisdom and prudence of heart, is like a giant who is robbed of the sight of his eyes.

Ver. 7-10. ZELTNER (on vers. 8, 9): As true piety has its degrees, so has ungodliness. But they are followed by righteous retribution and punishment.—STARKE (on ver. 10): Want and trouble is a genuine touchstone, with which one may determine how strong or how weak one is in faith and reliance on God.—VON GERLACH (same verse): In times of adversity the man whose strength stands fast in God has more power than usual. It is the fault of one's own indolence if this is not the case, though his strength be scanty and restricted.—[BP. HOPKINS: That thy patience may be perfect, it must be strong, as well as lasting. It must have nerves and sinews in it, to bear weighty burdens.]

Vers. 11, 12. MELANCHTHON: To unrighteous cruelty one should give no impulse; even private individuals ought, according to their strength and calling, to oppose tyrannical injustice without uproar or tumult.—GEIER: Man never lacks excuses; but many of them are by the Lord found to be too light, Luke xiv. 18 sq.—STARKE: To deliver men from bodily death is a great thing; but more glorious is it to aid a soul toward deliverance from spiritual and eternal death, James v. 20.

Vers. 13 sq. *Berleburg Bible* (on ver. 13): Charge it upon thyself that thou have such inward experience of wisdom, that thou shalt relish its sweetness like honey and the honey-comb.—STARKE (on ver. 16): To fall into sin and to fall

into calamity are two different things. Beware of the former, and the Lord will not forsake thee in the latter.—CRAMER: Whosoever rejoices in others' adversity, his own calamity stands already outside the door.—[T. ADAMS: Let us beware that we do not slide; if slide, that we do not fall; if fall, that we fall forward, not backward. Behold thy Saviour calling, thy Father blessing, the Spirit assisting, the angels comforting, the Word directing, the glory waiting, good men associating.—FLAVEL: Though repeated spiritual falling shows the foulness it does not always prove the falseness of the heart.—BRIDGES (on ver. 17): —What has grace done for us, if it has not overcome nature by a holier and happior principle? To rejoice in the fall of an enemy would be to fall deeper than himself; to fall not into trouble, but into sin.—TRAPP (on ver. 18):—Think thus with thyself, Either I am like my enemy, or else I am better or worse than he. If like him, why may I not look for the like misery? If better, who made me to differ? If worse, what reason have I then to insult?]

Vers. 19-22. STARKE (on vers. 19, 20):—He that would look on the prosperity of ungodly men without envy and offence need only make a comparison between the brief instant of their joy and the unending eternity of their pain and punishment.—ZOLLIKOFER (Serm. on vers. 19, 20):—Nullifying the objection against the divine government of the world, which is made on account of the unequal distribution of external prosperity among men, and the earthly well-being of the ungodly (therefore a *Theodicy*).—[ARNOT:—Here it is not the first and direct, but the secondary and circuitous effect of bad example, that is prominently brought into view. Some who are in no danger of falling in love with their neighbor's sin, may be chafed by it into a hatred of their neighbor].—MELANCHTHON (on ver. 21):—God has given to men authority because He would have men hear and know His law, and thereby Himself, and also for this reason, because He would preserve human society from dissolution through endless disquiets and controversies. He has, however, ordained that we hearken to human governors for His sake, and that we must know that He punishes the rebellious.—[Bp. SHERLOCK:—The only lasting foundation of civil obedience is the fear of God; and the truest interest of princes is to maintain the honor of religion, by which they secure their own.—ARNOT:—Take away godliness, and your loyalty without being increased in amount, is seriously deteriorated in kind; take away loyalty, and you run great risk of spoiling the purity of the remanent godliness. In the Scriptures the feebler force is made fast to the stronger, and so carried through in trying times. Loyalty is most secure where it has godliness to lean upon].—GEIER (on ver. 22):—Certain as death in itself is, although we cannot know the time and manner of it, so surely does God's punishment follow ungodliness and rebellion, but its time and form remain uncertain.

Second Supplement:

CHAP. XXIV. 23–34.

a) Various admonitions to good conduct toward one's neighbors.

VERS. 23–29.

23 These also are from wise men.
To be partial in judgment is not good.
24 He that saith to the wicked, "thou art righteous,"
him the people curse, (and) nations execrate;
25 but to them that rebuke (iniquity) it is well,
and upon them shall come a rich blessing.
26 He kisseth the lips
who giveth a right answer.
27 Set in order thy work without,
and make it ready for thyself in the field;
afterward build thine house.
28 Be not witness against thy neighbor without cause;
and wilt thou deceive with thy lips?
29 Say not: "As he hath done to me so will I do to him:
I will requite the man according to his work."

b) **Warning against indolence and its evil consequences.**

Vers. 30-34.

30 By the field of a slothful man I passed along,
and by the vineyard of a man void of understanding.
31 And, lo! it was all grown over with thorns,
briars covered the face thereof,
and its stone wall was broken down.
32 Then I looked and fixed my attention;
I saw and took (to myself) instruction.
33 "A little sleep, a little slumber,
a little folding of the hands to sleep;"—
34 then cometh thy poverty apace,
and thy want as an armed man!

GRAMMATICAL AND CRITICAL.

Ver. 23. בַּל is equivalent to לֹא, as in xxii. 29; xxiii. 7, *etc.*

Ver. 27. [The Perf. with ו *consec.* וּבָנִיתָ is used, as this tense so construed not unfrequently is, in the sense of an Imperative: and afterward thou hast built, *etc.*; predictions and injunctions sometimes taking this way of expressing an assurance that what should be will be. See Bött. §§ 977, 3; 981, 3: Green, § 265, *b*; Ewald, *Lehrb.* 332, *b.*—A.]

Ver. 28. [A Perf. with ו *consec.* to express what *ought* to be,—a suggestion rather than a precept,—Böttcher's *Fiens debitum*, § 981, n. γ.] וַהֲפִתִּיתָ. Because the interrogative particle occurs only in this instance immediately after the copula, Ewald proposes to change the form to וְהִפְתֵּיתָ, "and thou wilt open wide," *i. e.* betray (comp. xx. 19), [so Fuerst]; Hitzig, however, into וַהֲפִתּוֹתָ, "and thou wilt whisper," *i. e.* speak with subdued voice (from a form הֲפַת, to be explained in accordance with the Arabic); [so Bött., making it a Hiph. from פָּתַת and not a Piel from פָּתָה]. Both are alike arbitrary and unnecessary. [K., Bertheau, S. and M. take our author's view].

Ver. 31. [כֻּסּוּ, a Pual with Kamets Hhatuph; see Green, § 9 ι, *a*; חֲרֻלִּים one of two examples in which ֻ in the ultima gives place in forming the plural to ֻ with a doubled vowel. Green, 201, c.—A.]

EXEGETICAL.

1. Vers. 23-25. Warning against a partial administration of justice —**These also are from wise men.** According to the LXX, Vulg., Michaelis, Umbreit, Elster, *etc.*, the לַחֲכָמִים should be understood "for the wise." [So the E. V., which is followed by Holden]. In opposition to this we have not merely the usual meaning of the preposition in superscriptions, but over and above this we have the "also," which refers back to the next preceding collection of proverbs, whose originating with wise men was expressly emphasized, chap. xxii. 17.—**To be partial in judgment is not good**: strictly: to distinguish persons in judgment is not good. This short proverb, forming only a single clause, is plainly nothing but a preliminary observation or introduction to the two following verses, which treat more fully of partiality in dispensing justice. Compare, furthermore, the quite similar, and almost literally identical sentences, xviii. 5 and xxviii. 21.

Ver. 24. **He that saith to the wicked, "Thou art righteous."** Comp. chap. xvii. 15: "He that justifieth the wicked." To the threatening intimation of God's displeasure there given, there corresponds here the threat of a condition in which one is hated and cursed on the part of the nations (comp. xi. 26; xxii. 14); for to turn justice into injustice by partiality in judgment impairs the well-being of entire nations and states.

Ver. 25. **But to them that rebuke** (iniquity) **it is well**; *i. e.* upright judges who punish evil-doers according to their desert (not merely with words but also with stringent disciplinary enactments), instead of the curse of men, obtain as a reward nothing but blessing and welfare from God.

2. Vers. 26-29. Four additional admonitions to righteous conduct toward one's neighbors.—**He kisseth the lips that giveth a right answer**; *i. e.* faithful and truthful answers, especially before a court of justice, affect one as favorably as the most agreeable caress, or a sweet kiss on the lips. The mention of the "lips" is to be explained simply by the remembrance of the *question* to which the upright and truthful answer corresponds. The author of the proverb passes wholly by the fact that hearing is the appropriate organ for the reception of the answer. Therefore Hitzig's conception of the first clause, which differs from the common one: "He commends (ingratiates) himself with the lips who," *etc.*, is plainly unnecessary. [Bertheau, Kamph., De W., N., *etc.*, agree in our author's construction and conception; while the E. V., Muffet, H., S., M., *etc.*, understand the allusion to be to tributes of love and honor *paid to him* who answers rightly: "Every man (or, the people) shall kiss his lips." According to this view the people's curse (in ver. 24) is contrasted with their respectful and loving salutation; according to the other, which is grammatically simpler and probably to be preferred, the offence given by the partial or partisan judge is contrasted with the cheering, soothing power of him who answers rightly.—A.]

Ver. 27. **Set in order thy work without;** *i. e.* take care, by the profitable and diligent prosecution of your labors in the field, first of all for the needful and reliable support of your existence; then you may go on to the building up of your establishment. The "house" in clause *c*, is thus doubtless equivalent to "family, domestic establishment," as in Ruth iv. 11; comp. above, Prov. xiv. 1. The literal rendering given by HITZIG and others to this phrase, "build thy house," seems less appropriate, although Biblical parallels might be adduced for this also, *e. g.* the passage Luke xv. 28, which in its moral bearing is certainly kindred.

Ver. 28. **Be not witness against thy neighbor without cause.** "Without cause," *i. e.* without an actual reason, without necessity; comp. xxiii. 29; xxvi. 2; John xv. 25, *etc.* It is not so much a false witness that is meant, as one not called for, one who is incited to say injurious things by nothing beyond his own animosity.—**And wilt thou deceive with thy lips?** See Critical notes for various constructions of the verb. With regard to the expression "deceive with thy lips," comp. Ps. lxxviii. 36; "and they did flatter him with their mouth."

Ver. 29. **Say not, "As he hath done to me so will I do to him."** We can hardly find here (with HITZIG, who follows several of the earlier expositors) a special connection between this verse and the preceding, as though the man who had been wronged by the officious witness were here introduced as speaking, and a warning were given him against allowing free course to his revenge. Comp. rather the similar thought in chap. xx. 22, which like this stands quite isolated.

3. Vers. 30-34. *The vineyard of the slothful:* a narrative in form closely resembling the parable. Comp. Isa. v. 1 sq., as well as the passages which correspond still more closely with the form of this narration, Job v. 3 sq.; Ps. xxxvii. 35 sq. —**By the field of a slothful man I passed along.** The figure of the field is in the sequel entirely dropped, from a preference for the closely related one of the vineyard. The "man void of understanding" in clause *b*, is naturally another sluggard, one who is indolent from lack of understanding.

Ver. 31. **And lo! it was all grown over with thorns** [lit., "it came up all of it thorns"] (comp. the same word in Isa. xxxiv. 13, which is there also translated in the Vulg. by the term *urticæ*), **brambles covered the face thereof** (חֲרֻלִּים, lit., "what one may not touch, things not to be approached" [FUERST, "stinging, burning things," nettles, *e. g.*], is an accusative subordinate to the verb in the Pual), **and its stone wall** (lit., "its wall of stones") **was broken down.** All these features are found also in the parable of the vineyard in Isaiah, which has been already cited, Isa. v. 5, 6; comp. likewise Ps. lxxx. 13, 14. [Travellers like HACKETT (*Illustrations of Scripture*) call attention to the minute accuracy of the description as illustrated by the fact, that in the richer soils of Palestine it is thorny shrubs, of which twenty-two kinds are enumerated, that are specially quick to spring up and overspread a neglected field.—A.]

Ver. 32. **Then I looked.** HITZIG proposes to read וָאֶחֱזֶה instead of וָאֶחֱזֶה (comp. 2 Sam. iv. 10): "and I stopped" (from the intransitive verb אָחַז, *sistere*, to stand still). But the ordinary reading is abundantly confirmed by the parallel in clause *b*. [KAMPH. calls attention to the introduction of the pronoun, as an element in the graphic fullness of the poet's description of his meditation.—A.]—**I saw and took** (to myself) **instruction,** lit., "a correction or reproof." What was contained in this admonition is expressed in what follows.

With vers. 33, 34 comp. the almost literally identical verses 10 and 11 of chap. vi., and the Exeg. notes there (p. 84), where the meaning of the divergent reading was also discussed.—**And thy want:** lit., "and thy wants," *i. e.* thy deficits, thy pecuniary embarrassments, on account of which now one thing and then another fails.

DOCTRINAL, ETHICAL, HOMILETIC AND PRACTICAL.

Righteous treatment of one's neighbor, and a prudent active industry in the discharge of duties to ourselves, are the two points to which the admonitory import of this section may be reduced, and in a way quite exhaustive. For as vers. 23-29, all of them with the sole exception of ver. 28 admonish to a strictly just and honorable bearing in intercourse with others, so not merely that 28th verse, but also the parabolic narrative in vers. 30-34, relates to the vice of sloth and an indolent carelessness in the performance of the domestic duties of one's calling. The general substance of this short section therefore bears a resemblance, at least partial, to that of the 6th chapter (which is indeed much richer in its fullness). In attempting to obtain from it a central idea for *homiletic* use, we should be obliged to proceed as we did in that instance (comp., above, p. 87). [With reference to ver. 29 in particular (comp. what is said above on vers. 11, 12), Dr. CHALMERS says: It is pleasant to observe the outgoing of the earlier morality towards the later and more advanced—of that in the Old towards that in the New Testament.—A.] Therefore as a *homily on the whole:* Neither injustice nor faithlessness toward one's neighbor, nor want of fidelity in the fulfilment of one's own domestic duties, brings a blessing.—Or, Honorable conduct in relation to others is possible only on the basis of the industrious and conscientious performance of the duties of one's own calling.

Vers. 23-25. STARKE: An unjust judge loads himself with sighs which God also hears; a righteous judge, on the contrary, will surely enjoy at the same time the blessing and the intercession of the pious.—WOHLFARTH: The blessing of a wise severity in the State (in the administration of the laws).

Vers. 26-29. GEIER (on ver. 26): If thou meanest to deal fairly with thine own soul, then rejoice heartily in good counsel given from the word of God; though it be disagreeable to the flesh, yet it is like a precious balsam (Ps. cxli. 5).—STARKE (on ver. 27): He who with all his carefulness in attention to his occupation yet forgets the one thing needful, builds his house

on the sand, because in the midst of all outward prosperity he still suffers injury in his soul.—(On ver. 29): If thou wouldst be really like God as His child, then follow Him in compassion and leave the right of vengeance to Him alone: Lev. xix. 18; Rom. xii. 17 sq.

Vers. 30-34. STARKE: Indolence is extremely injurious to the Christian life. If one does not do good with earnestness and diligence, evil surely gains more and more the ascendency, and in all conditions, in Church and State and in domestic life, want and labor are multiplied as the result of neglect of official duty on the part of the servants and stewards instituted by God.—WOHLFARTH (on ver. 32): To become wise on the follies of others is in fact an excellent prudence.—[ARNOT: Even the sluggard's garden brought forth fruit—but not for the sluggard's benefit. The diligent man reaped and carried off the only harvest that it bore—a warning.—J. FOSTER; Lecture on Practical Views of Human Life. Let it never be forgotten in any part of the process that the efficacy of the instruction must be from the Supreme Teacher; without Him, the attraction and assimilation of the evil would, after all, be mightier than its warning and repelling force].

IV. LATER COLLECTION BY THE MEN OF HEZEKIAH.

True wisdom proclaimed as the chief good to kings and their subjects.

CHAPS. XXV.—XXIX.

SUPERSCRIPTION: CHAP. XXV. 1.

1 These also are proverbs of Solomon
which men of Hezekiah, the king of Judah, collected.

1. Admonition to the fear of God and righteousness, addressed to kings and subjects.

CHAP. XXV. 2-28

2 It is the glory of God to conceal a thing;
but the glory of kings to search out a matter.
3 The heavens for height, and the earth for depth,
and the heart of kings (are) unsearchable.
4 Take away the dross from silver,
and there cometh forth a vessel for the refiner;
5 take away the wicked from before the king,
and his throne shall be established in righteousness.
6 Display not thyself in the presence of the king,
and stand not in the place of the great;
7 for it is better that it be said to thee, "Come up hither,"
than that they humble thee because of the king,
whom thine eyes have seen.
8 Go not forth hastily to strive,
lest (it be said to thee): "What wilt thou do in the end,
when thy neighbor hath put thee to shame?"
9 Debate thy cause with thy neighbor,
but disclose not the secret of another;
10 lest he that heareth it upbraid thee,
and thine infamy turn not away.
11 (Like) apples of gold in framework of silver
is a word fitly spoken.
12 (As) a gold ring and an ornament of fine gold
is a wise reprover to an ear that heareth.

13 As the coolness of snow on a harvest day
is a faithful messenger to them that send him;
he refresheth the soul of his master.
14 Clouds and wind and no rain—
(so is) a man who boasteth of a false gift.
15 By forbearance is a prince persuaded,
and a gentle tongue breaketh the bone.
16 Hast thou found honey—eat to thy satisfaction,
lest thou be surfeited with it and vomit it.
17 Withhold thy foot from thy neighbor's house,
lest he be weary of thee and hate thee.
18 A maul, and a sword, and a sharp arrow
is the man that speaketh as a false witness against his neighbor.
19 (Like) a broken tooth and an unsteady foot
is confidence in an unfaithful man in the day of need.
20 (As) he that layeth aside clothing in a cold day—(as) vinegar on nitre—
is he that singeth songs with a heavy heart.
21 If thine enemy hunger, give him bread to eat,
and if he thirst, give him water to drink:
22 for (so) dost thou heap burning coals on his head;
and Jehovah will reward thee.
23 North wind produceth rain,
so doth the slanderous tongue a troubled face.
24 It is better to dwell in a corner of the house top,
than with a quarrelsome woman in a wide house.
25 As cold water to a thirsty soul,
so is good news from a far country.
26 (Like) a troubled fountain and a ruined spring
is the righteous man who wavereth before the wicked.
27 To eat much honey is not good,
and to search out the difficult bringeth difficulty.
28 (As) a city broken through, without walls,
is the man who hath no mastery over his own spirit.

GRAMMATICAL AND CRITICAL.

[In the section of the Book of Proverbs including chaps. xxv.—xxix. peculiar idioms are more numerous, peculiarities in radical forms and in inflections, some of them common to this section with some others in the Old Testament, others of an Aramaic type. These have usually been regarded (if explained at all) as resulting from the more miscellaneous character of this portion of the collection. Bött. finds here provincialisms characteristic of Ephraim, belonging more naturally to the section of the country most in contact with Syria. The correctness of this view needs to be established by close investigation. For the enumeration of particulars see Böttcher's *Ausführliches Lehrbuch*, §§ 29, 34, 35.—A.]

Ver. 4.—The Infin. abs. הָגוֹ [old root הגה, see also Green, § 172, 2, for the peculiar form] is in both cases, in vers. 4 and 5, to be regarded as Imperative (so all the ancient versions, and also Umbreit, Ewald, Elster), and not as in the first instance a substitute for the Indic. Imperf. (Hitzig, Bertheau), or as standing in both cases for the gerund (so Stier: is to be, should be taken away, *etc.*). [In ver. 4 this virtual Imper. is followed by a *consec. Imperf.*, in ver. 5 by a *consec. Jussive*: "let his throne be established." *etc.* Bött., § 980, *B*, and n. 10 —A.]

Ver. 7.—[אֲמָר, an impersonal use of the Kal. Inf. constr., "good is the saying;" the rendering is often appropriately passive,—so here "that it be said to thee." Here and in ver. 27 the Infin. has a masc. predicate; in ver. 24 the fem. Infin. שֶׁבֶת takes the same. Bött., § 990, 1, *a*, and 3 *β* —A.]

Ver. 9.—[תְּגַל. a Piel Imperf. *apocopate* with lengthened vowel. See Green, § 174, 4; Nordh., § 451; Bött., § 1085, *A*., *etc.*—A.]

Ver. 11.—[דָּבֻר, either a Kal Pass. Partic., written defectively,—or a Hoph. Partic. deprived of its initial מ, which is no uncommon loss: the form would then be דֻּבָּר; see Bött., § 994, 5, 6, 10.—אָפְנָיו, regarded by Bött. as well as by Z. and others as derived from אֹפֶן, *wheel*, the form is dual, the plural form with the same suffix being אֹפַנָּיו; the meaning will then be "on its (pair of) wheels," readily, aptly. See Bött., §§ 678, 3, *f.*; 685, 42, and n. 4. Fuerst gives the preference to another meaning supported from the Arabic and the Talm., "*nach seinen Arten*," according to its various uses and applications—fitly.—A.]

Ver. 16.—[הֲקִאֹתוֹ, a Perf. Hiph. with peculiarities in the vocalization and the suffix. Bött., §§ 1158, 2; 1188, 83. —A.]

Ver. 17.—הֹקַר, Imper. Hiph. from יָקַר (Is. xiii. 12; 1 Sam. iii. 1).

Vers. 19.—רֹעָה, Partic. fem. Kal from רעע=רצץ. [Explained by Gesen. as an Infin. fem. used substantively, but by Fuerst, Bött., *etc.*, as by our author,—a fem. part. passing into an adjective use.] Instead of מוּעֶדֶת, wavering, unsteady, is either to be read מוֹעֶדֶת (Part. Kal from מעד), or the form is with R. Kimchi, Bertheau, Elster, *etc.*, to be re-

garded as a Pual part. with the omission of the performative מ (comp. Is. liv. 11, *etc.*); comp. EWALD, *Lehrb.*, 169 *d.* [FUERST supports the latter explanation; GESEN., *Lex.* and *Lehrgeb.*, BÖTT., GREEN (?) and others adopt the author's view. See esp. BÖTT., §§ 492, ד and n. 2; 1068, *C* and n. 4.—A.]

Ver. 20.—מַעְדֶּה is usually taken as a Hiph. Part. from עָדָה, "he who taketh off clothing," *etc.* FUERST suggests the construing and rendering of it as a noun, with the meaning *Pracht*, splendor; BÖTT. strenuously maintains that it can be nothing else. *Lehr.*, II., p. 377, n. 1, and references there given.—A.]

EXEGETICAL.

1. Vers. 1. *The Superscription*—plainly belonging to the whole subsequent collection as far as the end of chap. xxix., and not merely to some such portion as xxv. 2—xxvii. 27, as HITZIG suggests; for there is in chap. xxviii. 1 no new superscription, and the assumption that in chap. xxviii. 17 sq. the central main division of the entire Book of Proverbs (xii.—xxii. 16) is continued, while xxviii. 1–16 is a fragment from a later hand, lacks all real support. Comp. remarks above on chap. xxii. 1.—**These also are proverbs of Solomon**—whether precisely in the strictest sense, or in the broader one of an authorship that is Solomon's only indirectly, on this point the expression gives us no definite knowledge. Proverbs of Solomon in the broader sense may very properly be included under the phrase.—**Which have been collected.**—In regard to the meaning of this verb see what is already said in the Introd., § 12 (pp. 26). The meaning "remove" (from the original place), "transfer, transplant, compile" is certainly lexically established, and is to be preferred without qualification to the explanations which differ from it; to "append" or "arrange" (*ordine disponere*), or to "preserve" (*durare facere, conservare*). Whether as the source from which the transfer or compilation of the following proverbs was made, we are to think simply of one book or of several books, so that the transfer would be the purely literary labor of excerpting, a transcribing, or collecting by copying (comp. the ἃς ἐξεγράψαντο of the LXX); or whether we have to consider as the source simply the oral transmission of ancient proverbs of wise men by the mouth of the people (HITZIG), must remain doubtful. It is perhaps most probable, that both the written and the oral tradition were alike sifted for the objects of the collection.—**By the men of Hezekiah.**—Possibly a learned commission created by this king for the purpose of this work of compilation, consisting of the most noted "wise men" of his time. Comp. Introd., § 3, and § 12, as cited above. [FUERST, in his *Kanon des Alten Testaments*, cites the Jewish tradition as holding a different view in several of these particulars. In regard to original authorship, the title is not interpreted as even claiming all for Solomon, though his is the chief and representative name; it is rather the aim and effect of the collection that is emphasized. Tradition, moreover, interprets the "these also" as showing that the preceding sections were likewise collected by the men of Hezekiah, the verb הֶעְתִּיקוּ in the superscription to this fourth collection meaning "continued." "The men of Hezekiah" furthermore are represented as not simply literati and poets of the king's court temporarily associated, and engaged in a specific work, but a "college" existing for similar purposes two hundred and eighty years, seven full generations. For details and references see FUERST's *Kanon*, pp. 78–80.—A.]

2. Vers. 2–5. Of kings, their necessary attributes and duties.—**It is the glory of God to conceal a thing**—*viz.*, so far forth as He, the "God that hideth Himself" (Is. xlv. 15), is incomprehensible in His being, and "unsearchable in His judgments" (Rom. xi. 33), so that accordingly all His action is a working out from the unknown, the hidden, a sudden revealing of hidden marvels (the "secret things" of Deut. xxix. 29). ["David says, 'The heavens *declare* the glory of *God*,' and Solomon adds, that God's glory is seen not only in what He reveals, but what He conceals—a profound observation, which is the best answer to many Scriptural objections to Divine Revelation, as has been shown by BP. BUTLER in his *Analogy*." WORDSW., *in loc.*].—On the contrary, it is **the glory of kings to search out a matter**, rightly to discern and to make clear debatable points in jurisprudence, and in general, on the ground of careful inquiry, investigation and consultation, to issue commands and to shape political ordinances. Comp. what GÖTHE once said (*Sammtl. Werke*, Bd. XLV., p. 41): "It is the business of the world-spirit to preserve mysteries before, yea, often after the deed; the poet's impulse is to disclose the mystery;" and also LUTHER's marginal comment on our passage (see, below, the Homiletical notes).—דָּבָר is moreover in both instances to be rendered by "thing, matter," and not by "word" (Vulg., COCCEIUS, UMBREIT, *etc.*); for in clause *b* in particular this latter meaning seems wholly inapposite.

Ver. 3. **The heavens for height, the earth for depth, and the heart of kings** (are) **unsearchable.**—אֵין חֵקֶר, "no searching out," is plainly the predicate of the subjects in clause *a* also, so that the entire verse forms but one proposition. And this is not a possible admonition to kings (not to suffer themselves to be searched out, but to preserve their secrets faithfully), as UMBREIT, VAN ESS, DE W., *etc.*, think, but a simple didactic proposition, to bring out the fact, that while the heart of man is in general deep and difficult to fathom (Jer. xvii. 9; Ps. lxiv. 7), that of kings is peculiarly inaccessible and shut up within itself, much as may be depending on its decisions. [While, then, according to ver. 2, "it is a king's glory to get all the light he can" (STUART), it is his glory, and often an absolute condition of his prosperity and that of his kingdom, that he be able to keep his own counsel,—that of his heart there be "no searching out." —A.]

Vers. 4, 5. **Take away the dross from silver.**—The "dross," whose removal empowers the "refiner" or goldsmith to prepare a vase of noble metals, corresponds here, as in Jeremiah vi. 29, to the wicked or ungodly men who are to be purged out of a political commonwealth.—**Take away the wicked from before the king**—

i. e., before the court or by virtue of the king's judicial decision. The wicked is probably not to be designated as a "servant of the king" by the phrase "before the king" (contrary to the view of EWALD and BERTHEAU [KAMPH., DÖDERLEIN, H., *etc.*]).—With 5, *b*, comp. xvi. 12; xxix. 14.

3. Vers. 6, 7. Warning against arrogance in intercourse with kings and their nobles.—**Display not thyself in the presence of the king**;—lit., "bring not thy glory to view, make not thyself glorious" (STIER).—With the phrase "great men" in clause *b* comp. xviii. 6; 2 Sam. iii. 38; 2 Kings x. 6, *etc.*—With ver. 7 compare in general Luke xiv. 8–11, as well as the Arabic proverb (MEIDANI, p. 72), "Sit not in a place from which one may bid thee rise up."—**Than that they humble thee** (thy humbling) **before the king.**—Z. renders "because of a prince," and goes on to say: "Usually, 'before a prince, in his presence.' But then we should have expected rather the plural, 'before, in the presence of princes and nobles.' לִפְנֵי seems to require to be employed here rather in the sense of 'because of, in relation to' (comp. 2 Sam. iii. 31); and the following 'whom thine eyes have seen' seems to suggest the criminality, by no means ignorant, of the dishonor put on the dignity of the prince (thus HITZIG correctly explains)." [We cannot see the fitness of this departure from universal usage in regard to לִפְנֵי, which occurs hundreds of times in the O. T. with various modifications of the meaning "before," but has not in one conceded instance the meaning "on account of." It has been used twice just before with its ordinary meaning, and before the end of the chapter occurs again with the same meaning. There is room for difference of opinion as to the person *before whom* the humiliation is to be,—whether it be the king himself, or some prince or noble of his court, but there can be none as to the preposition required to express the idea. It is probably best to regard the king, who is chiefly affronted by such arrogance, as described here, not by his specific and official title, but as the *exalted* one who was to see and be seen, and before whom the humiliation is most crushing.—A.]

4. Vers. 8–10. Warning against contentiousness and loquacity.—**Go not forth hastily to strive**;—*i. e.*, do not begin controversies with undue haste (LUTHER: rush not forth soon to quarrel).—**Lest** (it be said to thee) "**What wilt thou do in the end**," *etc.*—Lit., "at the end thereof, at its (the strife's) end," at the time, therefore, when the evil results of the contention have shown themselves. It is so natural to supply a verb of saying with the "lest" before "What wilt thou do?" that we may without hesitation have recourse to this expedient for filling out the form of expression, which certainly is perplexingly concise and elliptical (comp. UMBREIT, ELSTER, STIER [KAMPH., H., N., M.], *etc.*, and even a commentator as early as JARCHI, on this passage). At all events this solution is better than that devised by EWALD and BERTHEAU [DE W., S.], who take the "what" in the sense of "what evil, what terrible thing" ("lest disgracefully treated by thine opponent and excited to wrath, thou do some fearful thing!")

Ver. 9. **Debate thy cause** (strive thy strife) **with thy neighbor**, *etc.*—If the contest has become really inevitable, if it has come to process of law, then press thy cause with energy, but honorably, with the avoidance of all unworthy or low means,—and especially in such a way that thou do not by any possibility with a malicious wickedness betray secrets of thine opponent that may have been earlier entrusted to thee.

Ver. 10. **Lest he that heareth it upbraid thee.**—The "hearer" does not denote possibly the injured friend (LXX, SCHULTENS [WORDSW.], *etc.*)—which would be intolerably flat and tautological, but very indefinitely, any one who obtains knowledge of that dishonorable and treacherous conduct. The Piel חִסֵּד is used here only in the sense of "curse, despise;" comp. the corresponding noun "reproach" in chap. xiv. 34.—**And thine evil name turn not away**,—die not out again, depart not from thee. Comp. the use of שׁוּב of wrath that is allayed or quieted; Gen. xxvii. 44, 45, and frequently.

5. Vers. 11–15. Five symmetrically constructed and concise comparisons, in praise of wisdom in speech, of fidelity, liberality and gentleness.—Ver. 11. **Apples of gold in framework of silver.** מַשְׂכִּית which occurred in chap. xviii. 11, in the sense of "imagination, conceit," is unquestionably to be left with its usual meaning, "sculpture" (carved or embossed work); comp. Ezek. viii. 12; Lev. xxvi. 1; Num. xxxiii. 52. Under the term we are to understand some such thing as sculptured work for the decoration of ceilings, pillared galleries, *etc.*, which exhibits golden apples on a groundwork of silver. That in this case we must have expected the precise term for "pomegranates" (רִמּוֹנִים) is an arbitrary assertion of HITZIG's, in support of which we need neither emend with him, to read בְּמַשְׂכָּלוֹת (from an alleged noun אֶשְׁכּוֹל—מַשְׂכֹּלֶת, palm bough) "or branches," nor with LUTHER give to the word in question the signification "baskets," which has no parallel to support it. [KAMPH., H., M., *etc.*, support this rendering of LUTHER's; DE W. and N. suppose the silver work to be inlaid or embossed on the golden apples; while BERTHEAU, GESEN., S., WORDSW., *etc.*, understand the description to be of golden fruit, represented either in solid or embroidered work on a ground-work of silver. FUERST seems to favor the application of the term to ornamented furniture or plate for the table; and this certainly has the advantage of natural probability in its favor—A.]—(Is) **a word fitly spoken** ["spoken in its time."—Z.] Comp. xv. 23, where however we have בְּעִתּוֹ instead of the unique expression found in our verse. That this peculiar form of speech, which appears to signify strictly "after the manner of its wheels, or on its wheels," is in reality equivalent to *justo tempore, in tempore suo*, is expressed as early as SYMMACHUS and the Vulg., as well as supported by the analogy of a similar Arabic expression, in which the radical word אוֹפֶן is in like manner used to describe time revolving in its circuit, moving on in the form of a ring, or after the

manner of wheels. Comp. also the well known vision of Ezekiel; Ezek. i. 15 sq. [See Crit. Notes. BERTHEAU, H., favor the exposition above given; GESEN., S., M., WORDSW. favor the other and less figurative way of reaching the same idea.—A.]

Ver. 12. **A gold ring and an ornament of fine gold.** נֶזֶם, elsewhere a ring for the nose (xi. 22, *etc.*), is here, as clause *b* shows, rather an ear-ring or ear-drop (comp. Gen. xxxv. 4). חֲלִי is in general a pendant, a jewel, such as is usually worn on the neck or in the ears, (Song Sol. vii. 2; Hos. ii. 15); and is here naturally used in the latter sense, therefore possibly of the ornament of pearls which was hung below the ear-ring.—(So is) **a wise reprover to an ear that heareth.** "The reprover, or punisher," is a concrete, lively, illustrative expression instead of "rebuke or censure." The boldness of the expression still fails to justify HITZIG's attempted emendation, according to which שִׂיחַ is to be read instead of מוֹכִיחַ, and this is to be taken in the sense of "conversation" ("rational conversation"—comp. the λόγος σοφός of the LXX). With the general sentiment comp. besides chap. xv. 31, 32.

Ver. 13. **As the coolness of snow on a harvest day,** *i. e.* probably, as a refreshing drink cooled by the snow of Lebanon amidst the heats of harvest labor. Comp. XENOPH. *Memorab.* II. 1, 30; PLIN. *Hist Nat.*, XIX. 4; and especially the passages cited by HITZIG from the "*Gesta Dei per Francos*" (Han. 1611), p. 1098: "The coldest snow is brought from Lebanon, to be mixed with wine, and make it cold as the very ice." [See HACKETT's *Illustrations of Scripture*, pp. 53–5, for illustrations of the usage, and statements in regard to the extent of the traffic. —A.] With clauses *b* and *c* comp. x. 26; xiii. 17; xxii. 21.

Ver. 14. **Clouds and wind and no rain—** (so is) **a man who boasteth of a false gift.** That is, a boaster who makes much talk of his liberality, and yet withal gives nothing (who "promises mountains of gold, but does not even give lead," (STIER), is like clouds of vapor borne aloft and driven about by the wind (נְשִׂיאִים, lit, light rising vapors, which gather in clouds), which dispense no rain. The same figure, with a similar application: Jude 12; 2 Pet. ii. 17; likewise in several Arabic proverbs, *e. g.* *Exc. ex Sent.* 43 (ed. SCHEID.): "A learned man without work, is as a cloud without rain."

Ver. 14. To the recommendation of liberality in the verses preceding there is very appropriately added an admonition to gentleness and mildness, especially in the use of the tongue. Comp. xv. 1.—**By forbearance is a judge persuaded,** lit., "talked over, misled," *i. e.*, changed in his disposition, influenced, comp. Luke xviii. 4, 5. קָצִין here certainly means "judge," as in vi. 7, and not "King, prince," as some of the older expositors, and LUTHER also, render it, and as UMBREIT is inclined to regard it. [Why not the "prince," acting in his judicial capacity, and in other relations also where the bearing and spirit of those about him will more or less consciously mould his action? He is the "decider" in more ways than one.—A.] **And a gentle tongue breaketh the bone,** *i. e.*, subdues even the most obstinate resistance. Comp. the Latin: "*Gutta cavat lapidem*," *etc.*, as well as the German, "Patience breaks iron."

6. Vers. 16–20. Warning against intemperance, obtrusiveness, slander, credulity and levity.—**Hast thou found honey—eat to thy satisfaction** (lit., "thy enough"). Comp. Samson and Jonathan as finders of honey (Judges xiv. 8 sq.; 1 Sam. xiv. 26), and also a warning against partaking of it to excess, ver. 27, and PINDAR, *Nem.* 7, 52: Κόρον ἔχει καὶ μέλι.

Ver. 17 first introduces the real application of this warning against eating honey in excess. **Withhold thy foot from thy friend's house.** "Make rare, keep back, seldom enter with it," *etc.* Comp. the σπάνιον εἴσαγε τὸν πόδα of the LXX.—Comp. besides the similar proverbs of the Arabs, which warn against obtrusiveness: "If thy comrade eats honey do not lick it all up," or "Visit seldom, and they love thee the more," *etc.* Also MARTIAL's sentiment: *Nulli te facias nimis amicum.*

Ver. 18. **A maul and a sword and a sharp arrow.** מֵפִיץ an instrument for crushing, a club shod with iron, a war-club (Nah. ii. 2; comp. the cognate terms in Jer. li. 20, and Ezek. ix. 2). For additional comparisons of false, malicious words with swords and arrows, comp. Ps. lii. 4; lvii. 5; lxiv. 4; cxx. 4, *etc.* See also the previous rebukes of false testimony; Prov. vi. 19; xii. 17; xix. 5, 9; xxi. 28.

Ver. 19. **A broken tooth and an unsteady foot** (is) **confidence in an unfaithful man,** *etc.* שֵׁן רֹעָה is to be explained either by a substantive construction, "tooth of breaking" (UMBREIT, STIER following ABEN EZRA), or by a participial construction, "a breaking tooth." The latter is to be preferred as the simpler (BERTHEAU, ELSTER, *etc.*, [See Crit. Notes]); to change the punctuation so as to get the meaning, "a bad, worthless tooth," HITZIG, is at any rate unnecessary, since the meaning "decayed, rotten," is in general not questionable. "Trust in (lit., of) an unfaithful man" is here a foolish, credulous reliance on one who is false. For the figure comp. furthermore, especially Is. xxxvi. 6; 1 Kings xviii. 21.

Ver. 20. **He that layeth aside clothing in a cold day.** This is plainly a senseless proceeding, an entirely aimless and absurd movement. The same is true of the action suggested by the words following, "vinegar on nitre;" for the moistening of nitre (comp. Jer. ii. 22), *i. e.*, doubtless carbonate of soda, or soda, with vinegar or acid destroys its substance, while to combine the same thing with oil, *etc.*, produces a useful soap. Thus, and doubtless correctly, ROSENM., BERTHEAU, VON GERLACH, and substantially UMBREIT also (although he thinks rather of potash or saltpetre as the substance here designated). J. D. MICHAELIS (*de nitro Hebræorum*), J. F. VON MEYER, STIER, *etc.*, think specially of the fermentation and the offensive odor which the nitre produces in contact with vinegar(?). SCHULTENS, EWALD and ELSTER understand נֶתֶר in accordance with the Arabic (and also in harmony with the ἕλκει of the LXX),

of a *wound*, which is washed with smarting vinegar instead of soothing oil; against this view, however, we have of the other ancient versions except the LXX, especially the Vulg., SYMMACHUS, the Vers. Venet., *etc.* HITZIG finally emends here again according to his fancy, and obtains the meaning: "He that meeteth archers, with arrow on the string, is like him who singeth songs with a sad heart"(!)—[GESEN., FUERST and the lexicographers generally refer to descriptions of Egypt and its natural productions, in describing the material and its properties. H., N., M., WORDSW., *etc.*, take the same view, and multiply and vary the references. See THOMSON'S *Land and Book*, II. 302, 303. WORDSW. expresses a decided preference for the rendering of clause *a*, which (see Crit. Notes) is preferred by FUERST, BÖTT., *etc.*, "display in dress" instead of comfort; "as he that tricks out a man in a gay dress in winter, he who busies himself about the fineness and brilliancy instead of the texture and warmth of the attire," *etc.* This certainly secures a better correspondence of incongruities.—A.] Moreover, the "singing songs with a heavy heart" (for these last words comp. the similar phrases in Gen. xl. 7; Neh. ii. 1, 2; Eccles. vii. 3), which is described by the two comparisons in clause *a*, as a senseless and perverse proceeding, is doubtless to be understood in the sense of Ps. cxxxvii. 1, 4, and not to be taken as possibly a disregard of the Apostolic injunction in Rom. xii. 15. For the heart is hardly that of another [E. V., DE W., H., N., S., M., WORDSW.; "*to* a heavy heart"], but most probably the speaker's own heart. The procedure against which the sentiment of the verse is directed seems therefore to be frivolity, and superficial, insincere conduct, and not a rude indifference and uncharitableness toward one's neighbor.

7. Vers. 21, 22. Admonition to the love of enemies.—**If thine enemy** (lit., "thine hater") **hunger, give him bread to eat,** *etc.* "Bread" and "water" are named here as the simplest and readiest refreshment. To name meat, wine, dainties and the like would have been quite too forced. In the citation in the N. T., in Rom. xii. 20, both objects are for brevity omitted and thereby the expression is made more like Matt. xxv. 35.—**For so thou dost heap burning coals on his head.** For this verb to heap, to pile up, comp. vi. 27. To "heap coals on the head of any one" cannot be the figurative representation of a burning shame which one develops in his opponent (GRAMBERG, UMBREIT), for shame glows in the cheek, and not above on the head. The figure is designed to describe rather the deep pangs of repentance which one produces within his enemy by rewarding his hatred with benefits, and in the production of which the revenge to be taken on him may consist, simply and solely. This correct view is first presented by AUGUSTINE, *De doctr. Christ.*, III. 16; and then especially by SCHULTENS, ROSENM., HITZIG, *etc.* These last at the same time adduce pertinent Arabic parallels, like MEIDANI, II. 721: "He who kindly treats such as envy him, scatters glowing coals in their face, *etc.* At all events, we must decidedly reject the interpretation of many of the Church Fathers, like CHRYSOSTOM, THEODORET, THEOPHYLACT, *etc.*, who regarded the coals as the designation of extreme divine judgments (comp. Ps. xi. 6; cxl. 11) which one will bring upon his enemy by refusing to avenge himself. [In this last opinion our recent commentators, perhaps without exception, agree with the author. In regard to his first discrimination, if any have been inclined to limit the figure to the superficial blush or the transient emotion of shame, there would be a general agreement with him. If he means to discriminate sharply between shame and repentance, we must pronounce his distinctions too fine, as some will be inclined to regard his comment on the proper seat of the blush. A deep, true shame, may be the first step toward, the first element in repentance.—A.]

8. Vers. 23–28. Against slander, a contentious spirit, timidity, want of self-control, *etc.* **North wind produceth rain.** For the verb comp. Ps. xc. 2; for a description of the rainy wind of Palestine, which strictly blows, not from the North, but from the North-west and West, as רוּחַ צָפוֹן, comp. Am. viii. 12, where this "North" is contrasted with מִזְרָה "the East." Perhaps this term is equivalent to ζόφος as a designation of a dark, gloomy region, which we are by no means to seek directly north of Palestine (UMBREIT; comp. HITZIG). In no case is JEROME right (and ABEN EZRA), when in view of the predominantly dry, cold and rough character of the north of Palestine, he renders the verb by "*dissipat pluvias*, it scatters the clouds, and so ends the rain." [The author's view is that of DE W., KAMPH., BERTHEAU, MUFFET, H., N., S., M., WORDSW., GESEN., and the recent commentators and lexicographers almost without exception. Now and then JEROME'S rendering, which is that of the E. V., is assumed to be right, and illustrated, as *e. g.* in THOMSON'S *Land and Book* I. 131.—A.]—**So doth the slanderous tongue a troubled face** [lit., "a secret tongue"]; *i. e.*, artful calumny and slander (comp. Ps. ci. 5) produces gloomy, troubled faces, just as surely as the North-west wind darkens the heavens with rain-clouds. The *tertium compar.* in the figure is therefore the same as in Matt. xvi. 3; Luke xii. 54. Comp. besides the German proverb, "He makes a face like a three days' rain-storm." [Those who follow the E. V. in the rendering of the first clause, must with it invert subject and object in clause *b*, and change the epithet, "troubled," dark with sadness, for "angry," dark with passion; "so doth an angry countenance a backbiting tongue." TRAPP, *e. g.*, says: "The ready way to be rid of tale-bearers is to browbeat them; carry therefore in this case a severe rebuke in thy countenance, as God doth."—A.]

Ver. 24. Comp. the literally identical sentence, chap. xxi. 9.

Ver. 25. **(As) cold water to a thirsty soul is good news from a far country.** Naturally we must here think of those far removed from their home and kindred, who have long remained without tidings from them. Comp. xv. 30; Gen. xlv. 27; and for the figure, Jer. xviii. 14.

Ver. 26. **A troubled fountain and a ruined spring** (comp. for this figure Ezek. xxxii. 2; xxxiv. 18, 19) **is the righteous man who wavereth before the wicked.** The meaning of this is probably not the righteous man who *without fault of his* has been brought by evil doers into calamity, but he who through the fault of his timidity, his want of faithful courage and moral firmness, has been brought to waver and fall by the craft of the wicked. Compare STIER on this passage, who however understands the wavering perhaps too exclusively of being betrayed into sin, or some moral lapse. [LORD BACON (*De Augmentis, etc.*) gives the proverb a political application: "This proverb teaches that an unjust and scandalous judgment in any conspicuous and weighty cause is above all things to be avoided in the State," *etc.*; and in his Essay (LVI.) "of Judicature," he says: "One foul sentence doth more hurt than many foul examples; for these do but corrupt the stream, the other corrupteth the fountain."—A.]

Ver. 27. **To eat much honey is not good.** Since this maxim, like the similar one in verse 16, must convey a warning against the excessive enjoyment of a thing good in itself, we should look in the 2d clause for an analogous truth belonging to the spiritual realm. That clause is therefore not to be rendered: "And contempt of their honor is honor" (thus J. D. MICHAELIS, ARNOLDI, ZIEGLER, EWALD,—all of whom take חֵקֶר in the sense of "contempt" (comp. xxviii. 11); and HITZIG likewise, except that he [by a transfer of one consonant] reads כָּבוֹד מִכָּבוֹד, and "contempt of honor is more than honor"). But we must here reclaim for the noun כָּבוֹד its original meaning "weight, burden," instead of כְּבוֹדָם we must read כְּבוֹדִים, "weighty things, difficulties," and then retaining the ordinary meaning of חֵקֶר we must render: "and searching out the difficult brings difficulty," *i. e.*, too strenuous occupation of mind with difficult things is injurious; pondering too difficult problems brings injury (comp. the common proverb, "To know everything makes headache"). So ELSTER alone [with NOYES among our expositors, and FUERST, substantially, of the lexicographers] correctly explains,—while UMBREIT and BERTHEAU [with whom S. and M. agree] take only the last כָּבוֹד in the sense of difficulty, and therefore explain "and searching out honor (or "their honor") brings difficulty;" in a similar way the Vulgate "*qui scrutator est majestatis opprimetur a gloria*" ["he who is a searcher after dignity will be crushed by glory." The E. V. renders "to search their own glory (is not) glory;" the assumed meaning of the noun demands a negative copula, such as has just been used in clause *a*; so GESEN.(?) KAMPH. enumerates the above and several other renderings, and pronounces all unsatisfactory. HOLDEN and WORDSW. retain the ordinary meaning of all the nouns, supply the usual copula, and render: "To search after their glory (their *true* glory) is glory." The sentiment is fine, but to attach it to clause *a* requires skill.]

Ver. 28. (As) **a city broken through without walls** (comp. 2 Chron. xxxii. 5; Nehem. ii. 13), **is the man who hath no mastery over his own spirit,** *i. e.*, the passionate man, who knows not how in anything to keep within bounds, who can put bit and bridle on none of his desires, and therefore is given up without resistance to all impressions from without, to all assaults upon his morality and freedom, *etc.* Let it be observed how nearly this proverb corresponds with the substance of the preceding.

DOCTRINAL AND ETHICAL.

In the noble admonition to the love of enemies, in vers. 21, 22, which bears witness for the New Testament principle of a perfect love even more definitely and in fuller measure, than the dissuasion contained in the preceding chapter against avenging one's self (xxiv. 29), we reach the culmination of those moral demands and precepts with which the wise compiler of the Proverbs comes in the present section before the kings and subjects of his people. Beside this, in the exceedingly rich and manifold variety of ethical material which this chapter exhibits, the admonitions that stand out significantly are especially those to humility and modesty (vers. 6, 7, 14), to a peaceable spirit (vers. 8, 24) to honor and considerate forbearance toward one's opponent in controversy (ver. 9, 10, 23), to the wise reception of merited reproof and correction (ver. 12), to gentleness (ver. 15), to fidelity and sincerity (vers. 13, 18-20), to moderation in all things, in enjoyments of a sensual as well as of a spiritual kind (vers. 16, 17, 27), to moral firmness in resisting the seductive influences of the wicked, and in subduing the passions (vers. 26, 28). In regard to doctrine it is especially the delineation contained in vers. 2-5, of the godlike dignity and authority of the King, that is to be accounted one of the pre-eminently instructive portions of the chapter. The earthly king is, it is true, in this unlike to God, the King of kings, that he can take his decisive steps only after careful consideration, examination, and conference with wise counsellors, and only thus issue his commands, so far forth as they are to result in the welfare of his subjects,—while with God, the being who is alike near and afar off, the all-wise and Almighty, counsel and act are always coincident. But in this again there can and should be an analogy existing between earthly rulers and the heavenly King, that their throne also is established by righteousness, that they likewise must watch with unfaltering strictness, by punishing the evil and rewarding the good, over the sacred ordinance of justice and the objective moral law (vers. 4, 5). And for this very reason there belongs to their action also something mysterious and absolutely irresistible; their heart too appears unsearchable, and wholly inaccessible to common men, like the heights of heaven and the depths of the earth (ver. 3); in a word, they in the political sphere stand in every point of view as God's representatives, as regents in God's stead and by the grace of God, and even, according to the bold expression of the poetical language of the Old Testament, as in a certain sense even "gods and

children of the Most High" (Ps. lxxxii. 6; comp. John x. 34 sq.). From this then there results, on the one hand, to themselves the duty of strict justice, and the most conscientious conformity to God's holy will,—but on the other, for their subjects the duties of humble obedience (vers. 6, 7, 13) of earnest reverence for civil laws and ordinances, and peaceable deportment, (vers. 8-10, 18, 23, 24, *etc.*); in general therefore, the *fear of God* and *righteousness*, as the conditions of a true welfare of earth's nobles and nations, to be fulfilled on both parts, by princes as well as by the people.

HOMILETIC AND PRACTICAL.

Homily on the entire chapter: "Love the brethren; fear God; honor the King!" (2 Pet. ii. 17); three apostolical injunctions, which Hezekiah's wise men already preached to the Israel of their day.—Or, the fear of God, justice and love, as the three foundation pillars of a well-founded and well organized Christian commonwealth.—Comp. Stöcker; Of true honor, such as wisdom confers: 1) in the state (ver. 2-15: *gloria politicorum*); 2) in the household (vers. 16-24: *gloria œconomicorum*); 3) in the church (vers. 25-28: *gloria ecclesiasticorum*).—*Berleburg Bible:* Divine political maxims.—Wohlfarth: Honor and renown as wisdom's reward.

Vers. 2-5. Luther (marginal comment on ver. 2): In God's government we are not to be wise, and wish to know why, but believe everything. But in the secular kingdom a ruler should know, and ask why, and trust no man in anything!—Starke: God's counsel concerning our blessedness is revealed to us clearly enough in His word; act accordingly, and in the presence of the mysteries of divine wisdom take thy reason captive under the obedience of faith.—[Jeremy Taylor: God's commandments were proclaimed to all the world; but God's counsels are to Himself and to His secret ones, when they are admitted within the veil.—Bates: God saveth us by the submission of faith and not by the penetration of reason. The light of faith is as much below the light of glory as it is above the light of nature.—R. Hall's Sermon on "the glory of God in concealing." 1) The Divine Being is accustomed to conceal much. 2) In this He acts in a manner worthy of Himself, and suited to display His glory.—Lord Bacon (on ver. 3); Multitude of jealousies, and lack of some predominant desire, that should marshal and put in order all the rest, maketh any man's heart hard to find or sound].—Geier (on ver. 3): Every one, even the greatest and mightiest, is to know that God knows his heart most perfectly and searches it through: Ps. cxxxix. 1, 2.—Cramer (on vers. 4, 5): As well in matters of religion as in matters of justice (in the sphere of the church and in politics) the duty belongs to the ruler of removing all abuses and offences.

Vers. 6 sq. Geier (on ver. 6): An excellent means against pride consists in looking to those who are better, more pious, more experienced, more learned than we are, rather than to estimate ourselves solely by those who are lower.—Starke (on vers. 9, 10): If thou hast a reasonable complaint against thy neighbor, thou shouldst not mingle foreign matters with it, nor from revenge reveal secrets which weigh heavily against thy neighbor.—Lange (on ver. 11); In religious discourses heart and mouth must agree; the orator must besides always examine what is best adapted to his congregation: 1 Pet. iv. 11.—[Bp. Hopkins: As the amiableness of all duties consists in the right timing and placing of them, so especially of this holy and spiritual discourse].—Hasius (on ver. 12): He who can hearken and gladly hearkens to rational reproofs, does his ears a far better service thereby, than if he adorned them with jewels of the finest gold, and with genuine pearls.

Vers. 13 sq. Luther (marginal comment on ver. 13): A true servant or subject is not to be paid for with gold.—Starke (on ver. 13): A chief characteristic of able teachers of the divine word is that they as stewards over the mysteries of God (1 Cor. iv. 1, 2) seek to be found faithful.—(On ver. 14); Satan promises mountains of gold, but gives only smoke and empty vapor. Jesus keeps His word plenteously above all requests or understanding.—(On ver. 15): He who will everywhere put his head through the wall, will hardly succeed. But how beautiful and salutary is it to be gentle and full of love!—Zeltner (on vers. 16, 17): Of all things, even the most charming and lovely one becomes at last weary. Therefore there is nothing better or more blessed than to strive for heaven and the eternal, where satiety is without weariness (John iv. 14), life without death (John vi. 50; Col. iii. 1, 2).

Vers. 19 sq. Starke: Beside the confidence of believers in God every other hope is deceptive and unreliable as a brittle cake of ice or as a bending reed.—(On ver. 20): Even joyful music is not able to drive away cares and troubled thoughts, but an edifying song of the cross or of consolation may do it; Ps. cxix. 92; Col. iii. 16.—*Tübingen Bible* (on vers. 21, 22): True wisdom teaches us by gentleness to break down the haughtiness of enemies, and even to win them to one's self by benefits: Matth. v. 44 sq. But how excellent is it not merely to know these rules of wisdom, but also to practise them!—[Trapp: Thus should a Christian punish his pursuers; no vengeance but this is heroical and fit for imitation.—Arnot: This is peculiarly "the grace of the Lord Jesus." When He was lifted up on the cross He gave the keynote of the Christian life: "Father, forgive them." The Gospel must come in such power as to turn the inner life upside down ere any real progress can be made in this difficult department of social duty].

Vers. 23-28. Geier (on ver. 28): Cultivate sincerity and honor, that thou mayest not speak evil things in his absence of one whom thou meetest to his face with all friendliness.—[Bridges: The backbiting tongue wounds four at one stroke—the backbiter himself, the object of his attack, the hearer, and the name of God].—Zeltner (on ver. 25): When we hear from distant lands the glad news of the course of the gospel among the heathen, it must cause us hearty rejoicing, and urge us to thanksgiving to God (an application then of ver. 25 for a missionary festival sermon).—Starke (on ver. 26): As a fountain made foul becomes in time pure and clear again, so likewise the stained innocence of

a righteous man will in due time be revealed again in its purity; Ps. xxxvii. 6.—(On ver. 27): The laborious and diligent will never lack work, and the more vigorous and systematic he is in it, the more honor does it bring him.—*Calwer Handb.* (on ver. 27): Search not into things too hard.—STARKE (on ver. 28): A man who cannot govern himself cannot be usefully employed in conducting public affairs.—[BATES: Satan hath an easy entrance into such men, and brings along with him a train of evils].

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2. Various Warnings, *viz.:*

a) Against dishonorable conduct,

(*especially folly, sloth and malice*).

CHAP. XXVI.

1 As snow in summer and rain in harvest,
so honor befitteth not the fool.
2 As the sparrow flitting, as the swallow flying,
so the curse undeserved: it cometh not.
3 A whip for the horse, a bridle for the ass,
and a rod for the fool's back.
4 Answer not a fool according to his folly,
lest thou be like him.
5 Answer a fool according to his folly,
lest he become wise in his own eyes.
6 He cutteth off the feet, he drinketh damage,
who sendeth a message by a fool.
7 Take away the legs of the lame,
and the proverb in the mouth of a fool.
8 As a bag of jewels on a heap of stones,
so is he that giveth honor to a fool.
9 As a thorny staff that riseth up in the hand of a drunkard,
so is a proverb in the mouth of a fool.
10 An archer that woundeth everything,
and he that hireth a fool, and hireth vagrants (are alike).
11 As a dog that returneth to his vomit,
so the fool (ever) repeateth his folly.
12 Seest thou a man wise in his own eyes,
there is more hope of a fool than of him.—
13 The slothful saith: There is a lion in the way,
a lion in the midst of the streets.
14 The door turneth on its hinges,
and the slothful on his bed.
15 The slothful thrusteth his hand in the dish;
he is too sluggish to bring it to his mouth again.
16 The sluggard is wiser in his own eyes,
than seven (men) who give wise judgment.
17 He layeth hold on the ears of a dog
who passing by is excited by strife that is not his.
18 As a madman who casteth fiery darts,
arrows and death,
19 so is the man that deceiveth his neighbor,
and saith: Am I not in sport?
20 Where the wood faileth the fire goeth out,
and where there is no talebearer the strife ceaseth.

21 Coal to burning coals and wood to fire;
so is a contentious man to kindle strife.
22 The words of the talebearer are as sportive (words),
but they go down to the innermost part of the breast.
23 Silver dross spread over a potsherd,—
(so are) glowing lips and a wicked heart.
24 With his lips the hater dissembleth,
and within him he layeth up deceit.
25 When he speaketh fair believe him not;
for seven abominations are in his heart.
26 Hatred is covered by deceit,
(yet) his wickedness shall be exposed in the assembly.
27 He that diggeth a pit falleth into it,
and he that rolleth a stone, upon himself shall it return.
28 The lying tongue hateth those that are wounded by it,
and a flattering mouth will cause offence.

GRAMMATICAL AND CRITICAL.

Ver. 3. [The form גֵּו (comp. x. 13; xix. 29) is ordinarily explained as derived from גָּוָה the more common גַּו (Lex., גַּו) as from גּוּן; Bött. (§ 498, 17) suggests that the form גֵּו is used, as in numerous similar cases the forms with weaker, flatter vowels are employed, to convey in their very sound the idea of the weak, the suffering, the miserable; גֵּו then, in every instance except perhaps one, is used to describe a back that is beaten or threatened.—לַחֲמוֹר, a form with the article, as is indicated not by the vocalization alone, but by the parallel לַסּוּס; Bött. I., p. 403, n. 1.—A.].

Ver. 6. [מְקַצֶּה a Piel part., therefore active in its meaning, and not to be rendered by a passive, nor need it be exchanged for the Pual (pass.) part. as Ewald proposes. The emendations of מְקַצֶּה רַגְלַיִם in clause *a* which have been proposed by recent expositors are unnecessary; *e.g.*, Ewald's reading מְקֻצֶּה רו "is deprived of his feet, *etc.*" Hitzig would read מִקְצֵה רו immediately connecting the following words; "from the end of the feet he swallows injury (?!) who sends messages by a fool."—A.].

Ver. 7. דַּלְיוּ is taken most simply as Imper. Piel from דָּלָה, to "lift out, draw out" (Ps. xxx. 2). [So Fuerst; Green, § 141, 1; Nordh. § 452. Bött. § 1123, 4, and § 300 *b*, makes it from דלל. This resolution of ל and substitution of י for the second ל Bött. regards as a probable sign and characteristic of the Ephraimite dialect which he is inclined to find in this section of the Book of Proverbs. Gesen., *Thes.*, was at first disposed to take it from דלל, but in the supplement brought out by Rödiger appears to have changed his view, taking it as a fuller form of דַּלּוּ. The rendering of Bött., *etc.*, would be "the legs of the lame hang useless."—A.].

Ver. 14. [תִּסּוֹב, illustrates Böttcher's *Fiens solitum*, "is wont to turn," and in ver. 20 תִּכְבֶּה and יִשְׁתֹּק his *Fiens debitum*: "must go out, must cease." See *Lehrb.* § 950, *b*, and *c*, *e*.—A.].

Ver. 18. כְּמִתְלַהְלֵהַּ from להה or perhaps from a root הלה still preserved in the Arabic.

Ver. 26. [תִּכַּסֶּה; the ת of the Hithp. prefix is elsewhere not assimilated.—A.].

Ver. 28. [לְשׁוֹן as here used Bött. regards as one of the traces of an Ephraimite dialect, the noun with this meaning being otherwise feminine.—דַּכָּיו Gesen. derives from דַּךְ in the active sense the form being plural with suff. and the construction acc. as object. Fuerst makes it a peculiar derivative (without suffix) from דָּכָה in the sense of "bowed down, humble, pious." Bött. pointing דָּכְיוֹ as the K'thibh, makes it from דָּכְי with the suffix of the singular. See Exegetical notes for the various interpretations.—A.].

EXEGETICAL.

1. Vers. 1–3. Three proverbs against folly, symmetrical in their structure (in each case bringing two related ideas into comparison).—**As snow in summer and rain in harvest.** According to Jerome, Comm. in Am. iv. 7, rain in harvest time is in Palestine a thing not heard of, and even impossible. Comp. 1 Sam. xii. 17 sq., where a sudden thunderstorm at this season appears as a miracle from God, and also the confirmatory statements of modern observers, like Robinson, *Pal.* II. 307: "In ordinary years no rain at all falls from the end of the spring-showers till October or November, and the sky is almost always clear," *etc.*—Comp. furthermore the remarks above on chap. xxv. 13, as well as, for clause *b*, chap. xix. 10; and also ver. 8 below.—Ver. 2.—**As the sparrow flitting, as the swallow flying**: lit. "as the sparrow for fleeing or wandering, as the swallow flying," *viz.* is *fitted.* Comp. the similar construction in chap. xxv. 3, and also the similar comparison in xxvii. 8. [The Inf. with ל may be rendered by the abl. as readily as by the dative of the gerund or verbal noun; *by* or *in respect to* flying, *etc.*]—**So the curse** (that is) **undeserved: it cometh not.** "A curse that is in vain, that has been uttered without just

ground, that is unmerited," like that, *e. g.*, in 2 Sam. xvi. 5 sq., or that in 1 Kings ii. 8. For the "in vain" comp. xxiv. 28 and the remarks on the passage.—Instead of לֹא תָבֹא K'ri calls for לוֹ תָבֹא: "to him, to the fool who utters it, will it return," it will find its fulfilment in his own case (thus the Vulg. and JARCHI). But the verbal expression agrees poorly enough with this rendering, and moreover the two comparisons in *a* plainly favor rather the idea expressed by the K'thibh. [Such a curse is then fugitive, transient as a bird; it does not come to stay. The E. V. suggests the idea very blindly. TRAPP explains: "As these may fly where they will, and nobody cares or is the worse; so here." He would carry the comparison farther: as birds after their aimless flight return to their nest, "so the causeless curse returns to the authors. Cursing men are cursed men." A.].—Ver. 3. Comp. x. 13; xix. 29; Ecclesiast. xxx. 25–27.—The assertion of J. D. MICHAELIS that the ideas "whip" and "bridle" in clause *a* are not rightly distributed between the horse and the ass, is refuted by Nah. iii. 2; Ezek. xxxix. 9, where express mention is made of riding whips in connection with horses, as well as by Ps. xxxii. 9, where with horses mules are also mentioned as bridled animals. [GESEN. *Thes.*, *s. v.*, abundantly illustrates the nobler nature of the Eastern ass, and the higher estimate put upon it. See also HOUGHTON's article in SMITH's *Dictionary of the Bible*, I. 182, Am. Ed. A.]

2. Vers. 4–12. Eight additional proverbs directed against the folly of fools (among them one consisting of two verses, vers. 4, 5).—**Answer not a fool according to his folly**, *i. e.*, speak not with him in accordance with his folly, conforming thyself to it, imitating it, and thereby becoming thyself a fool. On the other hand, ver. 5: **Answer a fool according to his folly**, *i. e.*, serve him in his senseless babbling with an appropriate, sharply decisive retort, use with the coarse block (blockhead) the heavy wedge that belongs to it. The proverb in ver. 5 does not then stand as a restriction on the meaning of ver. 4 (as EWALD holds), but yet adjusting it, and guarding against what might be misunderstood in the former language. [Says ANDREW FULLER: The terms in the first instance mean "in a foolish manner," as is manifest from the reason given. In the second instance they mean "in the manner which his folly requires." This is also plain from the reason given. A foolish speech is not a rule for our imitation; nevertheless our answer must be so framed by it as to meet and repel it. "This knot will be easily loosed," says MUFFET, "if it be observed that there are two sorts of answers, the one in folly, the other unto folly." A.]

Ver. 6. **He cutteth off the feet, he drinketh damage, who sendeth a message by a fool.** Comp. the two figurative expressions in clause *a*, the first ("he cutteth off the feet," *i. e.*, his own feet, *amputat sibi pedes*—MICHAELIS, SCHELLING, BERTHEAU, ELSTER, STIER, [KAMPH. WORDSW.] *etc.*,) means: he deprives himself of the means of attaining the end, he puts himself into a helpless condition; [and the idea is better expressed in this way than if we adopt the explanation of H., N., S., M.; he acts as though he cut off the feet of his messenger who chooses a fool for the errand. N. errs in completing a proposition in clause *a:* "he that has his feet cut off drinks damage." A.] The second phrase "he drinketh injury or wrong," according to Job xxi. 20; xxxiv. 7, is equivalent to "he suffers abuses, he experiences in the largest measure an injury self-devised." For similar use of the term "words" in the sense of commands, directions, a message, comp. Ex. iv. 13; 2 Sam. xv. 36. For the general meaning compare like complaints of bad and foolish messengers in x. 26; xxv. 13.

Ver. 7. **Take away the legs from the lame.** The verb דלה appears to be used here with the meaning, which it is true is not to be discovered elsewhere, of *tollere*, to take away. For the meaning of the comparison, according to *b*, seems to be this: Always take from the lame his legs, (*i. e.*, his lame legs), *for they are really useless to him*, just as the "proverb," (*i. e.*, the maxim of wisdom, the Maschal) in the mouth of the fool is useless, something that might without loss be never there; for the fool is and continues still a fool (ver. 9; xii. 16; xiv. 24, *etc.*). Thus UMBREIT, BERTHEAU, STIER [STUART, KAMPH.] correctly explain, while the rest take some one and some another way to explain the peculiarly obscure and difficult דַּלְיוּ. So LUTHER takes the phrase altogether arbitrarily in the sense of "to dance" ("as dancing to a cripple, so does it befit a fool to speak of wisdom"); in like manner JARCHI and LEVI BEN GERSON ("his legs are too long for the lame," דליו being taken as equivalent to גָבְהוּ), and also GEIER, ROSENM, J. H. MICHAELIS, SCHELLING, *etc.*, who take דליו as a substantive equivalent to דַּלְיוֹת in the sense of *elevatio*. [The E. V. renders "the legs of the lame are not equal"]. EWALD and ELSTER read דָּלְיוּ, "the legs of the lame are too loose" (ABEN EZRA had already given a similar rendering) [GESEN., "hang down," so DE W., N., WORDSW.; "are weak," H. M.]. HITZIG finally gives the Inf. abs. דלוג: "leaping of the legs on the part of a lame man—so is a proverb in the mouth of a fool," (the same meaning, therefore, substantially as in LUTHER's conception.)

Ver. 8. **As a bag of jewels on a heap of stones, so is he that giveth honor to a fool.** If the noun מַרְגֵּמָה which occurs only here expresses the idea "heap of stones," *acervus lapidum*, which is altogether probable from its derivation from רגם, to stone, to heap up stones, then the צְרוֹר אֶבֶן must be a parcel not of common, but of precious stones (comp. Ex. xxviii. 9; xxxv. 27, where אֶבֶן alone stands for *lapis pretiosior*), and this all the more since the 2d clause makes this rendering peculiarly natural. So R. LEVI BEN GERSON, then LUTHER, GEIER, SCHULTENS, GESENIUS, UMBREIT, STIER, ELSTER, [E. V. in margin, DE W., N., W.],—of whom LUTHER, GEIER, SCHULTENS, STIER [WORDSW.] think particularly of a heap of stones raised by the stoning of a malefactor, a *tumulus aggestus supra corpus lapidatum*, which is certainly more natural than with

JEROME, (Vulg., *acervus Mercurii*), several of the early Rabbis, JARCHI, V. E. LÖSCHER (in the "*Unschuldigen Nachrichten*," Vol. 18, p. 496), and OETINGER, to think of a Hermes, a heap of stones dedicated to Mercury (*λόφος ἑρμαῖον, statua mercurialis*). Others (BERTHEAU, EWALD [FUERST, KAMPH., E. V., in text, H., S., M.] *etc.*,) following the LXX and Chald., take מַרְגֵּמָה in the sense of "sling," and regard צְרוֹר as an Infin.; "as the binding a stone fast to the sling";—but against this may be maintained the inappositeness of the figure as compared with the idea in clause *b*, and the fact that such a meaning cannot be proved to belong to the noun, and the circumstance that the sling is elsewhere always called קֶלַע.—HITZIG: "as a little stone on the beam of a balance," *etc.*,—for he says the noun מ׳ means, according to the Arabic, the "beam of a balance," and צ׳ א׳ signifies a "bit or kernel of stone," a little stone serving to bind the balance (?).

Ver. 9. **A thorny staff that riseth up in the hand of a drunkard,** (so is) a (wise) **proverb in the mouth of a fool.** If in ver. 7 a Maschal, a maxim of wisdom, taken into the mouth of a fool was represented as something useless, destitute of all aim and effect, it here appears rather as something working absolute harm, wounding, injuring like thorns, and in particular like an instrument of correction heedlessly carried, striking in the wrong place, and so grossly misused. Comp. LUTHER's marginal note, which in the main point certainly interprets correctly: when a drunkard carries and brandishes in his hand a sweet briar, he scratches more with it than he allows the roses to be smelled; so a fool with the Scriptures or a judicial maxim oft causes more harm than profit."—HITZIG following the LXX, reads in clause *b* מֹשֵׁל instead of מָשָׁל, and furthermore takes the verb of clause *a* in the sense of "to shoot up," and therefore renders: Thorns shoot up by (under) the hand of the hireling (?) and tyranny by the mouth of fools." But we do not need to give to the verb here even as a secondary meaning the sense of growing up (as EWALD, UMBREIT, STIER propose), as the simple original meaning of rising up; raising itself gives a meaning in every way satisfactory. [The rendering of the E. V., H., W., "as a thorn goeth up into the hand," *etc.*, wounding unconsciously, is less forcible every way than that of the author, with whom DE W., K., BERTHEAU, N., S., M., *etc.*, agree. A.]

Ver. 10. **An archer that woundeth everything** (for this meaning comp. רַב, "an archer or dartsman," comp. Jer. l. 29; Job xvi. 13; for the verb in this sense, Is. li. 9), **and he that hireth a fool, and he that hireth vagrants** ("passers by," *i. e.*, therefore untried, unreliable persons, who soon run away again)—are alike; one of the three is as foolish as another. This interpretation, which is followed by SCHELLING, EWALD, BERTHEAU, STIER, [DE W., KAMPH., and virtually S. and M.], involves it is true a certain hardness, especially in the relation of the figure in *a* to the two ideas in *b*; it corresponds best, however, with the simple literal meaning of the passage. LUTHER, GEIER, SEB. SCHMID, [N., WORDSW.] render: "A master formeth all aright," *magister format omnia recte;* in a similar way ELSTER: "An able man formeth all himself" (in contrast with the fool, who seeks to hire others, and even incompetent persons of all sorts, stragglers and vagrants, *etc.*, to transact his business). [The E. V., which is followed against his will by HOLDEN, interprets the "master" as God: "the great God," *etc.*]. UMBREIT and HITZIG [with another common meaning of רב]: "*Much* produceth *all*," as though the meaning were similar to that in the *ὅστις ἔχει δοθήσεται αὐτῷ*, Matt. xiii. 11; xxv. 20. Others read רִב instead of רַב, *e. g.*, the Vulg., *judicium determinat causas*, and of recent expositors ZIEGLER, *etc.*

Ver. 11. **As a dog that returneth to his vomit** (comp. the New Testament citation of this passage in 2 Pet. ii. 22) **so the fool** (ever) **repeateth his folly**; lit., "so comes the fool for the second time again with his folly," comp. xvii. 9. Here is plainly meant not merely a constantly renewed return to foolish assertions in spite of all the rational grounds adduced against them, but a falling again into foolish courses of action after brief endeavors or beginnings at improvement (comp. Matt. xii. 45; John v. 14; Heb. vi. 4-8.)

Ver. 12. **Seest thou a man wise in his own eyes,** *i. e.*, who holds himself as wise, and by this very blind over-estimate of himself thoroughly and forever bars for himself the way to true wisdom (comp. xxx. 12), like the Pharisees mentioned in John ix. 41, who gave it out that they saw, but were in truth stone-blind.—With *b* compare chap. xxix. 20, where this 2d clause recurs literally.

3. Vers. 13-16. Four proverbs against sloth.—Ver. 13. Comp. the almost identical proverb in chap. xxii. 13.—**A lion is in the way.** שַׁחַל a synonym of אֲרִי designates the lion as a *roaring* animal, as *rugiens sive rugitor;* it does not contrast the male lion with the lioness (Vulg.), or again the young lion with the full grown, (LUTHER).

Ver. 14. Comp. vi. 10; xxiv. 33. With this figure of the door ever turning on its hinges but never moving from its place comp. the well-known words of SCHILLER—"*dreht sich träg und dumm wie des Färber's Gaul im Ring herum*" [turns lazy and stupid like the dyer's nag round in its circle.]

Ver. 15. Comp. the almost identical proverb, chap. xix. 24.

Ver. 16.—**The sluggard is wiser in his own eyes** (comp. ver. 12) **than seven men who give a wise answer.** The number seven stands here not because it is the sacred number, but to express the idea of plurality in a concrete and popular way. Comp. ver. 25; also vi. 31; xxiv. 16; Jer. xv. 9; 1 Sam. ii. 5; Ecclesiast. xxxvii. 14.—With this use of טַעַם "taste" in the sense of "understanding, judgment," comp. 1 Sam. xxi. 14; xxiii. 33; Ps. cxix. 66; Job xii. 20; also remarks above on Prov. xi. 22, where is denoted in addition a quality of the moral life. "To give back understanding" is naturally equivalent to giving an intelligent, wise answer, as a sign of an intelligent disposition; comp. xvii. 18.

4. Vers. 17-19. Against delight in strife and wilful provocation.—**He layeth hold on the ears of a dog** (and so provokes the animal outright to barking and biting) **who passing by is excited by strife that is not his**, lit., "over a dispute not for him" (comp. Hab. ii. 6). For the use of this verb "to provoke or excite one's self," comp. the remark on xx. 2. This מִתְעַבֵּר with the Part. עֹבֵר forms an alliteration or *polyptoton* which (with Stier) may be substantially reproduced in German: "*wer vorübergehend sich übergehen* (*sich die Galle überlaufen*) *lässt*," *etc.* There is no occasion for Hitzig's assumption, that instead of מִתְעַבֵּר there stood originally in the text the מִתְעָרֵב which is expressed by the Syriac and Vulg.; "he who *meddleth* in strife," *etc.* [The E. V. has taken this doubtless under the influence of those early versions.]

Vers. 18, 19. **As a madman who casteth fiery darts, arrows and death.** The מִתְלַהְלֵהַּ which occurs only here, signifies, according to Symmachus, the Vers. Venet., and Aben Ezra, one beside himself or insane (ἐξεστώς, πειρώμενος). For the combination of the three ideas, fiery darts, arrows and death (*i. e.* deadly missiles), comp. the similar grouping in xxv. 18 *a*.—**So the man that deceiveth his neighbor.** רִמָּה is to "deceive, to deal craftily," not to "afflict" (Umbreit), or "overthrow" (Van Ess).—**And** (then) **saith: Am I not in sport?** The meaning of the simple "and saith" the Vulgate paraphrases correctly when it renders: "*et cum deprehensus fuerit, dicit,*" *etc.* ["Quipping and flouting," says Muffet, "is counted the flower and grace of men's speech, and especially of table talk; but the hurt that cometh by this flower is as bitter as wormwood, and the disgrace which this grace casteth upon men is fouler than any dirt of the street."—A.]

5. Vers. 20-28. Nine proverbs against malice and deceit.—**Where the wood faileth the fire goeth out**, *etc.* Comp. the Arabic proverb expressing the same idea, aimed at slander (in Scheid, *Selecta*, p. 18): "He who layeth no wood on the fire keeps it from burning." For this description of the "slanderer" comp. xvi. 28.

Ver. 21. The direct opposite to the contents of the preceding verse.—**Coals to burning coals**; lit., black coals to burning coals. For the "man of contentions" in clause *b* comp. xxi. 9; xxvii. 15.

With ver. 22 compare the literally identical proverb xviii 8.

Ver. 23. **Silver dross spread over a potsherd.** "Silver of dross" is impure silver not yet properly freed from the dross, and therefore partly spurious (Vulg., *argentum sordidum*), and not some such thing as a glazing with the glitter of silver made of plumbago (*Lithargyrus*), and so imitation of silver, as many think, and as Luther seems to have expressed in his "*Silberschaum*." חֶרֶשׂ, potsherd (Isa. xliv. 11), seems to be used intentionally instead of כְּלִי־חֶרֶשׂ "an earthen vessel," to strengthen the impression of the worthlessness of the object named.—(So are) **burning lips**, *i. e.* fiery protestations of friendship, or it may be warm kisses (which Bertheau understands to be the specific meaning), which in connection with a genuinely good heart on the part of the giver are a sign of true love, but with a "wicked heart" are on the contrary repulsive demonstrations of hypocrisy, without any moral worth (comp. the kiss of Judas, Matt. xxvi. 48 sq.). It is unnecessary to read with Hitzig חֲלָקִים, "smooth lips," instead of דֹּלְקִים, "burning" lips.

Vers. 24, 25. **With his lips the hater dissembleth.** For the verb which may not here, as in xx. 11, be translated "is recognized" (so Luther, following the Chald. and Vulg.), comp. the Hithp. of נָכַר, which elsewhere expresses the idea of "dissembling," *e. g.* Gen. xlii. 7; 1 Kings xiv. 5, 6.—**And within he prepareth deceit.** Comp. Jer. ix. 7, and with שִׁית מִרְמָה "to set, contrive, prepare deceit," compare the "setting or preparing snares," Ps. cxl. 6.—**For seven abominations are in his heart.** See remarks above, on ver. 16, and comp. the seven devils of Matt. xii. 45, which represent an intensified power in present moral deformity. That there is a specific reference to the six or seven abominations mentioned in chap. vi. 16-19, is an arbitrary conjecture of Aben Ezra.

Ver. 26. **Hatred is covered by deceit.** מַשָּׁאוֹן from נָשָׁא, "to deceive," is doubtless correctly understood by the LXX, when they express the idea by δόλος (comp. also the *fraudulenter* of the Vulg.); here it designates specifically "hypocrisy, the deception of friendly language used to one's face" (Umbreit). The suffix in רָעָתוֹ refers then by an obvious *constructio ad sensum* to him who conceals his hatred in this hypocritical way. The second clause gives assurance then of the certain occurrence of an exposure of this flatterer "in the assembly," *i. e.* before the congregation of his people assembled for judgment, who perhaps through some judicial process that ends unfortunately for him come to the knowledge of his villanies. Hitzig partially following the LXX (ὁ κρύπτων ἔχθραν συνίστησι δόλον), renders: He who concealeth hatred, devising mischief (?), his vileness is exposed in the assembly."

Ver. 27. **He that diggeth a pit falleth into it.** Comp. Eccles. x. 8; Ecclesiast. xxvii. 26; Ps. ix. 16, and with respect to the "falling back of the stone that has been (wickedly) rolled" in clause *b*, comp. Ps. vii. 17; Matt. xxi. 44.

Ver. 28. **The lying tongue hateth those that are wounded by it.** If the reading דַּכָּיו is correct this may be the rendering, and the "crushed" (plural of דַּךְ [E. V. the oppressed], Ps. ix. 10; x. 18; lxxiv. 21), *i. e.* the bruised (or oppressed or wounded—see Umbreit and Stier on this passage) of the lying tongue, are then those whom this tongue has bruised or wounded, the victims of its wickedness—and not those possibly whom it proposes to wound or oppress (Umbreit, De W., Van Ess), or again those who wound, *i. e.* punish it (*conterentes sive castigantes ipsam*—Luther, Geier, Gesenius).

Inasmuch, however, as the proposition is by no means universally and in every case true, that the lying tongue, or that detraction hates its own victims, and since besides the second clause seems to demand another sense, it might be justifiable to read with EWALD and HITZIG אֲדֹנָיו; accordingly "the lying tongue hates *its own master*," *i. e.* it hurls him into calamity, brings him to ruin—a meaning which also corresponds admirably with ver. 27. [See Critical notes for the three chief explanations of the form and derivation of the word. The passive rendering has this advantage, that it makes the fourth instance correspond with the other three in which the word is used; this presumption must be decidedly overthrown. This we do not think is done; so the E. V., H., N., S., M., W., KAMPH., *etc.* —A.] For the noun rendered "offence," in clause *b*, comp., moreover, the cognate verb in clause *a* of xiv. 32.

DOCTRINAL, ETHICAL, HOMILETIC AND PRACTICAL.

It is mainly three forms of dishonorably and morally contemptible conduct, against which the condemning language of the proverbs in this section is directed; foolishness or folly in the narrower sense (vers. 1-12;) sloth (vers. 13-16); and a wicked maliciousness (vers. 17-28), which displays itself at one time as a wilful contentiousness and disposition to annoy (17-19), and at another as an artful calumniation and hypocritical slandering (20-28). Original ethical truths, such as have not appeared in previous chapters, are expressed only to a limited extent in the proverbs which relate to these vices. The novelty is found more in the peculiarly pointed and figurative form which distinguishes in an extraordinary degree the maxims of this chapter above others. Yet there are now and then essentially new ideas; what is said in ver. 2 of the futility of curses that are groundless; in vers. 4, 5 of uttering the truth staunchly to fools without becoming foolish one's self; in vers. 7 and 9 of the senselessness and even harmfulness of proverbs of wisdom in the mouth of a fool; in vers. 12 of the incapability of improvement in conceited fools who deem themselves wise; and finally in vers. 27, 28 of the self-destroying reflex power of malicious counsels formed against one's neighbor.

Homily on the chapter as a whole.—Of three kinds of vices which the truly wise man must avoid: 1) folly; 2) sloth; 3) wicked artifice.—STÖCKER: What kinds of people are worthy of no honor: 1) fools; 2) sluggards or idlers; 3) lovers of contention and brawling.—STARKE: A (warning) lesson on folly, sloth and deceitfulness.

Vers. 1-6. *Würtemberg Bible* (on ver. 1):—Honor is a reward of virtue and ability; wilt thou be honored, then first become virtuous and wise!—MELANCHTHON (on ver. 2): As a consolation against all calumnies and unjust detraction the assurance of the divine word serves us,—that false (groundless) curses, though they momentarily harm and wound, yet in the end appear in their nothingness, and are cast aside, in accordance with the saying: truth may indeed be repressed for a time, but not perish (Ps. xciv. 15; 2 Cor. iv. 9). ["Truth crushed to earth shall rise again; the eternal years of God are hers."—LAWSON: The curses of such men instead of being prejudicial, will be very useful to us, if we are wise enough to imitate the conduct of David, whose meekness was approved, his prayers kindled into a flame of desires, and his hopes invigorated by them].—GEIER (on ver. 3): One may not flatter his own unruly flesh and blood, but must seek to keep it properly in check.—STARKE (on vers. 4, 5): Great wisdom is needful to meet the different classes of our adversaries in an appropriate way.—(On ver. 6): Important concerns one should commit to skilful and able servants.

Vers. 7-12. LUTHER (Marginal comment on ver. 7): Fools ought not to be wise and yet will be always affecting wisdom.—[TRAPP: If thy tongue speak by the talent, but thine hands scarce work by the ounce, thou shalt pass for a Pharisee (Matt. xxiii. 3). They spake like angels, lived like devils; had heaven commonly at their tongue ends, but the world continually at their finger ends].—STARKE (on vers. 7, 9): He who will teach others in divine wisdom, must first have mastered it himself (Ecclesiast. xviii. 19); then he will not only teach with profit, but also have honor from it.—(On ver. 9): He who misuses God's word does himself thereby the greatest injury.—(On ver. 8): Beware of all flattering of the ungodly; for one prepares himself thereby but a poor reward.—(On ver. 10): As is the master so is the servant. Bad masters like bad servants.—(On vers. 11): If all relapses in sickness are dangerous, so much more relapses into old sins.—(On ver. 12): Self-pleasing and self-relaxation is the prolific mother of many other follies.—WOHLFARTH (on ver. 12): Let no one esteem himself perfect, but let every one strive for humility and cherish it as his most sacred possession.—[LAWSON (on ver. 8): But does not God Himself often give honor to fools? Yes. He is the judge of nations who has a right to punish men by subjecting them to the power of fools. We are to regulate our conduct not by His secret but His revealed will.—ARNOT (on ver. 11): When the unrenewed heart and the pollutions of the world are, after a temporary separation, brought together again, the two in their unholy wedlock become "one flesh." Man's true need—God's sufficient cure is "Create in me a clean heart, and renew a right spirit within me."—J. EDWARDS (on ver. 12): Those who are wise in their own eyes are some of the least likely to get good of any in the world.—BRIDGES: The natural fool has only one hinderance—his own ignorance. The conceited fool has two—ignorance and self-delusion].

Vers. 13-16. LANGE: That the weeds of sin are ever getting the upper hand as well in hearts as in the Church, comes from this, that men do not enough watch and pray, but only lounge, are idle and sleepy: 1 Thess. v. 6.—*Berleburg Bible:* The sluggard remains year in year out sitting on the heap of his self-chosen convenient Christianity, reads, hears, prays, sings in the Church year after year, and makes no progress, never comes to an inner complete knowledge of truth;

just as the door always remains in one place, although it turns this way and that the whole year through, and swings on its hinges. This slothfulness is the mother of all the doctrines which encourage the old Adam, and in the matter of sanctification throw out the "cannot," where it is a "will not" that hides behind.—WOHLFARTH: The sluggard's wisdom. Rest is to him the sole end of life; only in indolence does he feel happy, *etc.*

Vers. 17-19. STARKE (on ver. 17): To mix one's self in strange matters from forwardness and with no call, has usually a bad issue.—OSIANDER (on vers. 18, 19): In the sight of God the wantonness and wickedness of the heart are not hid; moreover He does not let them go unpunished.—ZELTNER: Crafty friends are much more dangerous and injurious than open enemies.—LANGE: It testifies of no small wickedness when one alleges quite innocent intentions in injuring another, and yet with all is only watching an opportunity to give him a blow.

Vers. 20-28. HASIUS (on vers. 20 sq.): There would not be so much dispute and strife among men if there were not so many base spirits who nourish and promote it in every way.—STARKE: Slanders and contentions are to be regarded as a flame to which one should not supply wood, but rather water to quench them.—[TRAPP (on ver. 23): Counterfeit friends are nought on both sides].—VON GERLACH (on ver. 26): Though a deceitful man may succeed in cheating individuals, yet this is not possible before the whole Church (Acts v. 1-11).—(On ver. 27): A hypocritical tongue if it has injured any one follows him still further with lies to defend itself, and so it causes universal confusion.

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b) Against vain self-praise and presumption.

CHAP. XXVII.

(*With an admonition to prudence and frugality in agriculture: vers.* 23-27).

1 Boast not thyself of to-morrow,
for thou knowest not what a day will bring forth.
2 Let another praise thee and not thine own mouth,
a stranger and not thine own lips.
3 Stone is heavy and sand weighty;
the fool's wrath is heavier than them both.
4 Anger is cruel and wrath is outrageous;
but who can stand before jealousy?
5 Better is open rebuke
than secret love.
6 Faithful are the wounds of a friend,
but the kisses of an enemy are deceitful.
7 The satisfied soul loatheth a honeycomb;
to a hungry soul every bitter thing is sweet.
8 As a bird that wandereth from her nest
so is a man that wandereth from his home.
9 Oil and perfume rejoice the heart,
but the sweetness of a friend is better than one's own counsel.
10 Thine own friend and thy father's friend forsake not;
and into thy brother's house enter not in the day of thy calamity;
better is a neighbor that is near than a brother far off.
11 Be wise, my son, and make my heart glad,
that I may know how to give an answer to him that reproacheth me.
12 The prudent man seeth the evil (and) hideth himself;
the simple pass on and are punished.
13 Take his garment, for he hath become surety for a stranger,
and on account of a strange woman put him under bonds!
14 He that blesseth his friend with a loud voice early in the morning,
let it be reckoned a curse to him!

15 A continual dropping in a very rainy day
and a contentious woman are alike.
16 He that will restrain her restraineth the wind,
and his right hand graspeth after oil.
17 Iron sharpeneth iron;
so doth a man sharpen the face of his friend.
18 Whosoever watcheth the fig-tree eateth its fruit,
and he that hath regard to his master is honored.
19 As in water face (answereth) to face
so the heart of man to man.
20 Hell and destruction are never full,
and the eyes of man are not satisfied.
21 The fining pot is for silver and the furnace for gold,
but man according to his glorying.
22 Though thou bruise a fool in a mortar
among grain with a pestle,
his folly will not depart from him.
23 Thou shalt know well the face of thy sheep;
direct thy mind to thine herds;
24 for riches are not forever,
and doth the crown endure forevermore?
25 The grass disappeareth, and the tender grass is seen,
and the herbs of the mountains are gathered.
26 Lambs (are) for thy clothing
and the price of thy field (is) goats;
27 and abundance of goat's milk for thy food, for the food of thine house,
and subsistence for thy maidens.

GRAMMATICAL AND CRITICAL.

Ver. 4. אַכְזְרִיּוּת is used here only in the Old Testament.

Ver. 5. [טֹבָה is regarded by BÖTT. (§ 1133, 1 and n 3) as the 3d sing. fem. of the verb and not as the fem. of the adj.; the chief evidence being found in the participles following, which, according to Hebrew usage, more naturally follow a finite verb.—A.]

Ver. 9. [In רֵעֵהוּ we have one of the examples found in Hebrew in connection with words in wide and frequent use, in which the suffix loses all distinct and specific application; comp. in modern languages *Monsieur*, *Madonna*, *Mynherr*, *etc.*; therefore *one's* friend, *a* friend, and not *his* friend. BÖTT., § 876, *c*. עֲצַת is regarded by GESEN., FUERST, DÖDERLEIN, DATHE, *etc.*, as a fem. of עֵץ used collectively; the meaning in connection with נֶפֶשׁ is then, "more than fragrant wood." BÖTT. (§ 643, δ) pronounces all the examples cited in the lexicons for this use of the noun "more than doubtful;" and, as the exegetical notes show, nearly all commentators give to עֵצָה its ordinary meaning.—A.]

Ver. 10. [רֵעֶה is one of three nouns whose full and original form appears only in the *stat. constr.*; the K'ri therefore points as though the *absol.* were used רֵעַ, while the K'thibh exhibits the form רֵעֶה. See GREEN, § 215, 1, *e*; BÖTT. §§ 721, 8; 794, Decl. IV.—A.]

Ver. 11. [וְאָשִׁיבָה an Intentional, or paragogic Imperf., connected to Imperatives by וְ used as a final conjunction, "in order that:" BÖTT., § 965, *B*, *c*. And let me—that I may.—A.]

Ver. 14. הַשְׁכֵּים, an Infin. abs. used adverbially, as in Jer. xxv. 4; here on account of the pause written with ֵי instead of simple ֵ.

Ver. 15. On the question whether נִשְׁתָּוָה is to be accented and explained as a 3d pers. Nithpael, or whether, with KIMCHI, NORZI, and the most recent editors and expositors, we should point the form as Milel [with penultimate accent], and accordingly regard it as perhaps a voluntative Hithpael, with the ָה of motion (therefore "let us compare"), consult BERTHEAU, STIER and HITZIG on the passage. [GESEN., RÖD. (GESEN. *Thes.*, p. 1376, *add.* p. 114), FUERST, *etc.*, make the form a Nithpael; BÖTT. (§§ 474, 4, *a* and 1072, θ) agrees with HITZIG in making it a simple Niphal with a different transposition of consonants, and argues at length for this view. FUERST pronounces the form participial, in opposition to nearly all lexicographers and commentators who make it 2d sing. fem. GESEN. and some others, following Chaldee analogies, rendered, "are to be feared." RÖDIGER (*ubi supra*) and most others render, "are esteemed alike," or "are alike." Comp. also EWALD, *Lehrb.* § 132, *d*; GREEN, § 83, *c* (2).—A.]

Ver. 16. יִקְרָא — יִקְרֶה, according to an interchange which is common of א with ה. [In clause *a* we have a singular verb following a plural participle taken distributively as in xxii. 21; xxv. 13, *etc.*—A.]

Ver. 17. יַחַד is best regarded, as GEIER, BERTHEAU and STIER take it, as an Imperf. apoc. Hiphil from חדה — חדד "to sharpen." EWALD, ELSTER, *etc.*, needlessly take the first יחד in clause *a* as a Hophal: יֻחַד (comp. the Vulg. *exacuitur*) and would have only the second recognized as a Voluntative Hiphil (to be pointed יַחַד or יָחֵד). [BÖTT. § 1124, β, insists that the Masoretic forms can be regarded as nothing but the ordinary adverb "together," and that the pointing must be changed to יָחֹד, יֻחַד, or יָחֵד, יַחֵד. GREEN, § 140, 1, makes it a simple Kal Imperf. FUERST regards it as a Niphal

Imperf., no change of vocalization being required, although the more common form would be יָחֵד. RöD. (*Thes.* GESEN., *Ind.* pp. 6, 88) regards the form as an apoc. Hiphil. for the more common יָחֵד, used impersonally, "one sharpens, men sharpen."—A.]

Ver. 20. The parallel passage xv. 11 (see notes on this passage) shows that instead of אֲבַדֹּה (or again instead of אֲבַדּוֹה) we should read with the K'ri אֲבַדּוֹן, or that we should at least assume a transition of this latter form into the former, in the way of lexical decay (as in מְגִדּוֹ for מְגִדּוֹן). [BÖTT. (§§ 262, *a*; 293) notes this as a tendency in proper nouns, aided perhaps in the case before us by the following liquid.—A.]

Ver. 22. [בְּעָלִין instead of the more regular בְּעָלַי, mimetically sharpened in its vocalization at the end of its clause. See BÖTT., §§ 394, *b*; 49[c], 6.—A.]

Ver. 25. [עֲשָׁבוֹת with Daghesh *dirimens* or separative, indicating the vocal nature of the Sheva. See, *e. g.* GREEN § 24, *b*; 216, 2, *a*.—A.]

EXEGETICAL.

1. Vers. 1-6. Three pairs of proverbs, directed against self-praise, jealousy and flattery.

Vers. 1, 2. **Boast not thyself of to-morrow**, *i. e.*, "do not throw out with proud assurance high-soaring schemes for the future" (ELSTER); do not boast of future undertakings as if they had already succeeded and were assured.—**For thou knowest not what a day will bring forth**; *i. e.*, what a day, whether it be to-day or to-morrow, will bring in new occurrences, is absolutely unknown to thee. Comp. James iv. 13-15; also HORACE, *Od.*, iv. 7, 17: *Quis scit an adjiciant hodiernæ crastina summæ Tempora Di superi?*—

> ["Who knows if they who all our fates control
> Will add a morrow to thy brief to-day?"
> THEO. MARTIN'S TRANSLATION.]

and SENECA, *Thyest.* V. 619: *Nemo tam divos habuit faventes Crastinum ut possit polliceri* [No one has had the gods so favorable that he can promise himself a morrow].—With ver. 2 comp. the German *Eigenlob stinkt*, and Arabic proverbs like "Not as mother says, but as the neighbors say" (FUERST, *Perlenschnüre*, ii. 8), or "Let thy praise come from thy friend's and kinsman's mouth, not from thine own" (MEIDANI, p. 467.)

Vers. 3, 4.—**Stone is heavy and sand weighty**, lit., "weight of stone and heaviness of the sand." HITZIG fitly remarks with respect to the genitive combinations of this as well as the succeeding verse ("Cruelty of anger, *etc.*") "The genitive relation holding a figure before our eye instead of developing it in a proposition, possesses nevertheless the value of a combination of predicate and subject." [So K., W., *etc.*, while S. and others make the relation directly that of subject and predicate].—**The fool's wrath**, *i. e.*, probably not: the vexation and anger occasioned in others by the fool (COCCEIUS, SCHULTENS, BERTHEAU, [S.], *etc.*), but the annoyance and ill-humor experienced by himself, whether it may have originated in envy, or in a chafing against some correction that he has received, *etc.* Such ill-temper in the fool is a burden, heavier than stone and sand, and that too a burden for himself, but beyond this also for those who must besides suffer under it, whom he makes to feel in common and innocently his ill-will and temper.—**Anger is cruel and wrath is outrageous**, lit., "cruelty of anger and inundation of wrath." With regard to the genitives, compare remarks above on vs. 3, *a*. For the expression "overflowing of wrath" or "excess, outrageousness of wrath," comp. Is. xxx. 28, 30; Dan. ix. 27; xi. 22.—קִנְאָה in clause *b*, often "envy," is plainly "jealousy," as in vi. 34, 35, which passage is here to be compared in general.

Vers. 5, 6. **Better is open rebuke** (open, undisguised censure, honorably expressing its meaning) **than secret love**, *i. e.*, than love which from false consideration dissembles, and does not name to one's neighbor his faults even where it should do so. Compare the ἀληθεύειν ἐν ἀγάπῃ, Eph. iv. 15, as well as the numerous parallels in classic authors (PLAUTUS, *Trinummus*, I. 2, 57; CICERO, *Læl.* 25; SENECA, *Epist.* 25); and MEIDANI, II. 64: "Love lasts long as the censure lasts," *etc.*—**Faithful** (lit. true, coming from a true disposition) **are the wounds of a friend, but deceitful are the kisses of an enemy.** נַעְתָּרוֹת, from the root עָתַר, is if this be identical with עָשַׁר, *largus fuit*, as is generally assumed, equivalent to "plentiful" (comp. עָשִׁיר), in which case we must think of kisses "liberally bestowed but faithless," or it may be kisses "to be lightly esteemed" (so GESEN., UMBREIT, BERTHEAU, STIER [FUERST, S., W.]) And yet it corresponds better with the parallelism, as well as with the exegetical tradition (Vulg., *fraudulenta*), to derive from an Arabic root عثر, to stumble (σφάλλειν, *fallere*, therefore *falsus*, false—so EWALD, ELSTER, *etc.*), or it may be from غدر = עדר in the sense of "to miss"—thus HITZIG,—both of which modes of explanation give the idea "deceptive, crafty, treacherous." With regard to the meaning compare, therefore, chap. xxvi. 23.

2. Vers. 7-14. Eight proverbs in praise of contentment, of friendship, prudence, *etc.*

Ver. 7. **A satisfied soul loatheth honeycomb.** The verb literally means "tramples, treads under feet," comp. Dan. vii. 19; Judg. v. 21.—With clause *b* compare the German proverb "Hunger is the best cook;" and also Ecclesiast. iv. 2.

Ver. 8. **So is a man that roameth far from his dwelling-place.** As the preceding proverb is directed against a want of contentment in the department of food and drink, so is this against weariness of one's own home, against adventurous wandering impulses, and a restless roving without quiet domestic tastes. Comp. Ecclesiast. xxix. 28, 29; xxxvi. 28.

Ver. 9. With clause *a* compare Ps. civ. 15;

cxxxiii. 2.—**But the sweetness of a friend is better than one's own counsel.** The "sweetness" of the friend is according to xvi. 21 doubtless sweetness of the lips, the pleasing, agreeable discourse of the friend (lit. "of his friend;" the suffix stands indefinitely, with reference *i. e.* to every friend that a man really has; here with especial reference to the possessor of the נֶפֶשׁ). See also the critical notes. The מֵעֲצַת is best taken in the sense of comparison (with JARCHI, LEVI, COCCEIUS, UMBREIT, STIER): "better than counsel of the soul," *i. e.*, better than one's own counsel, better than that prudence which will help itself and relies purely on its own resources (comp. xxviii. 26). EWALD, ELSTER (in like manner also LUTHER, GEIER, DE WETTE [K., N.], *etc.*,) render: "The sweetness of the friend springeth from (faithful) counsel of soul," which is understood as describing the genuineness and the hearty honesty of the friend's disposition. BERTHEAU gives a similar idea, except that he supplies in *b* from *a* the predicate with its object: "The sweetness of a friend from sincere counsel maketh glad the heart" (?); [this is very nearly the conception of the E. V., H., S., M.]. HITZIG following the *καταῤῥήγνυται δὲ ὑπὸ συμπτωμάτων ἡ ψυχή* of the LXX, amends so as to read: "but the soul is rent with cares." [See critical notes for still other expositions of the phrase.]

Ver. 10. **Thine own friend and thy father's friend forsake not.** Whether one read with the K'ri וְרֵעַ or with the K'thibh the *stat. constr.* of the emphatic form [or according to others the primitive form—see critical notes], in any event together with the friend of the person addressed "his father's friend" is also named, but as an identical person with the former, who, for that reason, has a value proportionally greater, and may so much the less be neglected, because he is as it were an heirloom of the family of long tried fidelity and goodness.—**And into thy brother's house enter not in the day of thy calamity.** HITZIG, who explains the three clauses of this verse as originally separate propositions, only "afterward forced together," fails to see a logical connection as well between *a* and *b* as between *b* and *c*. This is in fact in the highest degree arbitrary, for the common aim of the three members: to emphasize the great value of true friendship and its pre-eminence in comparison with a merely external relationship of blood, comes out to view as clearly as possible. The "near" neighbor is he who keeps himself near as one dispensing counsel and help to the distressed, just as the "far off" brother is he who, on account of his unloving disposition, keeps at a distance from the same. [Our commentators have in general agreed substantially with this conception of the scope of the verse.—A.].

Ver. 11. **Be wise, my son, and make my heart glad,** *etc.* Evidently an admonition of a fatherly teacher of wisdom addressed to his pupil (comp. i. 8 sq.; xxii. 21; xxiii. 15),—perhaps of the same one to whom the wise counsel of the preceding verse in regard to conduct toward friends likewise belonged.—**That I may know how to give an answer to him that reproacheth me** (literally, "and so will I then return a word to my reviler"), *i. e.*, in order that I, pointing to thy wise and exemplary conduct, may be able to stop the mouth of him who reviles me, the responsible teacher. Comp. Ps. cxix. 42; also cxxvii. 5; Ecclesiast. xxx. 2 sq.

Ver. 12. In almost literal accordance with xxii. 3.

Ver. 13. Almost exactly like xx. 16 (comp. notes on this passage.)

Ver. 14. **He that blesseth his friend with a loud voice early in the morning.** These words are directed against a friend who is flattering and profuse in compliment, but inwardly insincere; who, by his congratulations, hasty, and offered with boisterous ostentation, brings, instead of a real blessing to his friend, only a curse upon his house, at least in the general judgment of the people. For of them we must think in clause *b* as those who are to "reckon." For this last verb and its construction, "reckoning something to some one," comp. Gen. xv. 6. [This insincere and untimely praise may be accredited to its giver as no better than a curse in his intention, or more positively it may be regarded as veiling an evil intent, and so threatening an actual curse to him who is its object.—A.]

3. Vers. 15, 16. Two maxims concerning a contentious woman.—**A continual dropping in a very rainy day** (according to the Arabic סַגְרִיר denotes "a rain poured as if out of buckets," and so "a pouring rain;" moreover the word occurs only here), **and a contentious woman are alike.** Like this, only more concise, is chap. xix. 13, *b*. [The peculiar force of this comparison to one who has been in the rainy season under the flat earthy roofs of Oriental houses, is commented on and illustrated, *e. g.*, in HACKETT'S *Scripture Illustrations*, p. 85, and THOMSON'S *Land and Book*, l. 453. A.]—**He that will restrain her restraineth the wind** (צָפַן literally "to shut out, dam up, confine"), **and his right hand graspeth after oil,** *i. e.*, it grasps after something, encounters an object, seeks to retain something that is necessarily continually eluding it. [The idea of hiding her disagreeable and vexatious disposition from the view of others, which is expressed by the E. V., H., W., in both clauses, and by N. and M. in the second, is less appropriate and forcible than that given in the version of our author, K., S., *etc.*—A.]

4. Vers. 17–22. Six proverbs against haughtiness, selfishness, a greedy eye, self-praise and folly.—**Iron sharpeneth iron**, lit. iron to iron maketh sharp, or according to others, "iron is made sharp by iron,"—see critical notes]. **So doth a man sharpen the face of his friend.** Whether we render פָּנִים by "face, look," or (as HITZIG maintains) by "edge, *acies ingenii*, the mental keenness," in either case the meaning is not: "One enrages, provokes the other" (STIER and in like manner BERTHEAU), but: One stimulates the other, polishes himself by mutual spiritual contact and friction with his fellow, contributes by such an interchange of one's own peculiarities with those of his fellow to the spiritual development of both (compare especially ELSTER and HITZIG on the passage). ["Conference hath incredible profit in all sciences," observes TRAPP. "A man by himself," says MUFFET, "is no man,

he is dull, he is very blunt: but if his fellow come and quicken him by his presence, speech, and example, he is so whetted on by this means that he is much more comfortable, skilful, and better than he was when he was alone." So most of our commentators, while STUART, and NOYES with a qualification, would find the idea of provocation, not as though anger were even indirectly commended, but "if men must enter into contest, let the antagonists be worthy of the strife" (S.); an exposition far weaker as well as more unnatural than the ordinary one.—A.].

Ver. 18. With the general proposition in *a* comp. xii. 11; xxviii. 19.—**And he that hath regard to his master is honored**. The honor which the master (*i. e.*, any master whatever, and not God especially, the master of all, as STIER holds) confers upon his faithful servant resembles the fruit which the fig tree yields to the proprietor or tenant who carefully cultivates it. "To regard one," *colere aliquem*, as in Ps. xxxi. 7; Hos. iv. 10.

Ver. 19. **As** (in) **water face** (answereth) **to face, so the heart of man to man.** כַּמַּיִם, an accusative of place: "as in water," EWALD, § 221. The meaning will be like that of ver. 17, somewhat such as this: "As the mirror of the water reflects the likeness of one's own face, so one's heart is mirrored in that of his fellow, if one only has courage and penetration enough to look deeply into this" (EWALD; comp. STIER and BERTHEAU). There is contained in this at the same time an admonition to the wise testing and examination both of one's own heart and that of our fellow-men; or, the recommendation of a comprehensive knowledge of men, to be gained by thorough knowledge of one's self. The Vulgate already gives essentially the right idea: "*Quomodo in aquis resplendent vultus respicientium, sic corda hominum manifesta sunt prudentibus;*" while several other ancient expositors, whom ELSTER to some extent follows, find expressed in the passage a relation too exclusively ethical, *viz.*, that of arousing by love a reciprocal love, or that of the practical maxim, "*Si vis amari, ama*" [" Love if you would be loved "].—HITZIG thinks that clause *a* כַּמּוּם must be the reading instead of כַּמַּיִם: "What a mole on the face is to the face, that is man's heart to man," *viz.*, his disfiguring mole, his dark spot, his *partie honteuse* in the sense of Gen. viii. 21 (?). [Among our English expositors the mirror and the mirrored object have been somewhat variously understood; some retain while others dismiss the specific idea of reflection that is suggested by clause *a*. MUFFET and HOLDEN, *e. g.*, make a man's own heart the mirror in which he may truly know himself; WORDSW. makes the mirror the hearts of others on whom we act; while the great majority make the reflected object the oneness, especially the moral oneness of human nature, as discoverable from any heart into which we may look (so *e. g.*, BP. HALL, TRAPP, LAWSON, BRIDGES, S. and M.) —A.].

Ver. 20. **Hell and destruction are never full** [*i. e.*, not the world of the lost, but the world of the dead]. The meaning of clause *b* as indicated by this parallel in *a* cannot be doubtful. It relates to the really demoniacal insatiableness of human passion, especially the "lust of the eyes;" comp. 1 John ii. 16; James iii. 6; and in particular Prov. xxx. 16; Eccles. i. 8.

Ver. 21. With *a* compare the literally identical language in chap. xvii. 3 *a*.—**But man according to his glorying**, *i. e.*, one is judged according to the standard of that of which he makes his boast (the noun to be taken not in a subjective, but in an objective sense, of the object of one's glorying). If his boast is of praiseworthy things, then he is recognized as a strong, true man, *etc.;* if he glories in trivial or even of evil things, he is abhorred; comp. above ver. 2. Thus EWALD, BERTHEAU, HITZIG, [K.], while the majority (the LXX, Vulg., LUTHER, *etc.*, also UMBREIT, STIER, ELSTER, *etc.*), translate the second clause: "so is man for the mouth of his praise," *i. e.*, for the mouth of the one that praises him [testing the nature and worth of the praise that is bestowed]—to which the figure in clause *a* can be made to correspond only by a considerably forced interpretation. [Here again among the English expositors who adopt this general idea, making the praise objective, there is diversity in carrying out the details. Is man the crucible or is he the object tested? N. and W. take the former view, according to which man tests or should test with careful discrimination the praise bestowed upon him; H., S. and M. take the other view, by which the praise is represented as testing him and disclosing his real character in the effects which it produces upon him.—A.].

Ver. 22. **Though thou bruise a fool in a mortar among grain** ("grains of wheat;" the word is used only here and in 2 Sam. xvii. 19), **with a pestle**, *etc.* The meaning of this proverb, which has at least its humorous side, is plain; lack of reason is to such a degree the very substance of the fool, is so intertwined in his inward and outward nature, that one might divide him into atoms without eradicating thereby this fundamental character of his. This idea is not so clearly connected with the preceding verse by its substance as by the similarity of the figures employed in the two (the crucible and the mortar); comp. HITZIG on the passage.

5. Vers. 23-27. Admonition to a prudent and frugal economy in connection with agricultural possessions.—**Thou shalt know well** (Z. "make thyself well acquainted with") **the face of thy sheep.** "The look of the sheep" (comp. Gen. xxx. 40), *i. e.*, its condition and thrift.

Ver. 24. **For riches are not forever**—*viz.*, the supply of subsistence, on the abundant presence of which the good appearance of the flock depends above all things else.—**And doth the crown endure forevermore?** The question introduced by this interrogative (וְאִם) expresses the idea of a very strong negation, standing as a climax to the preceding: and even the crown, the royal diadem, has no perpetual existence. The נֵזֶר seems not to designate the metal of itself that composes the king's crown, but the kingly dignity and authority represented by it; the expression "from generation to generation" plainly indicates this. HITZIG's rendering is as trivial as it is contrary to the *usus loquendi:* that נֵזֶר means "grass, fodder" (because it sometimes signifies the hair of the head, and may therefore

designate the herbage as a hairlike ornament to the earth!).

Ver. 25. **The grass disappeareth,** *etc.;* a reason for the admonition contained in the preceding verse, that one should be intent upon laying up ample supplies of nourishment for the flocks. The discourse passes over in vers. 25-27 to a richly diversified description of the beauty and abundance of rural nature, reminding us of Ps. lxv. 10-14, but in its present connection having this aim,—to show how God's creation liberally rewards the labor bestowed upon it by the active and industrious landlord. Neither this concluding picture, nor the entire passage from ver. 23 onward can be interpreted in some allegorical way (with various ancient expositors, SCHULTENS and STIER), and be applied to the conduct of the spiritual, pastoral office of the teacher of wisdom. As the utmost that is admissible this conception may have a place under certain conditions in the practical and homiletic treatment of the passage. [WORDSW. characteristically makes much of the secondary import of these verses.—A.].

Ver. 26. **And goats (as) price for the field;** *i. e.*, goats of such value that for each one a piece of arable land might be exchanged.

Ver. 27. **Abundance also of goat's milk . . . for subsistence for thy maidens.** וְחַיִּים (with which we must repeat לְ from the preceding) "and life" is here equivalent to "substance, nourishment." Female servants, maidens, waiting women, were wanting in no large household among the Hebrews, not even in the royal palace and the temple; comp. 2 Sam. iv. 6; 1 Sam. ii. 22 sq. Here we must naturally think first of shepherdesses, milkmaids, *etc.*

DOCTRINAL AND ETHICAL, HOMILETIC AND PRACTICAL.

Modesty, contentment and prudence are the central ideas about which we may group the practical instructions of the section just expounded, if not in all their items at least in large measure. Especially may we throw under these categories what is said of the necessity of avoiding all vain self-praise, and of boasting in an inconsiderate extravagant way neither of our own prosperity nor of our neighbor's (vers. 1, 2, 14, 21); in like manner that which relates to the duty of moderation in ill temper and jealousy, in sensual enjoyments, in love of restless wandering and of sight-seeing (vers. 3, 4, 7, 8, 20); and not less, finally, the admonition which recurs in manifold transformations to a general prudence in life, as it should be exhibited in social and business intercourse with others, and in the diligent discharge of the domestic duties of one's calling (vers. 11, 18, 17-19, 23-27). If so inclined we might reckon among these commendations of an all-embracing practical wisdom even the warning against the contentiousness of a bad woman (ver. 15, 16), as well as the encomiums upon a genuine, unfeigned friendship, in vers. 5, 6, 9, 10; and in these especially, and above all in the command (ver. 10): to regard the love of a true friend more highly than the bonds of relationship of blood,—an injunction which reminds us of expressions in the New Testament, such as Matth. x. 37; xii. 48-50, we might see the very climax, and the main theme of the discourse of wisdom which constitutes this chapter. Over against this counsel, to give to the love of a true friend the preference above all vain passions and selfish interests, we have presented in a significant way the evidence which establishes the sad truth, that the fool is not disposed at any price to let go his selfish, vain, arrogant nature (ver. 22), in connection with which fact allusion is made to the natural corruption of human hearts in general and to the necessity for their being given up to the delivering and renewing influences of divine grace (comp. ver. 11).

Homily on the chapter as a whole: "Godliness with contentment is great gain" (1 Tim. vi. 6).—Or, boast neither of thy prosperity, nor of thy deeds, nor of any earthly and human advantages whatsoever, but only of the Lord (1 Cor. i. 31).—STÖCKER: Of conceit and vain presumption as a first and main hinderance to the progress of true wisdom (comp. besides comments on chapters xxviii. and xxix).—*Calwer Handbuch:* Of the means of attaining true honor.

Ver. 1-6. MELANCHTHON (on verse 1): That which is necessary and first demanded by our duty we must do before all else, conscientiously, and with appeals for divine help, lest in reliance upon our own strength or on foolish hopes we undertake needless and futile things.—STARKE: He walks the more cautiously who always considers that to-day may be the day of his death (James iv. 13 sq.; Ecclesiast. vii. 40).—Comp. the New Year's Sermon by RÖHR (*Sonntagsfeier*, 1844, No. 15): "The high and weighty import that each year of life has for us."—[J. EDWARDS: Not depending on another day, is a different thing from concluding that we shall not live another day. We ought not to behave ourselves in any respect as though we depended on another day.—ARNOT: This proverb contains only the negative side of the precept; but it is made hollow for the very purpose of holding the positive promise in its bosom. The Old Testament sweeps away the wide-spread indurated error; the New Testament then deposits its saving truth upon the spot.—A. FULLER (on verse 2): A vain man speaks well of himself; and Paul speaks well of himself. The *motive* in the one case is desire of applause; in the other justice to an injured character, and to the Gospel which suffered in his reproaches.—BP. HOPKINS: The tongue is of itself very apt to be lavish when it hath so sweet and pleasing a theme as a man's own praise].—*Tübingen Bible:* Self-praise is a sign of great pride, and must be in the highest degree offensive to the wise man when he has to hear it.—GEIER (on verses 3, 4): If even the pious man may easily transgress in his anger, how much more easily the ungodly!—LANGE (on vers. 5, 6): He who truly loves his neighbor is bound, when the occasion presents itself, to persuade, admonish and warn him; Ps. cxli. 5; Gal. vi. 1.—WOHLFARTH (on vers. 5, 6, 9, 10): Moral perfection the highest aim and blessing of true friendship.—VON GERLACH: A rebuke before the whole world is better than a love that proves itself by nothing, that only flatters in connection with a neighbor's faults.—[LORD

BACON: This proverb rebukes the mistaken kindness of friends who do not use the privilege of friendship freely and boldly to admonish their friends as well of their errors as their dangers.]

Ver. 8 sq. MELANCTHON (on ver. 8): Solomon here warns against our forsaking our lawful calling from weariness; Eph. iv. 1; 1 Cor. vii. 20.—LUTHER (marginal comment on ver. 8): Let no assault drive thee from thy calling; hold fast, and God will make thee prosper.—LANGE: By discontent with one's position and calling one only doubles his need, and sins grossly against God's holy providence.—[MUFFET: The wandering person is hated and despised by all; none honoreth his kindred, none regardeth his beauty, none careth for him, and none feareth to hurt him.—JOHN HOWE (on ver. 10): If it be an indecency, and uncomeliness, and a very unfit thing, that is, contrary to the precept of studying whatsoever is lovely, and thinking of those things, to forsake my friend and my father's friend, how much more horrid must it be to forsake my God and my father's God!]—STARKE (on vers. 9, 10): God is the best of all friends; strive with great care, that thou mayest obtain God's favor and friendship, and thou mayest never lose them.—VON GERLACH: Union of spirit with an old family friend from the father down is to be much preferred to mere relationship of blood.—[T. ADAMS (on ver. 12): The fool goes, he runs, he flies; as if God that rides upon the wings of the wind should not overtake him. Haste might be good if the way were good, and good speed added to it, but this is the shortest way out of the way. He need not run fast: the fool may come soon enough to that place from whence he must never return].

Ver. 14. sq. LUTHER (marginal comment on ver. 14): He who reproves much praises, and he who praises much censures; for they are not believed because they go too far.—*Tübingen Bible:* Too much praised is half censured. Trust not the flatterer who praises thee to excess.—[BP. HOPKINS: Let all thy reproofs be given as secretly and privately as thou canst; otherwise thou wilt seem not so much to aim at thy brother's reformation, as at his shame and confusion.—LORD BACON: Moderate praise used with opportunity, and not vulgar, is that which doeth the good.—ARNOT (on ver. 17): One half of the human faculties are framed for maintaining intercourse with men, and one half of the divine law is occupied with rules for regulating it].—MELANCTHON: Let us recognize our weakness, and see that the individual man is ignorant of much, errs and stumbles, and . . . . that God has furnished us men with the power of speech chiefly for this, that one may befriend another with counsel and instruction.—ZELTNER: The pious should arouse one another, and stimulate to all good works (Heb. x. 24), and that too in all circumstances.—GEIER (on ver. 18): Faithful labor and diligence find at length their rich reward—if not from men, at least from God; Heb. vi. 10.

Ver. 19 sq. LUTHER (marginal comment on ver. 19): As the outline in water trembles and is uncertain, so also are hearts. The lesson is: Trust not!—[BP. HOPKINS: In the world we see our own hearts unbowelled; and there we can learn what ourselves are at the cost of other men's sins].—LUTHER (on ver. 21): He who loves to hear himself praised is easily deceived: for he proves thereby that he is a reckless man who values his honor above all right.—STARKE (on ver. 21): If thou art praised, let it serve thee as a test, a humiliation, and a profit.—LANGE (on ver. 22): The urging and chastisement of the law makes no one pious, and does not change the heart. The power of the Gospel must change and renew the hard heart.—VON GERLACH: No outward cure helps at all where the inward part is obstinately corrupt.

Vers. 23-27. STARKE: Let every one labor diligently in his calling, let him indeed bring everything to counsel, and be thoroughly systematic in his actions.—GEIER: If it be important carefully to guard and to cherish silly sheep, oh, how much more Christ's sheep, the souls which He has redeemed with His precious blood! Acts xx. 28.—WOHLFARTH: The husbandman's prosperity (a sermon for a harvest thanksgiving).—VON GERLACH: To persevere is as needful as to acquire in every kind of possession.—[LAWSON: God's bounty is a great encouragement to our industry].

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c) Against unscrupulous, unlawful dealing (especially of the rich with the poor).

CHAP. XXVIII.

1 The wicked flee when no man pursueth,
but the righteous are bold as a lion.
2 In the rebellion of a land its princes become many,
but through wise, prudent men one (the prince) continueth long.
3 A man who is poor and oppresseth the lowly
is (like) a rain flooding and (bringing) no food.
4 They that forsake the law praise the wicked,
but they that keep the law contend with them.

5 Evil men understand not judgment,
but they that seek Jehovah understand all.
6 Better (is) a poor man that walketh in his uprightness,
than he that walketh in crooked ways and is rich.
7 He that keepeth the law is a wise son,
but the companion of profligates causeth his father shame.
8 He that increaseth his wealth by interest and usury
gathereth it for one that pitieth the poor.
9 He that turneth away his ear from hearing the law,
even his prayer is an abomination.
10 He that leadeth the righteous astray in an evil way,
in his own pit shall he fall;
but the upright shall inherit good.
11 The rich man thinketh himself wise,
but a poor man that hath understanding searcheth him out.
12 When righteous men exult there is great glory,
but when wicked men arise the people hide themselves.
13 He that hideth his sins shall not prosper,
but he that confesseth and forsaketh them shall find mercy.
14 Happy is the man that feareth always;
but he that hardeneth his heart shall fall into evil.
15 A roaring lion and a ravening bear
is a wicked ruler over a poor people.
16 O prince, poor in understanding and abounding in oppressions;
he that hateth unjust gain shall prolong his days!
17 A man laden with the blood of a soul
fleeth to the pit; let them not detain him!
18 He that walketh uprightly shall be delivered;
but he that walketh in crooked ways shall fall suddenly.
19 He that tilleth his land shall be satisfied with bread,
but he that followeth vanity shall have poverty enough.
20 A faithful man aboundeth in blessings;
but he that hasteth to be rich shall not go unpunished.
21 To have respect of persons is not good,
and (yet) for a piece of bread (many) a man will transgress.
22 He that hath an evil eye hasteth after riches,
and knoweth not that want shall come upon him.
23 He that reproveth a man shall afterward find favor
more than he that flattereth with his tongue.
24 He that robbeth his father and his mother,
and saith it is no wrong,
he is companion to one that destroyeth.
25 He that is of a covetous heart stirreth up strife,
but he that trusteth in Jehovah shall be richly rewarded.
26 He that trusteth in his own heart is a fool,
but he that walketh in wisdom, shall be delivered.
27 He that giveth to the poor (suffereth) no want,
but he that covereth his eyes hath abundance of curses.
28 When wicked men rise men hide themselves,
but when they perish the righteous increase.

GRAMMATICAL AND CRITICAL.

Ver. 2. פשע might perhaps be more correctly read as an Infinitive: בְּפְשֹׁעַ—Comp. Hitzig on this passage. As the words of the original Hebrew now stand, we can supply a subject for יַאֲרִיךְ only the singular שַׂר ("the true prince"); in like manner the בְּ in וּבְאָדָם must be taken in the sense of בִּהְיוֹת "when there is at hand;" the כֵּן however must be taken as an introduction to the concluding clause, like our "then" or "so." In all this there is indeed the difficulty remaining that the participles מֵבִין and יֹדֵעַ stand side by side without a copula—an anomaly that is hardly removed by referring to chap. xxii. 4 (Bertheau). And yet the construction thus brought out is, in spite of the manifold

anomalies which it involves, after all better than, *e. g.* that of UMBREIT, who takes כֵּן as a substantive in the sense of "right" as dependent on יֹדֵעַ,—or than HITZIG's violent emendation (יֵדָעֵךְ מָדוֹן instead of יֹדֵעַ כֵּן יַאֲרִיךְ), the meaning resulting from which "but through a man of understanding contention ceases," does not agree very well with the context. [The E. V. takes כֵּן as a noun: "the state thereof," *etc.* so H. and M. (the stability'). N. without this specific rendering reaches the same result by finding for the verb "shall prolong its days, or endure" the subject "it" (the state) suggested in clause *a*. S. follows UMBREIT. BÖTT. (§ 935, β) regards the verb as furnishing an example of what he calls "concrete impersonals," having a general subject "one," a construction not uncommon where reference is made to public offices or functions. This reaches Z's. result by a different path.—A.]

Ver. 17.—[The participle עָשֻׁק BÖTT. prefers an account of its peculiar vocalization to regard as a mutilated Pual part., deprived of its initial מְ, and would therefore point עֻשָּׁק; so xxv. 11, *etc.* See § 994, 6, 10.—A.]

Ver. 18.—נֶעְקַשׁ דְּרָכַיִם is equivalent to עִקֵּשׁ דְּרָכַיִם in ver. 6.

Ver. 23.—אַחֲרַי a somewhat stronger form in its vowel elements than אַחֲרֵי, used here as אַחַר is elsewhere.

EXEGETICAL.

1. Vers. 1–5. Of the general contrast between the righteous and the ungodly (unscrupulous transgressors, men of violence).—**The wicked flee when no man pursueth.** "The wicked" (singular) is on the ground of its collective, or more exactly its distributive meaning, subject of a plural verb; compare similar constructions, κατὰ σύνεσιν: Job viii. 19; Isa. xvi. 4; and also below, ver. 4 of the present chapter; 1 Tim. ii. 15 (γυνὴ—ἐὰν μείνωσιν), *etc.* [See EWALD *Lehrb.* § 309, *a*, and other grammars].—**But the righteous are bold as a lion.** יִבְטָח is to be explained as a relative clause and referred to the preceding "as a lion"—"which is confident, rests quietly" in the consciousness of its superior strength and the security which results from it, see the same figure in Gen. xlix. 9. [This seems to be needlessly artificial; according to a common Hebrew construction the verb may be a distributive singular after a plural, "the righteous." See *e. g.* GREEN, § 275, 6.—A.]

Ver. 2. **In the rebellion of a land its princes become many.** For this use of "transgression" in the sense of "rebellion, revolt," comp. the verb employed in this sense in 2 Kings i. 1; also Ex. xxiii. 21, *etc.* The allusion is plainly to the uprising of many petty chiefs or tyrants, or many pretenders to the throne, or usurpers opposing each other, in lands which, through revolt from the lawfully reigning house, have fallen a prey to political anarchy, as *e. g.* the Kingdom of Israel, especially in the period after Jeroboam II.,—to which the author of the proverb now under consideration might very well have had special reference. [On account of the form of clause *b* we prefer, with KAMPH., to understand the allusion to be to a rapid succession of half established kings, rather than to a number of competing claimants. THOMSON, *Land and Book*, I., 498, cites an Arabic proverb: "May Allah multiply your sheikhs!" as embodying in its intense malediction a constant Oriental experience of fearful calamity. It is only incidentally illustrative of the proverb before us.—A.]—**But through wise, prudent men he** (the prince) **continueth long.** [See Critical notes.]

Ver. 3. **A man who is poor and oppresseth the poor.** We are to think of some magistrate who is originally poor, an upstart, who seeks to enrich himself rapidly by oppression of his subjects. This man is in clause *b* very appropriately described as a "rain" that floods the sowed field or the fruitful district, and thus destroys the prosperous condition of the crops. [Here again, and more appropriately, THOMSON (*ubi supra*) illustrates, both from natural and political experiences common in the East, the impressiveness of this proverb to an Oriental mind. —A.]

Ver. 4. **They that forsake the law praise the wicked,** *i. e.* for his success; comp. Ps. xlix. 12, 19; lxxiii. 8, 10, 12.—**But they that keep the law** (xxix. 18) **contend with him;** lit., "with them;" comp. remarks above on ver. 1. For this verb, "to contend or dispute," comp. Jer. l. 24; Dan. xi. 10, *etc.*

Ver. 5. **Evil men** (lit., "men of evil," comp. remarks on vi. 23) **do not understand judgment;** their wickedness darkens their understanding likewise, which is especially the faculty for distinguishing between good and evil; comp. chap. xxix. 7. In contrast with them "they who seek God understand everything," *i. e.* everything that relates to the investigation and determination of right; comp. Eccles. viii. 5.

2. Vers. 6–12. Against wanton oppression of the poor by the rich.—With ver. 6 compare the quite similar proverb chap. xix. 1.—**Than he that walketh in crooked ways;** lit., "than one who is crooked in the two ways," or, "than one who is perverse in a double way" (the dual of the noun is used here as in ver. 18 [see GREEN, *Gram.* § 208, 3]), *i. e.* one who unskilfully and waywardly passes from one way to another, one who, with divided heart, stands midway between the right path and the bypath of immorality; comp. Ecclesiast. ii. 12; James i. 6.

Ver. 7. With clause *a* compare x. 1; xxix. 3. —**But the companion of profligates.** For the verb רָעָה, to cherish, to cultivate intercourse with some one, comp. xiii. 20. For the term "profligate or waster," comp. xxiii. 21.

Ver. 8. **He that increaseth his wealth by interest and usury.** The "interest" and "usury" are so distinguished according to Lev. xxv. 36, 37, that the former denotes the annual revenue of a sum of money loaned out, the latter an exaction in other things, especially in natural products. The former is then *fœnus pecuniarium*, the latter *fœnus naturale sive reale.* [Here again Orientals, ancient and modern, have a peculiarly deep and painful experience of the enormities of usury.—A.]—**He gathereth it for one that pitieth the poor,** *i. e.* for an heir who will at length show himself more liberal and compassionate toward the poor; comp. xiii. 22, and also Job xxvii. 16, 17. MERCERUS, EWALD, BERTHEAU,

Elster take the לְחוֹנֵן as an Infinitive of the intensive form: "*ad largiendum pauperibus*," for bestowal upon the poor, to show himself merciful to the poor. But such an involuntary giving is a harsh idea, difficult to realize; and the meaning, "to bestow, *largiri*," חנן has elsewhere only in the Kal conj., the participle of which corresponds best with the general context before us.

Ver. 9. Comp. xv. 8; and with clause *a* in particular Isa. xiii. 15.

Ver. 10. **He that leadeth the righteous astray in an evil way.** The "evil way" is unquestionably a way of sin and ungodliness, whether the רָע be taken as a neuter substantive in the genitive (as in ver. 5; vi. 24), or, which is perhaps to be preferred here, as an adjective. With clause *b* compare xxvi. 27; with *c*, ii. 21. The "pit" in *b* is naturally the way of sin into which one betrays the upright, not as it is in itself, but in its ruinous issues to which he is finally brought. Comp. chap. xi. 6, 8.

Ver. 11. With *a* compare xxvi. 16.—**But a poor man that hath understanding searcheth him out;** *i. e.* he sees through him, and accordingly knows his weaknesses, and therefore outstrips him in the struggle for true prosperity in life.

Ver. 12. **When righteous men exult** (triumph). עָלַץ, lit., "to rejoice," here expresses the idea of the victory of the good cause over its opposers, in which victory "all the people" (according to xxix. 2) sympathize with great exultation. Hitzig's alteration is unnecessary (בַּעֲלֹץ into בְּחָלֵץ, suggested by the διὰ βοήθειαν of the LXX): "when righteous men are delivered."—**But when wicked men rise,** come up, attain to power. Compare, with respect to this as well as the people's anxious "hiding themselves," ver. 28.

3. Vers. 13–18. Against the secret service of sin, hardening of the heart, tyranny, and thirst for blood.—With ver. 13 comp. Ps. xxxii. 1-5.

Ver. 14. **Happy is the man that feareth always,** *i. e.* he who lives in a holy dread of transgressing the will of God by sins of any kind whatsoever; comp. 2 Cor. v. 11: Phil. ii. 12, *etc.* The antithesis to this man "who feareth always" is the "confident," the carnally presumptuous, hardened in the service of sin; ver. 26 and also chap. xvi. 14.—With *b* comp. Ps. xcv. 8; Prov. xvii. 20.

Ver. 15. **A roaring lion and a ravening bear.** שׁוֹקֵק the ancient translators (LXX: διψῶν; Vulg. *esuriens*, *etc.*), already give with a substantial correctness, when they interpret it of the raging hunger or the blood-thirstiness of the bear: comp. Isa. xxix. 8; Ps. cvii 9. Not so well Bertheau and Elster (following Kimchi, Levi, Coccеius, *etc.*, [Gesen., Fuerst, E. V., H., S., while Luther, De W., K., N., M., Röd., *etc.*, agree with our author]): "a roaming, ranging bear,"—for which rendering neither Joel ii. 9 nor Isa. xxiii. 4 can be adduced as decisive supports.

Ver. 16. **O prince poor in understanding** (lit., in "discernments") **and abounding in oppression.** This conception of the first clause as an animated appeal to a tyrant (Ewald, Bertheau, Elster, *etc.*), seems to correspond better with the second clause than Hitzig's view, according to which clause *a* is a nominative absolute, not to be resumed by a suffix in *b*, or than Stier's still more forced translation: "A prince who lacks understanding—so much more does he practice oppression," *etc.* [Luther, E. V., De W., H., N., M. make the general relation of the clauses antithetic, each clause having its normal subject and predicate, although H., *e. g.*, admits the want of precision in the antithesis. K. agrees with Hitzig's abrupt sundering of the clauses; while S. makes the first a synecdochical clause, "as to a prince," *etc.* Our author's rendering if animated is certainly unusual.—A.]—**He that hateth unjust gain shall prolong his days.** For the generalizing plural שֹׂנְאֵי, which stands here quite as appropriately as *e. g.* iii. 18; xxvii. 16, the K'ri unnecessarily calls for the singular שֹׂנֵא. [So Bött., § 702, ε].

Ver. 17. **A man laden with the blood of a soul.** For this participle, "burdened, loaded" (with the sense of guilt), comp. Isa. xxxviii. 14. [The E. V. loses the passive form and force of the expression; so Luther and H.; while De W., K., N., S., M., W. agree with Z.—A.]—**Fleeth to the pit,** is restless and a fugitive (like Cain, Gen. iv. 14), even to the terrible destruction toward which he is hastening by God's righteous decrees, and from which no human exertion is able to hold him back. Hence the warning exclamation at the end: "let no one detain him," *i. e.* let no one attempt the impossible, after all to recover him who is irrecoverably lost!

Ver. 18 forms an antithesis to the preceding verse, cast in a somewhat general form.—**He that walketh uprightly** (comp. Ps. xv. 2; Mic. ii. 7) **shall be delivered, but he that walketh in crooked ways shall fall suddenly.** Comp. "the perverse in a double way," in ver. 6. The "suddenly, at once," points to the fact that the one or the other of the two perverse ways which the ungodly alternately pursues, must bring him at last to ruin.

4. Vers. 19-28. Various warnings and cautions, directed mainly against avarice and violence.—With ver. 19 comp. xii. 11.— . . . . **is surfeited with poverty.** A stronger and more direct antithesis to *a* than the "is void of understanding" in xii. 11 *b*.

Ver. 20. **A faithful man aboundeth in blessings.** For the "man of fidelities," comp. the similar expression in chap. xx. 6; also 2 Kings xii. 16; xxii. 7, *etc.*—**But he that hasteth to be rich,** naturally, in unfaithful, dishonorable ways. Comp. xx. 21; xxi. 5; and for the concluding phrase, iv. 29.

Ver. 21. With *a* compare the somewhat more complete expression, xxiv. 23.—**And** (yet) **even for a piece of bread** (many) **a man will transgress.** The morsel of bread (1 Sam. ii. 36) probably stands here not as an example of a peculiarly insignificant bribe, but as the concrete designation of a trifle, a very slight value or advantage of any sort. Comp. A. Gellius, *Noct. Att.* I., 15, where Cato says in proverbial phrase of the tribune Cælius, "*frusto*

panis conduci potest, vel ut taceat, vel ut loquatur" [with a crust of bread he can be hired either to keep silence or to speak].

Ver. 22. **He that hath a covetous eye hasteth after riches**, lit., "with an evil eye," and therefore the envious; comp. xxiii. 6. For the idea of hastening after riches comp. xx. 21.—**And knoweth not that want shall come upon him.**—Instead of חֶסֶר "want" (comp. Job xxx. 3 and a kindred term in Eccles. i. 15) the LXX read חֶסֶד (so likewise the *Edit. Bomberg.*, 1525, and the *Plantin.*, 1566). If this reading were original, then we must undoubtedly render in accordance with chap. xiv. 34; xxv. 10; by "shame, reproach." Yet the Masoretic reading also gives a good sense, as a comparison of vi. 11; xxiii. 5, and other passages that refer to the vanity and perishableness of riches teaches.

Ver. 23. **He that reproveth a man findeth afterward more favor**, *etc.*—"Later, afterward," in the general sense, and not possibly with ABEN EZRA, J. H. MICHAELIS, to be taken in the sense of "after me, *i. e.*, according to my precepts." With the flattering "smoothness of the tongue" in *b* compare xxix. 5; Ps. v. 10; cxl. 4; Rom. iii. 13.

Ver. 24. **He that robbeth his father and his mother.**—Comp. xix. 26; also Mal. i. 8; Mark vii. 11 sq.; and for the expression "companion of a destroyer" in clause *c*, chapter xviii. 9.

Ver. 25. **The covetous kindleth strife.**—רְחַב נֶפֶשׁ is certainly not the "proud" (Vulg., LUTHER, EWALD, BERTHEAU, ELSTER [GESEN., FUERST, DE W., E. V., N., S., M.], *etc.*), but the man of large cupidity (comp. Is. v. 14; Hab. ii. 5), the avaricious and insatiable, ἀπλήστος (LXX, UMBREIT, STIER, HITZIG [K., H.]). By his covetous grasping and his overreaching others, he "kindles strife" (comp. xv. 18; xxix. 22), instead of living like the man who patiently trusts in the Lord's help in peaceful quietness and with the prosperous development of his possessions as they multiply under the Divine blessing. For the expression "shall be made fat," *i. e.*, shall be richly rewarded, compare xi. 25; xiii. 4.

Ver. 26. **He that trusteth in his own heart**—*i. e.*, not "he who relies on his own immediate feelings" (UMBREIT, ELSTER), but he who suffers himself to be guided solely by his own spirit (comp. Jer. xxx. 21), by his own inconsiderate, defiant impulse to act, and therefore follows exclusively his own counsel (xxvii. 9). Comp. HITZIG and STIER on the passage.

Ver. 27. **He that giveth to the poor** (suffereth) **no want.**—For the sentiment comp. xi. 24; for the elliptical construction (the omission of the pronoun "to him" with the "no want"), chap. xxvii. 7 *b*.—**He that covereth his eyes**, *i. e.*, turns them unsympathizingly away from such as need help, that he may not see their wretchedness; comp. Is. i. 15, as well as the similar expressions, Deut. xxxi. 17; 1 John iii. 17 (κλείειν τὰ σπλάγχνα).—**Hath abundance of curses**—of imprecations from the oppressed poor; the opposite, therefore, of ver. 20.

Ver. 28. Comp. 12 *b*.—**But when they perish the righteous increase**;—*i. e.*, the righteous who were before oppressed and chased away come out to view again on all sides and form once more a numerous and strong party. Comp. xxix. 2; and also xi. 10, 21.

DOCTRINAL AND ETHICAL.

A peculiar "religious complexion" belongs not merely to the first half of the chapter, vers. 1-16 (as HITZIG asserts, who separates this portion from its older surroundings as a peculiar interpolation originating after the exile), but to the whole section, as is shown with reference to the second part, particularly by vers. 18, 20, 24, 25. That which gives to the chapter its specifically religious character is, the repeated admonitions to hear and keep the Divine law (vers. 4, 7, 9), to seek Jehovah (ver. 5), to trust in Him, (ver. 25, 26), to a walking in "faithfulness" (ver. 20), and in blamelessness or innocence (ver. 18), and therefore in a general consecration,—to fear of God's sacred anger (ver. 14); and also in no less degree the warnings against wanton and flattering suppression of the consciousness of sin (vers. 13, 24), against a hardening in the service of sin (ver. 14), and against the betrayal of others into sin (ver. 10). Undoubtedly it is the desire to exhibit as the "root of all evil" and as a main radical form of ungodliness and lawlessness in general, the vice which is most sharply censured and opposed, that of covetousness, or the mighty rapacity of the wicked,—and accordingly to warn against it in the most emphatic way,—that led the compiler to accumulate just in the passage before us so many thoughts with respect to the religious relation of men to God. For beside these admonitory and warning proverbs which refer directly to this relation, the substance of the chapter is made up almost exclusively of warnings against wicked violence on the part of rulers in their dealing with the lowly (ver. 1, 3, 12, 15, 16, 28), of rich with the poor (vers. 6, 8, 11, 24), and of the covetous and greedy of gain in their relation to the inoffensive and unsuspecting (vers. 19-22, 25, 26). A logically developed progress of thought, it is true, is wanting; the combination is mixed of many colors, in the style of the "strings of pearls" in the gnomic poetry of the East, in which it is rather external than internal contacts and analogies that determine the concatenation of the several proverbs or groups of proverbs.

HOMILETIC AND PRACTICAL.

Homily on the entire chapter. Of avarice as the foulest stain on the conscience, or as the mother of all vices (1 Tim. vi. 10).—Or, on walking in the fear of the Lord and a good conscience, and also on the chief dangers that threaten such a devout conscientious life.—Comp. STÖCKER: On the second hinderance to the attainment of true wisdom: an evil, terrified, timorous conscience; its source and characteristics, as well as the remedies for it (in a similar style, WOHLFARTH).

Vers. 1 sq. LUTHER (marginal comment on ver. 1); One's own conscience is more than a thousand witnesses.—CRAMER: An evil conscience makes timid (Job xv. 21); but faith and a good

conscience make the heart joyous, so that it is not terrified before death and the devil (Ps. xci. 7).—[ARNOT: No *man* pursueth; and yet a pursuer is on the track of the fugitive, otherwise he would not flee. When they escape from man, God is the pursuer of the guilty. By conscience chiefly God apprehends us—thereby chiefly we apprehend God].—LANGE (on ver. 2): When subjects are oppressed and vexed, they are not to rebel or curse the authorities, but seek the causes of such judgments in themselves, turn and bring forth fruits meet for repentance.—VON GERLACH (on ver. 5): To the understanding of the law there belongs a disposition to fear God, otherwise the clearest knowledge of the letter is of no avail; while men that fear God attain a sure comprehension of all.—[MUFFET: Albeit there is some light in the wicked man which is sufficient to make him inexcusable, yet he is always so blinded by natural ignorance and malice that both Christ and the law to him is a mystery.—BRIDGES: When knowledge stands in the stead of faith; when the man reasons instead of submitting to Divine teaching; knowledge abused becomes a positive hinderance to a correct understanding.]

Vers. 6–12. CRAMER (on ver. 6): As his riches do not help the rich man at all toward blessedness, so his poverty does not harm the poor in that direction.—(On ver. 8): God often rewards even here kindness shown to the poor, though it may show itself first to the children of the benefactors.—*Würtemberg Bible* (on ver. 9): He that would be heard by God in his prayer must first hear God in His word and subject himself to its direction.—[BP. HOPKINS: God stops His ears against their prayers who stop their ears against His law. And this is but equity with God.]—VON GERLACH: Even the best that man can do becomes a sin to him when he does it with a disposition of disobedience to the Divine word.—(On ver. 11): Trust in outward blessings easily brings with it false self-confidence, and it is very natural for the rich to wish to lay claim likewise to inward excellencies and advantages. The poor man standing by unconcerned and simple, nevertheless overlooks and searches him through, and by his very poverty has more of spiritual superiority.—STARKE (on ver. 12): A large proportion of subjects conform to the conduct of their superiors. Blessed is the land whose rulers govern piously and praiseworthily!—[TRAPP (on ver. 10): Heaven is kept for the upright, and they for heaven; how then should they miss of it?]

Ver. 13–19. MELANCHTHON (on ver. 13): As in all conversion repentance must be the first thing, *i. e.*, recognition of transgression and guilt, combined with a sore change of disposition,—so here confession of sin is demanded, and such a one as leads to sincere reformation of the feelings and conduct, like that of Paul, 1 Cor. xv. 9, 10. For necessarily in confession of sin every evil purpose must be given up, because with persistence in these penitence is no true penitence.—Comp. the Absolution-sermon on ver. 13 by WELCKER (*Sonntagsfeier*, 1839): Be not ashamed to confess, for he only who confesses will obtain mercy, and no competitor is crowned except he strive lawfully.—[LAWSON: To endeavor to shelter ourselves under coverings that are not of God's Spirit, is an additional provocation to the eyes of His glory.—TRAPP: Sin is a deformity that must be uncovered, or God will never cover it; see it we must to confession, or see it we shall to our confusion. No man was ever kept out of heaven for his confessed badness; many are for their supposed goodness.—ARNOT: Sin cast forth from the heart is harmless. It cannot then pollute the life; and it will not then remain an element of treasured wrath.—BATES (on ver. 14): Blessed is the man who considers that God's eyes are always upon him in order to judgment, and whose eyes are always upon God in order to acceptance.—J. HOWE: It is a very hopeful character upon you when you are really afraid lest a controversy should still depend, and not be taken up between God and you.—J. EDWARDS: A saint is apt to be sensible of his spiritual dangers, jealous of himself, full of fear when he cannot see his way plain before him, afraid to be left alone, and to be at a distance from God.]—STARKE: Searing and hardening the heart is a heavy judgment. If thou wouldst not fall into it, then hear betimes the grace that knocks at thy door.—(On ver. 18): There is only one way to eternal life; he that turns from that to the right or to the left, and would make himself sidepaths, will fall into ruin. —VON GERLACH (on ver. 19): As a reward for his vain striving the simple receives only vanity. —[LAWSON (on ver. 17): The murderer of his neighbor is his own murderer.]

Vers. 20 sq. [LORD BACON (on ver. 21): In a judge facility of disposition is more pernicious than bribery; for it is not every one that offers a bribe, but there is scarcely a case wherein something may not be found to bias the mind of the judge, if he be a respecter of persons.]—CRAMER (on vers. 20–22): Striving after riches has become to many a one a cause of many sins; and these are the very tares which (according to Luke viii. 14) choke the word of God.—*Tübingen Bible* (on ver. 23): Speak the truth always, even though thou see that it is bitter. The future will show that thou still farest better with this than do shameful flatterers.—(On ver. 24): To take any thing from parents the Spirit of God calls a theft, robbing the children of all prosperity and all blessing.—[FLAVEL (on ver. 23): There is no better way to secure our own interest in any man's heart, than to fasten it in his conscience by our faithfulness, and by being willing to hazard it for God's glory.—SOUTH (on ver. 26): Of all the fallacies and scurvy cheats put upon men by their trusting others, there are none so shameful, and indeed pernicious, as the baffles which men sustain by trusting themselves.]—GEIER (on ver. 26): In our own important affairs we should never rely upon ourselves alone, but ever hearken to others' counsel. Does not even a physician in his sickness employ the counsel of other physicians?—WOHLFARTH: **Trust not in thine heart, but in the Lord.**

d) **Against stubbornness and insubordination.**

CHAP. XXIX.

1 He that being often reproved hardeneth his neck
shall suddenly be destroyed and without remedy.
2 When the righteous increase the people rejoice,
but when a wicked man ruleth the people mourn.
3 He that loveth wisdom maketh his father glad,
but he that keepeth company with harlots spendeth his substance.
4 The king will establish the land by judgment,
but a man (fond) of bribes destroyeth it.
5 A man who flattereth his neighbor
spreadeth a net for his feet.
6 In the transgression of the wicked man is a snare,
but the righteous will rejoice and be glad.
7 The righteous knoweth the cause of the poor;
the wicked doth not discern knowledge.
8 Scoffers set on fire the city,
but wise men turn back anger.
9 A wise man contendeth with the fool;
but he rageth, and laugheth, and there is no rest.
10 Men of blood hate the upright,
but the righteous seek his soul (to deliver it).
11 All his wrath doth the fool pour forth,
but the wise quieteth it afterward.
12 A ruler that giveth heed to deceitful words,
all his servants are wicked.
13 The poor man and the usurer meet together;
Jehovah giveth light to the eyes of both.
14 A king who judgeth the poor faithfully,
his throne shall be established for ever.
15 The rod and reproof impart wisdom;
but a neglected son causeth his mother shame.
16 When the wicked are multiplied transgression increaseth;
but the righteous shall see their fall.
17 Correct thy son, and he will give thee rest,
and bring delight to thy soul.
18 When there is no revelation the people are ungoverned,
but he that keepeth the law, blessed is he!
19 By words a servant will not be corrected;
for he perceiveth them but doth not conform to them.
20 Seest thou a man hasty in his words;
the fool hath more hope than he.
21 One bringeth up his servant tenderly from a child
and afterward he shall be a son.
22 An angry man stirreth up strife,
and a passionate man aboundeth in transgression.
23 A man's pride shall bring him low,
but he that is of a lowly spirit retaineth honor.
24 He that is partner with a thief hateth his own soul;
he heareth the curse and showeth it not.
25 Fear of man bringeth a snare,
but he that trusteth Jehovah shall be preserved.

26 Many seek the favor of the ruler,
but from Jehovah cometh man's judgment.
27 An abomination to the righteous is the unjust man,
and an abomination to the wicked is he who is upright in his way.

GRAMMATICAL AND CRITICAL.

Ver. 5.—With מַחֲלִיק we should, according to xxviii. 23, supply לָשׁוֹן; and עַל expresses here the dative relation as אֶל usually does; Comp. Ps. xxxvi. 3.

Ver. 6.—יָרֹן stands for יָרֹן, illustrating a very common transition from עע roots into the עו form; EWALD, § 138, a. [GREEN, § 140, 1. BOTT. § 1147, A., etc.]

Ver. 10.—Between דָמִים and תָּם there seems to be an assonance intended.

Ver. 18.—[אַשְׁרֵהוּ an instance of the attachment of the suffix of the singular to form *pluralia tantum*; comp. אַשְׁרָיו in xiv. 21; xvi. 20. the only other instances in which the noun occurs with the suffix of 3d pers. sing. BÖTT. suggests that this may be a trace of the dialect of Ephraim; § 886, δ and n. 1; § 888, 1.—A.]

Ver. 25.—חֲרֵרַת BÖTT. treats as a fem. Infin. (§ 990, 4, *B* and n.3), and notices the not uncommon sequence of a masculine predicate (990, 3, β.).—A.]

EXEGETICAL.

1. Vers. 1-7. Against various forms of obstinate unrighteousness, especially oppression, prodigality, flattery, *etc.*—**He that is often reproved, being stiffnecked.** A "man of corrections" or "reproofs" (for which HITZIG needlessly substitutes תּוֹכָחוֹת "punishments" [which GESEN. would render "arguments," *i. e.*, a man who when censured defends himself]) is one who deserves many corrections, is continually bringing them upon himself (comp. the "man of sorrows," Is. liii. 8). Here he is described as such a man, who "maketh his neck hard," *i. e.*, the stiffnecked man who will everywhere defiantly carry through his own will (comp. Ex. xxxii. 9; xxxiii. 3; xxxix. 9; Deut. ix. 6; xxxi. 27, *etc.*; and also the "hardening of the heart" in chap. xxviii. 14). [The E. V. which is followed by nearly all our expositors, and which we have given in the general version of the chapter, makes the obstinacy not the original cause of the many corrections, that for which the offender is in the first instance reproved, but the disposition evinced by him under all reproofs whatsoever. The final difference is not great; sudden and utter destruction will follow and end unavailing reproofs.—A.]. With *b* compare the literally identical second clause of chap. vi. 15.

Ver. 2. **When the righteous increase.** According to chap. xxviii. 28 this is the same thing as "the wicked's perishing." HITZIG: "when righteous men attain to power,"—an unnecessary assimilation of the meaning of the verb to that in clause *b*. For the rest compare xxviii. 12.

Ver. 3. With *a* compare x. 1; with *b*, vi. 26; xxviii. 7.

Ver. 4. **A king will establish the land by judgment,** (*i. e.*, by the maintenance of justice). For the verb comp. 1 Kings xv. 4. The "man of gifts (bribes)" is then naturally the unjust ruler who "perverts justice from love of gifts" (BERTHEAU). ROSENMUELLER and HITZIG explain the phrase as meaning "a man of taxes or assessments;" in like manner LUTHER: "he who assesses the land excessively." This is possible, but not demonstrable with full certainty. The conception of the Vulgate is at any rate too general: *Vir avarus*, and also STIER's; "he who willingly receives presents." [K. agrees with HITZIG, *etc.*; H., N., S., M., take our author's view.]

Ver. 5. **A man who flattereth his neighbor;** see Critical notes.—**Spreadeth a net for his feet.** "He does this even when he is not intending it; the web of enticing errors before his neighbor's eyes, becomes, when he comes into contact with them, a net in which he is caught" (HITZIG). For the sentiment comp. xxvi 24, 25, 28.

Ver. 6. **In the transgression of the wicked man is a snare,** *i. e.*, for himself; comp. xviii. 7; xx. 25; xxii. 25. HITZIG proposes instead of the noun the corresponding verb (in the Niphal); "In the sin of the wicked he ensnareth himself." A change plainly as superfluous as that of EWALD, who, following the steps of some earlier expositors but clearly in violation of the order of words, combines the epithet "evil" with the "snare."—**But the righteous will rejoice and be glad,** *i. e.*, in his own happy escape from danger. For a like combination of רנן to exult, or shout for joy, and שׂמח to be glad, comp. Ps. xxxv. 27.

Ver. 7. **The righteous knoweth the cause of the poor,** *i. e.*, their judicial cause, their claims before a court. For this use of the verb "to know" comp. xii. 10; for the sentiment ver. 14; Job xxix. 12, 16.—**The wicked doth not discern knowledge** (others "know understanding"); *i. e.*, he listens to no reason, has no sensibility for right and equity (HITZIG). Comp. xxviii. 5. [This explanation, which is also WORDSWORTH's ("knowledge, which consists in piety and charity"), we prefer to the more external one given, *e. g.*, by H., S., M.; does not acquaint himself with the poor man's cause.—A.]

2. Vers. 8-11. Against scoffing, contentiousness, thirst for blood and passionateness.—**Mockers set on fire the city.** "Men of derision" is a more select expression for the common לֵצִים "scorners," one found likewise in Is. xxviii. 14 [intending and meaning more than would be ordinarily suggested by the rendering of the E. V.; "scornful men."—A.]. The "setting on fire" (lit. "blowing upon," comp. Ezek. xxi. 36) the city is a fitly chosen figurative expression for the excitement of the passion and the party spirit of the people of the city; קִרְיָה

stands here like πόλις in Matth. xii. 24 of the community of the city.—With *b* comp. xv. 1, 18; Eccles. x. 4. [The connection is not unknown in modern times of religious skepticism and rationalism, with political radicalism and a revolutionary spirit.—A.].

Ver. 9. **A wise man contendeth with a fool;—but he rageth and laugheth and there is no rest.** The first clause forms, somewhat like the *abl. absol.* in Latin, a clause by itself, the participle of which may be resolved into "if or when the wise contendeth, *etc.*" The subject of the verbs in *b* is the fool and not the wise man (Ewald, Umbreit, Elster, Stier [De W., Muffet, N., *etc*, while Bertheau, K., H., S., *etc.*, understand "the fool," the E. V., M and others being ambiguous]), in which case the וְאֵין נָחַת (and there is no ceasing, no rest comes, comp. 1 Sam. xxv. 9) would form quite too short a conclusion; moreover the "raging" and the "laughing" appear to be much rather characteristic signs of the fool's conduct than of the wise man's; comp. ver. 11 and chap. xii. 16.

Ver. 10. **Men of blood hate the upright.** "Men of blood" as in Ps. v. 7; xxvi. 9; lv. 24; cxxxix. 19.—**But the righteous seek his soul,** *viz.*, to preserve and prosper it. That the "seeking the soul" here stands *bono sensu*, unlike its use in some other passages (*e. g.*, Ps. xl. 15; 1 Kings xix 10, *etc.*,) [on the other hand comp. דּוֹרֵשׁ לְנַפְשִׁי in Ps. cxlii. 5], appears from the contrast with clause *a;* Hitzig's emendation is therefore unnecessary, substituting וְלַשְׁמִּים for וִישָׁרִים, and thus obtaining as the meaning: "and seek to separate his soul, to isolate it" (!). [Of our expositors H. prefers the common rendering of the predicate, and makes "the upright" a nom. or acc. absolute.—A.]

Ver. 11. **All his wrath doth the fool pour forth.** "Spirit" is here plainly wrath, as in xvi. 32, and not "soul" (Umbreit) or "mind" Stier, *etc.;* [so E. V. and some of our interpreters]).—**But the wise quieteth it afterward.** בְּאָחוֹר, which occurs only here, means "afterward, at length"; others explain this unusual expression by "back, *retrorsum;*" *e. g.*, De W., Stier, Hitzig, Gesen., *etc.:* "Keepeth it back, restraining it, pressing it in as it were (?)."

3. Vers. 12-17. Admonitions to a just and mild mode of government, and also the strict discipline of children. With ver. 12 comp. Ecclesiast. x. 2, and also Cic. *De Leg.*, III. 13 and the Latin proverb; *Qualis rex talis grex,* "like king, like people."

Ver. 13. **The poor man and the usurer** (oppressor) **meet together.** The "man of exactions" should be interpreted with the LXX (δανειστής), Vulg. (*creditor*), Ewald, Hitzig, Fuerst, *etc.*, by "usurer," inasmuch as תְּכָכִים, as a plural from תֹּךְ (τοκος) [?] is very probably equivalent in meaning to נֶשֶׁךְ "usury;" [Röd., Bött., *etc.*, prefer the broader meaning "oppression"]. A "man of usury, money-lender" is furthermore only a more concrete expression for a "rich man," and this is the corresponding term in chap. xxii. 2.—**Jehovah giveth light to the eyes of both;** *i. e.*, according to the parallels cited, Jehovah has given to them both the light of their life; from God comes to both the light of life and the joy of life; comp. Ps. xiii. 4; Job xxxiii. 30; Eccles. xi. 7. ["Here is comfort to the poor in his sufferings; here is warning to the rich in his violence." Words.]

Ver. 14. **A king who judgeth the poor faithfully.** "In truth, or fidelity" is not here "conscientiously, with truth to his own convictions," but conformably to the state of the facts, "so that he permits true judgment (Zech. vii. 9) to reach the poor" (Hitzig). With the sentiment comp. xx. 28; xxv. 5.

Ver. 15. With *a* comp. xxiii. 13; xiii. 24; with *b*, x. 1; xvii. 21; xxviii. 7. The "neglected" is literally "he who is exempted from discipline, who is left to his own will."

Ver. 16. **When the wicked are multiplied transgression increaseth,** so far forth as the wicked who are found in the decided majority think that they may with impunity commit all manner of wickedness. With *b* comp. Ps. xxxvii. 34 where the joyful beholding of the destruction of the wicked is expressed by the same phrase.

Ver. 17. With *a* comp. xix. 18.—**And give delight to thy soul.** מַעֲדַנִּים not "delicacies, dainties" (Bertheau), but delights, joys in general, whose increasing variety is expressed by the plural (Stier).

4. Vers. 18-23. Against lawlessness, insubordination, a passionate temper, and pride.—**When there is no revelation the people are ungoverned.** חָזוֹן here denotes prophetic prediction, the revelation of God by His חֹזִים or רֹאִים, "seers" (1 Sam. ix. 9), [E. V. "when there is no vision"]; the chief function of these consisted in their watching over the vigorous fulfilling of the law, or in the enforcement of the demands of the law. By the phrase "in lack of vision" a time is described like that mentioned in 1 Sam. iii. 1, when "the word of the Lord was precious;" or like those mentioned in Hos. iii. 4; Am. viii. 12; 2 Chron. xv. 3; Ps. lxxiv. 9, times distinguished by poverty in prophetic testimonies and activities. In such times the people must necessarily be "undisciplined and unbridled," (so Ex. xxxiv. 25 [where the E. V. incorrectly renders "naked"]).—**But he that keepeth the law blessed is he!** (comp. xiv. 21; xvi. 20.) This benediction forms no strict antithesis to clause *a*. The connection of ideas seems to be this: But he who in such seasons of ascendant lawlessness nevertheless keeps God's law, *etc.*" (Hitzig).

Ver. 19. **By words a servant will not be corrected;** *i. e.*, mere words do not reform a servant, who rather needs a sharper correction.—**For he perceiveth them but doth not conform to them;** lit. "but there is not an answer," that is in action, by actual obedience, by ὑπακοή (2 Cor. x. 6, *etc.*). Bertheau is wrong: "For he will observe it—that there is no coming to blows—and there will be no answer;" no less is Ewald incorrect: "But he becomes intelligent (gains understanding) without an answer," and likewise Von Hofmann, *Schriftbew.*, II. 2, 377: "if he has understanding no answer follows."

Ver. 20. Almost exactly like xxvi. 12. Comp. also Ecclesiast. ix. 18, where the προπετὴς ἐν λόγῳ αὐτοῦ corresponds precisely with the "hasty in his words" of our verse.

Ver. 21. **If one bringeth up his slave tenderly from a child afterward he will be a son.** The relation of the two clauses is like that in ver. 9, פנק "to fondle" is used here only in the O. T.; it is more common in Aramaic. מָנוֹן which according to the Rabbinic is cognate with נִין *suboles*, seems to be designed to distinguish "the son of the household," the free *filius familias* in contrast with the house-slave; comp. LUTHER's term "*Junker*" [a "squire"]. Others interpret the *Hapaxlegom.* differently, *e. g.* EWALD, following the Arabic: "he will be unthankful" [FUERST, "intractable"]: STIER "his end will be (evil) development;" VON HOFMANN, *ubi supra:* "there is at last a lamentation," *etc.* [HOLDEN: "shall be grieved"]. HITZIG reads מָנוֹד which is to be interpreted, like Ps. xliv. 15 (14) "a shaking of the head," or even "a wringing of the hands!" To write מָדוֹן would be more natural than this: "his end will be contention," as the Vulgate seems to have understood the expression, when it renders: *postea sentiet eum contumacem.*

Ver. 22. **An angry man stirreth up strife.** Almost precisely like xv. 18; comp. xxviii. 25.—**And a passionate man aboundeth in transgression**; for רַב in the sense of "great or rich in something," comp. xxviii. 20, 27. See chap. xxii. 24 for a phrase kindred to the "lord of passion," *i. e.*, the passionate man.

Ver. 23. With *a* compare xvi. 18; xxv. 7; with *b*, xvi. 19; xi. 16.

5. Ver. 24-27. Warning against the fear of man, disposition to please men, and complicity in transgressions.—**He that is partner with a thief hateth himself**; *i. e.*, inasmuch as he, as the concealer of a thief, brings upon himself the guilt and likewise the penalty of the full theft.—**He heareth the curse and showeth it not**; *i. e.*, he hears the curse which according to the law (Lev. v. 1 sq.) marks a theft as an offence deserving a heavy penalty, and yet does not reveal the perpetrators of the deed which is laden with such a curse, and thus brings the curse also upon himself. [The E. V. is altogether ambiguous and misleading.]

Ver. 25. **Fear of man bringeth a snare.** Fear of man (for which HITZIG conjectures חֲמֹד לְאָדָם, "desiring or delighting in man") is strictly "trembling before men;" comp. 1 Sam. xiv. 15. Such a fear of man "bringeth a snare," because it easily betrays into a participation in the sinful actions of men. With *b* comp. xviii. 10.

Ver. 26. **Many seek the face** (favor) **of the ruler**; they wait upon him, the potentate, in person, as a token of their homage, and in order to gain his favor. Comp xix. 6; 1 Kings x. 24.—**But from Jehovah cometh man's judgment**; *i. e.*, God, the Supreme Ruler, allots the destinies of men most justly and equitably; with Him one obtains the desired judgment more certainly than with any human ruler whatsoever. Comp. xvi. 33. HITZIG arbitrarily says: "judgment is here equivalent to rank, dignity."

Ver. 27. Comp. xi. 20; xxviii. 4; and for the expression "they that walk uprightly," or are "upright in the way," in clause *b*, see in particular Ps. xxxvii. 14, and also Prov. ii. 7.

DOCTRINAL AND ETHICAL.

When early expositors (STÖCKER, WOHLFARTH, *etc.*, comp. also STIER) represent the chapter before us as directed especially against stiff-necked obstinacy, or against wilful disobedience and persistent refusal of correction, this conception of its main subject not only corresponds with ver. 1, but also with the repeated occurrence of rebukes of lawless conduct and the bad training of children, such as the following series of proverbs exhibits (vers. 9, 12, 15, 17, 18, 19, 21). Besides the manifold warnings against violent temper and its evil consequences fall under the same category (vers. 8, 11, 22); in like manner the dissuasions against prodigality (ver. 8), oppression of the poor (vers. 2, 7, 13, 14), pride (ver. 23), flattery and bribery (vers. 4, 5, 12), injustice and deeds of wickedness in general (vers. 6, 10, 16, 27). As a peculiar form of insubordination, or persistent disregard of the divine law, there is brought out prominently toward the end of the chapter the *fear of man*, which has not before been expressly mentioned in the Book of Proverbs. And this is done in such a way as to distinguish three degrees of this fault; the concealing of a theft, as its rudest and lowest form (ver. 24); the "trembling before men," or pliability with respect to such conduct of wicked persons in general as is sinful and entices to sin (ver. 25); and the mere disposition to please men, or reliance on the protection and favor of powerful men, instead of on God alone (ver. 26).

A special adaptation to the theocratic political organization of the people of God under the Old Testament is given to the general direction which the chapter takes against wilfulness, insubordination and want of discipline, in ver. 18: **When there is no revelation, the people become lawless; but he that keepeth the law, blessed is he!** In this remarkable testimony to the need of prophecy as the living watch and ward of the law, there is evidently brought to view that thought which is doctrinally and in respect to the history of salvation the most significant in the section. This is a thought which could develop itself and find expression only after repeated periods had occurred in which prophecy was wholly or partially silent, and therefore only on the ground of sorrowful experiences that had accumulated in such seasons. The appearance of this thought, however, in the section before us by no means compels the assumption that this division of the book may not have originated till after Hezekiah, and this HITZIG also admits. Comp. above, the exegetical interpretation of the passage.

The great significance of prophecy for the moral life, both of the theocratic people of God and of Christian nations, has been well presented by ELSTER, in connection with this passage. "Where the continuity of these prophetic revelations (to which it belonged to maintain in life and to develop the fundamental revelation made in the law) was interrupted, this was the sign of a stagnation in the theocratic life, of an incapacity

to understand the voice of God that ever continued to exist in Israel. Such a condition must therefore necessarily bring with it also a moral lawlessness in the people. For when the law was a vivid reality, it must necessarily develop prophetic manifestations, because there is in the law itself a struggling toward a higher perfection, so that the faithful keeping of the law stood in the most intimate reciprocity with the flourishing of prophecy.—Naturally the relation of this proverb to the life of Christian nations is thereby not excluded, for we must then contemplate the law as first revealed in its true import in the light of the gospel, and revelation as the continued working of the Spirit in the Church "

How far moreover in the life of Christian nations we can and must speak of an abiding co-operative work of prophecy (*i. e.*, naturally that of the New Testament), upon its successful development, religious and moral, VON ZEZSCHWITZ has shown with peculiar force and pertinence in his three discourses on "Domestic Missions, popular education and prophecy" (Frankfort on the Main, 1864); see in particular pp. 86 sq.

HOMILETIC AND PRACTICAL.

Homily on the chapter as a whole: The blessing of strict discipline on the basis of the word of God, or its necessity for the prosperity whether of individual persons and households, or of entire nations and States.—STÖCKER: Third hinderance to the attainment of true wisdom: obstinate disobedience or stubbornness; origin, characteristics and remedy of this evil.

Vers. 1-7. [TRAPP (on ver. 1): If men harden their hearts, God will harden His hand.—J. HOWE: A fearful thing when the gospel itself shall not be my remedy!—CHALMERS: The hardening effect of continued resistance to the application of a moral force.—S. DAVIES: To follow the conduct of our own folly and refuse the advantage we might receive from the wisdom of others discovers an uncreaturely pride and self-sufficiency; and the career of such a pursuit, whatever be its object, will always end in disappointment and confusion.—HOOKER (on ver. 2): Religion unfeignedly loved perfecteth man's abilities unto all kind of virtuous services in the commonwealth.]—ZELTNER (on ver. 1): He that obstinately opposes the Holy Ghost and will not receive the wholesome corrections of God's word, his heart the evil spirit hardens; he thereby plunges himself into calamity.—(On ver. 3): Pious parents can experience no greater joy than when they see their children walk in true wisdom and the fear of God.—(On ver. 5): The caress of a flatterer is much more dangerous than the hatred of an enemy.—[SOUTH (on ver. 5): Three Sermons on Flattery.—BRIDGES (on ver. 6): There is always a snare in the ways of sin; always a song in the ways of God.]—LANGE (on ver. 7): Let judges and rulers take good heed lest they by their negligence in the cause of the humble be reckoned as among the ungodly.—VON GERLACH: By righteousness there is opened to man a view into all departments of life; especially may he transfer himself into the position and case of the oppressed; while to the wicked man, who looks on every thing superficially, such insight is denied, and he therefore easily comes to oppress the poor.

Vers. 8-11. HASIUS (on ver. 8): An unwashed mouth may easily stir up much evil; but it is a characteristic of wisdom to make the best of every thing.—STARKE: A true Christian is at the same time a good citizen in the commonwealth; for he seeks to produce and preserve peace.—[LORD BACON: Scorners weaken all the foundations of civil government; a thing the more to be attended to, because the mischief is wrought not openly, but by secret engines and intrigues.—LAWSON: The holy seed are the substance and strength of a land.—Lord BACON (on ver. 9): In this contest the chances are altogether unequal; seeing it is no victory to conquer, and a great disgrace to be conquered.]—LANGE: One should not suffer himself to be kept from the proclamation of the truth by the opposition of foolish people, 2 Tim. iv. 2: if one does not receive it, another does.—VON GERLACH (on ver. 11): Among the characteristics of folly there is always found a boisterous, ungovernable nature; to wisdom belongs self-command.

Ver. 12-17. MELANCHTHON (on ver. 12): The example of distinguished persons, such as rulers, teachers, *etc.*, avails and effects very much, and that in both directions, by promoting good as well as evil. Most rapidly, however, is the plague of base vices transmitted, especially in the circle of household companions, and in the daily retinue of these persons of high station.—[MUFFET: He that carrieth Satan in his ear is no less blameworthy than he which carrieth him in his tongue.]—CRAMER (on ver. 13): The Holy Scriptures are for poor and for rich; every one findeth his own chapter therein adapted to himself. But in order that the one as well as the other may see what is needful for them, both need enlightenment and divine help.—STARKE (on ver. 14): Not so much by strength and might as rather by faithful, kind and righteous treatment of subjects is a government preserved and confirmed.—VON GERLACH (on vers. 15, 17): Mothers are wont to be most at fault in indulging their children, and must therefore bear away the chief shame of its fruits.—[CHALMERS: By joining the rod with the reproof, the moral is sometimes the better enforced when there is added to it the physical appliance.]

Ver. 18. LUTHER: Without God's word man can do nothing but practise idolatry and his own will.—MELANCHTHON: As well princes as people must consider that pious governments, which God aids by His counsel and blessing, are more needful than all things beside; they must therefore beseech God for such a wholesome government, and not plunge themselves in sin and vice, lest God withdraw it from them as a judgment.—STÖCKER (special sermon for married people, based on ver. 18): On the indispensable necessity of the divine word to a blessed domestic relation: *a*) How Christian hearts should stand related to the word of God; *b*) What advantage and reward they have from its right use.—WOHLFARTH: Take religion from man and he sinks into the deepest barbarism.—[FLAVEL: The Spirit and the word of God usually come and go together.]

Vers. 19-27. ZELTNER (on vers. 19-21): As self-willed menials do when they are indulged, so

likewise our own vile flesh and blood. If one leaves to this its own will even a little, it will quickly rule over the spirit, Gal. v. 17 sq.—[LORD BACON (on ver. 21): Princes and masters ought to keep a measure in conferring grace and favor on their servants. . . . Sudden promotion begets insolence; continual obtaining of desires begets impatience of refusal; and if there be nothing further to aspire to, there will be an absence of alacrity and industry.]—STARKE (on ver. 24): Both the bold sinner himself and he likewise who makes himself partaker in the sins of others, brings upon himself God's wrath and punishment.—(On ver. 25): It is a sinful fear of man when one from timidity acts to please others against his conscience.—A means against this fear of man is pre-eminently prayer for a joyous spirit (Ps. li. 12, 14), and faith and child-like reliance on God's protection. — [FLAVEL: Men vainly "hope to find mercy with God," but expect none from men; so the voice of conscience is drowned by the louder clamors and threats of adversaries.—ARNOT: It is not a transference of fear from man to God that makes a sinner safe; the kind of affection must be changed as well as its object. Safety lies not in terror, but in trust. Hope leads to holiness.]—VON GERLACH (on ver. 26): Justice and favor which princes can ensure are indifferent in the presence of God's decision. —(On ver. 27): It is no good sign for him who would be upright when he can be on friendly terms with the ungodly.

V. THE SUPPLEMENTS.

CHAPS. XXX. and XXXI.

First Supplement: The words of Agur.

CHAP. XXX.

a) INTRODUCTION: Of God's word as the source of all wisdom.

Vers. 1–6.

1 Words of Agur, the son of the princess of Massa.
The man's saying: "I have wearied myself about God,
wearied myself about God—then did I withdraw!
2 For I am a beast and not a man,
and the understanding of a man I have not;
3 neither have I acquired wisdom,
nor gained knowledge of the Holy.
4 Who hath ascended to the heavens and descended?
who hath grasped the wind in his fists?
who hath wrapped the waters in a garment?
who hath fixed all the ends of the earth?
what is his name and what is his son's name, if thou knowest?
5 Every word of God is pure;
a shield is He to them that trust in Him.
6 Add thou not to His words,
lest He rebuke thee and thou be made a liar."

b) Various expressive numerical proverbs, relating to the golden mean between rich and poor, to recklessness, an insatiable disposition, pride and arrogance, *etc.*

7 Two things have I entreated of thee,
refuse me not, before I die:
8 Deceit and lies keep far from me;
poverty and riches give me not;
cause me to eat the food allotted me;
9 lest I, being full, deny (God)
and say: Who is Jehovah?
and lest I, having become poor, steal
and take the name of my God in vain.—

10 Cause not the servant to slander his master,
lest he curse thee and thou suffer (be destroyed).—
11 (There is) a generation that curseth their father,
and doth not bless their mother;
12 (there is) a generation that are pure in their own eyes,
and are not washed from their filthiness;
13 (there is) a generation, how haughty are their eyes,
and their eyelids are lifted up;
14 (there is) a generation whose teeth are swords, and their jaw-teeth knives,
to devour the poor from the earth, and the needy from among men!—
15 The leech hath two daughters: give, give!
there are three (things) that are not to be satisfied;
four say not: enough!
16 The world of the dead, the barren womb;
the earth (which) is not satisfied with water,
and the fire that saith not: enough!—
17 An eye that mocketh at its father,
and despiseth obedience to its mother,
the ravens of the valley shall pluck it out,
and the young eagles shall eat it.—
18 Three things are too wonderful for me,
and four I do not comprehend;
19 the way of the eagle in the heavens,
the way of a serpent upon a rock,
the way of a ship in the midst of the sea,
and the way of a man with a maid.
20 Thus is the way of the adulterous woman:
she eateth, and wipeth her mouth, and saith:
I have done no iniquity!—
21 Under three things doth the earth tremble,
and under four can it not stand:
22 under a servant when he ruleth,
and a fool when he is satisfied with bread;
23 under a hated (rejected) woman when she is married,
and a maid when she succeedeth her mistress.
24 Four are the little things of earth,
and yet are they wise, quick of wit:
25 the ants, a people not strong,
that prepare in summer their food;
26 conies, a people not mighty,
that set their dwelling among rocks;
27 no king have the locusts,
and yet they go forth organized all of them;
28 the lizard layeth hold with her hands,
and dwelleth in kings' palaces.—
29 There are three that make stately their walk,
and four that are comely in going:
30 the lion, mighty among beasts,
and that turneth not before any:
31 the greyhound, slender in its loins, or the goat,
and a king with whom there is no resistance (possible).—
32 If thou art foolish in exalting thyself,
and if thou devisest evil—(put) thy hand on thy mouth!
33 For the pressing of milk giveth forth cheese,
and pressing the nose giveth blood,
and pressing wrath giveth strife.

GRAMMATICAL AND CRITICAL.

Ver. 6.—[In תֹּוכַף we have the single instance in which *daghesh lene* is omitted after a silent sheva. See Green, § 22 *b*; 66 (2), *a*; Bött., § 325.—A.]

Ver. 10.—[In אֲדֹנָו the suffix is of the form appropriate to the singular, as is not uncommon with *pluralia tantum*; Bött., § 886, 1, *b*. In יְקַלֶּלְךָ the verb has the sense of a subj. pres. in a negative or final clause; Bött., § 981, 2.—A.]

Vers. 15.—[The noun הוֹן, as a sort of independent accusative, becomes virtually an Interjection. Böttcher, § 510, 5, *d*.—A.]

Ver. 17.—[לִיקְּהַת for לִיקְהַת has a *daghesh dirimens* in the ק, the long Hhiriq being shortened; Green, § 14, *a*; 24, *b*; 57, 2, (3) *a*; Bött., § 399, *b*, 3; 458, 1, *d*.—A.]

Ver. 25.—[נְמָלִים, a fem. noun construed as masculine; Green, § 200, *e*; Bött., § 715, *e*.—A.]

Ver. 29.—[מֵיטִבֵי, where it occurs the second time, drops the characteristic ׳ as superfluous; Bött., § 171.—A.]

Ver. 31.—[For אוֹ Bött. would read הְאוֹ, the wild goat or antelope.]

EXEGETICAL.

1. *Preliminary Remark*. If our reading and explanation of the superscription in ver. 1 is correct (see what is said immediately below, under No. 2), the contents of this Supplement, like that of the one following (chap. xxxi. 1-9), can be accepted neither as from Solomon, nor from Hezekiah. For aside from the fact that it is quite as impossible that "Agur" as that "Lemuel" in chap. xxxi. 1 is some allegorical substitute for the name of Solomon, as many of the olden commentators claim (*e. g.*, Stöcker, J. Lange, *etc.*, [so Jerome, Rashi, *etc.*, earlier, and Wordsw., *etc.*, more recently]), the name Massa clearly points to a land beyond the bounds of Palestine as the dwelling-place of the author or collector. The name must belong to the Massa mentioned in Gen. xxv. 14; 1 Chron. i. 30 with Duma, as the name of a district or tribe in northern Arabia,—which from the direction of Jerusalem (according to Is. xxi. 11) was beyond Seir, and therefore in any case south-easterly from Palestine, and which we shall be obliged to regard as an Ishmaelitish kingdom, or an Israelitish founded by members of the covenant people of the Old Testament who had wandered from home. Delitzsch holds the former view (Article *Sprüche Salomo's* in Herzog's *Real-Encyclopädie*). His reasons are, that both sections, the "words of Agur" and the "words of Lemuel" contain numerous traces of an origin outside the Hebrew while yet Semitic (*e.g.*, the insatiable "Aluka" or blood-sucker, chap. xxx. 15; the Divine name אֱלוֹהַּ, chap. xxx. 15; the expressions יְקָהָה, xxx. 1, 17; הוֹן "enough," xxx. 15, 16; בַּר (בְּרִי), xxxi. 2; אִין=אֵי, xxxi. 4; בְּנֵי עֹנִי, xxxi. 5, *etc.*); and because the reception into the canon of the prophecies of Balaam, and yet more that of the discourses of Job, a dweller in the land of Uz, which notoriously was never inhabited by Israelites, furnish proofs sufficiently weighty of the possibility of a transplanting into the soil of the sacred national literature of Israel, of the products of a religious literature originating beyond the bounds of Israel. The second of the views above mentioned Hitzig has endeavored to present as probable in his treatise on "the kingdom of Massa" (1844), already cited in § 12 of our Introduction, and likewise in pp. 310 sq. of his Commentary; and he has done it with arguments which we must deem more weighty than those adduced by Delitzsch, and whose decisive weight is admitted by Bertheau also. These arguments for the Israelitish character of the land of Massa, and of its rulers Agur and Lemuel, whose wise maxims are before us in our two Supplements, are briefly the following. 1) Agur confesses expressly in chap. xxx. 9 his faith in Jehovah the God of Israel. 2) The introductory words in xxx. 1-6, as well as the utterances in vers. 7, 8, 14, 22, 32 of the same chapter, and in chap. xxxi. 8, 9, breathe forth that sense of justice and that humble subjection to the hand of God, which are peculiar to the theocratic reverer of the law who is of Israel, and such as appear in numerous other passages of our Book of Proverbs, of the Book of Psalms, the Prophets, *etc.* 3) The Massa of Gen. xxv. 14; 1 Chron. i. 30, is indeed in these passages numbered among the sons of Ishmael, and therefore characterized as a district inhabited mainly by Ishmaelites; but later Arabian and Jewish authors (especially Benjamin of Tudela in his accounts of the city of Telmâs see Ritter's Arabia, II. 406) describe the region of Massa and the Duma which is its near neighbor, as occupied by numerous Jews,—and already among the prophecies of Isaiah from the time of Hezekiah there is found a prophecy which relates to Duma (Is. xxi. 11, 12), a "burden of Duma" which with great probability presents Hebrews as dwelling in this region. 4) The passage (1 Chron. iv. 38-43) expressly records a migration that occurred in the days of Hezekiah to Mount Seir, and so quite into the neighborhood of Massa and Duma,—a migration of Israelites of the tribe of Simeon who had settled in the region of the remnant of the Amalekites, and therefore in northern Arabia; and moreover from Micah i. 15; ii. 8-10; Is. xxviii. 12 there may be inferred as probable a considerable advanced movement of certain roving Israelites toward the South, as having occurred about that time. Therefore Agur and Lemuel might very probably be regarded as Arabian-Israelitish shepherd princes, or as kings (Emirs, Captains) of a colony of Israelites of the tribes of Simeon that had emigrated to northern Arabia,—and this Simeonite colony Massa, quite like Job's "land of Uz," should be conceived of as a district to a great extent if not chiefly occupied by kinsmen of the Old Testament people of God, who were believers in Jehovah. [Bött. in his *Lehrb.*, has

of course no occasion to enter into the details of this discussion. He does, however, § 29, 36, 37, refer to these chapters as probably largely of Simeonitish origin, and cites various words and constructions as plainly showing affinity with and the influence of the cognate Arabic and Aramaic dialects. STUART (*Comm.* pp. 401-407) enters very elaborately into the examination of the arguments for and against the generally received conception and construction, and decides strongly in favor of HITZIG's view, which our author adopts. Nearly every other English and American interpreter dismisses the subject with a few lines, quietly retaining the rendering of the E. V. possibly with slight modifications. KAMPH. rejects this part of HITZIG's theory while agreeing with it in many other points. BLEEK admits its possible correctness.—A.]

2. The superscription to the discourses of Agur, ver. 1, according to the Masoretic punctuation is literally rendered: Words of Agur, the son of Jakeh, the divine utterance (prophetic utterance), the saying of the man to Ithiel, to Ithiel and Ucal." Inasmuch as of the four proper names which these words include, according to this conception of them, one at least, Ithiel, appears also in Neh. xi. 7 as an Israelitish name of a man, and since Agur is not to be at all suspected as a Hebrew personal name, whether we interpret the word (with HERDER and the majority) by "collector," and so regard it a collateral form of אֹגֵר (Prov. x. 5),—or whether with HITZIG, following the Arabic, we claim for it the signification "exile, the man living in a strange land," this interpretation of this difficult passage, which was already given in the Chaldee version, and partially in the Syriac, and has been retained by most moderns, seems to excite no suspicion, *if it be assumed* that we are to regard Ithiel and Ucal as sons or pupils of Agur, and are to conceive of the whole as the communication, not indeed of a dialogue of the teacher Agur with these pupils (so *e. g.*, DÖDERLEIN), but of a didactic address, or a "fatherly counsel" given to them. But this conception is lexically impossible. And 1) because neither "Jakeh" nor "Ucal" occurs elsewhere as a Hebrew proper name, nor can they even be satisfactorily explained as such (see HITZIG on this passage); [FUERST taking Jakeh as an irregular participial form interprets it symbolically "one holding to the assembly of the wise;"—GESEN. more concisely "pious"]. 2) Because the remarkable doubling of לְאִיתִיאֵל can in no way be brought into harmony with the laws of the Hebrew modes of expression,—not even by the assumption of HERDER and UMBREIT that this is a solemn repetition produced "by the vehemence of parallelism." 3) Because, finally, הַמַּשָּׂא in the sense of "prophetic utterance, prophetic burden" would in connection with the following נְאֻם give a combination unknown in the whole prophetical literature of the Old Testament,—one to the justification of which neither Zech. ix. 1; xii. 1, nor any other passage whatsoever can be brought. [KAMPH. while admitting that only a greater or less degree of probability can at the best be reached, meets this difficulty by separating the two nouns whose combination is pronounced unexampled. The first he connects with Agur, while admitting the term is elsewhere used only in strict prophecy. The second he regards as describing the "utterance" of "the man," some friend or stranger, whose words are given in vers. 1-4, while Agur himself begins to speak in ver. 5. He fails to find any sufficient reason for taking מַשָּׂא as a proper rather than a common noun. STUART argues that in xxxi. 1 מַשָּׂא must be a genitive limiting מֶלֶךְ, no other construction being grammatical; the noun must therefore be a proper noun, the name of the kingdom, and the noun must be presumed to be the same here.—A.]

The allegorizing interpretations are however likewise untenable, which have been attempted in various forms, taking the four proper names as either wholly or partially appellative. This was early done by the LXX and Vulg., the former of which appears to have regulated the text in a way wholly arbitrary, while the latter follows the text more closely, and renders Agur by *congregans*, Jakeh by *vomens*, Ithiel by *cum quo est Deus*, and Jucal by *confortatus*. Of modern expositors EWALD has taken at least the last half of the ver. in a similar way: Thus does the man speak to God-with-me, to God-with-me and I-am-strong. The אֻכָל according to this view stands for אוּכָל, and in combination with the appellative Ithiel composes a single name. Instead of נְאֻם however we should need to read נָאֻם. Since the objections expressed above, especially those which relate to the name Jakeh, and the doubling of the name Ithiel are not removed, and still others are added to them, there is nothing left but to alter the reading of the verse thoroughly. Of the various emendations which are possible and have been in part already attempted, that of HITZIG commends itself most strongly, which we have made the basis of the version given above.

According to this we should in the first place read בֵּן יְקָהָהּ מַשָּׂא "Son of her whom Massa obeys," or again בֵּן יְקָהָהּ מִי (which is equivalent to בֵּן יְקָהָתָהּ מִי) "Son of her whose dominion is Massa," which in any case gives as the result "son of the ruler, the princess of Massa" (comp. No. 1.)

Furthermore we must then read twice לָאִיתִי אֵל, "I have labored, have wearied myself upon, about, with God," *i. e.*, have sought with difficulty and effort to conceive and comprehend Him in His nature (comp. נִלְאָה in Is. xvi. 12; and also passages like Job xi. 7; Acts xvii. 27, *etc.*) Finally the concluding word ואכל must either be pointed וָאֻכָל, "and have become dull, am wearied," *i. e.*, in seeking after God (thus HITZIG); or, which seems to be lexically easier, וָאֵכֶל (from כלה, *evanuit*) "and have withdrawn, have become faint" (comp. Ps. lxix. 4; lxxxiv. 3; Job xix. 27, *etc.*), which latter reading is the one followed by BERTHEAU [KAMPH., S., *etc.*]. It is, indeed, true that even by these emendations the

difficulties of the passage are not removed; and yet the meaning thus resulting for the second half of the verse agrees admirably with the further utterances of the Introduction, especially with vers. 8 and 4. Moreover the οὐ παύομαι of the LXX which corresponds with the ואכל at the end confirms on the whole the interpretation given to that obscure expression (and that of HITZIG as well as that of BERTHEAU, which besides are not essentially different). And as respects the expression, which is, it is true, somewhat harsh, בן יקהה כי, an indirect confirmation of this appears in the fact that the rare word יְקָהָה "obedience" (comp. Gen. xlix. 10) occurs again immediately below in ver. 17.

3. Vers. 2-6. Continuation and conclusion of the Introduction.—**For I am a beast and not a man,** *etc.* To the confession given at the outset, that he has wearied himself in vain in fathoming the divine nature, there is here appropriately added the admission of the author's ignorance, and his natural incapacity for higher spiritual knowledge. His vexation in view of the fact that his wisdom has come to shame in connection with God and things divine, finds vent for itself in strong expressions, which remind us of Ps. lxxiii. 22; comp. also remarks above on chap. xii. 1.—בַּעַר מֵאִישׁ is probably not "more stupid than any man" (as is commonly rendered, EWALD, BERTHEAU [E. V., DE W., H., N., S., M., W., K.] *etc.*), but "brutishly stupid, unlike (away from) a man," and so "a beast and not a man" (HITZIG). [We see no reason for preferring this to the common comparative rendering of מִן. A.]

Ver. 3. **Nor gained knowledge of the Holy.** For this last clause comp. remarks on ix. 10.

Ver. 4. **Who hath ascended to the heavens and descended?** For the form of words here employed comp. Gen. xxviii. 12; also John iii. 13; Rom x. 6, 7. The ascending to heaven and descending thence, is like the "grasping the wind in the fists," the wrapping up the waters, *etc.*, an activity belonging exclusively to God, and characteristic of Him in His supermundane nature. That there is an activity of this sort, ruling the world and upholding the world, on the part of the invisible God, he knows; but who the invisible divine Ruler of all is, and how constituted, this has hitherto remained hidden from his view, and it is to this that his amazed inquiries relate, reminding us of Job xxvi. 14; Is. xl. 12, *etc.*—**Who gathereth the wind in his fists?**—so that he can at his pleasure restrain it and let it blow. בְּחָפְנָיו, lit. "in his two fists;" an expression employed probably because there are always two opposing currents of wind, of which now the one and again the other blows (comp. Eccles. i. 6.) [There seems to be no occasion for going beyond the fact that fists usually exist in pairs, to find in the remoter facts of nature an explanation for a very natural phrase.—A.]—**Who wrappeth the waters in a garment?** The water is the upper mass of waters, wrapped in the clouds of heaven as in a capacious garment, and so kept back from pouring down upon the earth. Comp. Job xxvi. 8; Ps. civ. 6: and above, notes on Prov. viii. 28.—**Who fixeth all the ends of the earth?** By this is probably intended the bounds of the continents against the sea (Jer. v. 22; Job xxxiii. 10, 11.)—**What is his name, and his son's name, if thou knowest?** In this question is contained the idea: No one knows God adequately in His inmost nature; none is able to attain a genealogical knowledge of Him and His family, in such way as may be done among men; especially is the question, what is true of His son, veiled in inscrutable mystery. That God *has no son at all* is plainly not implied in this remarkable question, which is left unanswered (in reply to HITZIG); but only this, that no one knows the name of this son,—that his nature and his relation to the other manifestations of God's nature, *e. g.*, to His hypostatic wisdom (chap. viii. 22 sq.) is known to none. Agur therefore confesses here with sufficient distinctness the defectiveness of his knowledge of God the Son,—a fact which serves to confirm in the most welcome way our remarks on the passage viii. 22 sq. concerning the incompleteness, the embryonic imperfection of the doctrine of the Logos (or the Christology) of the proverbs in general. Both GEIER who identifies the "Son" of our passage without qualification with God's hypostatic wisdom, and J. D. MICHAELIS, who finds here ascribed to God with the clearness and precision of the New Testament an only Son, go too far and intermingle foreign ideas. [So STUART: "To think of the *Logos* here, under the name of בֵּן would be 'travelling very far out of the record.'" And yet we may well go as far as J. PYE SMITH (*Scripture Testimony, etc.*, I 469) when he says: "The concluding clauses of this energetic passage are rationally and easily interpreted, if we admit that the ancient Jews had some obscure ideas of a plurality in the divine nature." The objections to as much of an inference as this are forced and feeble. It is *possible* that the meaning may be only this: We know neither himself nor his,—while in human relations the man and his genealogy are objects of eager inquiry and extensive knowledge. But the Messianic Psalms had already spoken of "the Son," mysteriously, perhaps, and yet enough to supply germs of knowledge as well as of faith. See HOLDEN, *etc.*—A.]—Strangely insipid and rationalizing is UMBREIT's view [held by NOYES, *etc.*], that by the Son is here intended the pupil of the philosopher who understands all the mysteries of the world and the world's government!—Furthermore the LXX instead of בְּנוֹ must have read בָּנָיו for they render ἢ τὸ ὄνομα τοῖς τέκνοις αὐτοῦ.

Vers. 5, 6. Instead of unprofitable puzzling about God and divine mysteries there is recommended the humble reception in faith of the only true divine revelation which affords light and peace, and needs no supplementing or perfecting on the part of man.—With 5 *a* comp. Ps. xix. 9; cxix. 140; with *a* and *b*, Ps. xviii. 31, where however יְהוָה takes the place of the divine name אֱלוֹהַּ which is characteristic of our passage. In regard to this comp. above, remarks under No. 1.—**Add thou nothing to His words.** A similar warning with respect to the law as a

revelation of the divine will fully sufficient in itself and adequate occurs in Deut. iv. 2; xii. 32; comp. also Rev. xxii. 18.

4. Vers. 7-10. Prayer of the poet to Jehovah for preservation from all that is false, and from the two extremes of poverty and riches (vers. 7-9), together with a warning against the vice of slander. This last forms with ver. 17 the sole exception to that mode of constructing the proverbs which elsewhere in the section, vers. 7-33, is consistently carried through, *viz.*, the numerical. Comp. on these peculiar numerical proverbs or *Middoth*, the Introd., § 14, and remarks on chap. vi. 16.—**Two things have I entreated of thee.** This double prayer is, as the 2d clause shows, a prayer not merely once offered, but the abiding utterance to God of the desire of the poet's heart, his importunate request from Him continued to his death.

Ver. 8. **Deceit and lies keep far from me.** "Deceit" (שָׁוְא) and "lying words" stand in the mutual relation of the devising of inward untruth and deceitful wickedness, and the false, lying utterance which springs forth from this as its necessary expression. No further justification is added for this first half of the prayer; the second, however, which relates to the golden mean between rich and poor, is more minutely explained and justified in ver. 8, *c* and ver. 9. [The idea "vanity" given in the E. V. and retained by H., M., W., *etc.*, is a secondary meaning of the noun whose primary meaning according to GESEN. is "evil," according to FUERST "insecurity, or slipperiness." It seems to be more than the unsubstantial, it is the positively deceitful that is here intended.—A.]—**Cause me to eat the food allotted me,** lit. "the food of my lot or portion," *i. e.*, the part or assignment that falls to me, so much as is intended and is needful for me, no more and no less. Comp. xxxi. 15; Gen. xlvii. 22; and also the ἄρτος ἐπιούσιος, the "daily bread" of the Lord's prayer, Matth. vi. 11, which is equivalent at least in a general way.

Ver. 9. **Lest I being full deny,** *etc.* Bold denial of the Holy One, and the mocking question "who is the Lord, or what can He do?" (comp. Ps. lxxiii. 11; Job xxi. 14) appears in other passages likewise as the indication of pride developed by surfeiting and luxurious enjoyment in life; see Deut. viii. 12-15; xxxii. 15 sq.—**And lest I be poor and steal** (comp. vi. 30) **and take the name of my God in vain.** תָּפַשׂ "to lay hands upon or seize hold of something" here denotes the wicked profanation of the divine name which consists in mockery, cursing and contumely with respect to it. For such offences as these the bitter necessities of hunger and poverty may according to Isa. viii. 21 produce (comp. Prov. xix. 3), and not merely false swearing by the name of God in denying the guilt of theft, which alone is usually thought of here.

Ver. 10. **Cause not the servant to slander his master.** Usually rendered: "betray (or slander) not the servant to his master" (Vulg., LUTHER, UMBREIT [E. V., DE W., H., N., M.], *etc.*). But the Hiphil cannot have the same meaning as the Poel, Ps. ci. 5; it must mean "to cause one to slander, to excite one to calumny against another." The warning is not against slander in itself, but against incitement to slander, and more specifically betraying servants into tattling and accusations against their masters (thus correctly EWALD, BERTHEAU, HITZIG, ELSTER [KAMPH, S.], *etc*).—**Lest he curse thee, and thou be destroyed.** The instigator to slander might easily hit upon the wrong person, a faithful, diligent servant, who instead of allowing himself to be misled, might rather curse the betrayer, and so bring merited calamity upon his head (comp. remarks on xxvi. 2).

5. Vers. 11-14. An utterance expressive of execration, vehement abhorrence, concerning a people or a generation characterized by four forms of ungodliness (not *quatuor genera detestabilia hominum*, as J. D. MICHAELIS and others hold). The דּוֹר which is four times repeated, may be taken either as a vocative, "Oh generation!" (EWALD, ELSTER), or as a nominative, which then expresses simply the existence of a generation of the kind described, and is used in a certain sense for יֵשׁ דּוֹר (LUTHER, E. V., *etc.* "There is a generation").—**A generation that curseth their father,** *etc.* Comp. chap. xx. 20; Ex. xxi. 17; and then with respect to ver. 12; Isa. iv. 4; with reference to ver. 13, Isa. x. 12; Ps. cxxxi. 2; Prov. vi. 17.—**And their eyelids are lifted up!** HITZIG finds in this exclamation, which appears at first to be only a rhetorically expanded parallel to "the loftiness of the eyes" in clause *a*, an allusion to the name עֲמָלֵק Amalek, which in the Arabic signifies "one looking with wide open eyes, a man with eyelids lifted up or painted." He therefore conjectures that the entire delineation of a reckless generation here before us refers to the people of the Amalekites, whose deadly national hatred toward the children of Israel (the "needy or poor," ver. 14 *b*) and whose warlike love of plunder are described in ver. 14 especially. With the assumption that Agur is the prince of a colony of Simeonites, Massa, founded in the Amalekite territory (see remarks above, No. 1), this hypothesis would admirably agree, on account of 1 Chron. iv. 53. And yet the conjecture is in itself too uncertain, and particularly too little established on the linguistic side.—With ver. 14 *a* comp. Ps. lvii. 5; lviii. 7; with *b*, Jer. v. 17; xxx. 16; l. 17; Isa. ix. 12, *etc.* [WORDSW. with his fondness for allegorizing finds in these "four evil generations" an undoubted reference to spiritual mysteries, *e. g.*, various offences within and against the church.—A.].

6. Vers. 15, 16. Of four kinds of insatiable things.—**The leech hath two daughters; Give, give!** The rare name Aluka (עֲלוּקָה) the old versions (the LXX, SYMM., the Venet., Vulg.) render by βδέλλη, *sanguisuga*, with which there should undoubtedly be taken into account the fact that *galukâ* or *galokâ* in the Indian is the name of the blood-sucker, and that essentially the same word (عُلُوق) is in Arabic the designation of a ghostly demon (or according to Camus, possibly of a ravenous wolf). And this is the more confirmed by the fact that the

Targ. on Ps. xii. 9 speaks of "an Aluka going about in a circle, and sucking from men their blood," and by this is undoubtedly meant a vampyre-like spirit, a ghostly monster of the nature of the *ghouls* of the Arabs and Persians, or the Indian *dakini* (which congregate in graveyards, and live on the flesh and bones of the corpses). An Indian origin of the conception described by "Aluka" is indicated also by the occurrence of a proverb closely related to our own, with reference to the insatiableness of four things, in the *Hitopadesa* (ed. LASSEN, p. 66): "The fire is not sated with wood, nor the great sea with the streams; nor the god of death with all the living, nor the beautiful-eyed with men." The similarity of this Indian maxim to our passage is clearly much more significant, than that of the Arabic proverb in MEIDANI, III. 64, where only "death not to be satisfied with creatures, and fire not to be satisfied with wood" make up the objects compared. The assumption of a derivation both of the name Aluka, and of the entire proverb in its essential substance from the old Indian literature need the less excite any well-founded suspicion, since Agur's residence, Massa, doubtless lay quite near to the old highway of caravans leading from India and Persia to Petra and Teima, and on this Sabæan and other merchants will have brought, not only Indian articles of traffic, but Indian ideas and literary productions to the lands of South Western Asia (comp. HITZIG, p. 313). But the name Aluka and the proverb as a whole is conceived with substantial correctness by DÖDERLEIN and ZEIGLER, whom afterward GESEN., UMBREIT, HITZIG, BERTHEAU, DELITZSCH, and in general most of the recent interpreters have followed. [For illustration supplied by travellers in Palestine, see THOMSON's *Land and Book*, I. 368, and WOOD's *Bible Animals*, p. 646.—A.].

We must reject as untenable both JARCHI's interpretation of "Aluka" by Sheol, hell (so rendered in alleged accordance with the Arabic), and BOCHART's assertion, that the word signifies fate, μοῖρα, insatiable destiny. In this latter view there is only so much of truth, that "Aluka" does indeed appear generalized to a conception of quite a comprehensive sort, so far forth, plainly, as "personified insatiableness, craving in its highest intensity" (BERTHEAU) is denoted by it. Therefore, it appears also as a female spirit, and has two daughters ascribed to it. These two "daughters of the blood-sucker" are in the first instance designated by a double "give," in accordance with their character as craving, insatiable natures, and these are also expressly mentioned by name. For it is plainly these that are meant by the first two of the four insatiable things, which are named in vs. 16 *a* as "Sheol" and the "barren womb." Hell, or the kingdom of the dead, is also in Isaiah v. 14, as well as above in chap. xxvii. 20, personified as a spiritual power that with insatiable greediness gathers men to itself. The "closing of the "womb" (for עֹצֶר comp. Gen. xvi. 2; xx. 18), *i. e.*, the unfruitful womb of woman, in connection with which there is no conception and bearing of children, gives indications of itself, according to what is said in Gen. xxx. 1 sq. of Jacob's wives, likewise in an insatiable craving, in constant desire for sexual enjoyments. On this second example of insatiableness the most weight seems to be laid by the author of the proverb (comp. chap. xxvii. 20). He does not, however, externally distinguish it specially, and assigns it a prominent place in the series of his enumerations only by making it together with "hell" emphatically the daughter of the blood-sucker, while the "earth" as a third, and the "fire" as a fourth example he simply allows to follow in a subordinate place. The whole sentence evidently lacks the symmetrical, simply and clearly organized structure, which distinguishes the analogous Indian proverb above cited. Yet in this fact that just that which is the main thought, or the truth in the moral world among men which is to be illustrated by the associated similes from nature, the insatiableness of the craving of the barren woman, is pushed on to the second place, and so in a sense hidden (unlike the order in that Sanscrit proverb where the never satisfied "beautiful-eyed" are emphatically placed at the end), there is with the greatest probability involved a fully conscious intention of the author of the proverb, who wished by this artifice to give to his maxim the heightened charm of ingenuity, and to form, instead of a mere numerical proverb, a sharp enigmatical proverb (a חִידָה, comp. Introd., § 11, note 2). Of these numerical proverbs which are at the same time enigmas, our chapter contains several besides, especially vers. 18–20; vers. 24–28; and vers. 29–31. [As compared with the numerical proverbs that follow, the complexity and the more artificial character of the one before us at once arrests attention. They all have this in common, that whatever moral lesson they have to convey is less obvious, being hinted rather than stated, and in this view they may merit the name "enigmas." In the one now under consideration insatiable desire and the importance of its regulation seem to be the remote object. In the development, instead of the "three things" and "four things" which repeatedly appear afterward, we have the "leech," its two daughters, the three and the four. Some have regarded the two daughters as representing physical characteristics of the blood-sucker,—others as expressing by an Orientalism a doubly intense craving. Parallelism suggests making the first two of the four the two daughters apart from other considerations; other allusions of the Scriptures to the greediness of the world of the dead, justify the first, while the second alone belongs to human nature. We can see no other reason than this for making the second the most emphatic of the four as Z. is disposed to do.—Only the most unnatural theory of inspiration can take exception to the suggestion of a possible Indian origin for the substance and the external form of this proverb, its place and form here being secured by an appropriate and adequate influence of the Holy Spirit. The Book of Proverbs applies a very severe test to some theories of inspiration.—A.]

7. Ver. 17. The punishment of him who sins against his parents;—an ethical maxim introduced without any close connection into the series of the "Middoth" in our section, as ver. 10 is above. EWALD would have the insatiableness of the birds of prey, which are to execute the judgment on the

wicked man, regarded as the main idea of the proverb, connecting it with vers. 15, 16. This element, however, is plainly too far in the background, and the main thought is rather his desert of curse and penalty who daringly tramples under foot the fifth commandment; and from this there is a sort of connection with vers. 11-14.—**An eye . . . . the ravens of the valley** (lit., brook) (comp. 1 Kings xvii. 4-6) **shall pluck it out**, *etc.* [The נחל, the Arabic Wady, is sometimes the torrent, sometimes the valley through which it flows. See full illustrations and citations in STANLEY'S *Palestine*, p. 496.—A.]—The "raven" and the "eagle" (*i. e.*, vulture) are named here as birds that feed upon carrion; the "sons of the eagle," *i. e.*, the young eagles, are named because it is especially upon sons, wayward sons, it is true, that the penalty is to be inflicted. The punishment itself, however, consists in strangling and leaving the bodies unburied, so that they become food for the fowls of heaven; comp. 1 Sam. xvii. 44; 1 Kings xiv. 11; xvi. 4, *etc.*—[With reference to the raven consult WOOD'S *Bible Animals*, p. 445; and to the eagle or griffin vulture, p. 346.—A.]

8. Vers. 18-20. Four incomprehensible things.—**The way of the eagle in the heavens**, *etc.*—Besides the ease with which the eagle, a large and heavy bird, soars high above in the air (comp. Job xxxix. 27), this circumstance is also surely an object of the poet's amazement, that it leaves behind no trace of its course; for the same thing is also true of the progress of the smoothly gliding serpent over the slippery rock, and also of that of the ship that swiftly ploughs the waves of the sea. Of the fourth of the ways here compared, the "way of the man with the maid" (or "in the maid"), *i. e.*, of the mysterious way in which the man in sexual intercourse has fruitful connection with the maid, this failure to leave any trace behind seems indeed to be less true. And yet the author in this connection doubtless thinks not of pregnancy and the woman's child-bearing as later results of sexual connection, but as ver. 20 shows, at first only of this, that the intercourse leaves behind it no traces immediately and directly apparent; man and wife, adulterer and adulteress, can the night following the accomplishment of the mysterious process be convicted of it by no one; the act is as little to be detected in them both as eating in him who after table has wiped his mouth (ver. 20, *b*, *c*). Moreover, the woman in ver. 19 is designated as עַלְמָה, *i. e.*, as *virgo pubescens*, as a young woman capable of sexual intercourse (comp. Gen. xxiv. 43; Is. vii. 14; Song Sol. vi. 8), undoubtedly for this reason, that she is to be put in contrast with the adulterous woman in ver. 20; in other words, the sexual intercourse between man and woman is to be described first in its pure and normal type (the first love of the bridegroom and the bride, comp. Gen. ii. 24; Eph. v. 31, 32; John iii. 29), and only afterwards in its degenerate form as adultery. Furthermore, the "Alma" of our passage has been in many ways interpreted also of the Virgin Mary, *e. g.*, by AMBROSE, LYRA, CORN. A LAPIDE, and FR. GRISENIUS (in LÖSCHER'S "*Unsch. Nachrichten*," Vol. 13, p. 503) [and also by WORDSW. *in loco*].—DATHE has very unnecessarily been disposed to regard ver. 20 as a spurious addition by a later hand. It is not even necessary (with HITZIG) to regard the verse as a later addition coming from Agur himself, which he "had not originally had in view."

9. Vers. 21-23. Four intolerable things under which the earth trembles (not "the land," as LUTHER, UMBREIT, BERTHEAU, *etc.*, render, weakening the sense). With ver. 21 comp. Am. ii. 13; vii. 10.—**Under a servant when he becometh ruler.**—This is the first and most familiar example, by which the moral danger, and even the ruinous consequences of a sudden elevation of men from a depressed condition to an influential station and unwonted prosperity, are illustrated.—**And a fool when he is satisfied with bread.**—The "becoming surfeited" is usually attended by a becoming insolent (see ver. 9), especially in the case of a fool to whom not satiety but hunger is properly becoming (chap. xiii. 25; Job xxvii. 14).

Ver. 23. Under a **hated woman when she is married.** By the "hated woman" is meant, not one who is "odious," "worthy of hate" (ROSENM., [E. V., H., N., S., M.,]), nor again a woman already married and only neglected and disparaged by her husband (DATHE, UMBREIT,), but, as appears from the "when she is married, when she obtains a husband," one who has remained waiting, the maiden (old maid) who at first could obtain no husband, but afterward when she has been married triumphs insolently, and deals harshly and contemptuously with her sisters or companions who are single (comp. Gen. xxix. 31, 33; Deut. xxi. 15-17.) The same will be the conduct, according to clause *b* of a maid "when she becomes heir to her mistress," *i. e.*, undoubtedly, when she supplants her mistress in the favor of her husband, and so becomes his all-powerful favorite.

10. Vers. 24-28. The four things that are small and yet wise (with respect to מְחֻכָּמִים, made wise or quick of wit, comp. Ps. lviii. 6; lxiv. 7). Four species of small animals are thus described, which in spite of their comparatively diminutive size and strength of body, yet by virtue of their diligence (ver. 25), shrewdness (ver. 26), harmony (ver. 27), and flexibility (ver. 28) serve as instructive emblems for the domestic, social and political life of men.—With ver. 25 comp. vi. 7, 8.—For the "conies" (Z. "cliff-badgers") in ver. 26, *i. e.*, the *hyrax Syriacus* which live in companies in Syria, Palestine and Arabia Petræa (not the marmot, the *mus sive dipus jaculus*, comp. LINNÆUS, or the rabbit, as LUTHER renders the word, following the Chald. and the Rabbins), see Ps. civ. 18; Lev. xi. 5; Deut. xiv. 7. [See THOMSON'S *Land and Book*, I. 459, and also WOOD'S *Bible Animals*, pp. 312-18; and for his illustration of the nature and habits of the ant of Palestine, pp. 616-22; for the locusts see pp. 596-604; and for the gecko, a species of lizard which he understands to be referred to in ver. 28 instead of the "spider," see pp. 643, 534 sq. A.]—For the "organized going forth" of the locusts, in ver. 27, comp. especially Joel ii. 2 sq., [and THOMSON, *Land and Book*, II. 109]. Finally the lizard in ver. 28 is as its name signifies the poisonous spotted lizard (*stellio*, Vulg.) in regard to which the thing here made prominent is

its sly entering into the interior of houses, and even into the palaces of the great. For this characteristic of the animal BOCHART brings forward various testimonies, *Hieroz.*, I. iv. 7, p. 1090, Frankfort Ed. [GESENIUS, FUERST, *etc.*, favor this rendering, and WOOD (*ubi supra*) describes and depicts the peculiar form of the feet by which the lizard, the Gecko, "layeth hold" even upon flat surfaces like the walls of apartments.—A.]

11. Ver. 29-31. The four creatures that have a stately movement; three animals, and the king in his all-ruling dignity and power. The whole description really turns upon the last.

Ver. 31. **The greyhound, slender in its loins.** This is the probable meaning of the difficult phrase זַרְזִיר מָתְנַיִם (according to the Jewish interpreters, EWALD, BERTHEAU, [E. V., S., M.,] *etc.*). For זַרְזִיר is plainly derived from the root זַר "to compress," and therefore denotes a compact, slender animal; and the neighboring term seems to indicate the intention not to bring together exclusively examples of animal majesty of the high rank of the lion, but to give to the enumeration as a whole in a certain sense a ludicrous variety and an air of wit. The old versions (LXX, Vulg., Targ., *etc.*,) suggest the *cock*; with this meaning of the main noun the modifying term, however, does not at all agree, even though one were disposed to transform it into a Hithp. Part. מִתְנַיֵּם. Others, like SCHULTENS, GESEN. (?), UMBREIT, ELSTER, HITZIG [DE W., K., MUFFET, N.] take the זַרְזִיר in the sense of "that which is girded about the loins, or panoplied," and therefore the *war-horse*,—a meaning however which is not surely demonstrable. [Starting with the same idea WORDSW. understands a "warrior," and WOOD an "athlete." FUERST's rendering is "stag"].—**And a king with whom no resistance** (occurs). In this way (with the Vulg., the Rabbins, GEIER, MICHAELIS, BERTHEAU, EWALD, [K., E. V., H., S., M.], *etc.*), we must interpret the words אַלְקוּם עִמּוֹ, although the אַל־מָוֶת of chap. xii. 28 is a very doubtful parallel for this way of regarding אַלְקוּם as a compound of אַל and קוּם. For the identification of this noun with the Arabic القوم "the people" (CASTELLIO, POCOCKE, UMBREIT, [DE W., N.], *etc.*), an argument might seem to lie in the fact that the meaning so reached, "the king at the head of his people," agrees almost literally with the δημηγορῶν ἐν ἔθνει of the LXX, and the similar version of the Syriac. But to bring in an Arabic word, especially one compounded with the article *al* is here quite too unnatural. HITZIG's emendation might better recommend itself, אֱלֹהִים instead of אַלְקוּם, and all the more because it gives a very pertinent sense: "A king with whom God is."

12. Vers. 32, 33. **Warning** against pride, haughtiness and love of strife, with an indication of three forms of evil resulting from these vices.—**If thou art foolish in exalting thyself** (comp. 1 Kings i. 5) **and if thou devisest evil.** To these two hypothetical antecedent clauses, which do not present an antithesis (the foolish and rational—as HITZIG explains), but two different forms of human error: foolish self-exaltation and wicked plotting, the sentence "the hand on the mouth," forms the conclusion, interjectional and imperative (comp. Job xx. 5).

Ver. 33 then justifies the warning by a significant intimation of three cases in which the foolish act of "pressing" (מִיץ) brings forth undesirable results,—strong cheese, flowing blood, sharp strife.—**And pressing** (forcing) **wrath produceth strife.** The last word supplies plainly the object of the whole discourse from ver. 32 onward. The dual אַפַּיִם stands doubtless intentionally (comp. Dan. xi. 20) to indicate that it is the wrath of two whose sharp pressing upon each other leads to the development of strife. [THOMSON, *Land and Book*, I. 393, describing the Oriental mode of churning by squeezing and wringing a leathern bag or bottle that contains the milk, makes more apparent and vivid the meaning of this comparison. The dual אַפַּיִם is employed probably because nostrils usually exist in pairs, and the transition is easy from the physical organ, through the heavy breathing of passion, to the metaphorical sense "wrath." Whether two or many are concerned in strife is not material.—A.]

DOCTRINAL AND ETHICAL.

As the confession of an Israelite, a believer in Jehovah in a strange land, one separated from his people of the ten tribes, who among Arabs and the sworn and mortal enemies of Israel, adheres firmly to the faith of his nation, this discourse of Agur is one of great doctrinal importance, and of no slight interest to the history of redemption. Its fundamental idea, which is put forward as a sort of programme, is contained in the six verses of the introduction, and comes out most clearly in ver. 5: Every word of God is pure; a shield is He to them that trust in Him. It is the truth, purity and saving power of the word of God alone, in contrast with the nullity and inadequacy of all human wisdom (vers. 2-5), that forms the starting point in the instructive discourse of this poet of wisdom, and to which all the manifold apothegms, numerical proverbs and enigmas which he combines in a varied series in vers. 7–33, sustain a closer or more remote relation.

While it appears at the first view that the flowers and fruits from the cornucopia of Agur's wisdom, original and in part so rarely fashioned, are heaped up wholly without order, yet they all agree in this, that they depict the glory and all-sufficiency of the word of God, dissuade from adding to it by any human supplements (see in particular ver. 7), and most urgently commend the fulfilling and following it by a pious life. There is hardly a single commandment of the Decalogue that is not directly or indirectly repeated and emphasized in these maxims. Observe the relation of the prayer for the hallowing of God's name (vers. 7-9), to the first and third commandments; the reference contained in ver. 11 and again in ver. 17 to the fifth commandment; the

warnings against the transgression of the sixth commandment in ver. 14 as well as in vers. 32, 33; the reproving and warning aim of vers. 18-20, and 23, in their bearing upon the seventh; the allusion to the eighth in ver. 9, and to the ninth in ver. 10; and finally the reference, reminding us of the tenth, in vers. 15, 16, as bearing on the unsatiableness of evil desire (this "daughter of the blood-sucker" and sister of hell!). No one of these proverbs is wholly without an ethical value, not even the two numerical proverbs, vers. 24-28 and 29-31, which at the first view stand apart as incidental reflections on merely natural truths, but in reality hide under their ingenious physical drapery decided moral aims. For in vers. 24-28 four chief virtues of one's social and political avocation are specified through an allusion to a like number of examples from the animal world (comp. exeg. notes, No. 10), and vers. 29-31 run into a delineation of the high dignity and glory of a king by the grace of God (in contrast with the insufferable tyranny of base upstarts, vers. 21–23).

It is true that the point of view taken in the author's doctrinal and ethical knowledge nowhere rises above the level of the pure religion of the law. The law's doctrine of retribution he holds with inexorable strictness and severity, as is indicated particularly in the fearful threatening prediction in ver. 17 against children who are disobebedient to their parents (γονεῦσιν ἀπειθεῖς, Rom. i. 30). Against those who do not belong to the people of God of the Old Testament he appears to cherish prevailingly dispositions of hate and abhorrence, as the utterance in vers. 11-14, which is probably directed against such non-Israelitish people, shows (see remarks above on this passage). With respect to knowledge in the department of theology and Christology his point of view seems in no respect more elevated than that of the author of chaps. i.-ix.; for in ver. 4 he confesses that he knows nothing of the name of the Son of God, and he nowhere makes reference to the existence and efficiency of the hypostatic wisdom of God, not even where this would have been natural enough (*e. g.* in vers. 4-6). He need not be charged in addition with the intermingling of impure and superstitious notions from polytheistic religions, for the Aluka with its two daughters, in ver. 15, is evidently mentioned by him only with a symbolical design, as a personification of insatiableness (an evil lust that nothing can quell), and is by no means represented as an actually existing spectre, or demoniacal nature.*

HOMILETIC AND PRACTICAL.

Homily on the entire chapter:—The all-sufficient power and the fullness of blessing in the divine word in contrast with the weakness of mere human wisdom: *a*) in general (vers. 1-6); *b*) with special reference to the glory and indispensable necessity of the Decalogue (vers. 7-33); comp. Doctrinal and Ethical notes.—Or again: To God's word and law man is to add nothing (vers. 1-6), but he is also to take nothing away, not even one of its least commandments (vers. 7-33).—STÖCKER: All true wisdom comes from God alone (1-7), not from human nature, which is rather exceedingly corrupt (11-17), and whose understanding is greatly weakened (18-24).

Vers. 1–6. MELANCHTHON: Human wisdom is able to devise no means of preservation from the ignorance and spiritual weakness which naturally belong to us. But the Church in its divine revelation possesses a light which not only reveals to it the causes of its spiritual destitution, but also points out the means for its elevation and healing. Therefore this divinely revealed truth must be listened to by us, must be received in faith as well in its threatenings of punishment as in its consolatory contents, and be guarded from all corruption and perversion.—LUTHER (marginal comment on ver. 2): Wise people know that their wisdom is nothing; fools know everything and cannot err.—GEIER (on vers. 2, 3): With the knowledge of himself and of the deep corruption that dwells in him the Christian must make the beginning in the contemplation of divine things.—[ARNOT: It is a precious practical rule to look toward heaven while we measure ourselves.—TRAPP: Godliness as it begins in right knowledge of ourselves, so it ends in a right knowledge of God.—EDWARDS: All true spiritual knowledge is of that nature that the more a person has of it the more is he sensible of his own ignorance].—STARKE (on vers. 4-6): Whoever is engaged in the investigation and exposition of God's word, let him take his reason captive to the obedience of faith, and not curiously scrutinize, that he may make divine mysteries comprehensible.—STÖCKER (on vers. 5, 6): On the glory of the divine word, especially its clearness, utility and perfectness.—*Berleburg Bible* (on ver. 6); How many counterfeiters there are who from their poor copper make additions to the royal gold currency of God's word, and thereby debase it!—[LAWSON: Our trust must be in the name of the Lord, as it is represented to us in the word of God; the seed and the ground of our faith in Him.—MUFFET: It is treason to corrupt or falsify the prince's coin; what high treason must it needs be then to counterfeit or corrupt the pure word of God!]

Vers. 7–17. Comp. P. GERHARD's poetical reproduction of vers. 7-9: "*Zweierlei bitt' ich von dir,*" etc. (*Gesamm. geistliche Lieder*, No. 41).—[TRAPP: God heaps mercies on His suppliants, and blames them for their modesty in asking.—ARNOT: Agur's requests are specific and precise; the temporal interests are absolutely subordinated to the spiritual prosperity of the suppliant; and a watch is set against the danger to a soul which lies in extremes either of position or of character.—BP. HOPKINS: There is a seeking of worldly advantages which is not to be branded with the black mark of self-seeking; *e. g.* when we seek them with a due subordination to the higher and more noble ends of piety and holiness, such as that we may escape those temptations which possibly the want of them might expose us unto.—FLAVEL: How much better were it for thee to endure the pains of hunger than those of a guilty conscience.—BATES: To

* The case appears to be otherwise with the spectre of the night לִילִית mentioned in Isa. xxxiv. 14: comp. DELITZSCH on this passage.

receive no hurtful impressions by great changes of condition discovers a habit of excellent grace and virtue in the soul].—GEIER: Although poverty and riches of themselves can neither make us blessed nor damn us, yet both are wont incidentally and through the fault of men not rarely to bring after them consequences injurious to our spiritual welfare.—(On ver. 10): Keep thy tongue bridled, especially when it is disposed to rage against the needy and helpless; for though it is not right to curse thy neighbor, yet such curses when they have been uttered do not remain without effect, particularly if he who utters them is one who has been unjustly oppressed.—STARKE (on ver. 11-14): The natural corruption of men is great; yet it is possible that they be purged from it by the blood of Jesus Christ; 1 Cor. vi. 11; 1 John i. 7.—Unthankfulness (ver. 11), self-righteousness (ver. 12), pride (ver. 13), and unmercifulness (ver. 14) are usually associated as an unblessed quartette of sisters.—WOHLFARTH (on vers. 15, 16): Many are the evil spirits that go about among men to spread misfortune and ruin, the cruel spectre of avarice is one of the most formidable enemies of our race. Like the vampyre which in the night attacks sleepers and sucks their blood, this demon rages in palaces and cottages, *etc.*—(On ver. 17): What Agur here says by way of warning of ravens and vultures, *etc.*, has already gone a thousandfold into literal fulfilment in a horrible way on children who are wayward and in consequence of their disobedience to parents sunk in the deepest spiritual need; who were either driven to self-murder, or died on the scaffold.

Vers. 18–31. LUTHER (marginal, on ver. 19): Love (the mystery of love, Eph. v. 31, 32) is not to be thought out or expressed.—GEIER (on vers. 18-20): As it is with adulterers so it is with flatterers; they will never allow their vicious nature to be called by the right name.—(On vers. 21–23): It always causes manifold disquiet and misfortune, when they rule over others whom it would better befit to be subject to others.—(On vers. 24-28): Despise not things that at the first glance appear small and contemptible. Under a poor garment there is often a wise man hid; Dan. i. 18–20.—(On vers. 29–31): In matters belonging to one's office and public calling it is important to be courageous and firm, especially in times of need. It is not well then if one forsakes those over whom one is set; Ecclesiast. x. 31.—[LAWSON (on ver. 20): Do not imagine that the secrecy of sin is your security from punishment; it is the snare of your souls].

Vers. 32, 33. LUTHER (marginal, on ver. 32): Be not ashamed if thou hast chanced to err, and do not defend it. For to err is human, but to defend it is devilish.—LANGE: Strut not with lust of the eyes, fleshly lust and insolence. Thereby thou only provokest the wrath of God, that will come down too heavily for thee; Ecclesiast. v. 2 sq.—*Berleburg Bible:* He that would gladly shun strife must seek to avoid obstinacy and self-will. How many useless disputes in matters of religion might not in this way be escaped!—[EDWARDS: Silence attends humility.—MUFFET: He which falleth through pride should rise again to repentance].

Second Supplement:

The words of Lemuel, together with the poem in praise of the matron.

CHAP. XXXI.

a) Lemuel's maxims of wisdom for kings.

VERS. 1–9.

1 **Words of Lemuel the king of Massa**
with which his mother instructed him:
2 Oh, my son! oh, thou son of my womb!
oh thou son of my vows!
3 Give not thy strength to women,
nor thy ways to destroy kings.
4 Not for kings, oh Lemuel,
not for kings (is it becoming) to drink wine;
nor for princes (wine) or strong drink;
5 lest he drink and forget the law,
and pervert the judgment of all the sons of want.
6 Give strong drink to him that is perishing,
and wine to him that is of a heavy heart.
7 Let him drink and forget his poverty,
and let him remember his want no more!

8 Open thy mouth for the dumb,
for the right of all orphan children.
9 Open thy mouth, judge righteously,
and vindicate the poor and needy.

b) Alphabetical song in praise of the virtuous, wise and industrious woman.

VERS. 10–31.

10 A virtuous woman who can find?
and yet her price is far above pearls.
11 The heart of her husband doth trust in her,
and he shall not fail of gain.
12 She doeth him good and not evil
all the days of her life.
13 She careth for wool and linen,
and worketh with diligent hands.
14 She is like the ships of the merchant,
from afar doth she bring her food.
15 She riseth up while it is yet night,
and giveth food to her house
and a portion to her maidens.
16 She considereth a field and buyeth it,
a vineyard with the fruit of her hands.
17 She girdeth her loins with strength,
and maketh her arms strong.
18 She perceiveth that her gain is good,
her light goeth not out by night.
19 She putteth her hands to the distaff,
and her fingers lay hold on the spindle.
20 She stretcheth forth her hand to the poor,
and extendeth her arms to the needy.
21 She is not afraid of the snow for her household,
for all her household is clothed in crimson.
22 Coverlets doth she prepare for herself;
fine linen and purple is her clothing.
23 Her husband is known in the gates,
when he sitteth with the elders of the land.
24 She maketh fine linen and selleth it,
and girdles doth she give to the merchant.
25 Strength and honor are her clothing;
she laugheth at the future.
26 She openeth her mouth with wisdom,
and the law of kindness is on her tongue.
27 She looketh well to the ways of her household
and the bread of idleness she will not eat.
28 Her sons rise up and praise her,
her husband, he also boasteth of her:
29 Many daughters have done virtuously,
but thou hast excelled them all!
30 Grace is deceitful, beauty is vanity,
a woman that feareth the Lord; let her be praised!
31 Give to her of the fruit of her hands,
and let her works praise her in the gates.

GRAMMATICAL AND CRITICAL.

Ver. 2.—[מַה, where it occurs the third time, is pointed מֶה, as is not uncommon in repetitions, to secure variety; see BÖTT., § 499, c. The consonant succeeding is the same in the three cases.—A.]

Ver. 3.—HITZIG changes the לְמְחוֹת (Inf. Hiph. from מחה) to the fem. part. of לכח, "to leer or ogle," לִמְחוֹת: "and give not thy way to them (the seductive courtesans) who leer after kings" (?). [BÖTT. prefers to make of it a Kal part. fem. plur. from מחה, and would point לְמֹחוֹת and render "the caressers of kings." This is certainly easier than the causative Infinitive with its abstractness. See BÖTT., § 1089, 2. מְלָכִין, an Aramaic form immediately followed in ver. 4 by the regular plural twice repeated. GREEN, § 199, *a*; BÖTT., § 277, 3.—A.]

Ver. 4.—We render אוֹ "or" according to the K'thibh, which is recommended by like examples of a distributive location of this disjunctive particle (such as chap. xxx. 31 [where BÖTT. would read הָאוֹ rather than allow the irregularity]; Job xxii. 11). We do not need therefore to substitute for it אַו, "desire" (that is, "for strong drink," GESEN. and others), or to read with the K'ri אֵי, "where?" ("where is strong drink for princes?" comp. Gen. iv. 9). [BÖTT. regards it as a probable Simeonite synonym for תַּאֲוָה, "desire," § 436, 3; 453, *g*. The two forms of the king's name, לְמוּאֵל and לְמוֹאֵל, a genitive in ver. 1 and a vocative in ver. 4, also deserve attention. The changing person of the verbs is no uncommon phenomenon. See EWALD, § 309, *a*.—A.]

Ver. 5.—מְחֻקָּק, a Pual part. from חקק, signifies "that which is decided, the prescribed," and is therefore equivalent to חֹק, "law."

Ver. 6.—[תְּנוּ the *permissive* use of the Imper.; BÖTT., § 959, 5.—A.]

Ver. 12.—גָּמַל is used with two accusatives as in 1 Sam. xxiv. 18.

Ver. 13.—[The fem. noun פִּשְׁתָּה seems to be used of the raw material, *flax*, while this plural from פֵּשֶׁת is used of the product, the materials for clothing.—A.]

Ver. 15.—טֶרֶף (comp. the verb הַטְרִיפֵנִי in xxx. 8) is a strong expression for לֶחֶם, ver. 14 (comp. above in ver. 11, שָׁלָל, "spoil").

Ver. 16.—The K'thibh נְטַע, *stat. constr.* from נֶטַע, "planting," Is. v. 7, is undoubtedly to be preferred to the K'ri נָטְעָה, notwithstanding all the old versions prefer the latter (see BERTHEAU and HITZIG on the passage). [BÖTT. defends the Masoretic reading, and renders as a verb.]

Ver. 21.—[The short form of the part. לָבֻשׁ seems to be explained and justified by the close connection of words and the sequence of שׁ. BÖTT., § 994, 6.—A.]

Ver. 27.—Instead of the K'thibh הֵילְכוֹת we must either with the K'ri read הֲלִיכוֹת, or regard the former as an Aramaic collateral form (הִלְכָּה) for הֲלָכוֹת.

Ver. 30.—יִרְאַת before יְהוָֹה is here the *stat. constr.* not of the abstract substantive יִרְאָה, but from the fem. part. יְרֵאָה, "the woman who feareth."

EXEGETICAL.

1. Ver. 1. *The superscription to Lemuel's discourse.*—**Words of Lemuel, king of Massa.**—That we must, in disregard of the Masoretic pointing, connect the "Massa" with the first clause, and regard it as a genitive governed by the מֶלֶךְ, which has no article, was the right view taken as early as the Syriac version, when it interprets the מֶלֶךְ מַשָּׂא by "king of utterance" (*regis prophetæ*). We ought, however, here, as in chap. xxx. 1, to regard מַשָּׂא rather as the name of a country, and Lemuel, the king of the land, as perhaps a brother of Agur, and consider his mother as the same wise princess who was there designated as "ruler of Massa." To her therefore belong properly and originally the counsels and instructions for kings contained in vers. 1–9. And yet, since Lemuel first reduced them to writing, and so transmitted them to posterity, they may well be called also "words of Lemuel,"—a title which there is therefore no need of altering (with HITZIG) to "words to Lemuel." The name "Lemuel," or, as it is written in ver. 4 by the punctuators, "Lemoel," appears furthermore to be quite as properly a genuine Hebrew formation as "Agur" (see above, Exeg. notes on chap. xxx., No. 2). It is probably only a fuller form for that which occurs in Numb. iii. 24 as an Israelitish masculine name, לָאֵל, "to God, for God" (*Deo deditus*). That it is purely a symbolical appellative designation, a circumscribing of the name Solomon, and that accordingly by the "mother of Lemuel" no other than Bathsheba is intended, this opinion of many old expositors (and recently of SCHELLING, ROSENMUELLER [WORDS.], *etc.*) lacks all further corroboration. [The impossibility of regarding מֶלֶךְ without an article as an appositive of לְמוּאֵל, even though מַשָּׂא be not a limiting genitive, but an appositive to דִּבְרֵי, is not admitted by those who defend the prevailing interpretation of ver. 1. The construction is admitted to be exceptional, but claimed to be possible (see, *e. g.*, GREEN, § 247, *a*). HITZIG, BERTHEAU, Z. and others make this one chief reason for seeking a new rendering. Another is the peculiar use of מַשָּׂא out of prophecy, and as an appositive to the sufficient and more appropriate דִּבְרֵי. Here as in xxx. 1 KAMPH. retains the ordinary meaning of מַשָּׂא, while S., here as there, follows HITZIG.—A.] In regard to the peculiar linguistic character of the section vers. 1–9, which in many points agrees with Agur's discourse [and in which BÖTTCHER again recognizes a Simeonitish cast], see above, p. 246.

2. Vers. 2–9. *The rules of wisdom from Lemuel's mother.*—**Oh my son! Oh thou son of my womb!** *etc.*—The thrice repeated מָה, usually "what"—which LUTHER appropriately rendered by "Ach!" is plainly "an impassioned exclamation expressing the inward emotion of the mother's heart at the thought that the son might possibly

fall into an evil way" (ELSTER); it is therefore substantially "What, my son, wilt thou do?" or "How, my son, wilt thou suffer thyself to be betrayed?" *etc.*—With "son of my vows" comp. 1 Sam. i. 11.

Ver. 3. **Give not thy strength to women**—*i. e.*, do not sacrifice it to them, do not give thy manly strength and vigor a prey to them. It is naturally the ways of licentiousness that are intended, which ruin physically and morally kings and princes who give themselves up to them. See Critical notes.

Vers. 4. This warning against licentiousness is immediately followed by a dissuasion from drunkenness, which is naturally closely connected with the preceding.—**Also not for princes** (is wine) **or strong drink.**—See Critical notes. For שֵׁכָר, "mead, strong drink," comp. notes on xx. 1.—[GESEN., BÖTT., DE W., H., N., S., M., *etc.*, would render by "desire," if the K'thibh is followed, which they are disposed to do. The K'ri, pointing אִי, suggests either the interrogative אֵי, "where," or an abbreviated form of the negative אַיִן. FUERST renders אִי as an interrogative here. —A.]

Ver. 5. **Lest he drink and forget the law**—*i. e.*, the king, who is here in question. The construction ("drink and forget" instead of "drinking forget") is like that in chap. xxx. 9. —**And pervert the judgment of all the sons of want**—*i. e.*, of all the poor and helpless. For the Piel שַׁנָּה, "*in deterius mutare*, to distort, wrest, destroy," comp. Job xiv. 20. For the sentiment comp. PLINY, *Hist. Nat.*, XXIII. 25: *In proverbium cessit sapientiam vino obumbrari.* [It has become proverbial that wisdom is clouded by wine.]

Vers. 6, 7. The enjoyment of wine and strong drink is seasonable in its cheering influence upon the sorrowful, whom it is desirable to cause to forget their sorrow; comp. Ps. civ. 15; Matth. xxvii. 34.—**Give strong drink to him who is perishing**—the man who is on the point of perishing, who is just expiring, as Job xxix. 13; xxxi. 19: "the heavy in heart" are afflicted, anxious ones, as in Job iii. 20; 1 Sam. xxii. 2, *etc.* [That even these be made to drink to unconsciousness is not the recommendation, but that in their extremity, physical or mental, wine be given to fulfil its office in imparting elasticity, and increasing power of endurance, and taking the crushing weight from calamities that might otherwise be overwhelming. As there is a misuse pointed out before in drinking to the destruction of kingly competence and the thwarting of kingly duty, self-indulgence, sinful excitement and excess overmastering reason and conscience,—so it is a kingly grace to bear others' burdens by ministries of helpful kindness. As on the one hand there is nothing here to preclude the pressing of other pleas for abstinence, so on the other there is nothing to encourage the too early and willing resort to the plea of necessity, or to commend in any case drinking to utter oblivion.—A.]

Vers. 8, 9. Continuation of the exhortation, commenced in ver. 5, to a righteous and merciful administration.—**Open thy mouth for the dumb.**—That is, help such to their right as are not able to maintain it for themselves; be to them a judge and at the same time an advocate (comp. Job xxix. 15, 16).—**For the right of all orphan children.**—"Sons of leaving, of abandonment or disadvantage" (not of "destruction," as EWALD and BERTHEAU would interpret here, with a reference to Ps. xc. 5; Is. ii. 18), are clearly those left behind as helpless orphans; the word therefore conveys a more specific idea than the "sons of want" in ver. 5.

3. *The praise of the virtuous matron* (vers. 10–31) is an alphabetic moral poem (like Ps. ix., x., xxv., xxxiv., cxix.; Lam. i.—iv., *etc.*), "a golden A B C for women" according to DÖDERLEIN's pertinent designation, a highly poetic picture of the ideal of a Hebrew matron. Not the alphabetic structure indeed, which it has in common with not a few Psalms of high antiquity, partly such as come from David (comp. DELITZSCH, Psalms I. 69; II. 187), but very probably some traces that are contained in it of a later *usus loquendi*, especially the more frequent *scriptio plena*, even apart from the distinctive accents (comp. HITZIG, p. 334), and also in particular the position assigned it by the compiler, even after Hezekiah's supplement and Agur's and Lemuel's discourse, mark the poem as a literary work produced quite late after Solomon's time, and even as probably the latest constituent of the whole collection. Although separated from the "words of Lemuel" by no superscription of its own, it shows itself to be the work of a different person from the wise prince of Massa, and that probably a later poet, by its not sharing the linguistic idioms of that section, and by the whole of its characteristic bearing and structure. Besides, in its contents and general drift it does not stand in any particularly close and necessary connection with the maxims of wisdom from the mother of Lemuel. And that it has by no means steadily from the beginning held its place immediately after these, appears with great probability from the fact that the LXX attach it directly to xxix. 27, and give to the proverbs of Agur and Lemuel an earlier place (within the limits of the present 24th chapter). Comp. Introd., § 13, p. 30.

With the greatest arbitrariness, R. STIER (*Politik der Weisheit*, pp. 134 sq.) has felt constrained to interpret the matron of this poem allegorically, and to make the application to the Holy Spirit renewing men and educating them for the kingdom of God. The whole attitude of the section speaks against such an interpretation, most of all the praise bestowed in vers. 23 sq. upon the influence of the matron as advancing the standing of her husband in the political organization of the State, as well as what is said in ver. 30 of the fear of God as her most eminent virtue. Comp. VON HOFMANN, *Schriftbew.*, II., 2, 378. [According to WORDSW. we find here a prophetic representation *of the Church of Christ*, in her truth, purity and holiness, and as distinguished from all forms of error, corruption and defilement, which sully and mar the faith and worship which he has prescribed."—A.]

4. Vers. 10–22. The action and management of the virtuous woman *within her domestic sphere.* **A virtuous woman, who can find?** The "virtuous woman," as in xii. 4; chap. xi. 16. [The transition is easy, from physical strength to moral strength and probity. The word "vir-

tuous" is therefore to be taken in this high sense.—A.]. The interrogative exclamation "who will find?" express the idea of a wish, as מִי יִתֵּן does elsewhere; it is therefore equivalent to "would that every one might find so gracious a treasure!"—**And yet her price is far above pearls.** The "and" at the beginning of this clause is either the exegetical, "that is, that is to say," as in xxv. 13, *etc.* (thus HITZIG), or, which seems to be more natural, the adversative "and yet, however" (EWALD, ELSTER). For the figure comp. iii. 10; viii. 11. [THOMSON, *Land and Book*, II. 572 sq. illustrates the force and fitness of the successive points in this description in contrast with the ordinary ignorance, weakness and worthlessness of the women of the East.—A.]

Ver. 11. **And he shall not fail of gain.** שָׁלָל, strictly "the spoil of war," is a strong expression to describe the rich profit to which the co-operation of the efficient wife helps her husband's activity in his occupation. According to HITZIG, "spoil, fortunate discovery," is to be taken here as in Ps. cxix. 162; Isa. ix. 2, figuratively, and to be interpreted of the joy which the wife prepares for her husband (?).

Ver. 12. **She doeth him good and not evil.** Comp. 1 Sam. xxiv. 12.

Ver. 13. **She careth for wool and linen;** lit., "she *seeketh* (busieth herself with) wool and linen," *i. e.*, she provides these as materials for the products of her feminine skill.—**And worketh with diligent hands;** lit., "and laboreth with her hands' pleasure" (UMBREIT, EWALD, ELSTER) [DE W., K., E. V., N., S., M.], or inasmuch as חֵפֶץ might here signify "occupation" (as in Is. lviii. 3; Eccles. iii. 17); "and laboreth in the business of her hands" (HITZIG).

Ver. 14. **She is like the ships of the merchant,** so far forth as she selling her products to foreigners (ver. 24), brings in gain from remote regions (comp. *b*), and provides long in advance for all the necessities of her house.

Ver. 15. **And distributeth food to her house.** The "portion" of the next clause is not a possible synonym for the "food" of this, so that it should denote the definite allowance of food, the rations of the maidens (LUTHER, BERTHEAU [E. V., S., M.] *etc.*); what is described by it is the definite *pensum*, what each maid has to spin of wool, flax, *etc.*, and therefore the day's work of the maidens (EWALD, UMBREIT, HITZIG [DE W., K., H., N.] *etc.*).

Ver. 16. **She considereth a field and buyeth it,** that is, for the money earned by her diligent manual labor.—**A vineyard** (Z. "a vineyard-planting") **with the fruit of her hands.** A "planting of a vineyard" (*genit. apposit.*) is however the same as a planting of vines. See Critical Notes for another construction and rendering.

Ver. 17. Comp. ver. 25 *a*.

Ver. 18. **She perceiveth that her gain is good.** For this verb טָעַם "to taste," *i. e.*, to discern, to become aware, comp. Ps. xxxiv. 9. For the succeeding phrase, "excellent, charming is her gain," comp. iii. 14. What she now does in consequence of this perception of the pleasing nature of her gain, is shown in the 2d clause.

Ver. 19. **She putteth her hands to the distaff.** This is the usual rendering. But probably HITZIG's rendering is more exact (following VATABL., MERCERUS, GESEN., *etc.*): "Her hands she throweth out with the whorl," for פִּישׁוֹר is not properly the "distaff," but the 'whorl, or wheel,' *verticulum*, "a ring or knob fastened upon the spindle below the middle, that it may fall upon its base, and may revolve rightly." [KAMPH. rejects this explanation, and gives an extract of some length from a "Book of Inventions, Trades and Industries," to justify his own, which is the old view. The word translated "fingers" is literally her "bent hands."—A.]

Ver. 20. **Her hand she stretcheth forth to the poor,** lit., "her hollow, or bent hand," in which she holds her gift.

Ver. 21. **She is not afraid of the snow for her household,** lit., "feareth not for her house from snow." The snow stands here for "winter's cold," and for this reason,—that the sharpest possible contrast is intended with the clothes of "crimson wool," woolen stuffs of crimson color with which her household go clothed in winter. The same alliterative antithesis of שָׁנִים and שֶׁלֶג is found in Is. i. 18.—UMBREIT, EWALD, BERTHEAU, S., *etc.*, render שָׁנִים incorrectly by "purple garments" (see in objection to this BAEHR's *Symbolik des Mosaischen Cultus*, I. 333 sq.), while the LXX, LUTHER, ROSENM., VAIHINGER, H., *etc.*, read שְׁנַיִם (*vestimenta duplicia*, "double clothing"), by which the strong contrast is sacrificed.

Ver. 22. **Coverlets doth she prepare for herself.** For the "coverlets" comp. vii. 16. An article of clothing can be intended no more here than there. In the costly articles of apparel which the woman wears, the contrasted colors, white and purple, recur again. The *byssus* (COPT. *schensch*) and the "purple" (reddish purple in contrast with the (violet) "bluish purple" (תְּכֵלֶת) are both foreign materials, the one an Egyptian, the other a Syro-phœnician production.—Comp. BAEHR, *ubi supra;* WINER in his *Realwörterb.* Articles *Baumwolle* and *Purpur*.

5. Vers. 23—31. The influence of the matron beyond the narrow sphere of the domestic life. —**Her husband is well known in the gates,** because the excellence of his wife not only makes him rich but important and famous. With this being "known in the gates," see also ver. 31 *b* (*i. e.*, well known in counsel), comp. HOMER's: ἐναρίθμιος ἐνὶ βουλῇ, Iliad ii. 202.

Ver. 24. **She maketh fine linen,** *etc.* סָדִין=σινδών (comp. LXX here and in Judg. xiv. 12) fine linen and shirts made of it (comp. Mark xiv. 51; Is. iii. 23, and HITZIG on this passage). —**And girdles doth she give to the merchant,** lit. to "the Canaanite," the Phœnician merchant, who knows well how to prize her fine products, and to dispose of them.

Ver. 25. With *a* comp. ver. 17; Job. xxiv. 14.—**She laugheth at the future.** In reliance on

her ample stores, and still more her inward strength and skill, she laughs at the future as respects the evil that it may perchance bring. [E. V.: "She shall rejoice in time to come;" H., M., W.; while DE W., K., BERTHEAU, MUFFET, N., S., *etc.*, take our author's view. This "laughing at the future" is of course not to be understood as expressive of a presumptuous self-confidence, but only of a consciousness of having all appropriate and possible preparation and competence for the future.—A.]

Ver. 26. **Her mouth she openeth with wisdom.** HITZIG well says: "The mouth, which in 25 *a*, is smiling, is here a speaker."—The "law of kindness" in *b* is not "amiable, loving instruction, but that which is pleasing, gracious;" comp. Is. xl. 6; and especially Luke iv. 22 (λόγοι τῆς χάριτος).

Ver. 27. **She looketh well to the ways of her household;** lit. "she who looketh," *etc.*—for the partic. צוֹפִיָּה is probably to be connected, as HITZIG takes it, as grammatically an appositive to the subject of the preceding verse, so that according to this view, it is now the object of her pleasing instruction that is given. The "ways of the house" are naturally its organization and management, the *course* of the household economy (comp. LUTHER: "How it goes in her house").

Vers. 28, 29 describe the praise which the excellent housekeeper has bestowed upon her by her sons and her husband. The words of the latter are expressly quoted, but they are probably not to be extended through the last three verses (as UMBREIT, EWALD, ELSTER, *etc.*, would do), but to be restricted to ver. 29; for verse 30 immediately separates itself as a proposition altogether general, by which the poet comes in with his confirmation of the husband's praise. [So DE W., BERTHEAU, K., N., S., M.].—**Many daughters have done virtuously.** The husband says "daughters" and not "women," because as an elder he may put himself above his wife (comp. Heb. vii. 7). With the phrase "have done virtuously, or show themselves virtuous," lit. "make, produce, manifest virtue," comp. Num. xxiv. 18; Ruth iv. 11.

Ver. 30. **Grace is a deception, beauty a breath;** both are no real abiding attributes of man, and are, therefore, not to be praised. As an imperishable and therefore really praiseworthy possession, there is contrasted with them in *b* the disposition to fear God. Comp. Is. xl. 6; Ps. ciii. 15—18; 1 Pet. i. 24, 25. [Observe how our book just at its close dwells in a very different way, yet with a significant emphasis, upon that "fear of the Lord," which in i. 7 was pronounced "the beginning of wisdom." —A.]

Ver. 31. **Give her of the fruit of her hands,** *i. e.*, of the praise which she has deserved by the labor of her hands.—**And let her work praise her in the gates** [not with Z., "let them praise her work in the gates," for the verb has its object in its suffix.—A.]. In the place where the population of the city gathers in largest numbers, in the assembly of the community at the gate (ver. 23), there must the praise of her excellent life and work resound.

DOCTRINAL, ETHICAL, HOMILETIC AND PRACTICAL.

The central idea to which we may trace back the two divisions of this concluding chapter, quite unequal, it is true, in their size, is this: *Of a pious administration, as the king should maintain it in the State, and the woman in her family.* For the fear of God quite as really constitutes the foundation of the virtues of chastity, sobriety, righteousness and compassion, to which Lemuel's mother counsels this son of her's (vers. 2–9), as it, according to ver. 30, forms the deepest basis and the glorious crown of the excellences for which the virtuous matron is praised (vers. 10 sq). It has already been brought out prominently in the exegetical comments, that the delineation which is shaped in praise of the latter, in turn falls into two divisions (which are only relatively different),—the first of which treats of the efficiency of the virtuous woman within the circle of her domestic relations, the second of her activity as extending itself beyond this sphere into wider regions.

Homily on the chapter as a whole:—Of the pious administration of the king in his State and the woman in her household; what both should shun and what they should strive for, with an exhibition of the blessed reward that awaits both. Or, more briefly: A mirror for rulers and a mirror for matrons, with the fear of God as the centre and focus of both.—STÖCKER: I. Instruction of Solomon the king by his mother. *a*) To be shunned: lust and drunkenness. *b*) To be practised: justice. II. Praise of a virtuous woman. 1) Her duties or general virtues; 2) her ornaments or special virtues (ver. 25–27); 3) her reward (vers. 28–31).

Vers. 1–9. *Tübingen Bible* (on ver. 1): How good is the report when parents, especially mothers, teach their children good morals. It is the greatest love that they can show them, but also their foremost duty!—GEIER (on ver. 2): If parents have dedicated their children from birth to the Lord, they must so much more carefully educate them from youth up, and so much more diligently pray for them.—(On ver. 3): Let every husband be content with the wife conferred upon him by God, let him live with her chastely and discreetly, and serve God heartily; that is a truly noble, kingly life.—STARKE (on vers. 6, 7): A draught of wine which is bestowed on a suffering member of Christ's body on his sick or dying bed is better appropriated than whole casks that are misemployed for indulgence. —VON GERLACH (on vers. 8, 9): The highest duty of kings is to befriend the helpless.

Vers. 10 sq. LUTHER: There is nothing dearer on earth than woman's love to him who can gain it. Comp. also P. GERHARD's poetical treatment of the passage, "*Voller Wunder, voller Kunst, etc.* (*Gesamm. geistl. Lieder*," No. 107).—MELANCHTHON: As virtues of the true matron there are named, above all the fear of God as the sum of all duties to God; then chastity, fidelity, love to her husband without any murmuring; diligence and energy in all domestic avocations; frugality, moderation and gentleness in the treatment of servants; care in the training of children, and

beneficence to the poor.—ZELTNER (on vers. 11 sq.): God gives to pious married people their subsistence and their needed bit of bread, yea, He blesses them, yet not without prayer and work.—[ARNOT: Empty hours, empty hands, empty companions, empty words, empty hearts, draw in evil spirits, as a vacuum draws in air. To be occupied with good is the best defence against the inroads of evil].—GEIER (on ver. 23): A pious virtuous wife is her husband's ornament and honor (1 Cor. xi. 7). A vicious one, however, is a stain in every way (Ecclesiast. xxv. 22 sq.).—[ARNOT (on ver. 25): If honor be your clothing, the suit will last a lifetime; but if clothing be your honor, it will soon be worn threadbare].

Vers. 30, 31. LUTHER (marginal, on ver. 30): A woman can dwell with a man honorably and piously and be mistress of his house with a good conscience, but must to this end and with this fear God, trust and pray.—CRAMER: The fear of God is the most beautiful of all ornaments of woman's person; 1 Pet. iii. 4.—ZELTNER: If thou hast outward beauty see to it that thy heart and soul also be beautified before God in faith.—[TRAPP: The body of honor is virtue, the soul of it humility.—ARNOT: True devotion is chiefly in secret; but the bulk of a believer's life is laid out in common duties, and cannot be hid. Lift up your heart to God and lay out your talents for the world; lay out your talents for the world and lift up your heart to God].—STARKE (on ver. 31): Works of piety and love preserve among men a good remembrance, and are also rewarded by God of His grace in everlasting joy; Heb. vi. 10; Ps. lxi. 6. My God, let my works also graciously please Thee in Christ Jesus.

AMEN.

ECCLESIASTES;

OR,

KOHELETH.

BY

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AMERICAN EDITION.

EDITED, WITH ANNOTATIONS, DISSERTATIONS ON LEADING IDEAS,

TOGETHER WITH

A NEW METRICAL VERSION AND AN INTRODUCTION THERETO,

BY

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ECCLESIASTES.

SOLOMON, THE PREACHER.

INTRODUCTION.

§ 1. NAME AND CHARACTER OF THE BOOK.

According to the title: "The words of Koheleth, Son of David, King of Jerusalem," this book contains the discourses or reflections of a king whom the author presents as Solomon, but whom he designates with the peculiarly symbolical appellative קֹהֶלֶת. This expression, which is not used outside of this book, is used again in it several times, and twice with the article (vii. 27; xii. 8; comp. i. 2, 12; xii. 9, 10). It is clearly allied with קָהָל assembly, congregation of the people, and, as there is no such verb in Kal, is to be connected with Hiphil, הִקְהִיל (Numb. viii. 9; x. 7; xx. 8; Job xi. 10), and is accordingly to be considered as the feminine participial form with the signification of one holding an assembly, preaching. This signification which the oldest translators and expositors express (Sept.: ἐκκλησιαστής; HIERONYMUS: *concionator;* hence LUTHER: "Preacher") appears to stand in direct relation to the Chokmah of the Old Covenant, the personified Wisdom, preaching in the streets and on the market places, gathering around it all who were eager to learn (Prov. i. 20 sqq.; viii. 1 sqq.; ix. 1 sqq.). From an original designation of this wisdom, the name Koheleth seems to have become the surname of Solomon, the teacher of wisdom κατ' ἐξοχήν, or, as it were, wisdom incarnate,—a surname that with special propriety could be conferred on the great King, when he was represented as teaching and preaching, as in the apocryphal book of wisdom (chap. vii. 1 sq.; ix. 7, 8, *etc.*), or as in ours. If one does not wish thus to explain the feminine form, Koheleth, as a designation of a male individual (with EWALD, KÖSTER, HENGSTENBERG, HITZIG, and others), there is nothing left but to accept an *abstractum pro concreto*, or, what is the same thing, to derive the feminine ending from the character of the name as an official name; for which analogies may be quoted in the Syriac and Arabic, as in the later Hebrew (*e. g.*, מֶלֶךְ=מַלְכוּת, פֶּחָה administrator, כְּנָת fellow-citizen, *etc.;* comp. J. D. MICHAELIS, Supplement to *Heb. Lex.*, p. 2168; GESENIUS, *Lehrgebäude*, p. 468, and KNOBEL *Commentary*, 10.)—In any case, Solomon, who was pre-eminently and emphatically the wise man among the kings of Israel, must be understood under the peculiar name of Koheleth; as is shown not only by the title, but also by the studied description of the learning of Koheleth, comprehending every thing under heaven (i. 13; viii. 9), and by his zealous searching after wisdom and truth (i. 13; xii. 9), his transcendent fame as a sage (i. 16; ii. 15), and finally his activity as a teacher of wisdom and author of proverbs (xii. 9). For these are all characteristics which the book of Kings attribute honorably to Solomon, and of all the posterity of David, to him only (1 Kings ii. 9; iii. 12; v. 9-13; x. 1; see the Introduction to the Literature of Solomon in general (in the beginning of this volume).

The whole literary character of the book proves also that it belongs to the circle of the Solo-

monic writings on wisdom, if not in the narrower then in the broader sense, and raises it to a certainty, that under the Koheleth, therein appearing as speaker, none other can be meant than Solomon. For the book belongs clearly to the class of didactic teachings, and is distinguished from the Proverbs as the characteristic and principal representative of this poetic style in the Old Testament, mainly by the fact that it does not range numerous individual proverbs loosely and without consecutive plan, but rather develops one narrow and close circle of thoughts and truths in poetical and rhetorical form. The idea of the *vanity of all human things* clearly forms the centre of this circle of thought, the common theme of the four discourses, into which the whole falls according to the division mainly corresponding to the intention and plan of the author. To the dialectically progressive development and illumination in various directions which these discourses cast upon the theme in question, there corresponds an appropriate change from special moral maxims to longer or shorter descriptions of conditions, citations of doctrines or examples, observations regarding personal experience, and reflections on prominent and subordinate truths. There is also, in a formal view, a strophic division of the discourse, marked by formulas and terms repeated either literally or in sense, and a fitting diversity of style corresponding to the various objects, expressed in rhythmical prose, or lofty rhetorical and poetical diction. As the shortest expression for the designation of these peculiarities, the term "*Philosophical and Didactic Poem*" might be used; but in this, however, the idea of the philosophical must embrace the characteristic peculiarities of the spiritual life and aspirations of the Hebrews, or rather of the Shemitic people in general (comp. *Introd. to Proverbs*, § 2, p. 5 sqq.).

OBSERVATION 1.—The tracing of the name קהלת to קהל, הקהיל in the sense of *congregare, conscionari*, has the best authority, and is supported by the oldest as well as by the most numerous and critical among the modern expositors of this book. HIERONYMUS says, *Comment. in Eccles.* i. 1: "Coëleth, *i. e.*, Ecclesiastes. Ἐκκλησιαστής *autem Græco sermone appellatur, qui coetum, i. e., ecclesiam congregat, quem nos nuncupare possumus concionatorem, eo quod loquatur ad populum, et sermo ejus non specialiter ad unum, sed ad universos generaliter dirigatur.*" Later expositors and lexicographers have fixed the fundamental meaning of the root קהל properly as that of "calling," and hence compare קול Arabic *qûla*, and Greek καλέω., with Latin, *calare, clamare.* קֹהֶלֶת "the caller, the preacher," is clearly nearest allied to the synonymous הַקּוֹרֵא Isaiah xl. 3. On account of this fundamental signification of "calling," we condemn those expositions of the name which proceed from the supposed root idea of gathering or collecting. To these belong 1) the opinion of GROTIUS, HERDER, JAHN, *etc.*: that the word means *collector sententiarum*, a collector of sentences—a view that some ancient translators have already expressed, *e. g.*, AQUILA (συναθροιστής); SYMMACHUS (παροιμιαστής); 2) VAN DER PALM's modification of this view from a partial consideration of 1 Kings viii. 1; in which Solomon is spoken of as the assembler of his people and his elders קֹהֶלֶת *i. e., congregator, coactor;* 3) the view of NACHTIGAL and DÖDERLEIN, that קְהִלֹּת=*congregatio, consessus*, "learned assembly, academy," according to which the book would be marked as a collection of philosophical disputations in the style of the *Seances of Hariri*, or the *Collectiones Patrum* of CASSIAN (an acceptation clearly at variance with such passages as i. 12; xii. 9, 10, *etc.*); 4) the strange assertion of KAISER: that קְהִלֹּת is the same as *collectivum*, and means the whole of the Davidic Kings, from Solomon to Zedekiah, whose history the book delineates in chronological order (KAISER, *Koheleth*, the *Collectivum* of the Davidic Kings, Erlangen, 1823, comp. § 6).—That no one of these explanations deserves attention, in view of the illustrations already given, is quite as certain as that it must also remain doubtful which of the two efforts to explain the feminal form of the name, which our paragraph has named as the principal, or, rather, only possible ones, deserves the preference. For the view of the expression taken by EWALD and KÖSTER, that it is synonymous with wisdom, and in so far a fitting designation of Solomon, the embodied wisdom, various significant parallels besides those above quoted press themselves on our attention; *e. g.*,

in an extra-biblical field the surname given to the sophist Protagoras, *Σοφία*, and, what is more important, the self-designation of Christ, the New Testament Solomon, as the *Σοφία* or *Σοφία τοῦ θεοῦ* (Matth. ii. 19; Luke xi. 49), with which, according to BENGEL'S example, may be directly combined the declaration concerning the desire of gathering the children of Jerusalem under his wings (Matth. xxiii. 37; Luke xiii. 34).* The view first advanced by MICHAELIS, and then adopted by GESENIUS, KNOBEL, ELSTER, VAIHINGER, HAHN, KEIL, and others, now again appears, namely, that the feminine ending is explained by the character of the name as an official name, besides the already quoted names, פֶּחָה, מַלְכוּת, כְּנָת, and still more are we aided by the analogies of expression such as סֹפֶרֶת "the writer," Ezra ii. 55; Neh. vii. 57; and פֹּכֶרֶת "the catcher, hunter" (contained in the proper name פֹּכֶרֶת הַצְּבָיִים *i. e.*, gazelle-hunter, Ezra ii. 57; Neh. vii. 59); for these names are closely allied with קֹהֶלֶת.† And, moreover, since the Koheleth of our book appears every where as a real person, and no where clearly as a personified idea, and since expressions such as those contained in i. 16 f.; ii. 12, *etc.;* according to which the speaker attributes to himself an effort, a seeking, an obtaining, would not be especially appropriate in the mouth of personified wisdom, the weightiest arguments seem to declare in favor of the second mode of explanation, but without the absolute exclusion of the other.—But in any case we must adopt for the explanation of the feminine form one or the other of the above quoted hypotheses, and not the opinion of MERCERUS, that by the feminine ending there is an intimation of the senile weakness of the preacher, and consequently of the advanced age at which Solomon wrote the book; nor the view of ZIRKEL (see § 6), that the feminine ending is chosen because of the delicate and graceful style of the book, nor the still more fanciful assertion of AUGUSTI (Introd. to the O. T., § 172), that Koheleth is the spirit of Solomon returned to the realm of the living, and now represented as the preacher of wisdom, and that its feminine designation is to be understood in the neutral sense, because those deceased and living after death were considered destitute of gender, in harmony with Matth. xxii. 30. It has been justly made to appear in opposition to this latter view, by KNOBEL, ELSTER and others, that the book itself no where hints at the character of the speaker, as of a spirit from Scheol, and that apparitions in the Old Testament, as 1 Sam. xxviii. 11 ff. proves, clearly appear as something rare and abnormal, and that on account of the well known prohibition of conjuration of the dead (Lev. xix. 31; xx. 6; Deut. xviii. 11; Isa. viii. 19) even the poetic fiction of an apparition of Solomon could hardly occur, especially in religious writings laying claim to canonicity.

OBSERVATION 2.

The character of this book has suffered manifold misapprehensions, as well in a theological point of view (for which see below § 5) as in the rhetorical and esthetical. It has been accused of numerous contradictions with itself, of absence of plan and connection, on account of a faulty perception of its inner economy, and the development of its thoughts. It has been declared inconsistent that passages like i. 11; ii. 15, 16; iii. 19, 20; ix. 25, *etc.*, assert the complete equality of the final fate of the godly and the ungodly; whilst others, as iii. 17; viii. 12, 13; xi. 9; xii. 13, 14, promise a corresponding divine reward for each individual moral act, and therefore expressly exhort to uprightness and the fear of God. It has also been found contradictory, that the author sometimes praises wisdom as bringing profit and blessings (ii. 3, 12–14; vii. 10–12; viii. 1–6; x. 2; x. 13–16), and sometimes declares that it is injurious, making men ill-humored, and not leading to the goal of its endeavors; sometimes indeed causing more unhappiness than

* Comp. BENGEL'S remarks on Luke x. 49 in the *Gnomon*, N. T., p. 164: *ἡ σοφία τοῦ θεοῦ*, *Sapientia Dei*, *Suave nomen.* Koheleth, *congregatrix*, chap. xiii. 34 (*ποσάκις ἠθέλησα ἐπισυνάξαι κ. τ. λ.*). Comp. also STARKE (Pref. to Ecclesiastes, § 2), who also considers Koheleth synonymous with wisdom, following the example of GEIER, SEB. SCHMIDT, RAMBACH, *et al.*; also DINDORF, *Quomodo nomen Koheleth, Solomoni tribuatur*, Lips.; 1791, and GURLITT: "*Studien und Kritiken*" in explanation of the Book of Koheleth, 1865, II., 325 ff.

† [The strongest confirmation of all this is found in the use of the Greek feminine noun ἀρχὴ, for ruler, magistrate, as though it were equivalent to ἄρχων, just as we use the word *authority*, or the *authorities*, for magistrates. See especially Paul's remarkable use of this feminine noun for *authorities*, powers, "*principalities*, in the heavens," Rom. viii. 35; Eph. i. 21; iii. 10; vi. 12; Col. i. 16; ii. 15; Titus iii. 1.—T. L.]

does folly, (i. 18; viii. 14; ix. 11, 18; x. 1). It is not less contradictory that at one time he praises his own wisdom, and at another maintains that he has not acquired wisdom (Sec. 16; ii. 3, 9, 15, with vii. 23, 24); that now he praises women, and recommends association with them, and now warns us against their seductive and immoral nature. (Comp. ii. 8; ix. 9, with vii. 7, 26–29); at one time recommends repose, at another activity (see iv. 6, with ix. 10); again he praises obedience to authority as being not without profit, and then he complains of the unjust oppression of subjects by their superiors (comp. viii. 5, with iii. 16; v. 7; x. 4 ff.), and finally he declares the dead and the unborn as happier than the living, and soon again calls life sweet, and greatly prefers it to death, (comp. iv. 2, 3, with ix. 4–6; xi. 7).—But aside from the fact that many of these so-called contradictions are but apparent, and become perfectly harmonious in view of the diverse tendency and surroundings of the individual assertions, or indeed through the double signification of one and the same word, as is here and there the case, comp. (*e.g.* כעס vii. 3, with the same word in vii. 9; חֵן in ix. 11, with חֵן in x. 12, *etc.*,) a certain vacillation and unsteady effort in the presentation of the author is a necessary condition of his peculiar theme—*the doctrine of the vanity of all earthly things.* The most contradictory experiences which he may have made in life, he seeks to reproduce in a corresponding and often abrupt change of his feelings, a vivid transition of his thoughts and expressions,—a peculiarity which UMBREIT has not inappropriately characterized by his designation of the entire contents of the book as a "soul struggle, an inner strife between the judgment and the feelings of a wise old King;" (comp. § 6).

In this respect, also, VAIHINGER strikingly observes, ("*Ecclesiastes and the Song of Solomon,*" p. 8, f.): "It must be acknowledged that the preacher is not free from a timid uncertainty, from a doubting vacillation and striving in his mode of reflecting; that he strikingly depicts the want of a perfect clearness regarding human life and divine providence, in the varied experiences of man. The reason of this may be easily discovered by a consideration of the general and special stand-point on which he rests. He was once as Job, a thinking mind, that did not accept the traditional faith untried, that did not stop at the poetry of life, but penetrated into its prose. In this direction he necessarily entered into a contest when he compared the daily experiences of life, in which men are often left to their own impulses, with the promises of the divine word, in which a sure punishment is announced to the sinner. He could not but perceive how evil often has a wonderful and incomprehensible success, whilst the good is not rewarded. At the same time he himself may have variously experienced the buffetings of life, and have passed through highly repulsive trials that unsettled his mental repose, and shook his faith in the eternal wisdom, goodness, and providence of God, and disposed him to be discontented with life and traditional prejudices. In this frame of mind, and with such experiences, his faith contended with the thought and the reality with the poetry of life, until, like Job, he had conquered a new stand-point. And from just this view is this book so instructive, lifting us out of a partial, arbitrary, and thoughtless faith, showing us the struggles of the thinking mind, and yet ever leading us back to the true faith. And this is the real profit of the genuine life of faith. If it is to be freed from the dross of thoughtlessness and self-sufficiency, from an idle clinging to tradition, it must be seemingly lost in the struggle of life to be found again in loftier purity. Divine truths must all be questioned, in order that we may find them again by inward struggles, and new experiences of God in a sanctified form; (Ps. lxii. 12, 13); and in this relation also avails the expression: "He who loses his life, shall find it again." The author presents to us also in this respect, the true life of faith in his conflicts.*

Besides the intention of presenting to the reader an intuitive vision of his inward strifes and contests, many reasons of a more formal and external nature may have exerted an influence on

*[These admirable remarks of VAIHINGER suggest a thought of great value to one who would read the Scriptures with spiritual profit. In such books as Job and Ecclesiastes, the lesson is in the picture, the *dramatic representation*, as we may call it. It is to be found in the *total impression*, and not in any separate texts or precepts. The struggle, the doubt, the erroneous sentiment, often are necessary to this total effect. Its very contradictions, when rightly viewed, furnish the strongest arguments for the truth ultimately brought out. This does not affect the idea of its plenary inspiration. It is all given to us by the ultimate divine Author, all intended for one great purpose, and thus all of it, even its peculiar diction "profiteth for our instruction in righteousness."—T. L.]

the vacillating and contradictory recital of the author; *e. g.*, the intentional interweaving of many digressions (see *e. g.* xii. 2–6), and especially the direct introduction of the expressions of contrary thinkers for the purpose of immediate refutation. Thus appears in Chap. iv. 5, an apparently antagonistic assertion, which in the sixth verse is disapproved and rejected; the same relation is held by x. 16–19, and x. 20. In any case it is perfectly proper and just to consider what HITZIG says, (*Preliminary Observations*, No. 5, p. 125): "It would seem that much that the author says possesses but a momentary influence as a link in the chain of deductions." It performs its duty and is neutralized; the latter assertion abolishes the former; and *at the close* KOHELETH *teaches only that which finally remains uncontradicted.* Comp. below exegetical explanations to chap. ii. 1 ff., No. 1.

OBSERVATION 3.

It cannot much surprise us now, after the above demonstrations, that the plan and thread of thought in the book have been very variously comprehended, and that the schemes adopted for the subdivision of its contents have deviated strongly from one another; and indeed to speak with VILMAR (ART. KOHELETH, *Pastoral Theological Journal*, vol. v. p. 253), "the economy of the book bears almost exactly as many forms as it has found expositors." Of these views and treatises the principal ones will be summarily recounted in Observation 1 of the following paragraph: The poetical form of the book will also receive more critical attention in the following paragraphs, on account of the close connection of its strophical design with its subdivision and the logical progress of its thoughts.

§ 2. CONTENTS AND PLAN.

"All is vanity," a sentence that appears no less than twenty-five times, forms the fundamental thought of the book; an assertion of the vanity of all human relations, destinies, and efforts, based upon experience. As there is in the objective phenomena of this world, *i. e.*, in nature and history, no true progress, but ever a constant return of old things that long have been, a perpetual monotony, a continual circle of things (i. 4–7, 9, 10; iii. 15); thus man, with all his efforts, attains to nothing new, but rather shows himself, in everything that he wishes to investigate, fathom and acquire, most manifoldly limited and controlled by the all-pervading and all-powerful hand of God; (iii. 1-8, 11, 13; viii. 6, 17; ix. 1, 5, 11, 12, *etc.*). On the way of his own efforts and strivings, man is able to arrive at no true and lasting happiness; for neither sensual pleasures (ii. 2, 11; vii. 6, *etc.*) nor earthly possessions and treasures (iii. 9-16; vi. 1-7, *etc.*), nor wisdom (i. 13-18; ii. 14-18; ix. 1, 11; x. 6, *etc.*), not even virtue and the fear of God (iii. 16-18; iv. 1; vii. 15-17; viii. 10, 14); help here below to lasting happiness. But we are not the less to doubt of the presence of a personal God, and of a moral system of the world regulated and watched over by him, (iii. 11, 13, 17; v. 5, 7, 17-19; vi. 2; vii. 13, 14; xi. 5, 9; xii. 7, 14), and the belief of this activity of God governing and directing the world, lends to all sensual and moral blessings of life their only worth (xi. 9; xii. 13, 14). On the basis of this belief it behooves us to enjoy the pleasures of this life in a cheerful, thankful, and contented manner (ii. 24; iii. 12, 13; v. 17, 18; viii. 15; ix. 7–9; xi. 8–11), but we must combine this cheerful enjoyment of life with an earnest endeavor after wisdom as a truly lofty and valuable treasure (vii. 11, 12; ix. 13–16; viii. 1–6, *etc.*), and above all this strive after the fear of God as the source of the highest happiness and peace, and the mother of all virtues (v. 6; vii. 18; viii. 12, 13; xii. 1, 13). In short, the author regards as end and aim of human life on earth, a joy in the blessings and enjoyments of this world, consecrated by wisdom and the fear of God, with renunciation of a perfect reconciliation of existing contrasts, difficulties, and imperfections, and an eye steadily fixed on the future and universal judgment, as the final solution of all the mysteries of the universe.

These contents of the book, as was remarked in § 1, are divided into four discourses of about equal length:

1. DISCOURSE: Chap. 1 and 2.—The *theoretical* wisdom of men, directed to the knowledge of the things of this world, is vanity (i. 2–18), as well as the *practical*, aiming at sensual enjoyments, great worldly enterprises, creations, and performances, (ii. 1-19); neither of these leads to lasting happiness, or to any good that may be considered as the actual fruit of human labor

(as the actual יִתְרוֹן of man), and not rather an unconditional gift of Divine Providence, (ii. 20-26).

II. Discourse: Chap. 3-5.—In view of the complete dependence of human action and effort on an immutable and higher system of law (iii. 1-11) the answer to the inquiry after earthly happiness (or יִתְרוֹן) must be that there is no higher good for man than to enjoy this life and to do good, (iii. 12-22); a good that is not easily attained in the diversely changing circumstances of fortune, and the frequently unfavorable situations in private, social, and civil life (iv. 1-16), but a blessing, nevertheless, after which we must strive by piety, conscientiously honest actions, and a spirit sober, contented, and confiding in God, (iv. 17; v. 19).

III. Discourse: Chap. vi. 1-8, 15. Since worldly goods and treasures in themselves cannot lead to true happiness, but are rather vain and transitory, (vi. 1-12), we must strive after the true practical wisdom of life, which consists of patience, contempt of the world, and fear of God (vii. 1-22); and we must seek to gain and realize it, in spite of all the allurements, oppressions, injustices and misfortunes of this world, (vii. 23: viii. 15).

IV. Discourse: Chap. viii. 16—xii. 7.—As the providence of God in the allotment of human destinies is, and will ever remain, unfathomable, and apparently has little or no reference to the moral and religious conduct of men in this world (viii. 16; ix. 16), and as there are no other means for the wise man to preserve his peace of soul in presence of the arrogance, impudent assumption, and violence of fortunate and powerful fools, than godly patience, silence, and tranquility (ix. 17; x. 20): therefore benevolence, fidelity to duty, a contented and serene enjoyment of life, and sincere fear of God from early youth to advanced age, are the only true way to happiness in this world and the world beyond, (xi. 1; xii. 7).

Epilogue: Chap. xii. 8–14. This contains a comprehensive view of the whole, and a recommendation of the truths therein taught, with reference as well to the personal worth of the author (9-11), as to the serious and important contents of his teachings (12-14).

Each of these principal divisions falls into subdivisions, already indicated by the preceding scheme, and within these are again separate paragraphs or verses. These smaller divisions are either marked by the mere inward progress of the thought, or by certain other external signs, as here and there by peculiar, cumulative, closing sentences, (i. 15: i. 18; ii. 11, 19, 23, 26), or also by like formulas and turns in the beginning (*e. g.* by the opening formula: "I saw:" iii. 10, 16; iv. 1, 7, 15), or by other similar expressions and sentences (*e. g.* vii. 26; viii. 5, 12). In accordance with this the first discourse contains three divisions (i. 1-11; i. 12, till ii. 19; ii. 20, 26), of which *the first* has three, the second six, and the third two strophes. *The second* discourse consists of three divisions (iii. 1-22; iv. 1-16; iv. 17: v. 19), each of three strophes; *the third* of three divisions, (vi. 1-12; vii. 1-22; vii. 23; viii. 15), of which the first counts two, the second and third each of three strophes; *the fourth* of three divisions, of three strophes each, (viii. 16-19; ix. 17, till x. 20; xi. 1; xii. 7). The conclusion comprises two strophes or also half strophes (xii. 9-11; xii. 12-14), together with a shorter proposition (xii. 8). More about this division into strophes may be found in Vaihinger, *Ecclesiastes* and *Song of Solomon*, pp. 26–44 (also in *Studien und Kritiken*, 1848, 11); and in Haevernick, *Introduction to the Old Testament*, edited by Keil, Vol. III. p. 438 ff.

Observation 1.

With the arrangement of the contents of Ecclesiastes above given, which we designate according to its principal representatives, as that of Vaihinger and Keil, correspond most nearly the divisions of Köster (*the Book of Job and Ecclesiastes*, Schleswig, 1831), of H. A. Hahn (*Comment. on Ecclesiastes of Solomon*, 1860), and of Ewald (The *Poetical Books of the Old Testament*, 1 ed. iv. 193; 2 ed. 11, 284 ff.). That of the latter, to which Heiligstedt subscribes, (*Commentar. in Eccl. et Cant. Cantic.* 1848), corresponds almost exactly with the one accepted by us, only that the second of the four discourses laid down in it, extends from iii. 1 till vi. 9, (and consequently the third from vi. 10—viii. 15),—which seems scarcely in harmony with the subordinance of the new thought beginning with vi. 10. Ewald and Heiligstedt also avoid, without sufficient reason, a more special classification of the separate discourses, according to

strophes and sections. Köster, who also accepts four principal divisions or discourses, has attempted a more special division into strophes, but in the whole, as in the individual parts, indulges in many arbitrary assertions. His divisions are a, introduction: 1, 2–11, consisting of a proposition as a theme, and two strophes; b. I. Sec.: i. 12, 13, 22, containing eight strophes; c. II. Sec.: iv. 1–6, 12, containing nine strophes; d. III. Sec.: vii. 1–9, 16, containing nine strophes; e. IV. Sec. ix. 17–12, 8, of eight strophes; f. conclusion: xii. 9–14, of two strophes. Hahn makes nearly the same classification, only he extends the third part merely to ix. 10, instead of to ix. 16, and adds the introduction I. 2–11 to part 1.—Of the remaining modes of classification we notice the following: * M. Geier: Solomon tells I. wherein happiness does not consist; and this 1) from his own experience (1, 2); 2) from the experiences of others, namely, a. from the change in the times (3) b. from the character of persons, of the unjust, the envious, the avaricious, and of godless kings and the rich, (4, 5), c. from the uncertainty of earthly things, *α.* of wealth (6, 7), *β.* from the arrangement of human as well as divine things (8, 9); II. wherein true happiness consists, 1) in upright conduct towards superiors (10); 2) in beneficence towards the poor (11); 3) in the fear of God (12).

Sebastian Schmidt: Three parts: I. Treatise concerning the highest good, 1) negative, showing wherein it does not consist (i. 2–3, 11); 2) positive, wherein it is to be placed (iii. 12–14); II. six instances by which man may be prevented from obtaining the highest good (iii. 15 till iv. 16); III. guide to the true worship of God, and the way to happiness, contained in fourteen rules of conduct (iv. 17; xii. 7), together with a summary (xii. 8–14).

Starke: Three parts: I. wherein the highest good is not to be found (i. 2 till iii. 11); II. wherein it is to be found (iii. 12; iv. 16); III. of our demeanor after finding this good, taught in fourteen rules (iv. 17 till xii. 7); then the close, (thus differing but little from the previous division).

Oetinger: Two parts: One must not let himself be driven by the prevalence of vain things into folly, avarice, and temerity (chap. i. 7); II. one should not be led astray by vanity from the fear of God (chap. viii. 12).

Paulus: As the former, only pointing out that in chap. 1–7 Solomon speaks, and in chap. 8–12 another person answers him.—Van der Palm: Two parts: I. Theoretical part: illustration of the vanity of human endeavors (chap. 1–6); II. practical part: rules that are to be followed under such circumstances (chap. 7-12). J. Dav. Michaelis: I. Theoretical part: the great insufficiency of the happiness of a man left to himself, and isolated from God (i. 2; iv. 16); II. practical part: the means leading to a true and lasting happiness in this life (iv. 17; xii. 14); the first of these parts containing four, and the second six subdivisions.—Fr. Seiler: As the preceding, only that he accords to the theoretical part six, but to the practical part eleven subdivisions. So also Rosenmüller and others.

Mendelsohn: Thirteen sections: 1) chap. i. 1-11; 2) chap. i. 12; ii. 11; 3) chap. ii. 12-26; 4) chap. iii. 1; iv. 3; 5) chap. iv. 4-16; 6) chap. iv. 17; v. 19; 7) chap. vi. 1; vii. 14; 8) chap. vii. 15; viii. 9; 9) chap. viii. 10; ix. 12; 10) chap. ix. 13; x. 15; 11) chap. x. 16; xi. 6; 12) chap. xi. 7, till xii. 7; 13) chap. xii. 8–14.

E. Chr. Schmidt: also thirteen sections: but which correspond with the preceding in scarcely any point, and of which the last, chap. xii. 8-14, is regarded as the addition of a younger hand. Knobel and Umbreit take the same position; (consult the following paragraph concerning them and other contestants of the genuineness of the conclusion, chap. xii. 8-14).

Hitzig: Three main divisions: I. The theoretical foundation, or investigation for the reader regarding the situation (chap. i. 2; iv. 16); II. Recommendation to enjoy the pleasures of life cheerfully, with various provisions and restrictions (iv. 17; viii. 15); III. Positive and direct illustration of what it is salutary for man to do, or development of the principles of a genuine and practical wisdom, (viii. 16 till xii. 14).

R. Stier: Introductory Preface (chap. i. 2-11), and then three main divisions: I. To the natural man all is vanity; he falls into confusion and trouble, as long as he does not look to God, (chap. i. 12; vii. 30); II. Various passages alluding in various ways to the foregoing, but illuminating everything with the light found in the first part (viii. 1; xi. 10); III. The teaching

* For the titles of the expositions here quoted, comp. § 6.

of the Book, "Regard thy Creator before thou becomest old, for this yields an immortality;" together with conclusion and recapitulation (xii. 1-14);—each of these principal divisions falls into several subdivisions; the first into four, the second into three, and the third likewise into three.

FR. DE ROUGEMENT: Two main divisions of very unequal length: I. Philosophical discourse (i. 2; xii. 10); II. inspired teaching (xii. 11-14). The first of these parts is introduced by the presentation of the problem to be solved, (i. 2-11), and then divided into three books: 1) the vanities of human existence (i. 12; iv. 16); 2) the human conditions of happiness (v. 1; vii. 14); 3) the divine conditions of happiness (vii. 15; xi. 6): each of these books is again divided into three or four paragraphs, and the last is accompanied by a special conclusion: "life and death," (xi. 7; xii. 10).

A. F. C. VILMAR: Seven divisions (mainly for practical utility). I. General introduction: everything on earth is transitory, and returneth to the place whence it came, *etc.* (chap. i.); II. *deeds* in life are vanity; God alone carries their success in his hand; we see no profit of our labors, and no result of our life (ii. 1; iii. 15); III. to expect a *recompense* on earth, is a deceptive hope (iii. 16; v. 8); IV. *riches*, with all that they are permitted to accomplish and effect, are vain and transitory (v. 9; vii. 9); V. *wisdom* on earth is no avail, for it can find out much but not all things, and the end of the wise man is (externally) like the end of the fool (vii. 10 till x. 4); VI. *result:* our unsuccessful labors, the inequality of the things of the world, the nothingness of riches, and the insufficiency of worldly wisdom must not deceive us in what we have to do in our narrow circle, and least of all the youth (x. 5; xii. 7); VII. *conclusion:* repeated summary of the result more circumstantially given in No. VI.

OBSERVATION 2.

Many commentators deny that there is any evidence of a well-arranged and systematic train of thought, and have considered the book an immethodical collection of individual thoughts, views and expressions, that have simply a loose connection by the assertion that all is vanity, and for whose grouping the usual division into chapters presents a sufficient means. This is the view of the older commentators, as also of LUTHER, MELANCHTHON, DRUSIUS, MERCERUS, BAUER, HANSEN, SPOHN, *etc.*, and it yet appears in the most recent period of ELSTER, and HENGSTENBERG. The two latter form, it is true, certain sections, and groups of verses in the course of their exegesis of the book, but bring these divisions together in no unitary and well-arranged scheme. GURLITT (*Studies and Criticisms of the Book of* KOHELETH, 1865, II. 321 ff.) has also declared this book "anything but a systematically arranged writing, to bring whose contents in the form of a logical scheme, would be a fruitless undertaking."—Even those exegetists who see a colloquial character in the book, aim at no regular arrangement of its contents, and consider the whole, therefore, as a conversation or disputation between the representatives of two antagonistic views. A few older commentators inclined to this view, especially HIERONYMUS (comp. *e. g.* his remarks on chap. ix. 7, 8); "*et hæc, inquit, aliquis loquatur Epicurus et Aristippus et Cyrenaici,*" and other similar passages, which show a certain inclination to a dramatizing of the contents, and Gregory the Great, who (*Dialog. IV.* 4), seems to give the book almost directly the character of a dramatic colloquy between Solomon and various opponents of his religious views. Among the moderns these views are represented by the Englishman, Matt. Poole, (*Annotations on the Bible*, London, 1683), F. GEARD, (*a Paraphrase on Ecclesiastes*, London, 1701), of whom the latter considers: That the Preacher introduces a refined sensualist or a sensual worldling, who interrupts him, in order to attack and ridicule his doctrine. This colloquial hypothesis has received its most refined form from HERDER and EICHHORN. According to HERDER's eleventh letter on theological study, there are to be distinguished in the book two voices, that of a hypercritic who seeks truth in the tone of one speaking in the first person, and mostly ends with the assertion that all is vanity, whilst another voice in the tone of "Thou," often interrupts him, represents to him the temerity of his investigations, and mostly ends with the question: what remains as the result of a whole life? It is not fully question and answer, doubt and solution, but something that out of the same mouth resembles both, and is distinguished by interruptions and continuations. One can therefore divide the book into two co-

lumns, of which one belongs to the exhausted seeker, and the other to the warning teacher. Under these two columns Herder distributes the separate sections of the book as follows:

1. The Seeker.	2. The Teacher.
I. 1–11.	
I. 12–18.	
II. 1–11.	
II. 12–26.	
III. 1–15.	
III. 16–22.	
IV. 1–16.	IV. 17.
	V. 1–8.
V. 9–19.	
VI. 1–11.	
VII. 1.	VII. 2–15.
VII. 16.	VII. 17–23.
VII. 24–33.	
VIII. 1.	VIII. 2–13.
VIII. 14–17.	
IX. 1–3.	IX. 4–10.
IX. 11–18.	
X. 1–3.	X. 4.
X. 5–7.	X. 8–19.
	X. 20.
	XI. 12.

Eichhorn, independent of Herder, arrived at a very similar view, on the path of more careful critical and scientific procedure. According to his Introduction to the Old Testament (III. 648 ff) two kinds of persons clearly alternate in the book, a contemplator, observer, investigator, who regards with gloomy eyes the life and destiny of men, and in youthful fervor exaggerates the deductions from his observations and seldom does justice to the good of this world; by his side stands an aged man of wisdom, who tempers the fire of ardent youth, and brings him back to the path of truth beyond which he in his excitement has hurried, and even shows how evil has a good side. The former ends with the lamentation that all is vanity, the latter with the deductions that a wise man will draw from the course of the world. In sympathy with this Eichhorn's divisions are:

1. The Seeker.	2. The Teacher.
I. 2; IV. 16.	IV. 17; V. 11.
V. 12; VI. 12.	VII. 1–14.
VII. 15.	VII. 16–22.
VII. 23–29.	VIII. 1–8.
VIII. 9; IX. 6.	IX. 7–10.
IX. 11–18.	X. 1–4.
X. 5–7.	X. 8; XII. 7.

Conclusion: XII. 8–14.

Similar, but deviating frequently in details, is the view of Bergst, in Eichhorn's Repertory, X. 963 ff. From these efforts at introducing dialogues, in which but one thing can be acknowledged as true and tenable, namely, that in some few passages the author introduces his opponent as speaking, in order immediately to contradict them (see above § 1, Obs. 2, towards the end) there is clearly only one step to that view which regards the whole as a compilation of various investigations, reflections, and songs or sententious poems of Israelitish philosophers, a view directly destructive to the unity of the book; as is done by Döderlein and Nachtigal in connection with their already mentioned peculiar explanations of the name Koheleth by "session, assembly" (comp. § 1, Obs. 1). According to this view of Döderlein, presented in his *scholia in libros poeticos* V. T., t. 1, (1779), but at a later period (*Solomon's Song, and Ec-*

clesiastes, 1784) again rejected and opposed, (which however found a so much more zealous and determined advocate in NACHTIGAL) the whole is a collection by some later hand of various philosophical and didactic poems, sayings of wise men, obscure questions, together with their solutions, and a few additions in prose. The entire contents are classified therefore in eight divisions, together with a supplement:

I. SECTION: Poems (i. 2; iv. 16);
II. " Proverbs (iv. 17; v. 8);
III. " Poems (v. 9; vi. 9);
IV. " Proverbs (vi. 10; vii 22);
V. " Obscure questions and their solution (vii. 23; viii. 7);
VI. " Poems (viii. 8; x. 1);
VII. " Proverbs (x. 2; xi. 6);
VIII. " Poems (xi. 7; xii. 7).
SUPPLEMENT: Additions in prose (xii. 8–14).

This view, as well on account of its denial of all connection between the individual parts, as of progressive thought within them, falls into the class of those expositions which are capable of vindicating a logically arrayed train of ideas in the book only at the sacrifice of its unity. With these the following paragraph will be more especially occupied.

OBSERVATION 3.

As to the literary *form* of the book, its close connection with that of the older Maschal poetry in the Proverbs, and its occasional transition into complete prose, comp. especially EWALD, *Poets of the Old Testament*, p. 285 f.: "It is not to be denied that our didactic poet has much that is delicate and refined in expression, and finished in the composition of individual thoughts and proverbs, such as one would scarcely have expected at this late and depressed period. A genuine poetic spirit pervades everything;—our poet understands how to give a poetic mould to the most brittle material, to bring the most distant fields into clear view, to unite the most dissonant elements, to smooth what is rough, and either harmlessly to bend the views to be opposed, or get rid of them before they become too marked. But in one direction he far surpasses the limit even of the freest of the earlier proverbial poetry, and creates something entirely new. *He no longer gives every where pure poetic lines, but lets the discourse here and there be concluded, without retaining the strict law of metrical construction.* When he desires to interpolate in his freer reflection something purely historical, he dispenses with the restraint of poetic measure (e. g. i. 12; ii. 4 ff.; ix. 13–15); for in the process of accurate and clear thought, many things may be expressed most curtly and sharply without the trammel of measure. Thus there is found in our poet a variegated form of discourse, and he is also creative as a composer of proverbs. The Arabs understand this change from verse to prose in many half poetic works, and in the Indian drama it is universal · even in the prophets of the Old Testament we find much that is similar, and thus it became so much the more easy for this poet to yield to it. When the thought soars, the pure height of poetic style always appears with him (comp. as example of the highest poetic flight especially chap. xii. 1–6). But especially where teaching and admonition appear, there the language rises to the sharp brevity and genuine character of the ancient proverb; to this our later poet has clearly devoted all care and skill, so that it also in this production beams forth in the highest beauty. It is neatly polished, sharply stamped, briefly and pointedly completed; and he especially rejoices in retaining the old style of genuine Hebrew speech, whilst this is already inclined to lower itself to the more modern language of intercourse. It appears thus separately intertwined, or in series; either in strictest poetic style, or in somewhat weakened fetters, but may even then be recognized by the pure doctrine that it imparts. Where several proverbs follow each other, there are formed well connected links of a strong chain of thought, which separates into its parts: but such a chain has at most seven parts or individual proverbs (iv. 17; v. 6; vii. 1–7; vii. 8–14), so that we can here every where in the entire composition recognize the significance of the old Hebrew strophes. For the whole construction of each of the four separate discourses of the book clings to the structure of strophes,

and nowhere oversteps the limits of this structure." With reference to the limits of these strophes, EWALD differs in many particulars from VAIHINGER and KEIL, whom we in this respect have followed as in the paragraph above; just as KÖSTER, who first perceived and pointed out the strophical arrangement of the book in general, differs from the three others in various respects. This uncertainty regarding many of the specialties of the strophical construction, need not mislead us as to the fact in general, nor carry us to the view taken by HENGSTENBERG, BLEEK, KAHNIS, *etc.*, that the character of the style of the book is entirely without form and plan. Comp. VAIH., Art. Solomon the Preacher, in HERZOG's *Real-Encyclopedia*, Vol. XII. p. 100 ff.

§ 3. UNITY AND INTEGRITY.

That Ecclesiastes forms one connected whole, appears from the uniform character of its language, and the universal reference of its individual sentences and expressions to the fundamental thought of the vanity of all earthly things. It appears also from the unmistakable progress of its reflections throughout the whole, as it goes on from the unharmonious incongruity of the beginning to the increasing clearness, certainty and confidence of the final judgment. However one may regard the internal law of this progress, and in accordance with it interpret the plan and order of the whole, it cannot be doubted, in the main, that it is a work from one mould, and that only isolated inequalities and coarse asperities of structure remain for the candid critical observer, a characteristic peculiarity of the book which can by no means be denied, and which may not, without farther regard, be explained as a defect of rhetoric or style (see § 1, Obs. 2). In just appreciation of this peculiarity, nearly all the latest exegetists have opposed the hypercritical procedure of their predecessors, towards the end of the last century, extending to the arbitrary dismemberment and mutilation of the whole (*e. g.*, SPOHN, SCHMIDT, NACHTIGAL, PAULUS, STÄUDLIN, and partially, also, GROTIUS and WHISTON), and have, at the same time, with the internal uniformity and continuity of the style, also acknowledged the integrity of the traditional text. Only in reference to the closing section (chap. xii. 8–14) has it been doubted down to the latest period by certain expositors, whether this may be regarded as an authentic and integral part of the whole. But even these doubts have justly been rejected by the most, as unfounded, because the pretended contradiction which the doctrine of happiness, immortality and judgment as found in this closing part presents to that of the book itself, is merely apparent, and because the circumstance, that therein Koheleth is spoken of, not as formerly in the first, but in the third person, is by no means an isolated case, but has in i. 2 and vii. 27 perfect analogies preceding it.

OBSERVATION.

Concerning NACHTIGAL's strange experiments in tracing back the contents to divers wholly unconnected compositions and aphorisms, see previous Paragraph 2, Obs. 2. H. GROTIUS* is to be named as the earliest representative of this mutilating method, which in many respects reminds us of HERDER's, EICHHORN's, and MAGNUS' treatment of the Song of Solomon. The former, in his *Annotationes in V. T.*, describes the origin of Ecclesiastes in these words: "*redactas esse in hunc librum varias hominum, qui apud suos quisque habebantur, opiniones, περὶ τῆς εὐδαιμονίας, quare mirari non debemus, si quædem hic legimus non probanda; omnes enim sententias cum suis argumentis recitanti necesse erat id accidere.*" He strangely imagined ZERUBBABEL to be the instigator of the collecting of these proverbs. "*Qui hæc colligerent ac sub persona Solomonis in unum corpus congererent, mandatum habuerunt ab uno pastore, i. e., ut puto, Zorobabele, qui ob res tenues Judæorum et Persici imperii reverentiam, regem se dicere non ausus, quamquam inter suos pro rege habebatur, nomen usurpavit modestius Pastoris*" (*Annot. ad c.* xii. 11).—Besides NACHTIGAL and (for a while) DÖDERLEIN, it was especially H. E. G. PAULUS (*Comment.*, 1790) and STÄUDLIN (*History of the Moral Teachings of Jesus*, I., 1799), who maintained towards the end of the last century the fragmentary and compilatory character of the book, at the same time with its post-Solomonic origin; and each in his peculiar way; PAU-

* Many trace to LUTHER the assertion of a post-Solomonic origin of Ecclesiastes, carrying it back to several collectors, but this occurs solely on the basis of his "Preface" of the year 1524, not of his Annotationes in Ecclesiastes of 1532, a far more thoughtful and conservative work of a calmer and maturer period. Comp. § 5.

LUS inclining to the view of HERDER, *i. e.*, of a dialogue between scholar and teacher; STÄUDLIN, with the effort to trace as many things as possible to Solomon himself as originator. The vacillating and doubtful condition of Solomon towards the end of his life he has depicted in isolated paragraphs, which a later Hebrew found, and from them took the main material of which he composed the book, as from certain hitherto uncollected sayings of Solomon. This collector then added in his own name some remarks at the end of the book, by which the fate of the whole is indicated, and some account of the origin of the book is given.—This hypothesis of STÄUDLIN forms the transition to the second principal form in which the critical efforts directed against the unity of the book have appeared. This consists in the acceptance of one author, perhaps Solomon, who wrote *at various times* the single paragraphs, sayings and reflections which form the book, and finally united them into one rather unfinished and unharmonious whole. Thus, at first, WM. WHISTON († 1752), who, under the supposition of Solomonic authorship, says: "*in librum Ecclesiastæ tamquam in unum systema redactas esse plures Solomonis observationes, super rebus gravissimi momenti, sed factas diversis temporibus, ut longe maxima pars ab eo perfecta sit, quum solius Jehovæ cultui addictus de vera religione bene sentiret, nonnullæ autem, cum per illecebras voluptatum ab hoc cultu desci visset.*" Thus also J. CHR. SCHMIDT (1794), according to whom the book, as it appears, consists of paragraphs written in various moods and times, and does not yet seem a book fully finished for the public, but rather a mere sketch drawn up (!) by the author for himself, as a guide for further labor. And there are several similar exegetists about this time, namely, MIDDLEDORPF (1811), also SPOHN (1785), according to whom the book consists of moral sentences which more or less cherish genuine reverence of God, and call attention to His wisdom in the government of the world, in order thereby to lead to a firm trust in God, to alienate the mind from the world, direct it to virtue, *etc.*; and in the same strain writes ZIRKEL (1792), to whom the whole appears as a reading book for the young inhabitant of the world, *etc.*—This view, denying the unity and integrity of the book, appears in its most modest form, and with the greatest semblance of scientific support in VAN DER PALM, DÖDERLEIN, BERTHOLDT, HERZFELD, KNOBEL, and UMBREIT, who think the unity only here and there destroyed by certain changes of the text, alterations, and interpolations, or at least consider the closing section (chap. xii. 8–14) as a later addition, either of the author himself (as HERZFELD) or of a later interpolator (as BERTH., KNOB., UMBR., *etc.*). In support of this latter view, KNOBEL says: 1) the whole addition is superfluous, because the author in xii. 8 (which verse KNOBEL still considers genuine) brings the whole to a satisfactory conclusion; 2) Koheleth is not therein introduced, as in the book itself, in the first person speaking of himself, but he is referred to as a third person; 3) the thought of a future judgment of God in verse 14 contradicts the earlier denial of immortality on the part of the author; 4) presenting the fear of God and piety as the aim of all wisdom does not comport with the earlier recommendation of a gladsome, sensual enjoyment of life; 5) the expression in verse 12 that "of the making of many books there is no end," does not accord with the epoch of Koheleth, since this period, that of Persian rule, is rather supposed to have been poor in the literary activity of the Jews. None of these reasons will stand a test. For to the 1) a very clear and expressive prominence of the principal didactic thoughts was by no means superfluous, in the obscure and casual way in which these had been previously expressed (*e. g.*, xi. 9); to the 2) Koheleth is spoken of in the third person already in the i. 2; vii. 27, and even in verse 8 of the 12th chapter, recognized by KNOBEL as genuine; and again, the fact that an author alternately speaks of himself in the first and third person has its analogies in other fields (*e. g.*, Sir. l. 29 ff.; to the 3 and 4), neither the doctrine of happiness, nor that of immortality and retribution is at variance with the corresponding views and principles of that closing section, since the eudemonism (or blessedness) previously taught is by no means partial, sensual, or even epicurean, but is rather coupled with frequent direct and indirect exhortations to piety (see iii. 14; v. 6; viii. 12 f.), and since the final judgment in chap. xi. 9 has been specially and clearly enough alluded to (comp. § 5). In regard to the 5th, the presumption of a comparative literary inactivity and unproductiveness of the Jews of the Persian period is destitute of all proof, as the learned activity of the elders of the synagogue, and the collectors and multipliers of the sacred writings beginning with Ezra, proves; but since the author, as is probable from other signs, possessed a learned culture extending beyond the circle of

Israelitish writings (see the following paragraph), and consequently "with the making of many books," was thinking of the literary activity of the Greeks, Persians, Egyptians (for whose immense religious and profane literature, even in the pre-Alexandrine age, comp. *Diodorus Siculus*, I., 49), and other contemporary nations, therefore the expression in question proves more for than against the appropriateness of that part to the whole. Two arguments also of UMBREIT against the genuineness of the section are decidedly untenable; one consisting in the marked self-laudation of the author in verses 9 and 11, and the other in the pretended change of expression and tone of the discourse from verse 8 onward. For the laudatory expressions of the author concerning his own wisdom and learning have their complete and significant parallel in Prov. ii. 1–15; iii. 1 ff.; iv. 1 ff.; v. 1 ff.; vii. 1 ff.; in Job xxxii. 6–19; in Sirach l. 30; and indeed in many earlier expressions of Koheleth himself, as i. 16; ii. 3; vii. 23;—and the change of diction from verses 8 or 9 is simply an internal one, affecting the tone of the discourse and not the individual linguistic peculiarities, and is therefore satisfactorily explained by the essential contrast existing between the epilogue and the contents of the first part (comp. *e. g.*, also Sir. l. 29–31, with the foregoing; and also 2 Macc. xv. 38–40; John xx. 30, 31, *etc.*). One need not even consider (with HERZFELD) xii. 9–14 as a later addition from the author's *own hand* to his book. For if, indeed, verse 9 treated of a later activity of Koheleth, this would only then prove a later addition of the section, if Koheleth, *i. e.*, Solomon, were the real and not the pretended author of the book. As for the rest, UMBREIT, apart from his exclusion of the ending as a false addition, has decidedly defended and maintained the unity and continuity of all the preceding; comp. his valuable treatise on the "Unity of the Book of Koheleth," *Studien und Kritiken*, 1857, i. 1–56. Next to him, of the latest exegetists, EWALD, VAIHINGER and ELSTER have done the best service in proving the unitary character and integrity of the book. Compare what the last named of these beautifully as strikingly remarks concerning this subject (*Preface*, Sec. III. f.): "As in landscapes, whose forms, in consequence of previous struggles of contending elements, contrast in a manner apparently lawless and wild, the eternal law of all natural formation is stamped, but in another form; thus the Divine impulse that appears to every candid mind in the book of Koheleth, cannot be wanting in regularity and unity in its revelation. Although permeated by the most ardent contest of a human heart full of inward glow, it presents in the forms of its revelation, and in consequence of this previous strife, something of the not entirely lawless dismemberment of a volcanic region. Yes, as landscapes of this kind present to the eye of the artist an especially rich material with which to express his indwelling idea of beauty in bold and stupendous forms, so may we say that the sublimity of the Divine mind is most deeply felt in the rough and dismembered form of the book of Koheleth."

§ 4. EPOCH AND AUTHOR.

Neither the title nor the contents of this book can be used to sustain the traditional opinion that Solomon is the author of it (though it presents the fundamental features of the physics of Solomon, as the proverbs those of his ethics, and the Song those of his logic—comp. the general introduction to the Solomonic writings, § 1, Obs.). For the manner in which the self-designating Koheleth speaks of himself, chap. i. 1; xii. 16, as the Son of David and King of Jerusalem, and then attributes to himself works, undertakings, and qualities, whose originator and bearer history teaches to be Solomon alone (ii. 4 till xii. 15; viii. 9 ff.; comp. § 2), indicates rather a literary fiction and an artful self-transposition of the author into the place of Solomon, than the direct Solomonic authorship. For the author says i. 12: that he, Koheleth, has been king in Jerusalem, and speaks, vii. 15, of the "days of his vanity," as if he had long been numbered with the dead! And again, what he says of himself, i. 16; ii. 7, 9: that he was wiser and richer *than all before him in Jerusalem*, points, under unbiassed exposition, clearly to an author different from the historical Solomon; and, moreover, the allusions to his prosperity, as not less the boasting expressions regarding his own wisdom in i. 16; ii. 3, 9, and finally the remarks in reference to him as a person belonging to history, vii. 27; xii. 9–11, are scarcely in harmony with the authorship of Solomon the son and successor of David. And that also which is said, vii. 10, of the depravity of the times, accords as little with the age of Solomon, the most brilliant and prosperous of Israelitish history, as the manner in which, iv. 13–16; v. 7 ff.; viii. 2–10; x. 4 ff.; 16 ff.,

it is spoken of princes and kings, indicates the man as speaker who himself is king. And altogether unkingly sound the complaints in iii. 17; iv. 1; x. 5–7 concerning unjust judges, violent tyrants, officers given to imposition, and slaves and fools elevated to high offices and honors, *etc.*; these are all lamentations and complaints natural enough in a suffering and oppressed subject, but not in a monarch called and authorized to abolish the evils (comp. Obs. 1).

To these references to an author other than Solomon, and an origin considerably later than the Solomonic period, may be added also the linguistic peculiarities of the book, which point with great definiteness to an epoch after the exile. Compared with the prosaic and poetic diction of writings antecedent to the exile, that of this book shows a comprehensive breadth and superfluity of Aramaic words, forms, particles and significations only comparable with similar appearances of well-known productions of post-exile literature, *e. g.*, the Books of Ezra, Nehemiah, Esther, the earliest prophetic writings. The linguistic character of the book is, on the whole, in such direct contrast with that of the genuine and old Solomonic writings, especially of the constituent parts of the Proverbs, and in the use and formation of certain favorite philosophical expressions, that these isolated contacts with the old Solomonic thesaurus and custom are necessarily attributable to a direct use of these older writings on the part of the author; while in other regards a most radical difference is observable in the two spheres of language and observation. We condemn, however, as an unscientific subterfuge, the opinion of some that Solomon purposely used in Ecclesiastes the Chaldaic mode of expression of the philosophers of his age (comp. Obs. 2).

For a more exact determining of the person of the author, and the epoch in which he wrote, the descriptions given by him of the religious and moral conditions of his nation and its cotemporaries, offer some hints and assistance. According to iv. 17; v. 5 and ix. 2, the temple worship was assiduously practiced, but without a living piety of heart, and in a hypocritical and self-justifying manner; the complaints in this regard remind us vividly of similar ones of the prophet Malachi (*e. g.*, Mal. i. 6 to ii. 9; iii. 7 ff.), with whose book, moreover, our own comes in striking contact in some points of language, namely, in the use of the expression הַמַּלְאָךְ "the angel" in the sense of "priest" (chap. v. 5; comp. מַלְאַךְ יְהוָה Mal. ii. 7). Other expressions of the author, regarding the religious, moral, and social vices and evils of his age, remind us of the lamentations of Ezra and Nehemiah in reference to the misery under the Persian Satraps, *e. g.*, what he says about the decline of public justice (iii. 17), the violent oppression of the innocent (iv. 1; vii. 5), the perversion of judgment in the provinces (v. 8), the advancement of idle, incapable, and purchasable men to high honors and places (vii. 7; x. 5–7; xvii. 19), the debauchery of officers and lofty ones of the realm (x. 16–19), informers and secret police (x. 20), the increase of immoral, unrighteous, and selfish conduct of the great multitude (iv. 4, 8; v. 9; viii. 10, 11; ix. 3). The harmony of these passages with much that is similar in the books of Ezra, Nehemiah, and Esther (comp. *e. g.*, Ez. iv. 1 ff.; ix. 1 ff.; Neh. i. 3 ff.; ii. 10, 19; iii. 33 ff; iv. 1 ff.; xiii. 10 ff.; Esth. iii. 1 ff.; v. 9 ff.), is the more significant because our book uses in common with these very literary productions of the Persian period a word indisputably Persian, (פִּתְגָם edict, command, chap. viii. 11; comp. Ez. iv. 17; Esth. i. 20, *etc.*). There is no exact indication in the book of a later period of authorship than that of the books of Nehemiah and Malachi, or than the last decades of the fifth century before Christ,—neither in the gloomy view of the world and the melancholy philosophy of the author extending at times to inconsolable doubts of Providence, which might have been easily indulged in immediately after the exile,—nor in the complaint about the making of many books (chap. xii. 12), to which by no means the last period of Persian rule should be the first to offer an inducement, nor finally in the apparent controversy against Pharisaical, Sadducean and Essæan principles (iv. 17; v. 6; vii. 2–6; ix. 2); for this is a controversy which in truth refers only to the germs and additions of the mode of thinking of these parties extant since the exile, or since the period immediately preceding the exile, and not referring to the life and doctrine of these sect-like parties as they were in the last century before Christ. The fact that this book hints no where in the slightest at the political condition of the Jewish people under the Ptolemaic and Seleucidan rulers, and

not less the fact that it has been accepted in the canon of the Old Testament, while the book of Sirach, composed soon after the commencement of the Macedonian rule, was excluded from it, as from an already finished collection, testifies pretty clearly against the composition of the book in so late a post-Persian period (comp. Obs. 3).

If this book may therefore be very probably considered as about contemporary with Nehemiah and Malachi, or between 450 and 400, then we may find the inducement and aim of its production in the fact that the sad condition of his nation, and the unfortunate state of the times, led the author to the presentation of grave reflections as to the vanity of all earthly things, and to the search after that which, in view of this vanity, could afford him consolation and strength of faith, and the same to other truth-loving minds led by the sufferings of the present into painful inward strife and doubts. The result of these reflections, the author—a God-fearing Israelite, belonging to the caste of the Chakamim, or wise teachers of that time (chap. xii. 9-11; comp. 1 Kings iv. 31), whose personal relations cannot be more clearly defined, thought to bring most fittingly to the knowledge and appropriation of his contemporaries, by presenting King Solomon, the most distinguished representative of the Israelitish Chakamim, and the original ideal conception of all celebrated wise men of the Old Testament, as a teacher of the people, with the vanity of earthly things as his theme. And he puts into the mouth of this kingly preacher of wisdom (Koheleth—comp. § 1) as his *alter ego,* mainly two practical and religious deductions from that theme; 1) the principle that while renouncing the traditional belief of a temporal adjustment of Divine justice and human destinies, we must seek our earthly happiness only in serene enjoyments, connected with wise moderation and lasting fidelity to our trusts; and 2) the exhortation to a cheerful confidence in the hope of a heavenly adjustment between happiness and virtue, and to a godly and joyous looking to this future and just tribunal of God (comp. Obs. 4).

OBSERVATION 1.

The Talmud seems to express a certain doubt of the traditional Jewish and Christian view, that Solomon himself wrote this book when it, *Baba Vathra*, f. 14, 15 (comp. *Schalschelleth Hakkabala*, f. 66), makes the assertion that Hezekiah and his philosophers (Prov. xxv. 1) wrote Isaiah, Proverbs, the Song of Solomon, and Ecclesiastes. But this assertion does not so much regard the actual composition of these books as their final revision and introduction into the Canon; the origin of their entire contents from the authors named, and consequently their authenticity in the strict sense of the word, is not called into question. Of a more serious character are the objections raised by LUTHER against the Solomonic origin of Ecclesiastes. In his preface to the German translation of this book, written in 1524, he says: "The book was not written or arranged by King Solomon himself with his own hand, but was heard from his mouth by others, and collected by the learned men. As they themselves finally confess when they say: These words of the philosophers are spears and nails, arranged by the masters of the congregation, and presented by one shepherd; *i. e.*, certain chosen ones at that time were ordered by kings and people, this and other books of Solomon, presented to the one shepherd, so to place and arrange, that no one should have need to make books according to his desire; as they therein complain that of book-making there is no end, and forbid others to undertake it. Such people are called the masters of the congregation, so that the books must be accepted and ratified by their hand and office. For the Jewish people had an external government established by God, in order that these things might be surely and justly arranged. Thus also the book of the Proverbs of Solomon was put together by others, and at the close the teachings and sayings of some wise men were added. Thus also the Song of Solomon seems like a pieced book, taken by others from his mouth. Therefore also is there no order in these books, but one part is mingled with the other, since they did not hear all at one period, nor at once, as must be the way with such books."—He judges still more boldly about the same book in one of those casual remarks of his "*Table Talk,*" to which, however, he would himself scarcely have given any scientific value (WORKS, *Erlangen* Ed., Vol. 62, 128): "This book ought to be more complete; there is too much broken off from it—it has neither boots nor spurs—it rides only in socks, just as I did when in the cloister.—I do not believe that Solomon was damned, but it was thus written to terrify kings, princes and rulers. Thus he did not write Ecclesiastes, but it was composed by

Sirach at the time of the Maccabees. But it is a very good and pleasant book, because it has much fine doctrine concerning the household. And, moreover, it is like a Talmud, composed of many books, perhaps from the library of King Ptolemy Evergetis in Egypt. As also the Proverbs of Solomon were brought together by others," *etc.*—LUTHER seems by no means to have always entertained this opinion of the book, disputing its authenticity as well as its unity; in his Latin Commentary at least (Ecclesiastes, *Solomonis cum annotationibus*, 1532, Ed. Erlang., Lat. T, XXI., p. 1 ss.), he presents the immediate hearers and contemporaries of King Solomon, as writing the pronounced contents of Koheleth: "*Titulum Ecclesiastæ sive concionatoris magis referendum puto ad ipsius libri, quam ad autoris nomen, ut intelligas hæc esse verba per Salomonem publice dicta in concione quadam suorum principum et aliorum. Cum enim rex esset, non erat sui muneris neque officii docere, sed sacerdotum et Levitarum. Quare hæc arbitror dicta a Salomone in conventu quodam suorum, seu a convivio, vel etiam intra convivium, præsentibus aliquot magnis viris et proceribus, postquam apud se diu et multum cogitasset de rerum humanorum s. potius affectuum conditione et vanitate, quæ sic postea (ut fit) illis præsentibus effuderit, deinde ab illis ipsis magistris communitatis vel ecclesia excepta et collecta.— Unde et in fine fatentur hæc se accepisse a pastore uno et congessisse. Sicut nostrum quispiam posset in convivio sedens de rebus humanis disputare, aliis, quod diceretur, excipientibus. Ut scilicet sit publica concio, quam ex Salomone audierint, a qua concione placuit hunc librum Coheleth appellare, non quod Salomon ipse concionator fuerit, sed quod hic liber concionetur, tamquam publicus sermo.*" As the direct Solomonic authorship appears here decidedly retained, so LUTHER in other places names Solomon without restriction as the immediate author, just as do MELANCTHON, BRENZ, and the other contemporary and next following exegetists throughout. GROTIUS was the next one to take up again the denial of the Solomonic authenticity, and indeed in a far more distinct and consistent manner than LUTHER. See the Obs. to the last paragraph, p. 15 f. He sought in some measure to give a scientific foundation to the assertion of a post-Solomonic origin by reference to the later Chaldean style. "*Ego Salomonis non esse puto,*" he says, "*sed scriptum serius sub illius regis tamquam pœnitentis ducti nomine. Argumenta ejus rei habeo multa vocabula, quæ non alibi, quam in Daniele, Esdra et Chaldæis, interpretibus reperias.*" Another opponent of the genuineness of the book appeared then in HERM. v. d. HARDT (*de libro Coheleth*, 1716), who, however, did not, as GROTIUS, and as subsequently and more decidedly G. PH. CHR. KAISER (comp. § 1, Obs. 1), think ZERUBBABEL to be the author of the book, but his younger contemporary, JESUS, son of the high priest JOIADA. Although these rather arbitrary and poorly supported assertions met strong opposition among all contemporaries, and J. D. MICHAELIS declared himself decidedly in favor of the direct Solomonic origin of the book (*Poetic Outline of the Thoughts of Ecclesiastes of Solomon*, 2d ed., 1762), nevertheless, since the epoch of genuine rationalism, the belief of its composition in a post-exile era, and by a philosopher identified with Solomon by means of free poetic fiction, has become so general, that since that time, even from orthodox quarters, only a rather isolated opposition has appeared. The defence of the Solomonic origin has been attempted by SCHELLING (*Salomonis quæ supersunt, etc.*, 1806), F. DE ROUGEMENT (*Explication du livre de l' Ecclésiaste*, Neuchatel, 1844), H. A. HAHN (*Commentary*, 1860), WANGEMAN (*Ecclesiastes practically treated according to contents and connection*, 1856), ED. BÖHL (see Obs. 2), and also the Catholics, WELTE (HERBST'S *Int.*, II., 2, 252 ff.), LUDW. VAN ESSEN (*Ecclesiastes, Schaffhausen*, 1856), and others; while the opposite view has found representatives not only in EWALD, UMBREIT, ELSTER, VAIHINGER, BLEEK (*Int.* to the O. T., p. 641 ff.), H. G. BERNSTEIN (comp. Obs. 3), *etc.*, but also in HÄVERNICK, KEIL, HENGSTENBERG, O. V. GERLACH, VILMAR, DELITZSCH, and others.

OBSERVATION 2.

The numerous Aramaisms in the book are among the surest signs of its post-exile origin; of these nearly every verse presents some: For example, אִלּוּ if (vi. 6; Esth. vii. 14); בָּטֵל to cease, rest (xii. 3; Dan. v. 19; Esth. v. 9); זְמָן time (iii. 1; Neh. xi. 6; Esth. ix. 27, 31); כָּשֵׁר to succeed, prosper (x. 10; xi. 10; Esth. viii. 5); מְדִינָה province (xi. 8; v. 7); פִּתְגָם

edict (compare what is said above, (p. 14); פֵּשֶׁר, interpretation, meaning (viii. 1; comp. Dan. xi. 5 ff.); מִבְּלִי אֲשֶׁר לֹא so that not (iii. 11); כָּל־עֻמַּת exactly like (v. 15); שָׁלַט to rule (ii. 19; v. 18; Neh. v. 15; Esth. ix. 1); שִׁלְטוֹן authority, ruler (viii. 4, 8; Dan. iii. 2, 3); תָּקַן to be right (i. 15; vii. 13; xii. 9; comp. Dan. iv. 33); תַּקִּיף powerful (vi. 10; Dan. ii. 40, 42; iii. 3); likewise the particles כְּבָר long since (i. 10; ii. 12, 16); חוּץ מִן without (ii. 25); עַל דִּבְרַת on account of (vii. 19); מַה שֶּׁ what was (i. 9; iii. 15).—Ed. Böhl has lately tried in vain to weaken the testimony against the Solomonic origin of the book, contained in these numerous direct and indirect parallelisms with the books of Daniel, Ezra, Nehemiah, Esther, *etc.* (*Dissertatio de Aramaismis libri Koheleth, qua librum Salomoni vindicare conatur*, Erlang., 1864). To these we may add the many peculiar philosophical expressions, as: יִתְרוֹן advantage, gain, excellence (i. 3; ii. 13); כִּשְׁרוֹן, חֵלֶק, חֶשְׁבּוֹן, רְעוּת, רַעְיוֹן, together with numerous abstract forms in וּת as הוֹלֵלוֹת madness (x. 13) סִכְלוּת foolishness (i. 17; ii. 3); שַׁחֲרוּת morning red, youth (xi. 10); שִׁפְלוּת sluggishness (x. 18), *etc.* Where there appear, on the contrary, characteristic expressions and terms from the old Solomonic language, there every time the thought of borrowing is patent. Thus the expression בַּעַל כָּנָף the bird (x. 10; comp. Prov. i. 17); that favorite conception הֶבֶל (i. 2, *etc.;* comp. Prov. xiii. 11; xxi. 6; xxxi. 30); the expression חֹבֵק יָדָיִם fold the hands, as a picture of idleness (iii. 5; iv. 5; comp. Prov. vi. 10; xxiv. 33); מַרְפֵּא *remissio* (x. 4; comp. Prov. xiv. 30; xv. 4); עַצְלָה laziness (x. 10; comp. Prov. xix. 15); שׁוּק street (xii. 4, 5; comp. vii. 8; Cantic. iii. 2); the word play in שֵׁם and שֶׁמֶן (vii. 1; comp. Cantic. i. 3); תַּעֲנֻגוֹת delights (ii. 8; Cantic. vii. 7; Prov. xix. 10). Compare Hävernick, Introduction to O. T., I., p. 233; Ewald, Poets of O. T., II., 268 f. The Hebrew is here so strongly permeated with the Aramaic, that there are not only many individual words entirely Aramaic, but the foreign influence extends into the smallest veins, while at the same time the material remaining from the old language has been farther developed under Aramaic influence. Indeed this book deviates farther than any other in the O. T. from the ancient Hebrew, so that one is easily tempted to believe that it was the latest of them all. But this would be a hasty and erroneous conclusion, for the Aramaic penetrates not suddenly and violently, but by degrees; so that in this period of intermingling, the one writer might adopt a much stronger Aramaic tint than the other. We see from this, and from many idioms here ventured on for the first time, and wholly absent elsewhere (*e. g.*, "under the sun," *i. e.*, on the earth) only so much, that this book comes from an author from whom we have nothing else in the O. T.; to all appearances he lived not even in Jerusalem, but in some country of Palestine; for we can safely enough thus conclude from the proverbial phrase, "To go to the city," *i. e.*, Jerusalem, x. 15, compared with similar expressions, vii. 19; viii. 10 (בָּעִיר in the city), and on the contrary מְדִינָה v. 7, or שָׂדֶה v. 8, the field (or soil).—Whether this conclusion, as well as that one for the same reason based on the expression "King in Jerusalem," i. 1, is so perfectly well assured, might well be doubted; comp. for the phrase בָּעִיר also Song of Solomon, iii. 2, 3; v. 7; Deut. xxviii. 3; and also the exegetical explanations to x. 15. What Ewald (p. 269, note 1) adduces concerning the linguistic probabilities in favor of Galilee as the residence of the author, is in any case insufficient.

OBSERVATION 3.

Hävernick, Keil, Hengstenberg, *etc.*, accord with our above transfer of the epoch of the composition of Ecclesiastes into the second-third of the Persian period, or into the times of Nehemiah and Malachi (450–400). Rosenmüller, de Wette, Knobel, Ewald, Vaihinger,

Elster, Bleek, *et al.* go a little farther down; they think it could not have originated until the last years of the Persian rule, or perhaps (so at least the first three) even not until the beginning of the Macedonian period. As reasons for this view they say (Elster, p. 7 f.; Vaih. p. 51 ff.): 1) the period of Nehemiah, and indeed also the next following decades, (mainly therefore the years 460 till 360), could not be brought into consideration, they being the happiest periods of Israel during the Persian rule; the origin of Koheleth must occur in a time of greater national adversity and sorrow, such as did not begin till after Artaxerxes II. (Mnemon); 2) the complaint about the making of many books (xii. 12), points to a period "in which a diffuse and unfruitful literature has been formed by a peculiar learning of the schools," (Elster and Ewald); 3) the commencement of sectarianism which did not appear until after the peaceful period of Artaxerxes II. (404–358), forms the historical inducement to many of the expressions in the book, as iv. 17; v. 6; vii. 2–6; ix. 2, (Vaih.); 4) in the same way the book presupposes the entire disappearance of prophetic literature, and must therefore have been written a considerable period after Malachi; 5) the author points on the one hand to the occasional desire of apostacy from the Persian Kings (viii. 2), on the other, he foresees the fall of the Persian realm, and admonishes them to wait for the fitting time, adding a warning against precipitate action (viii. 5; x. 8–11, 18, 20); these are all references to the last decades of the Persian period, or to the years 360–340, as the probable era of the origin of the book (Vaih.). Hengstenberg has answered the first of these arguments in a thorough manner, and has shown that nothing very definite is known of a more oppressive and violent character of the Persian rule during its last period, but that this from the beginning to the end was severe and tyrannical for the Jews, and that especially under Nehemiah there was much cause for complaint, deep mourning, and despair, as may be clearly enough seen from Neh. v. 15, 18; viii. 9; ix. 36, 37; xiii. 10, 11, 15 ff. Against the second argument, taken from Koh. xii. 12, we would refer to what has already been said (§ 3, Obs.) on the reference of the expression "making many books" not only to the Jewish, but also to the entire oriental as well as the Grecian literature; whereby this argument is lost for a later period of composition. No. 3, includes the wholly untenable assumption that the germs of the "sects" of the Pharisees, Sadducees, and Essenes were not known before the year 400 before Christ; a view so much the more groundless, the more distinctly the germs to these peculiar religious and moral tendencies may be traced back to a considerably earlier period; as for instance in the second part of the prophet Isaiah, Sadducean unbelief and materialism (chap. lvii. 3 ff.; lix. 1, ff.), and Pharisaic justification by works, and hypocrisy are deprecated, and the same may be shown in Jeremiah (comp. Reuss, *History of Christian Theology in the Apostolic Age*, I. p. 126 ss.). Though it may be a fact that according to the many quoted passages iv. 17; v. 6; vii. 2–6, *etc.*, in Koheleth, there appear, in the germ, the scepticism of the Sadducees, the anxiety and timidity of the Pharisees, the pleasure in morose retirement of the Essenes (Ewald, *Hist. of Israel*, IV. 495); nevertheless, from this fact but the one probability for determining the period of this book is to be deduced, and that is that it belongs to the time of the exile, or to one subsequent; any thing more definite cannot be deduced from it. Comp. also the exegetical illustrations to the passages quoted, and to ix. 2.—The fourth of the above arguments is based on the erroneous supposition that the labors of the prophets were unknown to the author and distant from him, and that with him appeared a new mode of understanding the divine truth of revelation, beside which a prophetic literature could not well be imagined (Elster). To which we reply that there is nowhere in this book so decided an ignoring of the presence of the prophets as that contained in Macc. xiv. 41, and that the author did not find sufficient inducement to refer to the labors of the few bearers of prophetic truth whom he and his contemporaries may perhaps have known,—men like Zachariah, Haggai, and Malachi—any more distinctly than he had already done in speaking of wisdom and wise men. As to the fifth reason for the composition of the book in the last decades of the Persian rule, it rests on exegetical supports entirely too insecure to permit us to attach any weight to it. The desire of apostacy from the Persian king, or the wavering in loyalty (Vaih.) in passage viii 2, must be artificially introduced; and that the passage in chap. x. 18, "By much slothfulness the building decayeth; and through idleness of hands the house droppeth through," is a special reference to the near approach of the

ruin of the Persian kingdom, is quite as untenable, as it is arbitrary to find in viii. 5; x. 8–11, 20, warnings against a national rebellion, or immature efforts for throwing off the Persian yoke. And in general it is advisable to refrain as much as possible from introducing political references into the book, and instead of that to devote so much greater attention to its allusions to the religious and esthetical conditions of its period. These allusions however present many strikingly close parallelisms with the book of Malachi; as whose most immediate contemporary in the whole of the Old Testament literature, KOHELETH may therefore very properly be considered. On account of this unmistakable connection with the "seal of the prophets," this book can scarcely be brought down lower than the year 400 before Christ, and the hypothesis nearest to our own, of BERNSTEIN (*Quæstiones Kohelethanæ*) and of DELITZSCH (*Commentary on Job*, p. 15) must therefore be rejected, according to which it originated under Artaxerxes II. therefore between 400 and 360, B. C. Still more decidedly must we reject the views of BERGST, BERTHOLD, SCHMIDT, *et al.*, which accept the period between Alexander the Great and Antiochus Epiphanes, those of ZIRKEL and HARTMANN which adopt the epoch of MACCABEAN struggles for liberty, as well as those of HITZIG, who takes the precise year 204 B. C. as the period of the composition. The arguments presented by the latter for this exact period, are mostly the merest assumptions; *e. g.* the assertion that chap. viii. 2, points to the period after Ptolemy Lagi, who was the first to demand an oath of allegiance from the Jews (*Josephus*, *Archæology*, xii. 1); the opinion that chap. x. 16–19 refers to the commencement of the government of Antiochus Epiphanes, who at his father's death was only five years old; that the little city, chap. ix. 14 f. is the little marine city of Dora with its victorious resistance to King Antiochus the Great, 218 B. C.; that the amorous woman, chap. vii. 26, is Agathoklea, the concubine of Ptolemy Philopator †(xx. 3): that the former days were better than these of chap. vii. 10, point to the more happy periods for the Jews of the first three Ptolemys. How poorly the acceptance of such special references harmonizes with the otherwise general contents of the respective passages, the separate exegesis of each will show more pointedly. The affinity between the Book of Wisdom and KOHELETH, adduced by HITZIG, does not therefore prove the composition of the latter in the Alexandrine era, because the "Wisdom" is the original Greek product of a later imitator of the ancient Hebrew Chokmah-literature, but KOHELETH is an original production of this latter, and of a specific Hebrew character, whose isolated parallelisms with that apocryphal writer must arise from the use made of him by the author of it. (Comp. HAHN, in *Reuter's Repert.* 1838, Vol. XIV. p. 104, ff.)

OBSERVATION 4.

The aim of Ecclesiastes has ever been defined in very different ways. HIERONYMUS understood it almost wholly in a theoretical sense, when he made its object the teaching of the vanity of all earthly things; a view in which many modern men have followed him, as HERDER, EICHHORN, FRIEDLÄNDER, DATHE, and others. All these define its object mainly or exclusively according to chap. i. 2; xii. 8, and similar passages, whilst again PAULUS, UMBREIT, KÖSTER, EWALD, *et al.* look solely to such passages as i. 3; iii. 9; vi. 11, *etc.*, and make the aim of the book the demonstration of the nature of the highest good. The view of DESVOEUX belongs also to the theoretical comprehension of the book (§ 6): viz., that the author of it would prove the immortality of the soul, and a future reward in another world, with which undue appreciation of the religious character of the book, others substantially coincide, as M. FR. ROOS (*Footsteps of the Faith of Abraham*, p. 76), RHODE (*de vett. poetarum sapientia gnomica*, p. 223), *etc.* KAISER has given to the book an historical and didactic aim, by supposing that he finds therein an allegorical presentation of the secret history of the Davidic kings from Solomon to Zedekiah, (See § 1 and 6). DE ROUGEMENT, UMBREIT, and VATKE have, on the contrary, declared it to be a philosophical composition, with the difference, however, that the first designates its tendency as specifically religious, the second as skeptical, and the third as nihilistic. Luther makes the aim of Ecclesiastes wholly practical in his preface to the books of Solomon (ERL. Ed., Vol. LXIV. p. 37); "The second book is called Koheleth, what we call Ecclesiastes, and is a book of consolation. If indeed a man will live obediently to the teachings of the first book, (*i. e.*, Proverbs) and obey its commands, he is opposed by the devil, the world, and his own flesh, so that he becomes weary of his condition, and averse to it. As now Solomon in his first

book teaches obedience in contradistinction to mad frivolity and frowardness, so in this book he teaches us to be patient and constant in obedience against dissatisfaction and opposition, and to await our hour with peace and joy." Comp. his Latin Comment. p. 8: *Est ergo summa et scopus hujus libri, quod Solomon vult nos reddere pacatos et quietis animis, in communibus negotiis et casibus hujus vitæ, ut vivamus contenti præsentibus sine cura et cupiditate futurorum, sicut Paulus ait: "Sine cura et sollicitudine agentes,"—futurorum enim curam frustra affligere.* *Ibid.* p. 12: "*Est ergo (ut repetens dicam) status et consilium hujus libelli, erudire nos, ut cum gratiarum actione utamur rebus præsentibus et creaturis Dei, quæ nobis Dei benedictione largiter dantur ac donatæ sunt, sine sollicitudine futurorum, tantum ut tranquillum et quietum cor habeamus, et animum gaudii plenum, contenti scilicet verbo et opere Dei.*" Against the traditional Catholic conception of the book, as a substantially theoretical representation of the worthlessness and baseness of earthly things, Luther argues with energy: "*Nocuerunt multum hæc libro false intellecto plurimi sanctorum Patrum, qui senserunt Solomonem h. l. docere contemptum mundi, i. e., rerum creatarum et ordinatarum a Deo,*" *etc.*—The Catholic Hardouin, quite independent of Luther, has given to the book an object closely allied to his when he says: "That the best, that is the most tranquil, the most innocent and the most happy thing in this life, is to enjoy with his family in their repasts, the gain that a legitimate labor may have acquired, and to acknowledge that to be able to do so is a gift of God, which we should consequently use with thanks, not forgetting that we shall all be summoned to the judgment of God for these as for all other things." This purely practical and moral tendency of the conception of most expounders of the rationalistic school, appears debased to a meaningless simplicity; for example, in ZIRKEL, SPOHN, BERTHOLDT, SCHMIDT, GAAB (Contributions to the exegesis to the Song of Solomon, p. 48), G. L. BAUER, (*Int. to the O. T.*, p. 411) *etc.* According to them Ecclesiastes teaches "how one can enjoy a happy life and avert evils," (ZIRKEL); or also: "How a youth, who wishes to enter the great world, may demean himself sagely in many of the scenes of human life, and deferentially towards God, religion, and virtue," (SPOHN); or: "How one should accept fortune and misfortune, joy and sorrow," (BERTHOLDT); or: "How one, with all the imperfection of his destiny, may live cheerful and happy," (GAAB, BAUER), or: "How laws may be ascribed to human effort, to keep it within proper bounds, and point out the limit beyond which it may not pass," (SCHMIDT), *etc.*—The just medium between the practical and the theoretical in fixing the aim of this book, is found substantially with GREGORY OF NYSSA; he in his first homily regarding it, places its tendency in the elevation of the mind above all sensual perceptions, and above what is apparently greatest and most magnificent, to the super-sensual, and in the awakening of a strong desire for this super-sensual; and later, he declares the constant joy in good works that springs from the performance of them to be substantially identical with that elevation, to something beyond the sensual; (*ἡ διηνεκὴς ἐπὶ τοῖς καλοῖς εὐφροσύνη, ἥτε ἐκ τῶν ἀγαθῶν ἔργων γεννᾶταὶ*). * Just so writes Augustine, (*de Civ. Dei* XX. 3): *Totum istum librum vir sapientissimus deputavit, non utique ob aliud, nisi ut eam vitam desideremus, quæ vanitatem non habet sub hoc sole, sed veritatem sub illo, qui fecit hunc solem.* Several expounders of the period of the reformation, have more fully and concretely comprehended the object of this book in its theoretical as well as in its practical side, *e. g.*, BRENZ, who finds its benefits and excellences as follows: "*quod ad timorem et fiducian in Deum recte nos erudit ac ducit, quibus seu indicibus quibusdam ad pium creaturarum usum pertingamus;*" MELANCHTHON, who finds its principal aim in the *confirmatio sententiæ de providentia, of the doctrina de obedientia et patientia, of the asseveratio futuri judicii,* and encouragement to the duties of one's calling. DRUSIUS, according to whom, . . . "*agit hic liber de fine bonorum;—suadet autem. ut ab hac vanitate animum attollamus ad sublimia.* MERCERUS, according to whom Solomon *aperte docet presentibus pacatis et tranquillis animis frui, abjecta humani cordis irrequieta curiositate et inconstantia, quum divitiæ, honores, magistratus, uxor et ceteræ hujus seculi creaturæ bonæ sint, si illis cum gratiarum actione et Dei timore utaris, animo semper in Deum sublato nec his terrenis adicto,*" *et al.* STARKE (in his Int. § 9) finds a double aim in the author; a.) in reference

* Ἡ γὰρ τῶν ἐντολῶν ἐργασία νῦν μὲν διὰ τῆς ἐλπίδος εὐφραίνει τὸν τῶν καλῶν προιστάμενον ἔργων· μετὰ ταῦτα δὲ ἀπόλαυσιν τῶν ἀγαθῶν ἐλπίδων δεξαμένη ἴδιον τοῖς ἀξίοις τὴν εὐφροσύνην προστίθησιν.

to himself, he had the intention publicly to confess and regret his foolish striving after peace of soul in vain things; b.) in reference to his readers, he desired to warn them against epicureanism, and to inculcate therefore especially these three rules: 1.) that one must despise all earthly things as vanity; 2.) that one must enjoy the present good with calmness and cheerfulness; 3.) that one thereby must fear God and serve Him. The latest exegetists are mostly in harmony in their acceptance of a practical as well as theoretical aim, (namely, all those who, in accordance with this, distinguish two main divisions of the book, one theoretical and the other practical, comp. § 2, obs. 1). On the basis of this view, HENGSTENBERG, VAIHINGER, and ELSTER have given the best development of the peculiar tendency of the book; the latter in connection with a detailed historical summary of the most important views of the earlier exegetists regarding its fundamental thoughts and aim.

§ 5. THEOLOGICAL SIGNIFICANCE AND CANONICAL VALUES.

On account of the apparent leaning of this book towards skeptical, fatalistic, and Epicurean teachings, it early became the object of doubts in regard to its inspired character, and of attacks on its canonical dignity. According to the Talmud, the philosophers (*i. e.* the collectors of the canon, or also the learned of the most ancient period) intended to suppress it on account of the contradictions within itself, and the apparent moral levity of its teachings; but this intention remained unexecuted in view of the fact, "that its beginning and its end are words of the law." * That the author of the "Wisdom of Solomon" belonged to these earliest critical opponents of the book, is an erroneous opinion entertained by AUGUSTI, SCHMIDT, *et al.* (partly also by KNOBEL); for the controversy supposed to be contained in chap. 2 of that work, against the doctrines of the Preacher, amounts in part simply to seeming points of contact, and it is in part directed against those lawless and immoral men who were accustomed to misuse many assertions of the Preacher for the purpose of glossing over their base conduct. With much greater certainty, however, the book found various opponents in the ancient church; as PHILASTRIUS (hær. 130) speaks of heretics who condemn the Preacher, because he at first proclaims that all is vanity, and then permits but one thing to remain, viz., that one should eat, drink, and be merry. Theodorus of Mopsuestia soon afterwards joined these opponents with the assertion, that Solomon composed Ecclesiastes only in accordance with human wisdom, and not by virtue of divine inspiration; this, together with other heresies attributed to him, was condemned at the fifth Ecumenical Council at Constantinople. At a still later period of the middle ages the Jacobite Barhebræus († 1286) ventured the assertion, that Solomon in Koheleth had defended the view of Empedocles the Pythagorean, (whom he considered a contemporary of Solomon), that there is no immortality of the soul.—The opinion of HIERONYMUS was authoritative for the middle-age theology of the Occident, viz., that Ecclesiastes taught the vanity of earthly things, and contempt of the joys of this world (comp. § 4, obs. 4.). Under the protection of this view of the book, entertained by Hugo of St. Victor, Bonaventura, Nicolaus of Lyra, *et al.*, it maintained its authority and acceptability with most of the theologians of the Reformation and the next following period. Luther, indeed, gave here and there a free and bold opinion of the book; viz., "that it has neither boots nor spurs, and rides only in socks, as he himself formerly in the cloister;" (see § 4, obs. 1); but again he recommended it with special emphasis as a "noble book

* FR. SCHABB. f. 30, b: "The philosophers wished to suppress the book of Koheleth, because it contains contradictions. Why then did they not suppress it? Because its beginning and its end are words of the law."—Comp. MIDR. KOHELETH f. 114, a: The philosophers wished to suppress the book of Koheleth because its wisdom all tends to what is written in chap. xi. 9; "Rejoice, O young man in thy youth;" (which is incompatible with Numbers xv. 39, *etc.*). But because Solomon adds: "Know, that for all these things God will bring thee unto judgment"—they declare that Solomon spake well (יפה אמר שלמה) comp. *Pesikta Rabb.* f. 33, a. *Vajikra R.* f. 161, b.; *Midr. Kohel.* f. 311, a, where we notice the bearing of certain assertions of the book to the side of the heretics (מינים) perhaps of the sadducees. *Tr. Edajoth*, c. 5; *Jadaim*, c. 3, where direct divine prompting is denied, *etc.* And finally also HIERONYMUS: "*Aiunt Hebræi quum inter cetera scripta Salomonis, quæ antiquita sunt nec in memoria duraverunt, et hic liber obliterandus videtur, eo quod vanas assereret Dei creaturas et totum putaret esse pro nihilo et cibum et potum et delicias transeuntes præferret omnibus, ex hoc uno capitulo meruisse auctoritatem, ut in divinorum voluminum numero poneretur, quod totam disputationem suam et omnem catalogum hac quasi ἀνακεφαλαιώσει coarctaverit, et dixerit finem sermonum suorum auditu esse promptissimum, nec aliquid in se habere difficile: ut scil. Deum timeamus et ejus præcepta faciamus.*"

which for good reasons was worthy of being daily read with great diligence by all men." He declared this wisdom taught therein, as higher than any under the sun, namely, "that every one should perform his duty with diligence in the fear of God, and therefore should not grieve if things do not go as he would have them, but should be satisfied and allow God to control in all things great and small; he called it a "book of consolation" for every one, and especially for princes and kings, to whom it might serve in some measure as a consolatory, didactic, and satisfying manual of "politics and economies."* All evangelical theology till near the end of the last century, agreed in their favorable judgment of the religious and moral worth, and the theological character of the book, a few quite insignificant and isolated cases excepted; as for example, those Dutch opposers of whom Clericus speaks.

The vulgar rationalism was the first to disseminate that low opinion of the book which has since been maintained in many circles, and whose practical consequence is its degradation below the better class of the Apocryphas of the O. T.; *e. g.*, below Sirach and the Book of Wisdom. On this platform HARTMANN affirms "Ecclesiastes to be the labor of a fretful Hebrew philosopher, composed in a morose mood, and exceedingly tedious at times;" SCHMIDT declares that it is not a work fully prepared for the public, but a hasty outline of the author for his own subsequent revision," (see § 3 obs.); DE WETTE: "Koheleth represents the last extreme of skepticism within the Hebrew philosophy, and this in a barbarous style, by means of which he shows himself partial and sensually prejudiced in the maxims of the cheerful enjoyment of life, and in virtue of which his system is no system, his consistency inconsistency, and his certainty uncertainty;" BRUCH: "The skepticism of this book extends to a painful, internal disorganization, and to a perfect despairing of all order and aim in human life;" finally KNOBEL says: All ethical teachings and admonishings in Koheleth, end in the convenience and enjoyment of life.

The refutation of these accusations, is contained mainly in the foregoing, *viz.*, in what has been said in § 2 about the contents and plan, and § 4 about the aim of the work. The decidedly pious and sternly moral stand-point of the author, appears above all in the closing passage, chap. 12, 13, 14, which lays down, as the sum of the whole, the advice to fear God, and keep His commandments, and also a warning against punishment in His future judgment. But this conclusion is not detached from the religious contents of what precedes, is not connected in a mere outward manner with the whole as if there existed no deeper organic connection between this closing "inspired teaching" and the preceding "philosophical discourse;" (expressions of ROUGEMENT, comp. § 2. obs. 1). But, as is clearly pointed out in paragraph 3, the conclusion forms the pinnacle projecting with organic necessity from the whole; it is the concentrated collection of the rays of higher truth penetrating and illuminating the whole work, which are designed to pour forth their glorifying light with full power only at the very end. The author has also every where in the preceding paragraphs distinctly announced that God is the Almighty from whom every thing originates, and especially every thing that is precious to men in body and soul, (ii. 26 ff.; iii. 10 ff.; v. 1; vii. 17–19; viii. 14; ix. 1–3); that this Almighty God, according to the measure of strict justice will deal out moral reward to the good and evil (iii. 17; viii. 12 ff.; xi. 9); that man, even where he does not understand the works of God, where they are and remain incomprehensible to him, may not cavil with God, but must humbly submit to the command to fear God (iii. 11–18; v. 6, 17 ff.; vii. 18; viii. 16 ff.); and that therefore also the enjoyment of temporal blessings must ever be accompanied with thanks to God, and with contentment and moderation, iii. 12 f. 22; v. 11 ff., 17 ff.; vi. 2 ff.). The conclusion draws from all only this result reduced to the shortest possible expression, and gives to it intentionally a form and shape which reminds us of the sum and quintessence of all other teachings of wisdom in the Old Testament, (comp. ver. 13 with Prov. i. 7; ix. 10; Ps. iii. 10; Sir. i. 16, 25, *etc.*). It also declares distinctly enough that the teachings of the book

* "*Hunc librum Ecclesiasten rectius nos vocaremus Politica vel Œconomica Salomonis, qui viro in politia versanti consulat in casibus tristibus et animum erudiat ac roboret ad patientiam.*" As an example of a prince who in accordance with Luther's advice, read Ecclesiastes with special pleasure, we may quote Frederic the Great. That he was in the habit of considering it a genuine "mirror of princes," is proven by the fact that he was not drawn to it simply by the skeptical character of its contents.

are testimonies of truth pertaining to the "words of the wise," which must cling closely "as goads and fastened nails" to the hearts of the people (xii. 9–11); whereby the author clearly wishes not only to rank himself as in the class of the Chokamin, but also to embody his work into the mass of sacred literature, and separate it from the massive productions of profane literature; (ver. 12). In view of this so emphatic testimony of the author himself and the manifold direct and indirect references of his book to the older writings of the canon (namely, to Proverbs and the Song of Solomon, comp. § 4, Obs. 2; to Job: chap. v. 14; vii. 28; to the Pentateuch: chap. v. 3, 4; xii. 7; and to the Psalms: vii. 6; xi. 5), we need not assume that "the antagonism between the divine perfection and the vanity of the world is represented as unreconciled, or but partially reconciled" (OEHLER), or what is the same thing, that the Preacher harmonizes the traditional belief in Jehovah, and his unbelief to a simply external agreement between the fear of God and the cheerful enjoyment of the moment," (KAHNIS). The reconciliation between faith and doubt is actually effected; the contest between a God-fearing life and an irreligiousness serving the world and the flesh, has been fought out to the decided victory of the former; and the account could only acquire the appearance of lingering in the earlier stages of this conflict, and of favoring skeptical uncertainty, looseness, and indecision, (Jas. i. 8), by purposely lingering with great minuteness over the description of the conflict of the thoughts of the doubter, "accusing and excusing one another," in order thus to afford a most intuitive picture of the vanity, unrest, and joylessness of a consciousness detached from God and devoted solely to the impressions of worldly vanity, (§ 4, Obs. 2). It was the philosophical tendency of the author that forced him to this thorough development of the dialectics of doubting consciousness; and it was also the same religious and speculative tendency, philosophizing in the sense of the Old Testament, Chokmah doctrine, which probably induced him always to dispense with the sacred name of Jehovah where he speaks of God (in all 39 times), and ever adopt the more general designation of Elohim, usual also outside of the sphere of the positive revelation of the Old Testament. As the representative of such a philosophical standpoint and aim, the Preacher could lay no claim to being so direct an organ of divine revelation as the lawgiver, or as the prophets of God's ancient people. But he certainly considered his writings as a book fully harmonizing with divine revelation in the law and the prophets, if we consider the closing words already prominently alluded to, (xii. 9–12). And the excellent practical wisdom, full of significant references to the most precious truths of the entire word of God, and full of the richest consolation for earthly need and temptation of every kind, as the glorious book lavishes from beginning to end,—this, we say, is a well attested claim, that it belongs to the series not of the secondary, but of the primary canonical writings of the Old Testament.

OBSERVATION.

OEHLER (Prolegomena to the Theology of the O. T., p. 90) maintains that there is an externally-dualistic juxtaposition of the religious and worldly-skeptical character in this book. "The antagonism between the divine perfection and the vanity of the world, is represented as unreconciled; the latter as an inevitable experience, the former as a religious postulate. Thus the only wisdom of life lies in *resignation*, in which man profits of the nothingness of life as best he can, but therein commits all to God." With a still sharper censure of the skeptical standpoint of the author, KAHNIS (LUTH. *Dogmatics*, I., p. 309) declares: "Trite sounding words, many assertions not easily reconcilable, and only relatively true, and, to say the least, easily misunderstood expressions, show to him who reads this book with unprejudiced mind how, in ancient and in modern times, it could be read with anxious eyes. In it traditional faith and a skeptical view of the world, which sees vanity in all spheres of nature and human life, are united in a covenant between the fear of God and the cheerful enjoyment of the moment. However easy may be the historical comprehension of such a standpoint, it is difficult to justify its truth."—In reply to these reproaches, BLEEK has strikingly observed, in favor of the religious character of the book, that "it is affecting and elevating to see how the faith in God's reconciling justice is nevertheless retained amidst all doubt, and how the poet ever returns to it." (*Int. to the O. T.*, p. 644). HENGSTENBERG has replied in a manner still more definite and thorough to these cen-

sures: "It is not correct that the book presents an unreconciled contradiction between faith and knowledge, idea and experience. It certainly permits doubt to appear, as do the Psalms; this is the truth of the view which would distinguish two voices in the book; but this every where occurs only in order to conquer the doubt immediately. Nowhere stand, as in imitation of DE WETTE's theology, doubt and faith as equally authorized powers opposed to each other, but every where, when the voice of the flesh has spoken, it is confronted by the voice of the Spirit, as in Psalms xxxix.; xlii.; xliii. This meets us most strikingly in the very passage in which doubt is poured forth like a mighty stream in chap. ix. 7–10. The expression of a feeling that is skeptical and dissatisfied with life, extends only to verse 6; in verses 7–10 it is immediately conquered with the sword of faith.—It is also not correct that the author knows no higher wisdom of life than "*resignation.*" It is true, he teaches that human life often presents difficult enigmas, that it is very difficult to comprehend the providences of God, and that we not seldom find ourselves committed to blind faith (chap. iii. 11; vii. 24; viii. 17; xi. 5). But who could not see that these are truths that yet have their force for those who walk in the light of the gospel? Not in vain does the Lord declare those blessed, who, seeing not, yet believe. The apostle enjoins upon us, that we walk by faith and not by sight. The clearest human eye is not clear enough to see every where the causes of divine guidance, and to penetrate the ways of God so frequently mysterious. In the epoch of the author, it was so much the more necessary to make this view prominent, since at that time so many of the clear eyes lacked that perception of sin which gives the key to the sanctuary of God, if we will there seek the solution of the enigma of earthly life. But the author has no thought of committing every thing to blind faith; it does not occur to him to yield the field of knowledge to unbelief. "Who is as the wise man?" —thus he exclaims in chap. viii. 1.—"And who knoweth the interpretation of a thing?" There is therefore for him a wisdom which leads into the essence of things, illuminates the mysterious depths of the cross, and justifies the ways of God. HENGSTENBERG has already illustrated (— p. 23 ff.) the philosophical character of Koheleth in his relation to revelation, and demonstrated the exclusive use of the more general name of God as a necessary consequence of the fact that the author did not wish to teach direct prophetic revelation, but simply sacred philosophy; (referring to a treatise by KLEINERT in the *Dorpat* Supplement to Theological Sciences 1, where also are considered similar passages in the books of Job, Nehemiah, *etc.*).—VILMAR, in the treatise quoted above, (§ 1, Obs. 3), has supplied an important aid to the justification of the book against the usual reproaches of skepticism, fatalism, and Epicureanism. He shows how the real weight of the paranetic (the hortatory) as well as the paracletic (the consolatory) powers of the author, the true fundamental thought of his practical philosophy of life, consists in the effort truly to fulfil individual earthly duty, even where there is no prospect of a rich worldly success, and the willingness cheerfully and continuously to labor without seeking reward or gain; (comp. ii. 10; iii. 22; v. 17 f.; viii. 15; xi. 6 ff.). "Success is of God alone, and we are nothing more and nothing less than God's servants." There is really for us no יִתְרוֹן not even in the kingdom of God in the New Testament. We are to look for no result; but unconcerned as to success or failure, and unaffected by the unfruitfulness of our efforts, and without being excited or spurred by the hope of any success whatever, or of results that are all far-reaching, we are to do day by day, and day after day, only that, and all that, which lies within our mandate.— It is true the temptation which befalls us on account of this failure of our efforts, by this apparent immovability and retrogression in the kingdom of God, and by apparent הֶבֶל even in divine things, if it is not early conquered, will inevitably become moroseness, dissatisfaction with life, renunciation of the world, and misanthropy; "so that one will let hands and feet go, and do nothing more," from which at last may proceed the almost unpardonable sin of ἀκήδεια (recklessness, indifference). Such an actual disdain of the gifts of God because he does not satisfy us, is (as ἀκήδεια) nothing but defiance of God. The natural and God-created strength, courage, and cheerfulness of life must therefore be preserved (this is the desire of the Preacher) in order that we may move according to God's will in the narrow circle which in the will of God still remains to us. The חֵלֶק is not alone, is not indeed in the first place, eating, drinking, and being merry,

which finally would be nothing else than *Dulce desipere in loco;* but the חֵלֶק consists in the pleasure of fatiguing labor, in the שָׂמַח בַּעֲמָלוֹ (iii. 12, 22; v. 17, *etc.*). It is here a duty to assume the curse of the labor, and the sterility of labor, and to bear them cheerfully for the sake of God. In thus accepting and cheerfully bearing this curse, lies the only condition of its removal, yes, in no small degree the removal itself lies therein. We must especially preserve that God-created, cheerful, vital strength, and the fresh courage of youth, which may not carry the bitter experiences of advanced age into its sphere of life without destroying the divine work which it bears in itself—for such is indeed youth with its unconcerned and courageous spirit," (xi. 9; xii. 1 ff.). As a comprehensive, final judgment of the theological value and canonical dignity of the book, we may finally consider what is said by ELSTER, p. 33 f.: "The book bears not only a decidedly ethical and religious character, it forms also a material epoch in the connection of revelation, a peculiar stage of development of the Old Testament religion, an important link in the transition from the old to the new covenant, and therein is its canonicity safely grounded, so that we may say with CARPZOV. (*Int. in* V. T. II., 221): "*Divinæ et Canonicæ libri auctoritati utut testimonium perhibeat universa tum synagoga vetus tum primitiva Christi ecclesia, quæ in Protocanonicorum numero eum unanimi semper habuit consensu, fidem tamen præterea conciliant indubia divinitatis documenta ipsis textus visceribus innexa.*"

§ 6. THEOLOGICAL AND HOMILETICAL LITERATURE.

I. COMMENTARIES PREVIOUS TO THE REFORMATION:—GREGORII THAUMATURGI *Metaphrasis in Ecclesiasten Salomonis, ex. ed.* ANDR. SCHOTTII; Antwerp. 1613; also in *Opp.* GREG. NAZIANZENI *ed. Morell.*, T. I., p. 749 ss. (Paris, 1630). GREGORY of NYSSA, 'Ακριβὴς εἰς τὸν 'Εκκλησιαστὴν ἐξήγησις, (in eight Homilies): *Opp.* T. I., p. 373 ss. ed. Paris, 1615.—HIERONYMUS, *Commentarius in Ecclesiasten,* Opp. T. III., p. 383 ss. ed. Vallars., Venet., 1766.—OLYMPIODORUS, *in Ecclesiast. Commentarii. Bibl. Patrum max.*, Tom. xviii. p. 490 ss. SALONIUS (sec. 5), *Expositio mystica in Ecclesiasten.* ŒKUMENIUS, *Catena in Ecclesiast.* Veron, 1532.—HONORIUS of AUTUN (*Augustodunensis*), *Expositio in Ecclesiasten Salom.* BONAVENTURA, *Expositio in librum Ecclesiastes. Opp.* T. I., p. 294 ss. ed. Moguntin. 1609.

II. MODERN COMMENTARIES SINCE THE REFORMATION:—a.) Jewish Expositors: DAVID of POMI, 1571; SAMUEL ARIPOL, 1591; BARUCH BEN BARUCH (double Commentary, grammatical and allegorical). Venice, 1599; MOSES ALSCHECH, 1605; SAMUEL KOHEN of PISA, 1661; MOSES MENDELSOHN (*The Preacher Solomon,* by the author of the *Phädon* pub. by RABE. Anspach, 1771); DAVID FRIEDLÄNDER, 1788; MOSES HEINEMANN, 1831; B. HERZFELD, Brunswick, 1838.

b.) ROMAN CATHOLIC EXPOSITORS:—JOH. of KAMPEN (*Campensis*) *Psalmorum et Ecclesiastes paraph. interpretatio.* Paris, 1533.—JOH. MALDONATUS, *Commentarii in præcipuos Sacræ Scripturæ libros veteris Testamenti.* Par., 1643 f.—CORNELIUS A LAPIDE, *Commentarius in Ecclesiasten.* Antv. 1694; also in the collected Comment. in V. *et.* N. T., X. vol. Venet., 1730. —CORNEL JANSEN, *Commentarius in Ecclesiasten,* Antverp, 1589. JOH. DE PINEDA, *Comment. in Eccles.* Antv. 1620.—DU HAMEL, *Salomonis libri III. cum annotationibus.* Rotomagi, 1703. AUGUSTIN CALMET, *Commentaire literal sur la Bible.* Par. 1707 ss.—J. HARDOUIN, *Paraphrase de 'l Ecclesiaste avec des remarques.* Par., 1729. THADD. DERESER, The Sacred writings of the O. T., III. Parts. Frankfort, 1797—1832.—L. VAN ESSEN: *The Preacher Solomon;* a supplement in illustration of the O. T. Schaffhausen, 1856.

c.) PROTESTANT EXPOSITORS: JOH. BRENTIUS, *Ecclesiastes Salomonis cum Commentariis, per* HIOB GAST *e Germano in Lat. translatus et per auctorem, quantum ad sententiarum cognitionem satis est, restitutus.* Hagenov., 1529.—M. LUTHER, *Ecclesiastes Salomonis cum annotationibus.* Vitemb., 1532, *Opp., lat. ed. Erlang.* T. XXI. (also German by JUST. JONAS, 1533).—PH. MELANCHTHON, *Ennaratio brevis concionum libri Salomonis, cujus titulus est Ecclesiastes, Opp. ed.* Bretschneid., T. XIV.—THEODOR. BEZA, *Ecclesiastes Salomonis paraphrasi illustratus.* Genev. 1558.—JOH. MERCERUS, *Commentarii in Jobum, Proverbia, Ecclesiasten, etc.*, Ludg. Bat., 1573, 1651.—JOH. DRUSIUS, *Annotationes in Coheleth.* Amstelod, 1635.—PAUL EGARD, *Theologia practica sapientissimi regis Israelitarum, seu Salomon Ecclesiastes,* 1619.—THOM. CARTWRIGHT,

Metaphrasis et Homiliæ in libr. Salomonis, qui inscribitur Ecclesiastes. London, 1604.—HUGO GROTIUS, *Annotationes in V. Test.* Par., 1644; Basil, 1732, T. I.—JOH. COCCEIUS, *Comm. in libros Salomonis* (1658) *Opp. omn.*, VIII. Vol. Amstelod. 1675 ss.—MART. GEIER, *Commentarius in Salomonis Ecclesiasten.* Lips., 1647, 1711.—ABR. CALOV, *Biblia Testamenti veteris illustrata*, II. Vol. Francof., 1672.—SEBAST. SCHMIDT, *Commentarius in Coheleth.* Argentor. 1691, 1704.—F. YEARD, *A Paraphrase upon Ecclesiastes.* London, 1701.—J. W. ZIEROLD, the *Preacher Solomon*, translated in the spirit of the Hebrew idiom, and thoroughly explained. Leip., 1715.—CHR. WOLLE, *Rest of the Soul, i. e.*, the Preacher Solomon translated and enriched with moral annotations. Leips., 1729.—JOH. JAC. RAMBACH, *Annotationes in Eccles.*, in J. H. MICHAELIS, *Uberiores adnotationes in Hagiogr.* Hal., 1720.—JOH. CLERICUS, *Commentarius in Hagiographa.* Amstel., 1731.—CHR. FR. 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III. MONOGRAPHS:—HERMAN V. D. HARDT, *Schediasma de libro Coheleth*, 1716.—DINDORF, *Quomodo nomen Coheleth Salomoni tribuatur.* Leips., 1791.—BERGST, on the Plan of Koheleth, in EICHHORN'S *Repertory*, Vol. X. p. 963 ff.—H. F. PFANNKUCHE, *Exercitationes in Ecclesiasten.* Götting, 1794. J. F. GAAB, *Aids to the Exegesis of the Song of Solomon, Ecclesiastes, and the Lamentations.* Tübingen, 1795.—A. TH. HARTMANN, *Linguistic Introduction to the Book of Koheleth*, in Winer's Journal, Vol. I. s. 29 ff.—R. HENZI, *Programma quo libri Ecclesiastæ argumenti brevis adumbratio continetur. Dorpat*, 1827.—R. STIER, *Hints for a faithful understanding of the Scriptures*, Königsberg, 1824.—F. LÜHRS, *Ecclesiastes*, in the Quarterly for Theology and the Church, 1847; Vol. III.—VAIHINGER, On the Plan of *Ecclesiastes, Essays, and Reviews*, 1848, H. II.—The same, Art. Ecclesiastes, in Herzog's Real Encyclopedia, Vol. XII., p. 92 ff.—UMBREIT, *Unity of the Book of Koheleth, Studien und Kritiken* 1857, H. I.—ED. BÖHL, *Dissertatio de Aramaismis libri Koheleth, qua librum Salomoni vindicare conatur.* Erlang, 1860. —A. F. C. VILMAR, *On Koheleth*, Journal for Pastoral Theology, 1863, p. 241 ff.—FR. BÖTTCHER, *New Exegetical Gleanings from the Old Test.*, Sec. 3, p. 207 ff.—J. F. K. GURLITT, *Studien und Kritiken, in illustration of Koheleth*, 1865, II., p. 321 ff. *Bernstein Quæstiones Kohelethanæ.*—GELBE, *Supplement to the Introduction to the O. T.*, p. 129 ff. Leips., 1866.

SPECIAL EXEGESIS OF THE PASSAGE Chap. xii. 1–7: CASP. SIBEL († 1658), *Frænum juventutis, seu perspicua et graphica descriptio incommodorum senectutis a Salomone*, Eccles. xii. 1–9 *tradita homiliis* 33 *explicata.* Deventer, 1639 (also in his *Opp. Theologica*, Tom. I.).—J. F. WINZER, *Commentatio de loco Kohel.* XI. 9; XII. 7; 3 *programme.* Leips., 1818, 19.—Gurlitt a. a. O., p. 331 ff.—The older literature (*e. g.*, JOHN SMITH, *Regis Salomonis descriptio senectutis;* WEDEL, *de moribus senum Salomoniacis;* SCHEUCHZER, *Physica sacra*, T. IV., p. 819 ss.; JABLONSKI, *Last Speeches of Solomon;* PRAUN, *Physico-anatomica analysis cap. XII. Ecclesiastes;* PAPE, *Weekly Sermons, etc.*) is quite fully enumerated by Starke on this passage.

[Works on Ecclesiastes not mentioned by Zöckler. A Commentary on Ecclesiastes by Moses Stuart, Prof. of Sacred Literature in the Theological Seminary, Andover, Massachusetts. New York, 1851.—Very full and minute, containing valuable introductions on the design and method of the book, its time and authorship, with an account and description of the ancient versions. The Book of Ecclesiastes, with Notes and Introduction, by Charles Wordsworth, D.D., Archdeacon of Westminster. London, 1868; a condensed but valuable commentary in one volume with Proverbs and the Song of Solomon. It maintains the ancient view of the date and authorship, and is very full of the patristic interpretations, whilst exhibiting a good acquaintance with the modern German Exegesis. To these add (mainly from the lists given in Horne's Introduction, and Smith's Dictionary of the Bible) a philosophical and critical essay on Ecclesiastes, with Philological Observations, by A. V. Desvœux. London, 1762, 4to., (see a notice of it in the Monthly Review, O. S., Vol. XXVI., p. 485). Ecclesiastes translated with a Paraphrase and Notes, by Stephen Guernay. Leicester, 1781, 8vo.—Ecclesiastes: A New Translation from the Original Hebrew, by Bernard Hodgson, LL.D., Principal of Hartford College, Oxford. London, 1791, 4to.—An Exposition of the Book of Ecclesiastes, by Edward Reynolds, D. D., Bishop of Norwich. Revised and corrected by the Rev. Daniel Washbourne, London, 1811, 8vo.; a work that formed part of the collection of Notes on the Bible, usually called the Assembly's Annotations. London, 1822.—An attempt to illustrate the Book of Ecclesiastes by a Paraphrase (similar to Doddridge's Family Expositor) in which the expressions of the Hebrew author are interwoven with a Commentary; accompanied by valuable Notes on the scope and design of the book.—The Synopsis Criticorum of Matthew Pole will be found a great store-house of the opinions of the Biblical scholars of the 16th and 17th centuries. Among these the Commentary of Martin Geier, barely mentioned by Zöckler, stands preëminent. It is still a most valuable guide to the meaning of the old book, and, in regard to its essential meaning, is unsurpassed by later criticisms. There may also be mentioned, here, Scott's Commentary, and especially the Commentary of Matthew Henry, as contained in his general commentary on the Bible. It makes no show of learning, though in reality the product of more erudition than is commonly claimed for

it. It shows how the deep and difficult things of Scripture are, ofttimes, better comprehended by the spiritual than the merely critical mind.—T. L.].

APPENDIX BY THE AMERICAN EDITOR.

[The Antiquity and Authorship of Koheleth.—Notwithstanding the plausible arguments adduced by Zöckler, § 4, and the authorities he quotes, the antiquity and the Solomonic authorship of this book of Koheleth are not lightly to be given up. The rationalistic interest contradicts itself. At one time it is argued for the late date of the work, that it contains a recognition of a future life. This is grounded on the assumption, so freely entertained without proof, that the Jews derived their knowledge of a future life from the Persians, during and after the captivity. Another class of rationalists, for a different reason, yet with the same purpose of disparaging the book, strenuously maintain that all its teachings are confined to this world, and that there is no recognition whatever of any life or judgment beyond it. Again, the difficulty of fixing any period for its authorship, if we depart from the date of Solomon, is another proof that no other time is genuine. The reader will see how great this difficulty is by simply adverting to the different views presented by Zöckler, all of which are held with equal confidence, and yet, in every way, are opposed to each other. Once set it loose from the Solomonic time, and there is no other place where it can be securely anchored.

The internal evidence of the Solomonic authorship, when viewed by itself, or without reference to the argument from what are called later words, or Chaldaisms, is very strong. Independent of any influence from such an objection, the reader, whether learned or unlearned, could hardly fail to be struck with the harmony between the character of the book and the commonly alleged time of its composition. It is just such a series of meditations as the history of that monarch would lead us to ascribe to him in his old age, after his experience of the vanity of life in its best earthly estate, and that repentance for his misuse of God's gifts, in serving his own pleasure, which would seem most natural to his condition. The language which he uses in respect to kingly power, and the oppression of the poor, has been made an argument, by some, against the authenticity of the book as ascribed to him. To another class of readers, viewing the whole case in a different light, this very language would furnish one of the strongest arguments in its favor. Even if we do not regard him as referring directly to himself, yet his experience in this respect, greater than that of others in a lower position, may well be supposed to have given him a knowledge of the evils of despotic power, and of government in general, whether in his own dominions or in those of other monarchs, which could not so well have come from any other position. It agrees, too, with what we learn of the character of Solomon in other respects, that though fond of great works, and of a magnificent display of royal state, he was, by no means, a tyrant, but of a mild and compassionate disposition towards his own subjects, and all whom he might regard as the victims of oppression; hence his studious love of peace, and the general prosperity of his reign, which the Jews regarded as their golden age.

In regard, too, to its literary claims, its ornate style and diction, and other excellencies of composition usually conceded to it, which period, it may well be asked, is to be regarded as best adapted to such a work,—that splendid era of national prosperity, such as in other historical periods has ever been found most favorable to literary effort, the time when Solomon wrote his three thousand parables, his poems one thousand and five, and his discourses on Natural History, from the cedar on Lebanon to the hyssop growing out of the wall, containing also a treasure of knowledge concerning domestic animals, birds, reptiles, and fishes—such an era, we say, of national splendor, and consequent intellectual life, or that time of darkness, retrogradation, obscurity, and semi-barbarism, contemporaneous with and following the captivity, that historical twilight and confusion, in which almost any thing may be found, or invented, by those who would throw discredit on the received Scriptures? If Koheleth is to be assigned to a later date, the Book of Kings, it would seem, must go still later; for nothing, so far as the thought is concerned, would be in better harmony with the account there given of Solomon's splendid reign and the sorrows of his old age, than this production wherein both are so graphically portrayed, and set forth as a lesson of warning. The most stubborn rationalist must admit the historical account, we have, to have been founded, at least, on credible tradition. Every thing goes to show

that Solomon was distinguished for literary as well as imperial eminence. Some of the books he wrote retained their hold upon the national memory long after the greater part had been lost by failure of transcription, or a diminution of interest, or obsoleteness arising from any other causes. We can account for the minor portion that remained. The sacred mystic song was written in Solomon's pure youth, when his name was Jedediah, the *beloved* of Jehovah, whose voice, in the visions of the night, he had heard responding to his earnest cry for wisdom. Its preservation was, doubtless, owing, in a great degree, to the very aspect of mystery which it presented from the beginning. It was early seen that it could have no consistent meaning given to it as an ordinary epithalamium, or even as a picture of the better human conjugal life. Its rapt, ecstatic, dream-like, transitions, its most sudden and inexplicable changes of scene, the strange purity of its language, even when it seemed to be the vehicle of the most ardent love, would bear no Anacreontic or Sapphic interpretation. Its ethereal chasteness, repelled, as it ever has repelled, all approaches of sensual feeling.* Hence very early must have arisen the thought of its containing that idea of a Divine bridal relation which was so precious to the pious in Israel, as the chosen people, the "beloved of God." This gives us the reason why a production so strange, so unearthly, we may say, was preserved from becoming obsolete like the rest of Solomon's numerous songs. It accounts, too, for the tenacity with which, against the strongest objections seemingly, it ever kept its place among the Scriptures deemed canonical or inspired,—being thus ever regarded in the Jewish Church, even until the bridegroom came. A similar argument may be maintained in respect to the Proverbs. Out of the "three thousand" mentioned, 1 Kings v. 12, less than a third of that number entered into the national ethics, and were arranged, in the days of Hezekiah (see Prov. xxv. 1), in the form in which we now have them. All this favors the idea that out of Solomon's numerous writings, or, rather, *utterances*, as they are called, 1 Kings v. 12 [וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל], there was, also, preserved this precious discourse on life's vanity, this series of meditations so addressing themselves to the universal human heart, and especially to the Jews as reminding them, by contrast, of the period of their highest national greatness. Thus viewed, it is more easy to account for the preservation of Koheleth than for that of any other book in the canon except the Psalms and the Pentateuch. There may be allowed the idea of a later editor, or recensor, who may have added some of the short prose scholia by way of explanation, even as they were added to the Pentateuch —some few parenthetical insertions of the name Koheleth where it was deemed necessary more clearly to announce the speaker, and perhaps some comparative modernizations of the language, or the adaptation of it to a later period. But the book itself, in its plan, its ideas, its great lesson, belongs to the Solomonic time beyond all others, as is shown by intrinsic evidence, by the extreme difficulty which the opponents of its antiquity find in adapting it to any other period, and the endless disputes and contradictions in which they mutually involve themselves in the effort.

* It has been said that this portion of Scripture has a tendency to stir up licentious passions; and even most pious men, like WORDSWORTH and MATTHEW HENRY, have felt themselves called upon to give a caution against reading it in a wrong spirit, lest it have this dangerous result. But it may well be a question, whether any such caution is really needed, or whether such an effect was ever produced in the thorough sensualist. In his ignorance, he might try the experiment, but we may well doubt whether such a one ever read a single chapter without getting wearied and discouraged in the unholy attempt. He can make nothing of it. There is something here too pure—too dreamy and unintelligible, he would say—to kindle a licentious flame. There pervades it a holy, spiritual, unearthly air, which chills every effort to treat it as a mere love song. This is confirmed by the fact that no such attempted abuse of it is to be found, or rarely found, in the licentious literature of any, even an infidel, age. When, or where, was ever love song so written? When, in any composition of the kind, was there ever such a combination of power and brightness, or so much of an indescribable awe mingling with its serene beauty? When was the object of affection ever thus described: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" It is the spotless Church, the Bride of the Lamb, arrayed in the white and glorious apparel that He has given her. "Arise, my love, my fair one, arise and come away." It is the Bridegroom's resurrection voice, calling to the Beloved who lies sleeping "in the clefts of the rocks" (see the frequent allusions to this in the Syriac liturgical hymns, and compare Isaiah xxvi. 19: "Awake and sing, ye that dwell in dust"). *Surge formosa mea*, "arise, my sister, bride [יֹנָתִי—רַעְיָתִי—כַּלָּתִי—אֲחוֹתִי] my love, my dove, my perfect one, arise and come away." For lo, the morning breaks, "the shadows flee"—death's "winter night is past, the rain is over and gone, the flowers (of Paradise) again appear, the voice of the turtle [the song of love] is heard in our land." How heavenly chaste is this language, though so tender and impassioned! How repellent of all impurity! It is some feeling of this, even in the most licentious, that makes it impossible to treat Solomon's Song of Songs like the amatory strains of MOORE, or the erotics of OVID and CATULLUS.—T. L.

In nothing is this more evident than in the attempts that have been made to explain what have been called its historical allusions, such as ch. iv. 13-16; ix. 15; xii. 12, *etc.* If they are such, they may be referred to events preceding, or cotemporaneous with, the time of Solomon, with as much clearness, or with as little difficulty, it may rather be said, as to any times following. But these critics will have them to be much later. It is essential to their argument; but it is wonderful to see how, in fixing them, they continually unsettle previous views just as confidently held, and directly contradict each other. HITZIG goes down to the time of Ptolemy Euergetes, king of Egypt about 230 B. C., and finds "the old and foolish *king*" (iv. 13) in the High *Priest* Onias (no difficulty in making a king out of a priest), and the wise young man in his nephew Joseph, who wrested his kingdom (his priesthood) from him, *etc.* *Ergo,* Koheleth was written after this. Another critic refutes HITZIG, as he might easily do, and then he himself is refuted by a third, and so they go on, in respect to this and similar plans, refuting one another, until there is nothing left of them, whilst the old book and the old account of it stand in their historical integrity, unaffected by any such self-destroying criticism. The "old and foolish king" has been referred to Rehoboam (see WORDSWORTH and others of the more orthodox commentators), but there is equal, if not greater difficulty in that. Better take it as a general illustration, of which history furnishes frequent examples, such as Solomon would easily have known from his royal experience, or have presented by the aid of his imagination, as something which would not fail to find its confirmation, in some form, in the annals of almost every people. The "old and foolish king," born to royalty, בְּמַלְכוּתוֹ נוֹלַד, and the ambitious young man, coming out of obscurity and restraint, מִבֵּית הָסוּרִים, who rises to great power, either becoming king himself, or, what is better, sometimes, Mayor of the Palace, with an "impoverished" (רָשׁ) and humbled king under him, are quite common characters in history. It needs no hunting among the dark times of the later Jewish history, or the assigning any prophetic spirit to Solomon, making him to see what a fool Rehoboam would be when he came to the throne, to find cases in abundance, either for the most ancient or the most modern times. And so of what follows, about the "second child standing up in his stead," it is quite a serious question whether they have not made a particular historical allusion out of a general and most affecting picture of the flowing generations: I saw *all the living* (all the human race as presented to his imagination) walking (passing on, sub sole) *beneath the sun,* and the second child, the second generation (as the offspring of the one before), that shall stand in its place. How exactly does this harmonize with what follows: there is no end to all the people, *to the all* (literally) that was before; yea, those who come after have no joy in it [בוֹ in the singular as referring to the collected *all* (כֹּל) that is past]. It is highly poetical this treating all the long past as one antecedent, dead and gone, of no account in comparison with the boasting self-satisfied present. It certainly seems out of place to make any application of this graphic language ["all the living"—"people without end"] to Jeroboam, or to the man whom HITZIG has dug out of obscurity, or to any of the later events of Jewish history. See more fully on this and the preceding verse the exegetical appended note, p. 84. The same may be said of "the poor wise man (ix. 15) who saves the city." It has been again and again repeated in history. Solomon must have known enough to warrant the illustration without having in view any circumstantial event that has come down to us. Again, the "many books," of ch. xii. 12, has furnished a most fruitful subject of dispute about the period to which it best applies, and by which these critics would determine the date of Koheleth. If סְפָרִים here means books at all, in the modern sense of separate treatises on various subjects, it may have a very fair application to the many writings which the account, 1 Kings v. 12, 13, ascribes to Solomon himself; but there is another view of the matter which may be fairly taken. Instead of referring to Persian, Greek, or Babylonian literature, to Ptolemaic collections, or Alexandrian libraries, the language may be used simply of this little book, or collection, styled Koheleth. It may well be doubted whether סְפָרִים here means *books* at all, in the large plural sense of separate treatises on every variety of subject, or collections of volumes, according to the idea of the critics referred to. The word סֵפֶר seems to be

sometimes used for a book in this separate sense, as "the Book of the Covenant" (סֵפֶר הַבְּרִית), Exod. xxiv. 7; 2 Kings xxiii. 2; The Book of the Law (סֵפֶר הַתּוֹרָה) Josh. i. 8, or the Book of Life, Ps. lxix. 29, but in these cases it may more strictly be regarded as meaning an account, roll, catalogue, or writing in general, long or short, either as a whole, or a part. Thus in Job xxxi. 55: "O that mine enemy had written a book,"—that is, his accusing declaration, or bill of indictment. And so it is used of a bill of divorce, Deut. xxiv. 1, 3. In 2 Samuel xi. 14 it means a letter, the very curt epistle that was sent by David to Joab about Uriah; so in 2 Kings x. 1. Again, the plural may be used, like the corresponding Greek and Latin phrases, to denote a writing collectively, or as a collection of words and sentences—πολλὰ γράμματα, *multæ literæ*—much writing, or many sentences, though referring to single treatises, as Xen. Mem. IV. 2, 1. In this collective way, the plural form, in Greek, may be used to denote a single law or precept, as ARISTOPH. *Ecclesias.* 1047, γραμμάτων εἰρηκότων. Or lastly, and most probably, it is used in the plural like the Latin *libri*, and the Greek βίβλοι, for the different parts or sections of the same work, as CICERO says in his *treatise De Divinatione*, II., 1, 3, *tres libri perfecti sunt de Natura Deorum.* So in the Greek, βίβλοι was early used of the different parts of one work, as in the suppliants of ÆSCHYLUS, 944, ἐν πτυχαῖς βίβλων κατεσφραγισμένα, does not mean in separate books, as we take the term, but in the compartments of one and the same book. There is every thing to favor the idea that it is so used by Koheleth. The whole aspect of the passage, too, aside from any exegesis of the single word ספרים, shows that the writer had in his mind only this single brief discourse, or meditation, or collection of thoughts, which he is just bringing to a close: "There is only one thing remains to be said" (וְיֹתֵר מֵהֵמָּה, τὸ λοιπόν, ver. 12): "Of making many chapters (as we have rendered it in the Metrical Version), sections, cantos, or books, there is no end." Or, to make a great book of it, there is no *need* (as קֵץ, like the Latin *finis*, the Greek τέλος, and the synonymous Hebrew עֵקֶב will well bear to be rendered). Or, "there is no end" to such a train of reflections, if we choose to carry it on.* But enough has been said; "hear then the conclusion of the whole matter." If this be a right view, then all that learning and argumentation to which ZÖCKLER refers go for nothing. Along with it, becomes wholly irrelevant the dispute in respect to the literary era to which it is supposed to refer, whether the Solomonic, the Persian, or the Ptolemaic.

The most plausible arguments against the Solomonic authorship have been derived from certain words, which have been assigned (many of them on the slightest grounds) to a later time. There is, without doubt, something peculiar in the style of this book, but whether it is owing to the peculiar nature of the subject requiring a different phraseology, or to its meditative philosophical aspect demanding abstract terms with varieties of form or termination not elsewhere required, or to the royal position of the writer, giving him a more familiar acquaintance with certain words really foreign, or seemingly such [because not ordinarily used, or because they belong to a courtly dialect], or to all of these causes combined, it may all be reconciled with the idea of its true and Solomonic authenticity. WORDSWORTH has given a condensed but very thorough treatment of this question in the Introduction to his valuable Commentary, together with a close examination of all the words of this kind cited by ZÖCKLER. It is derived from L. V. ESSEN, *der Prediger Salomo*, p. 42–45, where they are all taken up as they are objected to by KNOBEL and others. To this is added some admirable reasoning by Dr. PUSEY, with a reference to a similar refutation by WANGEMANN. He gives, also, what to some would seem to be of still more value, if we consider their source, namely, from HERZFELD, himself a rationalist, refuting the philological views, in respect to these words, of other rationalists, and thus showing that, in regard to most of them, these critics have so differed as to refute one another.

* [The true grammatical construction is to take אֵין קֵץ, not as the predicate, but as qualifying ספרים, books, or, a book, without end,—to make a never ending book, or to go on in this way *ad infinitum.* It is the Hebrew mode of expressing such negation—comp. אֵין מִסְפָּר, *innumerable*, Joel i. 6, *et al.* So לֹא is used, and sometimes אַל, as in Prov. xxx. 31 and Prov. xii. 28, אַל־מָוֶת, like a compound word—*no death*—Gr. ἀ-θανασία—Lat. *im-mortalitas*. An endless book; of course taken hyperbolically, as a mode of expressing the inutility of a prolonged discourse.—T. L.]

A great part of these words the present editor of Zöckler has examined in exegetical notes appended to the translation; but there are two or three of so much importance, and so much insisted upon by the deniers of the Solomonic authenticity, that he has deemed them worthy of especial attention in this place. Great stress has been laid upon such words as פַּרְדֵּס פִּתְגָם and מְדִינָה as proving the late date of Koheleth. The only proof is that they are found, besides their use here, in Ezra, Esther, Daniel, and Nehemiah. But certainly it cannot be pretended that the words themselves are of this late date, or that they were not known very widely, and at a much earlier time, and in such a way that the knowledge of them by a person in the condition of Solomon would be not only possible, but highly probable. In fact, these words, although, philologically, they may be assigned to some particular speech, rather than to others, belong, in use, to all the principal Oriental tongues allied to, or territorially near, the Hebrew. פַּרְדֵּס. paradise, for example, may properly be called Persian, as the thing denoted, a magnificent garden, was more peculiarly Persian; but the word may be Shemitic too [פרד, to *divide, cut off in portions*, lay out, or with another sense, like the Arabic فرد denoting something *rare* and *costly* as being separate], with a foreign termination. Though rendered garden, it denotes something more magnificent than the common Hebrew גַּן. It is found in the Greek of Xenophon, Παράδεισος, but used in such a familiar way as to show that it was very early imported into the language from the East, like other names of a similar kind. There is every probability that it had come in at the earliest intercourse, peaceful or warlike, between the Greeks and Persians, or the Greeks and Babylonians. Why, in making this transition to the remoter West, may it not have stopped, at a still earlier day, at the courts of David or Solomon, and been employed, in their courtly dialect, for things to which the more ordinary vernacular was not so well adapted? Certainly it was the very term wanted here (chap. ii. 5, גַּנּוֹת וּפַרְדֵּסִים *gardens* and *parks*) to express the higher luxury, and no other word, in the whole range of Eastern tongues, as they then were, could have been so well adapted to it. Splendid gardens, or parks, were more common among the Persians and Babylonians; but even should we grant that the word is wholly foreign, there is nothing strange in the idea of its being well known to Solomon, without our supposing that he intimately understood or could speak those foreign tongues. The word was certainly in the Chaldaic as well as in the Persian, and the former tongue must have differed less from the Hebrew in the days of David and Solomon, than in those of Ezra. As a term of luxury, its transference to the courtly or loftier language of another neighboring kingdom is just what might be expected. This justifies us in saying that its use by Solomon appears more natural than would have been its employment by an ordinary Hebrew writer of the later time of Malachi. The great king of Israel was the literary superior among the neighboring contemporary monarchs, and his knowledge of other royal terms and ideas was enough to warrant him in calling his own pleasure grounds by a foreign name that had been widely appropriated to such a purpose. Such a transference, in respect to things of luxury and magnificence, belongs to modern as well as to ancient times. The names of things rare or precious, such as gems, costly fabrics imported from abroad, or other things peculiar to certain lands, are retained in their native form, and easily pass into other languages. There is the term קִנָּמוֹן (cinnamon) which we find Exod. xxx. 23; Prov. vii. 17. It must have come into Hebrew as early as the thing itself was known, which was doubtless coeval with the earliest Phœnician or Egyptian traffic. It came from the far East, yet how unchangeable its form (in this respect like the word paradise) even to the present day. So in 1 Kings x. 11, 22, we have the names of rare commodities brought by the ships of Solomon and the Phœnician king from the far land of Ophir. They have strange names, שֶׁנְהַבִּים (*shenhabbim*), קוֹפִים (*kophim*), תֻּכִּיִּים (*tukkiyyim*), and are rendered in various ways—in our version, *ivory*, *apes*, and *peacocks*. They kept these names in Hebrew, for there were no others to be used. Now had it so happened that there had been occasion to speak of them by a late writer, like Ezra, or the author of the book of Esther, it would have been said that Kings too was a book of the later Hebrew (*Sequioris Hebraismi*).

The argument is an absurd one, though carried sometimes to an extravagant length. It is all the more inconclusive, this manner of determining the date of books, when there is taken into view the scanty literature to which it is so confidently applied.

A similar method of reasoning is applicable to the word פִּתְגָם which is found ch. viii. 11. This word is Persian—that is, there is something like it in use in that language, though its derivation, as a native term, is by no means clear. It appears to have been still more ancient in the Aramaic, where it is used (especially in the Syriac branch) very frequently, and with such familiarity that we can hardly help regarding it as vernacular. It is not at all treated as a foreign term. The Syriac פִּתְגָם or, in the emphatic form, פִּתְגָמָא is as common as the Hebrew דָּבָר. It is used, however, in a higher sense, to denote *edict*, royal or *judicial* sentence. When the Babylonian or Assyrian was the greater power, it was more likely to have come from the Aramaic into the Persian, than the contrary way. How much more likely, then, its still earlier passage into the near Shemitic branch of the Hebrew, even as a word generally understood, and more especially as a courtly or *legal* term, such as it has ever been the way to introduce from foreign, though not remote, languages. Among all nations what is called their law language, and, in a more general sense, their technical language, is more or less of this kind. We go for our law terms to the Latin and the Norman French; the Latins had many words of this kind from the Greek. There seems a necessity for such a course in the case of things or ideas demanding peculiar exactness in their expression, because of the generality and indefiniteness which the attrition of very common use brings into words from native roots, though originally as clear as any that are thus received. There is, therefore, the same reason for the transference of such a word as פִּתְגָם, as has been given in the case of פַּרְדֵּס. It is a courtly term, and has, moreover, a judicial sense, which the most ordinary national intercourse would bring into notice. There was, besides, the extensive dealing of Solomon with the nations around, excelling in this respect any of the kings of Israel before or after him. This extended to Egypt, to Syria, to the remote Southern Arabians, or Ethiopians, and, doubtless, to Persia and lands still farther east. His ships went to Ophir, and his intimacy with the Phœnicians put him in possession of much of that wide knowledge which they possessed beyond all other peoples. See this fully stated 1 Kings v. vi. ix. and x. Such an intercourse must have not only increased his own vocabulary, but brought many new words into the common Hebrew language. In view of this, the wonder ceases that a few such words should be found in the Solomonic writings. It is in fact a proof, rather than a disproof, of authenticity. However surprised we might be to find such words in Amos, or even in the later Malachi, they appear perfectly natural in the learned and kingly Solomon, as they do also in the later writings of the courtly Daniel and Ezra, who, with all their foreign intercourse, were not perhaps equal in political and statistical knowledge to the ancient monarch. Their dialect marks their position rather than their time. And this is confirmed by what is well said by LUDWIG EWALD (*Salomo, Versuch*, p. 429): "Solomon had such a variety of knowledge and intercourse with foreigners, by his extensive commerce and dominions, and by his relations with strange women, that his style, especially in old age, must have been influenced thereby. With his paradise-like parks the word paradise came into the Hebrew language" (see WORDSWORTH, *Int.*, p. 3, note).

The word פִּתְגָם, therefore, so much used in all the East, would be known to him from kingly and ambassadorial intercourse, in which juridical and diplomatic language especially occurs, and he would be more likely to use it in the ornate style of Ecclesiastes, than an ordinary term of less state and magnificence. Besides, it admirably suits the passage in which it is found in conveying an idea for which the common Hebrew מִשְׁפָּט would have been hardly adequate. It is intended to be in the most precise style of forensic diction: "Because sentence against an evil work is not speedily executed," *etc.* It is the figure of an *edict* issued from the royal chancery, but suspended over the head of the threatened subject—an "arrest of judgment," as we say in our law language. It was a term probably much used in such a style of proceedings, though not common in the vulgar speech.

One more example of this kind may be given here. The word מְדִינָה as used ii. 8, and especially ver. 7 ("when thou seest injustice in a *province*," *etc.*), is cited as evidence of cotemporaneity with Esther, Ezra, Nehemiah, and Daniel, where the great Persian satrapies are expressed by the term. [It occurs, however, Lam. i. 1 and Ezek. xix. 8.] But besides the argument that no personator of Solomon, of ordinary intelligence, would subject himself to the charge of such a glaring anachronism, there is the strongest etymological proof to the contrary. There is no word in the Old Testament more purely Hebrew in *form*, as well as in *derivation*. מְדִינָה means literally *place of judgment*. Now Solomon gave great attention to the administration of justice. He had the land divided into administrative departments, as we learn from 1 Kings iv. 7, *etc.*, and these, as appears from other places, and the practices of later kings, were also *judicial circuits*. Had a word for such a province not existed in the language before, this is just the one that must have been formed for that purpose from a root denoting judgment, and the usual prefix מ denoting place. The oppression mentioned is just that which would be likely to occur in the departments of Israel as described 1 Kings iv. 7 with the names of the governors or satraps there named, and such cases of wrong may have often come up before the higher chancery of the king, who, with all his fondness for power and magnificence, is represented to us as a great lover of justice, and noted for the equity of his decisions. If, afterwards, the same word, or one formed on the same model, came to be used by the Babylonians and Persians, it was because no one was better adapted to express the idea of provinces whose governors or judges represented the ultimate sovereignty. The word in the later language came from the older, to which, in its etymological purity, it so strictly belongs.—T. L.]

ECCLESIASTES.

TITLE:

WORDS OF THE PREACHER, SON OF DAVID, KING IN JERUSALEM.

FIRST DISCOURSE.

Of the vanity of the practical and the theoretical wisdom of men.

CHAPTERS 1, 2.

A. The theoretical wisdom of men, directed to a knowledge of the things of this world, is vanity.

2 Vanity of vanities, saith the preacher, vanity of vanities; all *is* vanity.
3 What profit hath a man of all his labour which he taketh under the sun?
4 *One* generation passeth away, and *another* generation cometh: but the earth abideth
5 for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place
6 where he arose. The wind goeth towards the south, and turneth about unto the
7 north; it whirleth about continually, and the wind returneth again according to his
circuits. All the rivers run into the sea; yet the sea *is* not full, unto the place
8 from whence the rivers come, thither they return again. All things *are* full of labour; man cannot utter *it:* the eye is not satisfied with seeing, nor the ear filled
9 with hearing. The thing that hath been, it *is that* which shall be; and that which
is done *is* that which shall be done: and *there is* no new *thing* under the sun.
10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of
11 old time, which was before us. *There is* no remembrance of former things; neither
shall there be *any* remembrance of *things* that are to come with *those* that shall
12, 13 come after. I the preacher was king over Israel in Jerusalem. And I gave
my heart to seek and search out by wisdom concerning all *things* that are done
under heaven; this sore travail hath God given to the sons of man to be exercised
14 therewith. I have seen all the works that are done under the sun; and behold, all
15 *is* vanity and vexation of spirit. *That which is* crooked cannot be made straight;
16 and that which is wanting cannot be numbered. I communed with mine own heart,
saying, Lo, I am come to great estate, and have gotten more wisdom than all *they*
that have been before me in Jerusalem: yea, my heart had great experience of
17 wisdom and knowledge. And I gave my heart to know wisdom, and to know mad-
18 ness and folly: I perceived that this also is vexation of spirit. For in much wisdom
is much grief: and he that increaseth knowledge increaseth sorrow.

[Ver. 4.—לְעוֹלָם. See the extended discussion on this and kindred words, p. 44 T. L.]

[Ver. 5.—זֹרֵחַ: Primary sense, *irradiation, scattering*, like זרח, and זרע, *to sow—scatters its rays—spargit lucem*. Part. *beaming, glowing*. See Metrical version. Compare Virgil, frequent, *aurora spargebat lumine terras*. שׁוֹאֵף Zöckler would give it here the sense of *running, going swift*. It is better to preserve the primary sense of *panting*. It suits better the hidden metaphor, on which see note, p. 38 T. L.]

[Ver. 8.—הַדְּבָרִים. Rendered *things* in E. G. So the Vulgate, *cunctæ res*. Best rendering is the more common and

primary one of *words:* all words weary in expressing the vanity. Zöckler objects to this as making a tautology with לְדַבֵּר, following. The argument is the other way; such seeming tautologies or verbal parallelisms are rather regarded by the Hebrews as an excellency of diction.—T. L.]

[Ver. 10.—לְעֹלָמִים. See extended note, p. 44 .—T. L.]

[Ver. 14.—רְעוּת. There is no need of resorting to the Chaldaic for this word; neither has it any connection with רָצָה. It comes easily from the very common Hebrew רָעָה, primary sense, to *feed* (transitively or intransitively), *pasture* (not a verb of eating, like אכל), then *to provide, take care of*, then to have the mind upon any thing as an object of *care* or *anxiety*. The order of ideas is exactly like that in the Arabic رعى or Greek *νέμω*. The form, as also that of רַעְיוֹן, ver. 17, is purely Hebrew. We have the masculine form, Ps. cxxxix. 2, 17, applied to man, and used in a good sense, רֵעִי, *my thought*. "Thou knowest all my thought"—not in the sense of mere speculative thinking, but *all* my *cares*. And so in that still more tender passage, ver. 17, where it is applied to God anthropopathically מַה־יָּקְרוּ רֵעֶיךָ, "how precious are thy thoughts," thy *cares*, or *carings*, for me. Compare 1 Pet. v. 7, "He *careth* for you." In the connection with it, most of the modern commentators render רוּח, wind—a *caring* or *striving* for the wind. It is, however, by no means certain that the older rendering, *spirit*, was not the right one—a *striving* (*a vain striving or vexation*) of *the spirit*. See a similar connection of רַעְיוֹן (precisely—רְעוּת) with לֵב, the heart, ii. 22. In that place it is not easy to distinguish רַעְיוֹן לִבּוֹ, *anxiety of his heart*, from רְעוּת רוּחַ in this.—T. L.]

[Ver. 17.—שִׂכְלוּת—הוֹלֵלוֹת, abstract terms in וּת, on which some rely as proving a later language, and, consequently, a later date to the book. They are, however, like others of the kind that occur in Koheleth, purely Hebrew in their derivation whilst they have an abstract form, because the idea required here, though unusual elsewhere, demanded it. If there were but few literary compositions in the English language, it would be just as *rational* to object to one because it had several examples of words ending in *ism*, though precisely adapted to the meaning intended; and this because such a termination was not found in other books, having little or nothing of a speculative cast. These words, הוֹלֵלוֹת וְשִׂכְלוּת, differ, as *madness* or *frenzy*, and *fatuity*.—T. L.]

EXEGETICAL AND CRITICAL.

TITLE: Ver. 1. **Words of the preacher, Son of David, King in Jerusalem.**—For the exposition of the name קֹהֶלֶת comp. the Introd. § 1. That this designation here takes the place of the historically known name, שְׁלֹמֹה, has been justly acknowledged as an indication that a poetic fiction lies before us. "All the other works of Solomon bear his usual name at their head; the Proverbs, whose title is the Proverbs of Solomon, Son of David, King of Israel; the Song of Solomon, Ps. lxxii. and Ps. cxxvii. As indeed is natural, that he who will claim authorship uses no other name than that under which he is already known. Enigma and concealment would be quite out of place here. Now if Solomon is here called Koheleth, the author clearly indicates that it has only ideal value when he is quoted as author of the book, that he appears only as the representative of wisdom. The name, which is clearly an impersonal one, shows that the person to whom it is attached *belongs only to poetry and not to reality*" (HENGSTENBERG).—Moreover, in the peculiar designation, "King in Jerusalem," instead of "King over Israel" (comp. ver. 12), we may perceive a trace of later post-Solomonic origin. On the contrary, to find in this expression a hint that the author does not dwell in Jerusalem, but somewhere in the country (according to EWALD, in Galilee), is unreasonable and too far-fetched. See § 4, Obs. 2.

2. The whole *first discourse*, which we, with EWALD. VAIH., KEIL, *etc.*, extend to the end of chap. ii., treats of the principal theme, of the vanity of all earthly things *in general;* it is therefore of an introductory and fundamental character (comp. Introd. § 2). In harmony with Keil, we again divide them into two nearly equal parts, the first of which (chap. i. 2-18) presents the vanity of the *theoretical*, and the second (chap. ii. 1-26) the vanity of the *practical* wisdom of men; or, of which, number one shows that the strivings of human wisdom after knowledge, and number two that the same efforts aiming at enjoyment and active control of reality, attain no genuine success. This division seems more simple and comprehensive than that of EWALD and VAIHINGER, who lay down three main divisions, 1) i. 2, 11; 2) i. 12; ii. 23; 3) ii. 24-26, according to EWALD, and 1) i. 2-14; 2) i. 12; ii. 19; 3) ii. 20-26, according to VAIHINGER, giving to the middle division a disproportioned length.—The first half is occupied in proving the vanity and want of success of the theoretical striving of men after wisdom, and is again divided into three divisions. For it shows, 1) by the continually recurring circle of nature and history, permitting no real progress, that the objects of human knowledge are subjected to the law of vanity (ver. 2-11); and 2) then, that to this vanity of the objective reality, there corresponds a complete futility of effort at its comprehension on the part of the human subject, so far that even the wisest of all men must be convinced by experience of the emptiness of this effort (ver. 12-18). Each of these divisions includes two strophes of three verses each, together with an introductory half strophe or proposition, so that the scheme of the whole section perfected is this: I. *Division:* The vanity of human knowledge in an objective point of view (ver. 2-11). Proposition or general preliminary remark (half strophe); ver. 2, 3. First strophe: ver. 4-7.—Second strophe: ver. 8-11. II. *Division:* The vanity of human knowledge in a subjective point of view (ver. 12-18). Proposition: ver. 12.—First strophe, ver. 13-15). Second strophe, ver. 16-18.—We follow in this strophical division the plan of VAIHINGER (also that of KEIL and HAHN), which differs materially from that of EWALD. But the latter may therein be right, that from

ver. 9 the discourse approaches prose style, and only here and there, as in ver. 15 and 18, returns to loftier poetic diction. VAIHINGER also acknowledges this, in so far as he considers the two rythmically constructed apothegms, ver. 15 and 18, as characteristic closing formulas of the two last strophes of the section (comp. Introd. § 2, p. 106).

3. *The general preliminary observation*, or, if preferred, the theme of the first discourse; ver. 2, 3.—**Vanity of vanities, saith the preacher, vanity of vanities; all is vanity.** This exclamation, containing the fundamental thought of the whole book, returns again at the close, chap. xii. 7, almost in the same words, after a previous examination has everywhere proved its truth. Nothing is wanting there but the repetition of הֲבֵל הֲבָלִים, which gives a specially solemn impression to the sentence here at the head of the whole. As to the expression "vanity of vanities" being a paraphrase of the superlative idea "extremest vanity," comp. the observation on שִׁיר הַשִּׁירִים Song of Solomon i. 1 (above, p. 1). For the punctuation הֲבֵל comp. אֵבֶל Ps. xxxv. 14, where the principal vowel is also pushed forward and lengthened to a tseri. הֶבֶל "breath, steam" (comp. CHALD. הֲבַל to become warm, to steam) is a very proper expression to mark the inconstancy, unsubstantiality, and emptiness that characterize all earthly things.* To confine this predicate of nothingness to the *actions* of men (HAHN) is the less allowable since farther on, in verses 9 and 14, human action is expressly spoken of as participating in the emptiness of worldly things; and there is previously given a much more comprehensive description of this vanity, which clearly shows that the author would understand in the "*all*" that he declares as vanity, all earthly nature and the whole circle of temporal things, (in contrast to the eternal). It is also inadmissible to accept the double הבל הבלים as subject of the sentence, instead of taking the independent, animated exclamation rather as a presupposed predicate to הַכֹּל; this pretended subject הַכֹּל would then have in the following הָבֶל another predicate, whereby the whole expression would become awkward, and essentially lose in active force and emphasis, (against ROSENMUELLER, HAHN).—As cases similar to the contents of ver. 2, comp. the passages in Ps. xc. 3–10; Ps. cii. 25–28; also Ps. xxxix. 6, 7; and also what the patriarchs were obliged to experience and confess regarding the vanity of temporal life: Gen. iv. 2; v. 29; iv. 7, 9, *etc.*

Ver. 3. **What profit hath a man of all his labor which he taketh under the sun?**—(Ger., with which he fatigueth himself). Now for the first time the preacher more especially touches the vanity of human things, but means it in connection with the toil of men, as thereby declared unprofitable and unsuccessful (עָמָל, difficulty, labor, exertion, comp. ii. 22; iii. 9; v. 14, *etc.*) not only his actions, but at the same time also his spiritual strivings and searchings, of which in the sequel he principally treats; he consequently mainly means the substance of his interests and efforts, the subjective human in contrast to the objective reality of all earthly life, to which that הַכֹּל in ver. 2 referred. Vers. 2 and 3 hold therefore, substantially, the same relation to each other as the two subsequent paragraphs in vers. 4–11, and vers. 12–18. יִתְרוֹן Synonymous with יֶתֶר Gen. xlix. 3; Prov. xvii. 7; Job xx. 22, *etc.*, is found only in this book, and indicates that which is left, what remains to one; hence *profit, advantage, success*,* *acquisition*, ὅ τις εἰργάσατο, 2 John, 8, not a *superiority* over others, which signification appears most fitting in chap. ii. 13.—The בְּ in בְּכָל־עֲמָלוֹ, HAHN considers, according to Isaiah v. 25, equal to "notwithstanding, in spite of," which however is unnecessary, as the usual signification "in" or "through" affords a sufficiently good sense.—For the expression "under the sun," a characteristic and favorite form of the author, comp. vers. 14; 2, 11, 17, 20, 23; 8, 16, *etc.* The synonymous expressions "under the heaven," (ii. 3; iii. 1; i. 13;) and "upon the earth" (viii. 14, 16; xi. 2), are found elsewhere in the Old Testament. The preference of Koheleth for the form "under the sun," is doubtless explained by the fact that it instructively and clearly points to the contrast "between the eternal regularity which the sun shows in its course, and the fluctuating, vacillating, changeable doings of men, which it illuminates with its ever equal light."—(ELSTER).

4. *First division, first strophe*, verses 4–7. In an objective view, human knowledge shows itself futile, in considering the continual change of human generations on the earth, ver. 4, and the steady course of the sun, the wind, and the water (ver. 5–7).—**One generation passeth away, and another generation cometh.** הָלַךְ to go away, *abire*, as v. 15; Job x. 21; Ps. xxxix. 13. For this sentence comp. Sirach, xiv. 19: *ὡς φύλλον θάλλον ἐπὶ δένδρου δάσεος τὰ μὲν κατα βάλλει, ἄλλα δὲ φύει, οὕτως γενὲα σαρκὸς καὶ αἵματος, ἡ μὲν τελευτᾶ, ἑτέρα δὲ γεννᾶται*—a capital comparison,† which reminds us of Isa. lxiv. 5.—**But the**

*[The idea denoted by this frequent word is *transitoriness*, *swift passing away*; rather than *nothingness* (Nichtigkeit). Things may be very transient, yet very important—like the present human life, which St. James styles ἀτμίς (exactly equivalent to the Hebrew הֶבֶל) "a vapor that soon passeth away." James iii. The writer does not mean to call vanity, in the sense of *nothingness* or *worthlessness*. that which he says elsewhere God will surely call to judgment with all its most secret deeds.—T. L.]

*[The word which, both in composition and significance, most nearly corresponds to Koheleth's frequent יִתְרוֹן, is the Greek πλεονεξία, so much used by Paul and poorly rendered covetousness. It rather means, *having the more*, having the advantage or superiority in anything, whether wealth, fame, or ambition.—T. L.]

[†It would really seem as though Sirach, though such a thorough Jew, as his book shows him to be, had known something of the poems of Homer. There is such a striking resemblance, both in particular words and in special points of the picture, between this passage and the lines, so frequently quoted from the speech of Glaucus, Iliad VI. 146.

οἵη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν,
φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη

earth abideth forever; (literal, "and the earth stands eternally"), (עָמָד as in Ps. xix. 19: Lev. xiii. 5, is of lasting existence, stands still). The copula expresses the simultaneousness of the two circumstances placed in contrast with each other: *whilst* the earth stands forever, human generations come and go incessantly. In the abiding of the earth, the poet doubtless thinks of its foundation on pillars over the water, to which Ps. xxiv. 2; civ. 5; Job xxxviii. 6, and other poetical passages allude. But whether, at the same time, the earth is considered the arena of the curse and sinful misery brought in by men (Gen. iii. 17-19), as a vale of sorrow, and a place of misfortune, so that the thought were: men effect nothing lasting on earth, new races of men must ever begin where the old ones ceased, must ever repeat the same Sisyphus labor as their fathers (HENGSTENBERG, HAHN): this is doubtful on account of the expression לְעוֹלָם. This certainly indicates not an endless eternity in the strictest sense of the word, but only "a future of unlimited length," (HENGSTENBERG); but it shows the intention to bring out, as a principal thought, the character of the continual and everlasting in contrast with the appearance of continual change, and points thus to the inability of human investigation and knowledge to hold any firm position in the midst of such change everlasting as the duration of the earth.—Ver. 5. **The sun ariseth, and the sun goeth down, and hasteth to the place where he arose.** The first half of this verse, is an exact parallel of the first clause of ver. 4, the second corresponds in substance to the thought in the second clause of that verse. For, as in the former, the earth, the scene of the coming and going of the generations of men, so in the latter the "place" of the sun (*i. e.*, its subterranean, heavenly dwelling-place, from which it daily enters upon its new course, comp. Ps. xix. 6), is contrasted as abiding in the presence of continual change. As the human race, with every change of its individuals, makes no advance, as its history presents no real progress, so is the motion of the sun apparently a continual circuit, without arrival at any fixed goal, or lasting place of rest. Contrary to the accents, the SEPTUAGINT, VULGATE, CHALDAIC, LUTHER, ELSTER, HITZIG, HAHN, *etc.*, connect וְאֶל־מְקוֹמוֹ שׁוֹאֵף closely with the preceding; "and hastens to its place, and there ariseth again. But שׁוֹאֵף belongs clearly to what follows, and also does not mean running, hastening, but (as הָפִיחַ in Hab. 2, 8) *gasping after air, panting, longing*"—a sense which strikingly delineates the movement of the sun, striving to reach the vault of heaven, although in it there lies a conception somewhat different from this: "and rejoiceth as a strong man to run a race," Ps. xix. 5. For HENGSTENBERG clearly brings into the text the joyous desire, the pretended image of "the vigorous courage of the new generation." It rather points to the idea of the exhaustion of the sun on account of its ever restless motion, and this doubtless with the intention of directly showing the depressing influence produced by observing the ever recurring circuit of this body, and the discouragement in this endless uniformity, that presents itself to the comprehension of the human observer (comp. ELSTER on this passage).* Ver. 6. **It goeth to the South, and turneth to the North.** (Literal of the Ger. text). The sun is naturally not the subject (*Sept. Syriac, M. Geier, etc.*), but the wind named in the second clause, for only of it can it be said, "it turneth to the north." But south and north are here used with the wind, because the other cardinal points had been previously used with the sun, to prevent an unpleasant repetition. The author could scarcely have thought of anything like the law of the revolution of the winds (WOLFGANG MENZEL, in his Natural History conceived in the Christian spirit I. 270); for he had just asserted in ver. 4, that the earth stands eternally still. The opinion of HAHN is also objectionable, that the poet was desirous of showing the continual change between warm and cold wind, and this change from warmth to cold was to depict the vicissitude of happiness and unhappiness in human life, as, in the preceding verse, that from night to day. Such an allegorizing of the passage is the less justifiable because the circuit of the waters described in ver. 7 can only be con-

τηλεθόωσα φύει ἔαρος δ' ἐπιγίγνεται ὥρη,
ὣς ἀνδρῶν γενεὴ, ἡ μὲν φύει ἡ δ' ἀπολήγει.

The race of man is like the race of leaves:
Of leaves, one generation by the wind
Is scattered on the earth; another soon,
In spring's luxuriant verdure, bursts to light.
So with our race; *these flourish, those decay.*
Lord Derby's Translation.—T. L.].

*[There is a concealed metaphor in this passage all the more beautiful because of its inobtrusiveness. It is contained in the words זרח and שׁאף, *beaming (radiating) glowing, panting.*—See Metrical Version. It is the figure of the race horse returning *panting* to his goal, whence he started—

All panting, glowing, there again is he.

Such a mode of conceiving was at the origin of the classical figure: the horses of the sun panting up the eastern steep [comp Ps xix. 6]. See both figures combined, as they are here, *Virg. Æn.* XII. 113.

Postea vix summos spargebat lumine montes
Orta dies, cum primo alto se gurgite tollunt
Solis equi, lucemque elatis naribus efflant.

See also the Georgics, Lib. I. 250:

Aut redit a nobis aurora, diemque reducit,
Nosque ubi primus equis oriens afflavit anhelis.

To all thinking minds, the idea of the earth being a sphere, or a body lying in space, with space all round it, above and below—or having, at least, an under as well as an upper side—must have been very early. It was at once suggested by this constant phenomenon of sun-setting and sun-rising—going down below on the West (his tabernacle or sleeping-tent, as the Psalmist compares it, Ps. xix. 5), and rising in the East as one who came from below, and *ascended* "*a steep*, weary, yet glorious"—like a bridegroom coming forth from his chamber (Ps. xix. 6) or as a strong man (an athlete) to run a race. Compare the same image, though reversed, *Iliad.* VI. 506. It was the same sun, and he must have gone under (into his "subterranean heavenly abode," as Zöckler well calls it) and around again to his starting place. The heavens would be all round it, and, thus, as the Psalmist graphically paints, these under heavens would be his tabernacle, where he spends the night, as it *appears* to us. We detect the image in the early Hesiodean cosmogony, where it is said that "γαῖα (earth) gave birth to starry οὐρανὸς corresponding to herself," ἶσον ἑαυτῇ. *Hes. Theog.* 127. It was almost obvious to sense, and the musing mind must have been very early familiar with the conception. It was not inconsistent with the other notion that appears in Scripture, of the earth as an extended plain. The latter was phenomenal, the former the product of reflection. Both were adapted to poetry—the one to the poetry of the *eye*, the other to that of the *thought*. Compare Job xxvi. 7, "He hangeth the earth upon nothing," or, rather, "over emptiness."—T. L.].

sidered a picture of the change from happiness to unhappiness by virtue of a forced and highly artificial interpretation. The more careful allegorical interpretation tried by HENGSTENBERG, according to which sun, wind, and water are all symbols of human existence moving in the circuit of vanity, is not indeed sufficiently justified by the context. **The wind goeth ever whirling** (Lit. Ger.). The twice repeated סֹובֵב expresses continual repetition, the everlasting, and the ever-returning change of the wind; comp. the reduplication of ideas with the same intent in Gen. xiv. 10; Deut. ii. 27; xiv. 22; Mark vi. 39. This double סֹובֵב is subordinate to הוֹלֵךְ presenting the main idea, just as שׁוֹאֵף in ver. 5 is to זֹרֵחַ.—**And the wind returneth again according to his circuits.**—That is, the circuits which it has already made, it ever makes again, it ever repeats the courses that it has previously described; for that is, properly speaking, the סְבִיבוֹת, not circles (*Sept. Vulg., Ewald, Knobel, etc*). The translation "on its circuits or circles" (EWALD, KNOBEL, *etc.*) or also "according to its circuits" (ROSENMUELLER) is unnecessary; for that עַל, with verbs of motion, especially שׁוּב, has the sense of *to, until*, (exactly synonymous, in such case, with עַד) is proved by such passages as Prov. xxvi. 11; Ps. xix. 7; xlviii. 11; Job xxxvii. 3, and also by the circumstance that, in the later Chaldaic style, עַל is mostly synonymous with אֶל. [In the above passage Zöckler translates *zu seinen Wendungen*.—W.].

Ver. 7. **All the rivers run into the sea; yet the sea is not full**, *i. e.*, it does not overflow notwithstanding the immense masses of water that it constantly receives; it does not overwhelm and swallow up the land. In הַיָּם, the author doubtless refers to the ocean, not to the Dead Sea, as HITZIG arbitrarily supposes. The previous mention of the sun, the wind, and the four cardinal points, show conclusively that he deals with great cosmophysical ideas, and thus hardly thinks merely of the streams like the Jordan flowing into the Dead Sea, or indeed of the contracted relations of Palestine at all. Comp. also ARISTOPHANES in his "*Clouds*," v. 1294, *et seq.*:

> *αὕτη μὲν (ἡ θάλαττα) οὐδὲν γίγνεται*
> *ἐπιῤῥεόντων τῶν ποταμῶν πλείων, σὺ δὲ*
> *ζητεῖς ποιῆσαι τἀργύριον πλεῖον τὸ σόν.*

Unto the place from whence the rivers come, thither they return again. Literal, "thither are the rivers to go returning," thither they always take their course again. For this construction examine 1 Sam. xx. 19; Hos. v. 11, *etc;* as in the English, (they are going), the participle here expresses the continuous character of the action. For the construct state before the relative clause (which is, as it were, regarded as a single noun) comp. passages such as Gen. xl. 3; Lev. iv. 24; (EWALD, *Manual.* § 822, c.).—As it is not absolutely necessary that הלך must express the "going whither," but may also well express the going out, or the coming whence, as ver. 6 shows, therefore, מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים does not mean the ocean as the common collecting-place of all river-water (ELSTER, VAIHINGER, *etc.*), but rather as the occasional source and origin of the individual rivers. The return of the water from the ocean the author certainly thinks effected in a way corresponding to the natural course of things, namely, that of exhalations, and clouds, and falling mists, and not by means of secret subterraneous canals and passages, as LUTHER, ROSENMUELLER, *et al.*, pretend. See Gen. ii. 6; Job xxxvi. 27, 28.—Also UMBREIT, HITZIG, and HENGSTENBERG on this passage.

5. *First division, second strophe*, ver. 8-11. As the natural objects of human knowledge truly satisfy neither the eye nor the ear (ver. 8), so there predominates in the history of mankind a restless flight of events, crowding and following each other in endless circuit, which necessarily destroy, in equal measure, both the interest in new acquirements, and the endeavor to remember the things that are past (ver. 11).—**All things are full of labor, man cannot utter it.**—The words כָּל־הַדְּבָרִים יְגֵעִים are understood by exegetists to mean either: "all words are troublesome, weary" (SEPT., EWALD, ELSTER, HITZIG, HENGSTENBERG, HAHN, *etc.*), or: "all things fatigue, are full of burden and trouble" (HIERONYMUS, LUTHER, ROSENMUELLER, VAIHINGER, *etc.*). The ruling signification in this book, as every where in the Old Testament of דבר = λόγος, *sermo*, as well as the closely following remark, "man cannot utter it" (יוּכַל לְדַבֵּר), seem to speak in favor of the former meaning. But the word דבר, as meaning *thing*, is found also in ver. 10; chap. vi. 12; vii. 8; and it appears, in every view of the case, more appropriate that the quality of wearying, of producing discouragement and indifference, should be predicated of the things of the world, and the objects of human knowledge, than that the words relating to the naming and judging of these things, should be designated as feeble or exhausting. This first meaning would also produce a tautology of הַדְּבָרִים with לְדַבֵּר, which one could scarcely attribute to an author who, on the whole, expresses himself with such choice and delicacy. Thus the sense of the line remains in every case that which is accepted even by most of the defenders of the first conception; namely, to recount all objects of human knowledge and experience is fatiguing in the extreme, and is indeed impracticable; no speech can perfectly give the impression which is produced on our mind by the thought of physical endlessness, and of the never changing operations and life of the forces of nature (comp. ELSTER on this passage). For the active sense of יָגֵעַ, which elsewhere, as in Deut. xxv. 18; 2 Sam. xvii. 2, expresses the passive thought, "faint," "weary," but here is clearly exhaustive, making weary, examine the similar significations of אָנוּשׁ, נַחְלָה, נִמְרָץ in Isa. xvii. 11; Jer. xxx. 12; Micah ii. 10; and also the Latin

tristis in the sense of making sad, depressing; and the German "*betrübt*" in phrases like: "*es ist betrubt zu sehen*," *etc.*—**The eye is not satisfied with seeing, nor the ear filled with hearing,**—No remarkable quality is here affirmed of the eye or the ear; it is only intended to delineate more closely the relation held to the expression, "all things are wearying." "If the eye should become satisfied, so that it would no longer see, then the narrating word must step in and be able in its turn also to master things. But the abundance of phenomena, which presses on eye, ear, and the remaining senses, is endless; there are always objects which the eye must see, does see, and brings to him who would gladly close his labors" (HITZIG). For parallel passages comp. Prov. xxvii. 20. For מִשְּׁמֹעַ, lit. "away from hearing," *i. e.*, so that it may hear no longer, comp. Gen. xxvii. 1; Ex. xiv. 5; 1 Sam. viii. 7; Isa. xxiv. 10, *etc.*—Ver. 9. **The thing that hath been, it is that which shall be**; or also; "what has happened, that will again happen, that will occur anew." מַה שֶּׁהָיָה cannot be considered a question (LXX. τί τὸ γεγονός Vulg. *quid est quod fuit*); for in this book מַה־שֶּׁ is always equivalent to "that which," or "whatever;" see iii. 15; vi. 10; viii. 7; x. 14; and examine for the same Chaldaic style, Dan. ii. 25; Ezra vii. 18.—**And that which is done, is that which shall be done.**—As the former refers to the objective course of natural laws and phenomena, so this parallel expression alludes to the subjective efforts and actions of men; and the progress to any thing really new is denied of both.—**And there is no new thing under the sun.**—Lit. there is not in existence any thing new, (וְאֵין כָּל־חָדָשׁ). For the placing of this negation before כָּל, to indicate the total non-existence of any thing, comp. Judges xiii. 4; Ps. cxliii. 2; 2 Kings iv. 2; also similar Hebrew terms in the New Testament Greek, Matt. xxiv. 22; Rom. iii. 20; Gal. ii. 16, *etc.*—For this sentence comp. Seneca especially; Epist. xxiv.: *Nullius rei finis est, sed in orbem nexa sunt omnia. Omnia transeunt ut revertantur, nil novi video, nil novi facio;* also *Tacitus, Annal.* III. 55: *Rebus cunctis inest quidam velut orbis, ut quemadmodum temporum vices, ita morum vertentur;* and *Marc. Aurel. Comment., ad se ipsum,* VI. 31: ὁ τὰ νῦν ὁρῶν πάντα ἑώρακεν, ὅσα τε ἐξ ἀϊδίου ἐγένετο, καὶ ὅσα εἰς τὸ ἄπειρον ἔσται· πάντα γὰρ ὁμογενῆ καὶ ὁμοειδῆ; *Ibid.* VII. 1: οὐδὲν καινὸν· πάντα καὶ συνήθη καὶ ὀλιγχρόνια; *Ibid.* VII. 26: πᾶν τὸ γινόμενον οὕτως ἀεὶ ἐγένετο καὶ γενήσεται καὶ νῦν πανταχοῦ γίνεται.

Ver. 10. **Is there any thing whereof it may be said, See, this is new? it hath been already of old time which was before us.**—The first half of this verse is a hypothetical preliminary clause, introduced by יֵשׁ דָּבָר, to which is added the after clause without a copula, for the sake of greater emphasis; comp. similarly formed conditional sentences in ver. 18.—כְּבָר, *long ago, already long since* (Sept. ἤδη; Vulg. *jam*), is one of the characteristic Aramaic* particles of the book, allied to כִּבְרָה "greatness, length," and the Arab. Kibar, great age; (comp. *Introd.* § 4, Obs. 2). The word לְעֹלָמִים, added as a more special definition, indicates that the meaning of "long ago" is to be understood in the sense of time of eternal length; or also that it continues in endless spaces of time;† for the preposition לְ, in the sense of "within," comp. Gen. vii. 4; Ezra x. 8, and Elster on this passage.—Instead of אֲשֶׁר הָיָה there stands at the close אֲשֶׁר הָיָה מִלְּפָנֵינוּ because הָיָה is used impersonally, in the sense: "*there have been*" (comp. Gen. xlvii. 24; Ex. xii. 49); an *enallage numeri*, that could easily occur with a neuter plural like עֹלָמִים. EWALD takes the words as subject of the sentence, and translates them thus: "what occurred before our eyes had already been long ago." But this position of the subject at the end of the sentence would be harsh and without motive; and for מִלְּפָנֵינוּ, which means according to Isa. xli. 26 simply "before us, earlier than we," would necessarily stand לְפָנֵינוּ if the translation "before our eyes, in our presence," were the correct one.—Ver. 11. **There is no remembrance of former things.**—Clearly an explanation of the thought of the preceding verse, which we need not (as HITZIG and ELSTER) connect with what precedes through the conception: "that our considering old things as new is because of the continual extinction of the remembrance of former things." For the construct state זִכְרוֹן before a following noun with a preposition, comp. similar cases, as Ezek. xiii. 2 Sam. i. 21.—רִאשֹׁנִים and אַחֲרֹנִים signify every where the earlier and the later ones (Lev. xxvi. 45; Deut. xix. 14; Ps. lxxix. 8; Isa. lxi. 4; also chap. iv. 16 of this book, consequently ancestry and posterity. The neuter idea, "the earlier," would necessarily be expressed by the feminine רִאשֹׁנוֹת (Isa. xlii. 9; xlvi. 9; xlviii. 3).—**With those that shall come after.**—לָאַחֲרֹנוֹת in future, later. Comp. for the substantive אַחֲרֹנָה, Deut. xiii. 9; 2 Sam. ii. 26.

6. *Second Division.* Proposition and first strophe. Ver. xii. 15. In a subjective view human knowledge proves futile and vain, in so far as all the desires and enterprises of men, to which it is directed, are empty and vain, and lead to nothing. **I, the preacher, was King**

*[There is no more reason for calling כְּבָר an Aramaic word here, than the feminine form, כִּבְרָה. Gen. xxxv. 16; xlviii. 7; 2 Kings v. 19. It means a considerable but indefinite amount whether of *space* as in the examples in Gen. xxxv. 16 or of *time* as here—*some distance off*, or *some time ago—long ago*. The same may be said of מַכְבִּיר Job xxxv. 16; xxxvi. 31.—T. L.]

†[לְעֹלָמִים] is rather added as an amplification of the indefinite כְּבָר. It hath been already—long ago—yes, in some of the olams (or worlds), cosmical or historical, that have gone before in the immense past. See remarks in note on the olamic words, p. 41, &c.—T. L.]

over Israel in Jerusalem.—Observe the preterit, הָיִיתִי, I was—a clear indication that a later personage than the historical Solomon says this.* For even in his most advanced age Solomon, who, according to 1 Kings xi. 40-43, was reigning king until his death, could not have spoken of his kingdom as something belonging solely to the past. For the remaining allusions in this verse to a period later than the Solomonic, see above on ver. 1 (No. 1), and the *Introduction*, § 4. And moreover the author, assuming the character of Solomon, indicates for his own person a condition in life which affords him a broad view, rich experience, and knowledge of men; comp. Sirach xxxviii. 24 ff.—Ver. 13. **And I gave my heart to seek and search out by wisdom.**—That is, I gave it entirely to that seeking, exerted myself zealously on that account; comp. שִׂים לֵב, Isa. xli. 42; שִׁית לֵב, Ps. xlviii. 14; and הֵכִין לֵב, Job xi. 13. "To seek" (דָּרַשׁ) and "to search" (תּוּר) are distinguished from one another—the former by being less thorough, and the latter by penetrating more deeply and searching after the hidden. בַּחָכְמָה is not "wisely" (LUTHER, comp. *Vulgate, sapienter*), but "with wisdom;" for wisdom was the instrument with which he made his investigations;† (for the well-known old Hebrew sense, see the *Introd.* to the Solomonic books, Vol. XII. p. 8 of this work.)—**Concerning all things that are done under heaven.**—Thereby is clearly meant only the actions and lives of men, and not occurrences in the realm of nature, for which latter the verb נַעֲשָׂה would be very unfittingly chosen. And what has happened in itself is not so much meant as its character, worth, aim and success as an object of seeking and searching; therefore, to search concerning all things that are done (עַל כָּל וגו).—**This sore travail,** *etc.*—Human action itself is not designated here as עִנְיַן רָע, as sore travail or pain (HITZIG, HAHN), but the zealous searching, the critical endeavor of the wise observer of life, who every where meets only vanity and emptiness, and with all his theoretical and practical experimenting with life, reaches no lasting enjoyment and success (and thus with justice the most exegetists; see ELSTER on this passage).—**God hath given to the sons of man to be exercised therewith.**—This unsuccessful and vain striving after wisdom, to which man feels himself impelled by a natural necessity, is imparted to him by God himself; it is a part of the salutary and disciplinary curse that God has laid on human nature since the fall, a "part of the whole system by which the Lord humbles fallen man, and therewith prepares the redemption" (HENGSTENBERG).—Ver. 14. **I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit.**—(Lit., "windy effort," *i. e.*, "an effort of the wind") (Sept. προαίρεσις πνεύματος) an effort without result, that effects no lasting good. Comp. Hos. xii. 2, which passage gives us at the same time the proper sense of the expression רְעוּת. For the formula רדף קדים there used parallel with רָעָה רוּחַ, "to consume wind," really means to follow after the wind, to be in quest of it, a diligent striving after it (comp. רעה in passages like Prov. xiii. 20: xv. 14; Isa. xliv. 20). רְעוּת is consequently the bearing, the intention of one zealously aiming at, consequently striving, continuous direction of the will (thus also Ezra v. 7, 18), the same as רַעְיוֹן, which in i. 17; iv. 16 is also found connected with רוּחַ. It is therefore erroneous to derive it from רעע — רצץ, to shatter, to break into pieces (thus the Vulg. "*afflictio spiritus*," also Chald. Raschi *et al.*).—Ver. 15. **That which is crooked cannot be made straight, and that which is wanting cannot be numbered.**—Clearly a proverbial sentence, which the author perhaps found ready made in the rich treasury of the proverbial wisdom of his people, and used here to strengthen what he had said in ver. 14. The sense is, as the parallel passage, chap. vii. 13, shows, that human action and effort, in spite of all exertion, cannot alter that which has once been arranged and fixed by God. "Man cannot alter what is (apparently) unjust in God's arrangement of the world, nor make or regard its failures perfect; hemmed in within the narrow limits of the world as it is constituted, he is not able to perform the most important thing that he above all things should be able to do" (HITZIG). This thought is not fatalistic (as KNOBEL supposes); for, as numerous other passages of this book show (namely, iii. 17; vii. 20 ff.; xi. 9; xii. 14), the author knows very well that human sin is the cause of the incapacity here described in contrast with the unchangeable and divine order of the world, and considers this inability as one of self-guilt on the part of man.—"That which is wanting cannot be numbered," *i. e.*, not completed, not be brought to its full number; comp. the Lat. *ad numeros suos redigi=perfici*, and also our German proverbs: "Where there is nothing, nothing farther is to be counted;" or, "There the emperor has lost his right," *etc.*

7. *Second Division, second strophe.* Vers. 16-18. Practically experiencing wisdom, striving after positive knowledge, is, as the critically observing, thoroughly futile, reaching no lasting result, because its acquirement is inseparably connected

* [This is certainly a slender basis on which to build such an argument. The indefinite use of the Hebrew tenses will not allow it to have much force, and, moreover, it is perfectly consistent (even if rendered *was*) with the condition of an old man, an old king, who had seen the vanity of the world, and of royal estate, and wished to impress it on the mind of his reader, to speak of it as something past and gone. I who was king—or, when I was king—in the full exercise of power and dignity. Besides, if there is an inconsistency, it would be full as great in one who assumes to personate Solomon. Such a one would be even more careful to guard against *obvious* anachronisms, as this would be, if thus regarded. See WORDSWORTH on the expression, and the argument drawn from it. The word Koheleth may be a scholium of the later compiler, to explain (though unnecessarily) what he deemed abrupt: I (Koheleth) was King; and so in other places like similar scholia in the Pentateuch.—T. L.]

† [בַּחָכְמָה does not mean *wisely* in the sense of *knowingly*, or *skilfully*—neither does it mean *by*, or, *with wisdom*, as an instrument, though that is nearer to it; but rather *in the way of wisdom*, that is *philosophically*, *speculatively*, *theoretically*, in distinction from *experimentally* or *practically*, as he did afterwards.—T. L.]

with pain and discouragement.—**I communed with my own heart, saying**, *i. e.*, I entered inwardly into my own counsel; comp. the Lat. *cogitare cum animo suo*, and in the Hebrew similar phrases דִּבֵּר בְּלִבּוֹ, Ps. xv. 2; ד׳ אֶל־לִבּוֹ, Gen. xxiv. 45; עַל לִבּוֹ, 1 Sam. i. 13.—**Lo, I am come to great estate, and have gotten more wisdom.**—The word הִגְדַּלְתִּי (comp. Isa. xxviii. 29) intimates that he possessed great wisdom before; the word הוֹסַפְתִּי, that during his life he continually increased it. Comp. 1 Kings v. 9-11.—**Than all they that have been before me in Jerusalem.**—The first עַל is comparative, as in Gen. xlviii. 22; Ps. xvi. 2. From the second עַל before יְרוּשָׁלִָם it appears that with the here mentioned predecessors of Koheleth real kings* are meant (comp. also ii. 7). The allusion here can scarcely be to the old Canaanitish princes (Adoni-zedek, Josh. x. 1; or, indeed, Melchisedec, Gen. xv. 18), but to the crowned heads of Israel, who alone were competent to the realization of חכמה. This passage contains, again, therefore, a reference to the difference between the author of this work and Solomon, but still not one of that kind that we are justified in reproaching him (with Hitzig) of ignorance of history. He rather commits this offence against actual history with the same absence of suspicion and purpose which permitted him to adapt his work only loosely and distantly to the personal and temporal relations of Solomon, and every where to dispense with the strict carrying out of the historical fiction in question. (Comp. *Introd.* § 4).—**Yea, my heart had great experience of wisdom and knowledge.**—Concerning דַּעַת as synonym of חָכְמָה comp. Prov. i. 2. "To see, to behold wisdom and knowledge," is as much as acquiring it by experience, arriving at its possession and enjoyment. This beholding is attributed to the heart, because it is indeed the seat or instrument of aspiration after wisdom,† see vers. 13 and 17.—Ver. 17. **And I gave my heart to know wisdom and to know madness and folly**—that is, I applied myself to learning not only the positive and normal contents of human knowledge, but also its counterpart, error and perversion in their various forms: according to the principle: *contrariis contraria intelliguntur*. הוֹלֵלוֹת = הֹלֵלוֹת, chap. x. 13; comp. the similar formation חָכְמוֹת, Prov. i. 20; ix. 1, *etc.*, and Ewald, *Manual*, § 165 *c*), and שִׂכְלוּת, want of sense and folly are also thus placed together in chap. ii. 12 only, that the latter word is written סִכְלוּת with more etymological exactness (comp. also ii. 3, 13, *etc.*).—*I perceived that this also is vexation of spirit.* For רַעְיוֹן רוּחַ see ver. 14; and comp. רַעְיוֹן לִבּוֹ, the striving of his heart, chap. ii. 22, as well as the same word in the Chaldee of the Book of Daniel (iv. 16; v. 6, 10; vii. 28), where it signifies thought. זֶה הוּא, a pleonasm, of which there are many in the book. Ver. 18. **For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.**—Ger. Proverb: "Much wisdom causeth headache;" also Cicero, *Tusc.* III. 4: "*videtur mihi cadere in sapientem ægritudo,*" and what Elster remarks on this passage: "Such an enlargement of the practical knowledge of human life destroys the natural ease and simplicity of the individual life, and by comparisons with others, awaking the consciousness of being variously affected in one's own existence through influences operating from without, produces a feeling of insignificance and feebleness of each individual life as such; and by exciting man to many aspirations and desires which remain unfulfilled, and therefore leave painful impressions behind. It is still more important to think of the manifold disillusions which a deeper insight of the moral arena in a stricter sense produces, because it not only teaches how confidence in the strength and worth of individuals is often unjustifiable, but also shows how in the great and sacred institutions of humanity, which have originally a purely ethical aim, this ethical object is frequently lost, and that those only exist in reality through a linking of interests that are entirely foreign to their real nature."—וְיוֹסִיף is an antecedent: "and if one gathers wisdom, if one makes much wisdom." Ewald, Elster, *et al.*, consider יוֹסִיף (here as well as in Isa. xxix. 14; xxxviii. 5) an active participle from the stem reverting from Hiphil, into Kal, with ִי— instead of ֵ— (Ewald, *Manual*, § 127 b.; 169 a) while others find in it simply an impersonal future Hiphil, and compare it on account of the *scriptio plena* with הוֹסַפְתִּי ver. 16.

DOCTRINAL AND ETHICAL.

Human effort, confined to the conditions of life and the objects of knowledge of this earthly world, can attain no enduring wealth of happiness or success, either in a practical or theoretical relation. For every thing that is accomplished under the sun, that is, in this contracted sublunary world subjected to the curse of temporality, is, like the great heavenly light of our planet, or, like the mysterious course of the wind and the water, confined to a changeless circuit beyond which there is no progress. All efforts after the attainment of a higher and more durable happiness, which man by means of his own natural power may institute, fail at this stern barrier of the earthly and temporal. Be it the cheerful enjoyment of life, and the active cooperation with it, be it fulness of knowledge and wealth of treasures, of intellectual truth and insight, as long as man, standing simply in his own strength as a mere child of earth, commanding no other than earthly and natural powers, endeavors to place himself in possession of these

* [This is entirely gratuitous. It may refer to any men of note and wealth, together with David and Saul, or the writer may well have had in view old Princes in Jerusalem, away back to the days of Melchisedec.—T. L.]

† [The word לֵב, *heart*, is used in Hebrew (especially in the Proverbs and Solomonic writings) as much for the *mind* or *intellect* as for the *feeling—the affections.*—T. L.]

treasures, will he be ever obliged to experience the utter vanity of his labors. Only in submission to the eternally Divine, which remains fixed and constant in all the vicissitudes of time, (Ps. cii. 25 ff.), does he obtain the power to overcome the imperfections and annoyances of temporal existence, or, at least, true consolation while suffering their pressure. Faith alone is the anchor of safety which is able to preserve the bark of life, tossed to and fro by the storms of time, from sinking into the awful depths of despair and inconsolable doubts regarding our temporal and eternal welfare.

Of these fundamental thoughts of the section before us, only those referring to the vanity of earthly life and its wisdom are specially treated. Of the religious solution of the conflict, which, according to numerous and prominent allusions in the subsequent pages, forms the deeper background for the grievous lamentations of the preacher, there penetrates, for the time, scarcely anything through his picture of the vanity of all earthly things. It is, substantially, only the sad contrast between human aspirations after wisdom, and the absolutely unsatisfying result in this world, to whose description the author directs his attention; that conflict between the ardent desire of life and its enjoyment, between thirst after knowledge and its failure, whose deep significance FABRI, in his work—"*Time and Eternity*"—has as strikingly as beautifully delineated when, in p. 10 f., in direct connection with the lamenting commencement of this book he says: "Who does not know, from his own thousandfold experience, this wonderful feeling of a deep temporal grief that often, as an armed foe, overwhelms the spirit of man with a secret shudder in the midst of the loudest merriment? Who does not know the pressure and the pain of time, when we see it in steady flow hurrying quietly by us, nay, when we see ourselves, entirely helpless, carried away by its stream, and daily approaching nearer to the limits of life? Do we not then feel as the occupant of a frail boat, which, drawn into the current of a mighty stream, finds itself carried down with arrowy speed, and if not in its course dashed to pieces on the rocks, hastens with inevitable destiny to the cataract that is to bury it in that deep from which no one may ever rise and begin the course anew?" That is the *periculum vitæ*, the danger of life, of which the wise men of old have spoken, and have recognized as the inevitable destiny of every thing born into this lower world. Thus time, with its restless and continuous going and coming, appeals to the direct feelings of every man as an oppressive destiny, as a travail, as Solomon says, (ver. 13, 18), as a tragic conflict between what ought to be and what is.

HOMILETICAL AND PRACTICAL.

In the homiletical treatment of the section, the evangelical preacher should not be satisfied in merely presenting this sad conflict without its solution; he should rather connect with the lament concerning the vanity of earthly things, the consolation of the unchanging grace of the Eternal One; and thus regard the gloomy picture of the author in the light of divine revelation, to which the entire course and contents of the book encourage us. In this intent we might use the entire chapter as a text for a connected view whose theme might be as follows: That which is visible is temporal, that which is invisible is eternal (2 Cor. iv. 17); or also —"For we know in part, and we prophesy in part." "But when that which is perfect is come, that which is in part shall be done away." (1 Cor. xiii. 9, 10); or: The flight of earthly things, its cause and its cure, (with reference to the 90th Psalm, and appropriate spiritual hymns). In case the text is divided, there should not be more than two parts. Then make vers. 2-11 the text for the thought: "There is nothing new under the sun;" and from 12-18 for the thought: "In much wisdom there is much grief."

With a view to the practical treatment of the individual passages, examine the following homiletical hints and helps from ancient and modern exegetical writings.

Ver. 2. LUTHER:—In the introduction he gives us the subject of the whole book, when he tells us that there is the greatest vanity in all human pursuits, to such a degree that men, neither content with the present, nor able to enjoy the future, turn even their best things into misery and vanity, all through their own fault, not that of the things themselves.

M. GEIER:—The more the vanity of the world is discovered, the more will the disgust of it increase in the true Christian; and on the contrary, a desire will arise for the heavenly and eternal.—HENGSTENBERG:—The right solution of the problem is this: Between the assertion—"And behold, all was very good," and that other: "All is vanity," lies the fact of the fall. With this latter a whole new order of things has appeared. The creation, which was good in itself, was no longer fitting for degenerate man. "All is vanity," is no accusation of God. It is rather, if we keep in view the nature of man, a praise of God. It is precisely in this doom of punishment, and in the adjustment of the economy of the Cross, that God shows Himself especially great and glorious.

Ver. 3. LUTHER:—The creature is indeed subject to vanity, as Paul testifies, Rom. viii., but nevertheless the things themselves are good. Otherwise he would have called the sun itself a vanity; but this he excepts, because he says, *under* the sun. It is not, therefore, of the works of God he treats, which are all good and true, and above the sun, but the works beneath the sun,—what we do here in this earthly life.—STARKE:—Since with decay the profit of all outward occupation vanishes, it is folly for men to be so absorbed with external things that they thereby forget the care of their own souls.

Vers. 4-7. CRAMER:—That the world has not existed from eternity, one sees in all its parts, because these are not fixed and constant; the whole cannot, therefore, remain unchanged. But the constant order in creatures and their employments, proves that there is a God who sustains every thing.—STARKE:—In nature every thing is governed by the laws of motion; how much more should man direct his steps according to the rules of life prescribed to him by God (Gal. vi. 16; Ps. cxix. 9; c. 5).—WOHLFARTH:

—The existence of the world clearly depends upon the unchangeable order given to nature by God, and just because it follows these divine laws without deviation, is nature, yet to-day, as it was thousands of years ago, the inexhaustible dispenser of the blessings and joys of men. Let us herein acknowledge the wisdom, goodness, and might of the Eternal One, and adore him who once said: "Let there be!" and there was! who called the sun of the day, as well as the night, into existence, who prescribed to the waters their course, and gave command to the winds. Let us comprehend that we can only then be happy and make others happy, when, as nature unconsciously obeys natural laws, we obey with clear consciousness the commands of virtue and the laws of nature for the spirit world.

Ver. 8. ZEYSS:—The immortal spirit of man can find no real rest in temporal things, but only in God, the highest and eternal good, Matt. xi. 29.—HANSEN:—External things do not satisfy. David in Ps. xvii. 15 gives us clearly to understand that he recognizes the same truth; for he says: "I will behold thy face in righteousness," and adds, "I shall be satisfied, when I awake, with thy likeness." He hopes, therefore, in the contemplation of God, to obtain what he cannot have in the form of this world. And for this very reason Solomon calls all things vain that belong to this sensual life.—BERLEB. BIBLE:—"The avenues of the soul bear many thousand objects or things to the heart, with which man fatigues and distracts himself, as with a boundless mountain of sand. From these his mind forms numberless images, which he gazes at, and inwardly handles. From these come the manifold thoughts and the distracted spirit of poor man. Therefore, by apostacy from God, his Creator, he has gone out with his heart after many things, and now, instead of God, in whom he would eternally have had enough, he embraces so many thousand creatures in his desires, and cannot even then be satisfied. For the immortal essence of the soul can by no means repose in the empty creature; it seeks ever farther, and will ever have more; it is a fire that burns without ceasing, and would gladly seize all things."

Vers. 9-11. LUTHER:—If we understand these words, *nothing new* beneath *the sun*, of the things themselves, and of the works of God, it would not be true. For God is every day doing what is new; but *we* do nothing new, because the old Adam is in all. Our ancestors abused things, just as we abuse them. Alexander, Cæsar, had the same disposition; so had all Kaisars and Kings; so have we. As they could never be satisfied, so never can we; they were wicked; so are we.—CRAMER:—No man has so great a cross that he finds none like himself; for we are not better than our fathers, 1 Kings xix. 5.—HENGSTENBERG:—"There is nothing new under the sun;" let that serve to sober down the fantasies which gather grapes from the thorns of the world, but not discourage the friends of the Kingdom of God, which has its real seat, not under the sun, but above the sun, and whose heavenly protector, by ever creating new things (Jer. xxxi. 22) gives material to a new song, Ps. xl. 4.

Vers. 13-15. LUTHER [to ver. 14]:—All painful anxiety and care in making provision, whether in public or private, through our own counsels, and our own wisdom, are condemned in this book. God disappoints the thoughts and plans that are not grounded on His word. And rightly too; for why should we prescribe and add to His wisdom? Let us learn, then, to submit to His counsels, and abstain from those cares and thoughts which God has not commanded.—Ver. 15. Human concerns cannot be so managed as that all things should be rightly done, and that there should not still remain many evils. The best way, then, is to walk in faith, which lets God reign, prays for the coming of His Kingdom, tolerating in the meantime, and patiently enduring, all evils, or committing them to Him who judgeth righteously.

FREIBERG BIBLE:—In spiritual as in corporeal things, God alone can make the crooked straight and smooth.—HARMAN (to ver. 13 f.—*Bible Reflections of a Christian*, Vol. I., p. 103):—All human wisdom labors, and has care and sorrow for its reward; the farther wisdom looks, the greater is the labyrinth in which it loses itself. It is with reason as to the eyes with a magnifying glass, when the most delicate skin becomes disgusting, the most luscious dish a mess of worms, and the finest work of art a mere botch. We see the impossibility of removing all inequalities of human society, and we see in it an overwhelming number of faults and failings; yes, the weakness of our senses and judgment leads us to find faults in beauties, because we examine all things only fragmentarily.—Vers. 16-18. HANSEN (to ver. 17):—Many thousand actions are considered prudent and wise, which in reality are silly and foolish. It is an arduous task to correct one's error in respect to all this, and regard the world, and human life in the world, with just eyes.—(To ver. 18).—Wisdom, as such, is no cause for uneasiness of mind; it is rather a cause for contentment. It sometimes happens, however, that peace of mind is disturbed by wisdom. The deeper our vision, the more clearly we perceive the imperfections among the children of men, and that usually produces unrest in the mind.—STARKE:—But because knowledge easily puffeth up (1 Cor. viii. 1), wise and learned men have so much greater need to beg God to keep them in true humility.—Every righteous teacher, yes, every true Christian, must resign himself to many evils which must meet him in the endeavor to acquire genuine wisdom.

[OLAMIC OR ÆONIAN WORDS IN SCRIPTURE—ETERNITIES OR WORLD-TIMES—CYCLICAL IDEAS IN KOHELETH.—The passage, Ecclesiastes i. 8, rendered, "the earth abideth forever," is the one most commonly quoted as their key text by those who would not only give a limited sense to עולם here, which it undoubtedly has, but would, thereby, weaken the force of this whole class of words in all other parts of the Bible, and especially when they are used in reference to a future state of being. On this account, the whole subject has seemed worthy of a fuller discussion than it has generally received in Commentaries, and this the passage to which such an exegetical

examination can be most appropriately attached.

The best rendering of the word לְעוֹלָם i. 3, is "for the world-time," or "for the world," as we have given it in the metrical version annexed. It may seem strange to ears not accustomed to it, but it is the true translation, not only here, but in many other places, where its proper significance is concealed under general or inadequate phrases. In Ecclesiastes iii. 11 it has been once rendered by our translators, "the world," which is correct enough in itself, but may mislead by raising in the reader's mind the conception of a space world. For further remarks on that important passage see note, p. 67. The word לְעוֹלָם cannot here (Eccles. i. 8) mean *for ever*, in the sense of endless duration, though it may be used for such idea when the context clearly demands, as when it is employed to denote the continuance of the Divine existence, or of the Divine Kingdom, or any thing else connected with the proper Divine eternity as the word is now taken. It is, however, in that case, only the employment of necessarily finite language to express an infinite idea strictly transcending all language, unless poorly represented by a conceptionless, negative word, which, although logically correct, is far inferior in vividness and power to some vast though finite term, which, by its very greatness and immeasurability, raises in the mind the thought of something beyond, and ever still beyond, worlds without end. This effect is still farther increased by plurals and reduplications, such as the Hebrew עלמים, and עולם עלמים, the Greek αἰῶνες, and αἰῶνες τῶν αἰώνων, the Latin *secula*, and *secula seculorum*, the old Saxon, or old English, of WICLIFFE, *to worldis of worldis* (Heb. xiii. 21), or our more modern phrase, *for ever and ever*, where *ever* (German *ewig*), was originally a noun denoting age, or vast period, just like the Greek, Latin, and Hebrew words corresponding to it. Another mode of impressing the idea of absolute eternity is by the use of language in the context, or general scenic representations, which bring up the thought of *finality* in the passage, giving it the aspect of something settled, never to be disturbed, having nothing beyond that can possibly change it, as in that most impressive close of Matth. xxv. In Ecclesiastes i. 8 it evidently expresses the duration of the earth as coeval with the great order of things called the *world*, whether in the time or space sense, and vastly transcending the דוֹר, *generation*, or *life-time* (the æon, as we might call it in a still more limited sense) of man. There is a similar contrast, Ps. xc. 1, where דור ודור "generation and generation," or "all generations," as it is rendered, refers to the human history, whilst מעולם עד עולם, from world to world, ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος, *a seculo et usque in seculum*, *von Ewigkeit zu Ewigkeit*, refers to the Divine existence as measured, conceptually, by world times, even as our brief individual life-time is measured by years (Ps. xc. 10), and our own peculiar world-time by *dorim*, or generations.

These words correspond in all the languages referred to. They arise from a philological exigency, from the demand for some word to express that *idea* of time, or rather *conception* of time (since all language is primarily for the sense want), which goes beyond any known historical and astronomical measurements,—some great period, cycle, or age, not having its measurement from without, but in itself, or, at least, seemingly independent of outward phenomenal measurement. It is something supposed to have its own chronology, separate from other chronologies. In a lower, or more limited, sense, an olam, æon, age, world, or world-time, may be historical; that is, such indefinite periods may be regarded as coming, one after another, during the continuance of the same earth or kosmos; truly historical, yet divided from each other by some intrinsic character, rather than by mere years or centuries. Thus we say the *old world*, the *new world*, the *ancient world*, the *modern world*, the Greek world, the Roman world, &c. This would correspond to our use of the word ages, and that would make a good sense, Ecclesiastes i. 10, "the worlds or ages (עלמים) that have been before." They may also have a higher sense than the historical, regarded as the history of one earth or kosmos, continuing as it is without any great physical change. They may be cosmical æons, carrying the idea of a new dispensation, with a change in the space-kosmos with which they are connected, or some change in the human state or relation that is equally significant. It might be conceived as a decay, dissolution, and restoration,—a renewal, rather, instead of an absolute creation *de novo*. Such an idea of new cosmical worlds, or æons, is favored in a certain aspect of it by some passages of Scripture which speak of a new (or rather renewed) heavens and earth, Ps. cii. 26; Isa. lxvi. 22. Or it might be more like an idea which was certainly very ancient, of the same worlds coming over and over again, with all things and all events repeated, just as they had taken place. This was an old Egyptian and Arabian view, probably arising from the observations of astronomical cycles (see *Pareau de Notitiis Vitæ Futuræ ab antiquissimo Jobi Scriptore, etc.*, pp. 65, 66, *etc.*). Something like it was taught by Pythagoras and Plato in their doctrine of the *magnus annus*, as also by the Stoics in their doctrine of the cyclical return of the world, and all things in it, through a process of rarefaction and condensation (with a final conflagration), from which came again that rare elementary state which is in the beginning of each cycle,—a kind of thinking to which the modern nebular theories present a fair counterpart. These views of the Platonists and Stoics were sheer speculations. The old notions, however, of the Egyptians and Arabians seem to have had a different character, and as there is nothing incredible in the thought of their being known to this old writer, whether Solomon or any one else, so is it also admissible, to say the least, that some such view, in connection with others, perhaps, of a more indefinite kind, may have been included in the words of Koheleth, I., 9, 11. If some such thought had suggested the language, or been anciently suggested by it, the dogma would by no means have bound our assent, as though it were an inspired Bible truth, since it is only used by this contemplative writer as an illustration of the general cyclical notion of re-

turns in the world movement. This may be regarded almost in the light of an *a priori* idea, or one necessarily arising to every thoughtful mind in the contemplation of nature, whether we think of it as temporal or eternal. Just as the great nature is made up of lesser cycles (a thing obvious to sense), so, when viewed as a whole, and regarded simply as nature, without reference to its origin, it can only be conceived as a vast repeating cycle, having its birth, growth, increase, diminution, ortus, interitus, maxima, minima, ever going round and round, as the very law of its continued being. A straightforward movement in one direction *forever*, whether it be one of rarefaction, or condensation, of separation, or combination, must end in ruin, stagnation, death, or utter sameness, in some period far less than an absolute eternity, if we may make comparisons. To avoid this, nature, the great nature, as well as the smaller ones, must be thought of as having its *καμπή*, its *turning* or *bending*, as Plato holds, and may even be said to *demonstrate*, in the *Phædo*, 72, 73: "For if the one course of things should not give place to the other, in generation, but, on the contrary, there was ever a straightforward development (*εὐθεῖα γένεσις*) without any turning or circuit, it is certain that all things must finally get the same form (*τὸ αὐτὸ σχῆμα*), and have the same state or affection (*τὸ αὐτὸ πάθος*), and all things must cease becoming" (*παύσαι τὰ γιγνόμενα*)—that is, there would be an end of all generation; things would be brought to a stand. This would be universal death, he shows, whether an absolute immobility and stagnation, or an absolute rarefaction and incoherence, which would come to the same thing. Both terminations would be the death of nature, of all natures. Whether in the individual or the universal, it can only live by coming round and round again. This must be the law of all physical movement, whether we regard nature as eternal, or as having its great beginning, together with special beginnings, in a Divine Word. As a nature commenced, it must thus move in growth, maxima and minima, or it would not be a nature. Change, decay, death, revival, are the law of its life. ARISTOTLE thus presents the general cyclical idea (*Physica* IV. 14) as grounded in human language expressive of the natural human thinking. After speaking of time as motion in a circle, he thus proceeds: *διὰ δὲ τοῦτο καὶ τὸ εἰωθὸς λέγεσθαι συμβαίνει· φασὶ γὰρ κύκλον εἶναι τὰ ἀνθρώπινα πράγματα, καὶ τῶν ἄλλων τῶν κίνησιν ἐχόντων φυσικὴν, καὶ γένεσιν, καὶ φθοράν· ὅτί ταῦτα πάντα λαμβᾶνει τελευτὴν καὶ ἀρχὴν ὡσπερανεὶ κατά τινα περίοδον*: "On this account there arises the usual mode of speech. For they say that all *human things are a circle* (a wheel); and so of all other things that have a physical movement, both of generation and decay—namely, that they have a beginning and an end, or, as it were, a *period* (a going round)." This reminds us of the *τροχὸς γενέσεως*, "course of nature" (*circulus naturæ*), of James iii. 6, and the גַּלְגַּל תּוֹלָדוֹת "the wheel of generations," of the Talmudists and Rabbinical writers—also of Plato's splendid Myth in the Politicus (269 *c*) of the two great periods, in one of which the Divine superintendence carries nature forward in unbroken *progress*, and, in the other, it is left to itself, and, consequently, to ruin and decay. Compare also the citations made by Zöckler, p. 40, from Seneca, Tacitus, and Marcus Aurelian.

There is, however, a difference between the Greek *αἰών*, in its classical usage, and the Shemitic עולם. It consists in the fact that the latter is used for *world*—every where in the Syriac and Chaldaic, and much more frequently in the Bible Hebrew than our translation, or any modern version, would seem to show. There is a glimpse of such a meaning sometimes in the classical *αἰών*, as in ÆSCHYLUS *Supp.* 572: *Ζευς αἰῶνος κρεων ἀπαύστου*—"Zeus, king of the never ceasing (ever moving) world," as it may very appropriately be rendered, or of the never ceasing age or eternity. This world sense of the Hebrew, and of the Greek in the New Testament, does not, however, denote the world in *space*, more properly represented by the word *κοσμος*, but the world in *time*, or as a time existence. This is peculiarly a Shemitic conception, and yet it comes directly from our necessary thinking. The time of a thing enters into the idea of its true being as much as its extent or its energy in space; or, to express it more correctly, the movements *in succession*, of any true organism belong as much to its *reality* (that which makes it a *res*, or thing) as the matter or collected cotemporaneous activities to which we give the name. So, too, in our Saxon *world* (weorld), the primitive etymological conception, we think, would be found to be *time* rather than space, as appears even in the later usage which we find in such expressions as *this world* in distinction from the *other world*, or the *world to come*,—besides the already referred to usage in WICLIF's translation, where it stands for עולם in the Old Testament, and for *αἰών* in the New; as Psalm cxlv. 13 for מלכות כל עלמים *Kingdom of all worldis*, 1 Tim. i. 17 for *βασιλεὺς τῶν αἰώνων*, *Kynge of worldis*, which puts us in mind of ÆSCHYLUS, *Ζεὺς αἰῶνος κρέων ἀπαύστου*.

The only place in the Old Testament where our English translators have rendered עולם by the word *world* is Eccles. iii. 11 [see note on that passage, p. 67]. It has been objected to this by STUART, HITZIG, and others, because it is the only place, and that, therefore, the rendering is to be regarded as contrary to the usage of the language. But to this it may be replied by turning the argument: It should not have been the only place. There are others in which *world* is the best rendering. Thus in the passages already cited, Ps. xc. 2, it is literally "*from world to world*," instead of the vague term everlasting;* Ps. cxlv. 13, "kingdom of all *worlds*:" Ps. cvi. 81, 45; Jerem. x. 10, "God of life, King of the *world*;" Hab. iii. 6, הליכות עולם "goings of

*[This language is generally used of God, or His Kingdom. There are, however, cases where it is employed hyperbolically of the settlement in the promised land as in Jeremiah vii. 7: "And I will cause you to dwell in this place, which I gave to your fathers, למן עולם ועד עולם, from age to age"—or *from world to world*, or *forever*, if we take, as we may, if we have faith for it, the higher spiritual sense of the eternal settlement, the eternal rest, of which the settlement in Canaan was the appointed type.—T. L.]

the world," Vulg. *itinera mundi;* Deut. xxxiii. 27, "the arms of the world"—that support the world movement. [See further on this, LANGE, *Genesis*, p. 140, *Six Days of Creation*, ch. xxvii.] From such usages came the Rabbinical sense so frequently found, and not vice versa, as some would have us believe; only that the Rabbins afterward, not fully understanding the old Hebrew conception as denoted by the plural forms of עולם, or wishing to enlarge it so as to make it a term of science, gave it also the space sense, and used it for κόσμος. (See BUXTORF—*Lex. Chald. and Rab.*). The great thought underlying all the passages just quoted is that of the world movement, as an immense time, exhibiting God's great work, or plan, Eccles. iii. 14. So also in chap. i. 8, לעולם may be rendered for the world, and, in fact, the context forces to that view: generations of men go and come, but the earth stands, לעולם, for the world-time, as long as the world lasts, conveying the same idea that is given, Ps. lxxii. 5, "throughout all generations, *as long as the sun and moon endure.*" It is a way some critics have, of refusing to see a sense in places where it occurs, and then asserting that it cannot occur in any specific instance, because "it is not found elsewhere," they say, in the Old Testament. Thus regarded, we see how it comes to be so common in the earliest Hebrew after the canonical,—not merely the earliest Rabbinical and Talmudical, but in Sirach, and other Jewish books, that much preceded them. This would never have been the case in the early Rabbinical writings, much less in these apocryphal books, had there not been some ground for it in the old Biblical Hebrew itself. And this may be said, generally, in regard to all other Rabbinisms, as they have been called, in Koheleth. They are rather Kohelethisms which appear in the earliest Rabbinical and Talmudical writers, because the old book, on account of its having more of a philosophical aspect than other ancient Scripture, possessed great charms for them, making it a favorite study, leading them to imitate its peculiar style, and to make much use of its rarer forms and words. In the apocryphal books, so far as they were written originally in Hebrew, the use of עולם for *world*, or *world time*, is beyond all reasonable doubt. It must have been so employed in Sirach xxxvi. 17, where we have the Greek αἰῶνας in the *world* sense, as also in Tobit xiii. 6, 10. In both cases the language is precisely similar to that Ps. cxlv. 13 and 1 Tim. i. 17. The earliest Syriac preceding the New Testament used their emphatic form of the word [עלמא] in the same way, as appears from the Peschito version of the Old Testament, as well as that of the New, this same word being used in such passages as Ps. xc. 2, cxlv. 13, Ecclesiastes iii. 11, and Hebrews i. 3, xi. 3, as a rendering of αἰών, αἰῶνες, where the Greek has, beyond all doubt, the *world* sense, though in its time aspect. Again, there is no accounting for this idiom in the New Testament [this use of αἰών so different from the classical] except by regarding it as a Hebraism, which is simply saying that the world sense, thus viewed, was an old and established sense of the Hebrew עולם. There was nothing in any science, or thinking, in the Jewish age immediately preceding, to occasion any change or departure from the old meaning. There is neither authority nor weight in WINER's remarks (*Idioms of New Testament*, § 27, 3) on the plural forms of αἰών,—that "they are used for *worlds* because the object denoted consists of several parts, *e. g.*, οἱ αἰῶνες, the whole world, the universe," with which he would compare the Rabbinical use of עלמים "The Jews," he says, "imagined several heavens, one above the other." That is true, but they never use עלמים to express such a conception. It is ever שמי שמים, the Heaven of Heavens, or the Heaven and Heaven of Heavens, or some similar language, from which came afterwards the *third heaven* of the Jews, and the seven heavens of the Talmud and of the Mohammedans. But this was ever in the space sense—*worlds above worlds*—not the time sense, *worlds after worlds*, which was a conception peculiarly Shemitic, barely found, if at all, among other ancient peoples, and giving rise to those *pluralities* of עולם, and afterwards of αἰών, which can be accounted for in no other way; since the conception of absolute endlessness as etymological in עולם, or αἰών, would clearly have prevented it. It is this idea which so refutes the assertion of STUART (*Comment.* Ecclesiastes xii. 1) that "time divided is not strictly predicable of a future state." He means that all duration before or after the present *world*, as we call it, must be regarded as one continuous blank, or unvaried extension of being. There are not only no days and years, such as measure our olam, but no αἰῶνες, or world-times, in that greater chronology. This certainly is not the Scripture mode of conception, or such language as we find would never have arisen, or such pluralities as עלמים, αἰῶνες, or their reduplications, ages of ages, worlds of worlds exactly like the space pluralities שמי שמים, heaven of heavens. Such is the Scripture conception, we say, and what right had STUART, following HITZIG, to deny that it is a Scripture truth, or to affirm that it is only a mode of speaking *more humano?* And reason sanctions it. What a narrow idea that the great antepast, and the great future after this brief world or עולם has passed away, are to be regarded as having no chronology of a higher kind, no other worlds, and worlds of worlds, succeeding each other in number and variety inconceivable! ROBINSON seems to hold the view of WINER that when αἰῶνες is used for worlds in the New Testament, it is to be regarded as a space conception, "the upper and lower worlds, the heavens and the earth, as making up the universe;" and he refers to Heb. i. 2 and xi. 3, passages which should have convinced him (*pace tanti viri*, do we venture to say it) that the time sense (worlds *after* worlds instead of worlds *beyond* or *above* worlds) is not only predominant but exclusive, as it is in 1 Timothy i. 17, βασιλεὺς τῶν αἰώνων, the King of the worlds, the *King eternal.* This would seem, too, to be ZÖCKLER's way of thinking, when he speaks of the rendering world (Eccles. iii. 11) as appearing first in the Talmudic literature, and

carrying the sense of kosmos, macrocosmos.

Neither עולם in the Old Testament, nor *αἰών* in the New, has ever the sense of kosmos, or any space conception attached to it. That idea, as was said before, did come in afterwards among the Talmudists and early Rabbins, but it was only after they had got a smattering of science, and wished to make some of their old words look more philosophical. See BUXTORF'S *Lexicon* on the word. They still, however, retained the time sense, or the world-time, in their favorite expressions, עולם הזה *this world*, and עולם הבא, the *world to come*, which are exact representations of the ancient usage, as it arose in that early day, when *time worlds* were so much more a source of wondering thought than *worlds in space*, the boasted conception of our modern knowledge.

It may be thought that this view of עולם and *αἰών* as having plurals, and, therefore, not in themselves denoting absolute endlessness, or infinity of time, must weaken the force of certain passages in the New Testament, especially of that most solemn sentence, Matth. xxv. 46. This, however, comes from a wrong view of what constitutes the real power of the impressive language there employed. The preacher, in contending with the Universalist, or Restorationist, would commit an error, and, it may be, suffer a failure in his argument, should he lay the whole stress of it on the etymological or historical significance of the words, *αἰών*, *αἰωνίος*, and attempt to prove that, of themselves, they necessarily carry the meaning of endless duration. There is another method by which the conclusion is reached in a much more impressive and cavil-silencing manner. It is by insisting on that dread aspect of *finality* that appears not in single words merely, but in the power and vividness of the language taken as a whole. The parabolic images evidently represent a *closing scene*. It is the *last* great act in the drama of human existence, the human *world*, or æon, we may say, if not the cosmical. It is the *συντέλεια τοῦ αἰῶνος*, Matth. xiii. 39, the *end*, the *settlement*, the *reckoning* of the world, or more strongly, Heb. ix. 26, *συντέλεια τῶν αἰώνων*, "the settlement of the worlds," when "God demands again the ages fled," Eccles. iii. 15 (see the Metrical Version, and the reasons for this translation). At all events, our race, the בני אדם, the Adamic race, the human *αἰών*, or world, is judged; whether that judgment occupy a solar day of twenty-four hours, or a much longer historic period. There comes at last the end. Sentence is pronounced. The condemned go away, *εἰς κόλασιν αἰώνιον*—the righteous, *εἰς ζωὴν αἰώνιον*. Both states are expressed in language precisely parallel, and so presented that we cannot exegetically make any difference in the force and extent of the terms. *Αἰώνιος*, from its adjective form, may perhaps mean, an existence, a duration, measured by æons, or worlds (taken as the measuring unit), just as our present world, or æon, is measured by years or centuries. But it would be more in accordance with the plainest etymological usage to give it simply the sense of *olamic* or *æonic*, or to regard it as denoting, like the Jewish עולם הבא (*olam habba*), the *world to come*. These shall go away into the punishment [the restraint, imprisonment] of the world to come, and these into the life of the world to come. That is all we can etymologically or exegetically make of the word in this passage. And so is it ever in the old Syriac Version, where the one rendering is still more unmistakably clear: "These shall go away לְתַשְׁנִיקָא דַלְעָלַם to the pain of the olam, and these לְחַיֵּא דַלְעָלַם to the life of the olam"—the world to come. Compare the same Syriac expressions in a great many other passages, such as Matth. xix. 16; Mark x. 17; Luke xviii. 18; John iii. 15; Acts xiii. 46; 1 Tim. vi. 12, *etc.*, in which *αἰώνιος* is ever rendered דַלְעָלַם or דַלְעָלְמָא (more emphatic) "that which belongs to the olam," in the singular.

They shall go away—the one here, the other there. The two classes so long mingled are divided, *no more*, as it would seem, to be again together. The "wheat is gathered into the garner," the "tares are cast into the fire." The harvest is over; there is no more to follow; at least, the language gives us no intimation of any thing beyond. The catastrophe has come; the drama is ended; the curtain drops. Shall it never rise again? Is this solemn close forever in the sense of irreversibility? Who is authorized to say that there will ever be an arrest of this judgment, or a new trial ever granted? Every thing in the awful scene so graphically depicted seems to favor the one thought of *finality*. Rash minds may indulge the thought of some change, some dispensation in still remoter "worlds to come," but there is no warrant for it in any of the language employed. If there be allowed the thought of change, it may be inferred of the one state as well as of the other. The *ζωὴ αἰώνιος* may have its interruption, its renewed probation, and exposure to evil; exegetically this may be as well sustained as the other. To rebut any such presumption, we have, too, our Saviour's words, John xiv. 2: "If it were not so, I would have told you." There would have been a similar ground for such language here as when he said, "Let not your hearts be troubled; in my Father's house are many mansions;" there would have been the same reason for allaying fears of change on the one hand, or preventing despair on the other, had there not been the intention to impress that thought of finality which the whole dramatic representation so vividly conveys: If there were ages of change coming somewhere in the vast future, in the infinite flow of the *αἰῶνες τῶν αἰώνων*, "the ages of ages," when the *ζωὴ* should cease, or the *κόλασις* be intermitted, "I would have told you." He has not told us; and no man should have the audacity to raise the veil which He has so solemnly dropped before the vision both of sense and reason. Let it remain for a new revelation, when he chooses to make it. Till then it stands: They shall go away, the one into the life, the other into the imprisonment, of *the world to come*. There is no more; let no one add to it; let no one take away.

Some have thought to find the metaphysical idea of *timelessness* in the Scriptural olamic words, and especially in the *αἰών*, *αἰώνιος*, of the New

Testament. That is a Platonic notion largely dwelt upon in the Timæus (37 *c*) where *αἰών* is represented as fixed, one of the "things that stand" [belonging to the class called *τὰ ὄντα* rather than *τὰ γιγνόμενα*] whilst *χρόνος*, *flowing time*, is its "moving image," or the revolving mirror which seems to set in motion the landscape of eternity, though, in reality, all is changeless and still. But this timeless idea is no etymological sense of *αἰών*; it is only the speculative notion of the philosopher which he represents by the word as supplying a supposed antithesis to *χρόνος*, *time*. We have no right to say, however, that there is no ground for it in the reason. It appears, sometimes, in the common thinking, as when we speak of time as contrasted with eternity, or of a state before time was, or that shall be when "time shall be no more." Such a style of speech has been favored by a wrong interpretation of the language, Rev. x. 6, *ὅτι χρόνος οὐκ ἔσται ἔτι*, and a severing it from its immediate context. Still its prevalence shows that it is not altogether alien to the human thinking. It is felt that there is a solid reason for predicating timelessness of God, of the Divine mind, and the Divine ways, as lying above the plane of the human, even "as the Heaven is high above the earth" [Isa. lv. 9]. To Deity all effects must be present in their causes, and causes seen in their effects, and all phenomena, or "things that do appear," must have their more real existence in the unseen seminal energies of which they are manifestations. They have their true being in the Logos or Word from whence they came. In this sense the Prophet most sublimely represents God as יֹשֵׁב קֶדֶם, Ps. lv. 20, *sedens antiquitatem*, literally, sitting the everlasting antepast, and שֹׁכֵן עַד Isa. lvii. 15, *inhabiting eternity*, both of which expressions would seem to aim at denoting, as far as language can denote it, a timeless state, as opposed to movement or succession. And so even in regard to the human soul, our own finite thoughts may sometimes faintly present to us the image of successionless spiritual being, or of some approach to it. We can think of a condition of the spirit in which time, as movement, seems to disappear. It may be the conception of some "beatific vision" on the one hand, or of some "horror of great darkness" on the other, the one so enrapturing and absorbing, the other so dense and harrowing, that all division, or sense of such division, seems so wholly lost that existence, in this respect, may not improperly be said to be timeless. Again, there is the schoolmen's notion of eternity as given by Boethius, *tota simul et interminabilis vitæ possessio*, or as it is defined by that quaint old Hebraist and Lexicographer, Robertson—"Eternity the everlasting and ever present, without futurition or preterition," as in the timeless name אהיה, יהיה, the I AM (Jahveh or Jehovah) *ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος*. But such a timeless idea is hardly for our present thinking, in this present state of change and transition. "Such knowledge is too wonderful for us; it is high, we cannot attain unto it." The mere glimpse we sometimes get dazzles the vision, and casts us down to that mode of thinking, as necessarily involving succession, which God has made the law of our present mental being. We cannot, therefore, believe that this timeless idea of *αἰών* is intended in those passages that are meant to impress us with the solemnities of our future existence. If it thus occurs any where in the New Testament, it would seem to be in such passages as 2 Cor. iv. 18, *τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια*—"the things that are *seen* are *temporal*, the things that are *unseen* are *eternal*." We do not think that Paul got this, or other passages like it (such as Heb. xi. 1, 3; Rom. i. 20) from Plato, or that they were suggested to him by any study of the Platonic writings; but certainly there is a wonderful resemblance between it and some things in the Timæus, and the Republic. The *μὴ βλεπόμενα*, the *ἀόρατα*, "the *unseen* things," of Paul, do strongly suggest, and are suggested by the *ἀειδῆ*, the *ἀόρατα*, the *νοητα* of Plato, as all denoting, not merely things absent from present vision, but that which is, in its very essence, unseen, supersensual, above all the senses, for which seeing is simply taken as the higher and general representative. So *πρόσκαιρα* and *αἰώνια* suggest the same distinction that Plato makes in the Timæus between the *γιγνόμενα*, and the *αἰώνια*, the *becoming*, the flowing, the changing, and the æonian, in the sense of reality and immutability. We are strongly drawn to think that Paul has something of the same contrast, though presented in a far higher and holier aspect than the mere philosophical contemplation. *Πρόσκαιρα*, *temporal* would seem opposed to *αἰώνια*, not in the sense of a short period (or periods) as contrasted with a long duration, or even an endless duration, but, rather, as time itself, or existence in time, as the antithesis of the timeless, that *immutable*, successionless being which even now we sometimes seem to see as in a mirror shadowly, (1 Cor. xiii. 12), or enigmatically, but which then the soul may behold, face to face, as the most real of all realities. Except, however, in such lofty passages as that, where the inspired writer seems to see, and strives to utter, things *ἀῤῥητα*, or ineffable (2 Cor. xii. 4), it is best to be content with that other and more obvious sense, which is best adapted to our faculties in their present state, and which may, therefore, be rationally regarded as the sense intended for us by the divine author of the Scriptures. Even here, in 2 Cor. iv. 18, this lower sense, if any choose to call it so, satisfies every demand of our present thinking: the things that are seen, the changing transitory objects around us, belong to our present transitory being—they are *πρόσκαιρα*, for a season.—The things that "eye hath not seen, nor ear heard," belong to the great *world to come*, as an advanced period in the vast successions of time. In this sense they are olamic or æonian. A purely timeless state, it may be said, is above our *conceptions*, at least for the human or finite existence,—above our conceptual thinking even, though not altogether transcending, as an *idea*, our highest reasoning.

There are other passages in which the sense of עולם would seem even more limited than in this verse of Ecclesiastes (i. 3), or rather, to be taken as a hyperbolical term for the indefinite or unmeasured, though of conceivably short duration. Compare Exod. xxi. 16, where it is said

of a servant in certain cases ויעבדו לעולם, "and he shall serve him *forever*"—that is, in distinction from a *set time*. So also, Lev. xxv. 26. The same language is used of inheritances, and earthly possessions, as in Deut. xxix. 28. As an example of the immense extremes which the context shows in the use of the word, compare the language employed but a short distance from this latter passage, Deut. xxxii. 40 חי אני לעולם "*I live forever*," spoken of God in such a way as to mean nothing less than the absolute or endless eternity. But it is the subject to which it is applied that forces to this, not any etymological necessity in the word itself.

"And they shall reign *forever and forever*," Rev. xxii. 5. Here is another example of an attempt to express the immeasurable, though in a different way, that is, by reduplications: *καὶ βασιλεύσουσιν εἰς τοὺς* ΑΙΩΝΑΣ *τῶν* ΑΙΩΝΩΝ, in *secula seculorum*, לעולם עלמים, Syriac לְעָלְמֵא דְעָלְמֵא, or, in one word, לְעָלְמֵי עָלְמִין, *leolam olemin*, *for-ever-ever-more*, for ages of ages, worlds of worlds, eternities of eternities.—Wickliff, "*thei schulen regne in to worldis of worldis.*" It falls short, of course, in *conception*, as all language must, yet still it is conceptually aiming at the endless, or absolute eternity, and must be taken, therefore, as representative of it in *idea*. A negative term, in such case, like *infinite*, or *endless*, might have been used; but though correct, logically, it would have had far less conceptual, or even ideal power.

This is said of the future. There is a similar language used of the past; as Ephesians iii. 9, *ἀπὸ τῶν αἰώνων*, *a seculis*, מן עולמים, from the olams, from the ages, the eternities, Wicliffe, "*hidde fro worldis*," Tyndale, "from the beginning of the world," the great world, including all worlds,—or, taken without division, the antepast eternity, before the present *αἰών*, *olam*, or world, began.

There is another method in which an attempt is made to represent the absolute eternity. It is by a phrase shorter than those before mentioned, but more emphatic, and, in some respects, more impressive. It is by adding to עולם, or to לעולם, the particle עַד, or the noun עַד, sometimes written עֶד. Fuerst makes this word, as a noun, denoting eternity, from a supposed root עד, to which he gives the sense *obducere*, *obvelare*, to conceal, &c., making it, in this way, like the verb עלם, the primary sense of which is *hiddenness*, *obscurity*, thus giving the noun עולם the sense of the unbounded, the indefinite. There is no authority for this in the case of עד. It might more plausibly be regarded as having the sense of number, like the Arabic عَدَّ; but the best view is that of Gesenius, who makes it, both as noun and particle, from עדה = Arabic عدا which has the sense of *transition*. It is rather *transition to*, *arrival* and going *beyond*—a passing beyond, still farther, on, and on. Thus it becomes a name for eternity, as in those remarkable expressions, Isa. ix. 5, אֲבִי עַד, poorly rendered *everlasting Father*, and שֹׁכֵן עַד, *inhabiting eternity*, Isa. lvii. 15; with which compare הַרְרֵי עַד Hab. iii. 6, הוֹרַי עַד, Gen. xlix. 29, and עַד עוֹלְמֵי עַד, Isa. xlv. 17, where we have the same word as noun and preposition—the mountains of *ad*, the progenitors of *ad*—*to* the ages of *ad*—*to* the ages *to* which other ages are to be added, indefinitely. Hence the preposition sense *to*, making it significantly, as well as etymologically equivalent to the Latin *ad et*, the Greek *ἔτι*, Saxon *at* and *to*, in all of which there is this sense of *arrival* and *transition*. The idea becomes most vivid and impressive in this Hebrew phrase לְעוֹלָם וָעֶד, for ever and *yet*, for the age, the world, the eternity, and still on, on, on; or as the quaint old lexicographer before referred to expresses it, "it imparteth this, *As yet, and as yet, and ever as yet, forever, and* forevermore, as yet"—as though there were, in this short word thus added to עולם, the full power of Handel's Hallelujah Chorus, as it comes to us in the seemingly endless repetitions of that most sublime music. Unlike the others, the effect of this short addition to עולם is felt, in its very brevity and abruptness, as something that gives the impression of endless iteration. It is like the mathematician's abbreviating term + &c., or the sign of infinity ∞, or the symbol by which he would denote the supposed last term of an infinite series. These pluralities and reduplications, and other striking methods of representing the olamic ideas, are peculiar to the Shemitic languages, or they appear in our modern tongues only as derived from them through Bible translations, much changed, too, and weakened in the transfer. They are utterly at war with the thought of the great eternal past and future as blank undivided durations, according to the unwarranted dictum of Hitzig and Stuart, which would confine all history and all chronology to this brief æon we call time. These peculiar terms, with their strange pluralities, would never have grown up in the language of a people who entertained such a blank conception. The fact, however, is just the other way. In these vast time ideas, and the manner of vividly representing them, the Shemitic mind went beyond the modern, although we boast, and with reason, of so far exceeding the early men in the vastness of our space conceptions. It is only lately that our science has had its attention called to the great time periods of the world, as transcending the ordinary historical. Under the influence of the new idea, we talk largely in our numerical estimates, though almost wholly hypothetical; but for real emotional power what are our long rows of decimals, our myriads, and millions, and billions, to the *αἰῶνες τῶν αἰώνων*, the ages of ages, the *worldis of worldis*, the olam of olams, the great world made up of countless worlds, not *beyond each other*, in space, but *one after the other*, in time?

There is still another aspect of the world idea, which seems to be presented, Ecclesiastes iii. 11,

14. The thought of the world, or of a world, when the mind receives it complete, comes to it in a trinal form of contemplation, like the three dimensions in geometry, breadth, length, and height. It is the world in space and force, (or the world dynamically), the world in time, and the world in rank or range of being. To use some of the language employed by DR. LANGE, *Genesis*, 190, 191, it is the "world as *kosmos*, the world as *æon*," to which we may add, the world as the kingdom of God. The application of this thought, especially the latter view of it, to Ecclesiastes iii. 11, 14, gives those verses a force and significance which warrants great confidence in it as the true interpretation. On ver. 11 of that chapter, see some further remarks in the note adjoined. In ver. 14 it is said, "I know that all that God doeth," or "whatsoever God doeth, it shall be *forever*," says our translation, *in perpetuum* says the *Vulgate*, lxx. εἰς τὸν αἰῶνα (for the *æon*), LUTHER, *das bestehet immer*. The Hebrew לְעוֹלָם here may be rendered, as in ver. 11, *for the world*, but it can hardly be regarded exclusively, or mainly, as either the world in space or the world in time. The mind is not satisfied with the rendering *forever*, or *for eternity*, if there is understood by it simply endless duration. God's greater works, the heavenly bodies and their motions may have such a term applied to them, hyperbolically, as compared with the transient works of man, and this is the view which some excellent commentators take of the passage. There is a striking resemblance to it, well worthy of note, in CICERO's Treatise *de Natura Deorum*, where the lower tellurian irregularities are contrasted with the heavenly order and permanency as manifested in the planetary movements, or, to use some of KOHELETH's language, the flowing, changing world, תַּחַת הַשָּׁמֶשׁ, "beneath the sun," and the world *supra solem*, the eternal sphere, unchanging, or forever constant, in its one unvarying movement: *Nulla igitur in cœlo nec fortuna, nec temeritas, nec erratio. nec varietas inest; contraque, omnis ORDO, VERITAS, RATIO, CONCORDIA; quæque his vacant, ementita et falsa, plenaque erroris, ea circum terras, infra lunam, quæ omnium ultima est, in terrisque versantur.* "There is, therefore, in the heavens neither chance, nor arbitrariness, nor erroneous movement, nor variableness, but, on the contrary, all is *order*, *truth*, *reason*, *constancy* (ratio in the sense of proportion, harmony); void of these, all is spurious, false, full of error, that lies *beneath the moon*, the lowest sphere, or that has its home here on earth" [Argument of the Stoic Balbus, CIC. *De. Nat. Deor.*, II. 22]." "Beneath the moon"—compare it with the frequent Solomonic expression above referred to, and the sublime language, Job xxv. 2, עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו *faciens concordiam in sublimibus suis*—"who maketh peace in His high places." Thus regarded, the heavens in their larger and higher aspect, are representative of the calmness, immutability, and unfailing certainty of that divine Will which is ever one with the divine Reason. This is indeed a noble view of the passage, but we cannot think it the exclusively true one, not simply because it is said in other Scriptures (Ps. cii. 26, Isa. li. 6), that "the heavens themselves grow old" and "vanish away," but because it can hardly be made to suit with the expression לְעוֹלָם, either in its cosmical or time sense, or those other words כל אשר "whatsoever God has made." Some things God has made to be transient, and they can, in no sense, be said to "be *forever*," or "for eternity," unless we take it, according to the view of ZÖCKLER, in their connections with other things that are eternal, or in their bearing upon eternal destinies. But this would be true also of the works and movements of man, or things "beneath the sun." The better view, therefore, and better satisfying the whole spirit of the passage, is that which regards עוֹלָם as denoting the *world*, or *world-time* in God's sight—the great ideal, as it appears to Him, including not merely space and time, but the great *range of being*—or, to avoid the use of what might seem affected philosophical language, the divine plan of being, to which the smallest and most transient things contribute as well as the greatest,—in other words, the kingdom of God. To this "nothing can be added; from it nothing can be taken away." In this sense, all that God doeth is לְעוֹלָם, for the olam, for the *world*, for the great whole of being, as distinguished from the human plans, the human doings, with their adapted yet transient seasons, as they are enumerated in the first part of the chapter—"a time for *every thing*," but every thing for the olam, or great *world time*, with its inconceivable range of being, transcending man, as man transcends the animal *worlds* below him. A somewhat similar view seems to have been entertained by that excellent old commentator MARTIN GEIER. He refers it to "the divine decrees"—God's ideal world, in fact, whose effects are determined in their causes, as the causes are all contained in the effects. "By God's doing here" he says, "we are not to understand simply the things produced by him, creatures which God has made; for they do not all remain forever, &c., but it is to be understood, *de facere Dei interno, i. e., de decretis divinis*, of the divine decrees (*in mente divina*) as they are forever in the divine mind, unchangeably, without addition or diminution, *nam consilium Jehovah in seculum stat, cogitationes cordis ejus in generationem et generationem*, Ps. xxxiii. 11: "For the counsel of Jehovah *stands*, the thoughts of his heart unto all generations." See also the note on the astronomical objections to the Bible; *Bibelwerk, Genesis, Eng. ed.*, pp. 183, 184.—T. L.]

B.—The practical wisdom of men, aiming at sensual enjoyment, and magnificent worldly enterprises, is vanity.

CHAPTER II. 1–26.

1. The vanity of practical wisdom in itself, proved by the example of Solomon.

(VERS. 1–19).

1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy
2 pleasure: and behold, this also *is* vanity. I said of laughter, *It is* mad; and of
3 mirth, What doeth *it?* I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the
4 days of their life. I made me great works; I builded me houses; I planted me
5 vineyards: I made me gardens and orchards, and I planted trees in them of all
6 *kind of* fruits. I made me pools of water, to water therewith the wood that bring-
7 eth forth trees: I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jeru-
8 salem before me: I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces: I gat me men-singers and women-singers, and the de-
9 lights of the sons of men, *as* musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wis-
10 dom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour:
11 and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold,
12 all *was* vanity and vexation of spirit, and *there was* no profit under the sun. And I turned myself to behold wisdom, and madness, and folly: for what *can* the man
13 *do* that cometh after the king? *even* that which hath been already done. Then I
14 saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also
15 that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I
16 said in my heart, that this also *is* vanity. For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is*, in the days to come shall
17 all be forgotten. And how dieth the wise *man?* as the fool. Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all
18 *is* vanity and vexation of spirit. Yea, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me.
19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

2. The aim of life to be attained in consideration of the empirical vanity of practical wisdom.

VERS. 20–26.

20 Therefore I went about to cause my heart to despair of all the labour which I
21 took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave
22 it *for* his portion. This also *is* vanity and a great evil. For what hath man of

all his labour, and of the vexation of his heart, wherein he hath laboured under
23 the sun? For all his days *are* sorrow, and his travail grief; yea, his heart taketh
24 not rest in the night. This is also vanity. *There is* nothing better for a man than
that he should eat and drink, and *that* he should make his soul enjoy good in his
25 labour. This also I saw, that it *was* from the hand of God. For who can eat, or
26 who else can hasten *hereunto* more than I? For *God* giveth to a man that *is* good
in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail,
to gather and to heap up, that he may give to *him that is* good before God. This
also *is* vanity and vexation of spirit.

[Ver. 1.—נָא. A particle of address or appeal, *come on now*, sometimes of entreaty. Here it denotes another trial with an ironical intimation of its failure. The address is to his heart, and the strong entreaty, or emotion, is shown in the paragogic ה in אֲנַסְּכָה. *O let me try thee again!*—T. L.]

[Ver. 3.—לִכְשׁוֹךְ—חַיֵּיהֶם—תַּרְתִּי. See Exeget. and Notes. מִסְפַּר is sometimes used to denote paucity, as Numb. ix. 20; Gen. xxxiv. 30; Ps cv. 12, &c. Here the whole phrase may be rendered *numbered days*, *i. e*, few days. See Metrical Version.—T. L.]

[Ver. 5.—פַּרְדֵּסִים. See Exeget and note to Introduction, p. 32.—T. L.]

[Ver. 8.—כְּרִינוֹת. *Int. Ap.*, p. 34, שִׁדָּה, שִׁדּוֹת. See Exeget. and Note; also *Int.* to *Metrical Version.*—T. L.]

[Ver. 10.—אָצַלְתִּי rendered *denied*, but more properly *withhold* from, primary sense to *separate*, *place by itself*, Gen. xxvii. 36.—T. L]

[Ver. 13.—רָאִיתִי denotes more properly here the *judgment* of the mind than seeing stated as a fact. I *thought*, I *judged*. Such a sense is a very common one in the Arabic root, and in the Rabbinical usage. It occurs also in the oldest Hebrew, as in the language Gen. ii. 19, "He brought them unto Adam," לִרְאוֹת, for Adam to *see* (*judge*) what name he should give them. It is only an *opinion* expressed here. See *Metrical Version.*—T. L.]

[Ver. 14.—מִקְרֶה. See Exeget. and Note, p. 58—T. L.]

[Ver. 16.—בְּשֶׁכְּבָר. The full form would be בַּאֲשֶׁר כְּבָר. For an examination of such words, and the manner in which they have become abbreviated, whether in later or earlier Hebrew, or as a mere matter of orthography, see text note to Gen. vi. 3 [בְּשַׁגָּם].—T. L.]

[Ver. 20.—וְסַבּוֹתִי. See Exeget. and Note.—T. L.]

[Ver. 21.—כִּשְׁרוֹן. One of the words relied upon to prove the late date; but it is most purely Hebrew, and a noun of the same root, and the same sense, is found in that old composition Ps. lxviii. 7: כּוֹשָׁרָה *prosperity*, very wrongly rendered *chains* in E. V., as though from קֶשֶׁר. See Hupfeld.—T. L.]

[Ver. 24.—שֶׁיֹּאכַל. See Exeget. and Note.—T. L.]

[Ver. 25.—יָחוּשׁ חוּץ. Literally *hasten beyond*, go farther—*more without*. There is the figure of a race. See Metrical Version; also the Exeget. and Note, p. 55—T. L.]

EXEGETICAL AND CRITICAL.

Of the two divisions of this chapter, the *first*, (vers. 1–19), treats of the vanity of the practical efforts of men, and thus supplements the description of the vanity of the theoretical strivings after wisdom, whilst the *second* division (vers. 20-26) is of a more general character, and deduces a provisional result from the nature of human strivings after wisdom as therein set forth. Each of the two divisions contains two subdivisions or strophes within itself, of which, naturally, that of the first longer division (the one of nine, the other of eight verses) is especially comprehensive, and is, in addition to this, provided with a short introductory proposition (vers. 1, 2). The complete scheme of the contents of this chapter is therefore as follows:—I. *Division.* The vanity of practical wisdom aiming at sensual enjoyment and magnificent enterprises, proved by the example of Solomon: a. (proposition, vers. 1, 2), in general; b. (*first* strophe, vers. 3–11), in reference to that seeking after enjoyment and extensive activity; c. (*second strophe*, vers. 12-19) in reference to the uncertain and deceptive success of the efforts alluded to.—II. *Division:* The aim of life to be attained in consideration of the empirical vanity of practical wisdom; a. (*first* strophe, vers. 20-23): Negative proof of the same, as not consisting in grasping after earthly and selfish wisdom, and after external worldly success; b. (*second* strophe, vers. 24-26): Positive showing of the life aim of the wise man, as consisting in the cheerful enjoyment of worldly benefits offered by God to those in whom he delights.

2. *First Division. Proposition or general Introduction:* Vers. 1, 2.—**I said in my heart.** אֲנִי with אָמַרְתִּי is essentially pleonastic, as also in i. 16; ii. 11, 14, 18; iii. 17, *etc.*, for it is in no wise apparent that a special significance is in these passages to be given to the subject speaking (Hengstenberg), and pleonasms of all varieties are very characteristic in the somewhat broad and circumstantial style of the author. *Go to now, I will prove thee with mirth, i. e.*, I will try whether thou wilt feel contented and happy in this new object of thy experience, namely, in cheerful sensual enjoyment, whether, on this path of pleasure and joy thou canst become a לֵב טוֹב (chap. ix. 7). For the address to his own heart (or own soul) comp. Ps. xvi. 2; xlii. 5; xliii. 5; Luke xii. 18, 19; for the construction, to prove one with something (נִסָּה בְּ), 1 Kings, x. 1.—**Therefore enjoy**

pleasure. (*Lit. Ger.*, behold pleasure).—This beholding is here considered as connected with an enjoyable appropriation of the object beheld, which sense the preposition strongly expresses by virtue of its reference to the conception of lingering with the beheld object; comp. רָאָה בְּ in Gen. xxi. 16; Job. iii. 9; and therewith the simple רָאָה in the expression רְאֵה טוֹבָה Eccles. vi. 6, or in רְאֵה חַיִּים, chap. ix. and in רָאָה שֵׁנָה, chap. viii. 16, *etc.* Ver. 2. **I said of laughter, It is mad.** "Of laughter," does not mean as much as "in reference to laughter" (KNOBEL, VAIH., *etc*): but the laughter, *i. e.*, the unrestrained cheerfulness attending sensual enjoyment, seems here to be personified, just as mirth in the next clause. מְהוֹלָל, *Part. Poal*, as in Ps. cii. 9, means really one void of sense, one infatuated, and might more properly be considered masculine, than as neuter (with VAIH., HITZIG, *etc.*), so that LUTHER's translation: "Thou art mad," apart from the address, seems substantially justified. See HENGSTENBERG, who strikingly compares with it ἄφρον, Luke xii. 20, and justly finds in this passage the germ of the Parable of the Rich Man, Luke xii. 16-21. **And of mirth, what doeth it?** *i. e.*, what does it accomplish, what fruit does it bring forth (comp. עָשָׂה פְּרִי)? Luther, in imitation of the *Sept. Vulg.*, *etc.*, considers the question as an address to mirth ("what doest thou)?" but it is rather, as the word זֹה shows, a bitterly contemptuous exclamation addressed to some third person, and an answer is not expected. For the form זֹה instead of זֹאת comp. v. 15; vii. 23, Kings vi. 19. Some exegetists, especially of the rationalistic period, have unjustly desired to find a contradiction in the fact that KOHELETH here despises cheerful sensual enjoyment, whilst in conclusion (ver. 24, f.) he vaunts it as the principal aim of life.* What he here blames and condemns as foolish, is clearly only that empty merriment which accompanies the wild exhilaration of sensual enjoyment, or sensual pleasure, as only end and aim of human effort, not a thankfully cheerful enjoyment of the benefits bestowed by God. Comp. LUTHER on this passage, and see the homiletical hints.

3. *First division, first strophe:* Vers. 3-11.—**I sought in mine heart to give myself unto wine.** (*Lit. Ger.*, to comfort my flesh with wine). Of the sensual joy indicated in the first verse, a special kind is here named, by which the preacher first sought to obtain satisfaction, and then follow, to the sixth verse inclusive, still other such separate means of sensual enjoyment. The word תַּרְתִּי, therefore, recommences the account where the אֲנַסְּכָה ver. 1, had begun it, and is in substance synonymous with that verb. Comp. Numb. xiii. 18; xv. 39; *etc.*, where תּוּר is always used in the sense of trying, experimenting, and not in that of thinking, reflecting. (ELSTER). מָשַׁךְ בָּשָׂר is most justly explained by GESENIUS, HITZIG, HENGSTENBERG, *etc.*, as "to nourish the body," *i. e.*, to keep it in action or condition, to make it lasting and strong, so that the expression: "bread which strengtheneth man's heart" (Ps. civ. 15), seems parallel with it. Others explain it differently, as KNOBEL and VAIHINGER: "To keep my sensual nature with wine;" EWALD, ELSTER: "to attach my sense to wine;" HERZFELD: "to entice my body by wine," *etc.* **Yet acquainting mine heart with wisdom.** (*Lit. Ger.*, my heart led me with wisdom), a parenthetical clause that clearly indicates what the inner man of the preacher did whilst his flesh rioted in pleasures and enjoyments. The sense is therefore: I did not plunge headlong into coarse, fleshly gratifications, but, true to the warning counsel in Prov. xxxi. 4, f., I tested with calm reflection, and in a composed way, whether real contentment was to be secured by means of sensual joys. The exposition of EWALD and ELSTER, which allies נֹהֵג with the Aramaic נְהַג, "to sigh," and the corresponding Arabic verb, in the sense of "experiencing disgust with something" ("whilst my heart was weary with wisdom"), is too far-fetched, and contradicts what is said in ix. 13; ff., which confirms our conception of the passage.* For

*[There is no contradiction, real or apparent, to be reconciled, if ver. 24 is only rightly rendered as it simply stands in the Hebrew, without any addition. See Note on that passage.—T. L.]

†[תּוּר—תַּרְתִּי, is very emphatic here. It denotes a deep and earnest search. The primary sense *to go about*, hence, *investigate*, appears very strong, Eccles. vii 25: I went round about (סַבּוֹתִי), "I and my heart, to know and to explore (לָתוּר), and to seek out wisdom, *etc.*" It is the word used of the *spies* sent out to search the land, Numb. xiii. 2, 16, 17, 21, 25, 32; xiv. 6, 7, *etc.*, also of travelling merchants, *peregrinators* (2 Chron. ix. 14; 1 Kings x. 15) seeking for precious merchandise. בְּלִבִּי not, *with my heart* as an instrument, but *in my heart* as the dark place to be explored. He resolves to act as a *spy upon himself*, or, to use the quaint language of Halliburton in detailing his religious experience, "to see what his heart was doing in the dark"—like those whom Ezekiel saw in "the chambers of imagery"—or to find out how it might be possible in this interior chamber of the soul, to reconcile a devoted pursuit of pleasure, and, at the same time, a true pursuit of wisdom. The language implies a most intense study, as well as effort, to solve a difficult problem.—T. L.]

*[Chap. ii. 3, לִמְשׁוֹךְ. This passage and word have given much trouble. ZÖCKLER's view, though substantially that of GESENIUS and HENGSTENBERG, is unsatisfactory. It is very remotely derived, if it can be derived at all, from the ordinary sense of מָשַׁךְ, *to draw, draw out*, and is supported by little or no analogy in language. The Latin *tracto*, from *traho*, never has the sense *curare*, which would come the nearest to it. The Syriac מְשַׁךְ with which GESENIUS compares it, is a very rare and doubtful word, given by CASTELL without any examples, and nowhere found, either in the Syriac Scriptures, or in any well known Syriac writings. KNOBEL gives מָשַׁךְ the sense of *holding fast*, which would have done very well had he attached to it the idea of *restraining*, *holding* back, and made flesh the object, instead of the contrary, of *retaining*, not remitting (the use of wine). HEILIGSTEDT's *trahere*, *attrahere*, *attract*, is inconsistent with the preposition בְּ in בַּיַּיִן. MICHAELIS, sense of *protracting* is wholly unsuited to בְּשָׂרִי, flesh, as its object. EWALD's *an den Wein zu heften meine Sinne, to fasten on the wine*, *etc.*, gives hardly any sense at all, and what little there is, is opposed to the evident context. The same may be said of HERZFELD: *anzulocken meinen Leib;* the flesh needs no alluring, or drawing *to* the wine; besides the preposition בְּ is here also inconsistent with such a meaning. The LXX. ἡ καρδία μου ἑλκύσει τὴν σάρκα μου ὡς οἶνον, wholly inverts the idea. The Syriac לְכַבְּסוּ *delight* my flesh, is a mere accommodating guess. The Vulgate *abstrahere, a vino carnem meam*, suits very well with לִמְשׁוֹךְ, but would require the preposition מִ (מִיַּיִן instead of בַּיַּיִן). Our

נהג in the sense of guiding, leading, comp. Isa. xi. 6; 1 Chron. xiii. 7; 2 Sam. vi. 3, *etc.*—**And to lay hold on folly, or also to seize folly.** —With "*folly*" (סִכְלוּת) cannot here naturally be meant as an exclusive contrast with wisdom; therefore not folly in the absolute sense, but mainly that foolish, sensual pleasure, which is referred to in ver. 2, or even that mentioned in ver. 3, "comforting the flesh with wine;" therefore a disposition which gives the reins to pleasure, and lives thoughtlessly in accordance with the assertion of HORACE: *Dulce est desipere in loco.* KOHELETH, from the beginning, recognizes this sentiment as folly, and thus designates it in contempt. But nevertheless he will prove it, and try whether it may not be relatively best for man, better than cold, fruitless, and wearisome wisdom, which when gained produces sorrow, and with which he was disgusted according to chapter first." (ELSTER).—**Till I might see what was that good for the sons of men,** *etc.* Comp. vii. 19.—**Which they should do under the heaven all the days of their life.** There is in these words a kind of mournful resignation. Short as is the period of human life on earth, even for this little span of time it is not always clear to man what is really good and beneficial for him; and many, and mostly bitter and painful experiences, are needed to bring him to this knowledge.—Ver. 4. **I made me great works; I builded me houses.** We are here certainly to understand the structures of Solomon in a general sense (1 Kings vii. 1, ff.; ix. 19; x. 18, ff., but hardly a special allusion to the temple, which Solomon could not have counted among his houses.—**I planted me vineyards** The Song of Solomon, chap. viii. 11, mentions one of these; and that Solomon had more of them, and had not overrated his wealth arbitrarily, and in violation of historic truth, (as KNOBEL supposes), is satisfactorily proved by the several vineyards of David enumerated in 1 Chron. xxvii. 27.—Ver. 5. **I made me gardens and orchards,**—in the environs of these houses or palaces, (comp. 1 Kings xxi. 2; Jer. lii. 7; also the Song of Solomon i. 16, f.). For the etymology of פַּרְדֵּס. See *Int.* to the *Song*, § 3, obs. 2.—**And I planted trees in them of all kind of fruits;** therefore not merely one of one kind, but many of many kinds of fruit trees. The emphasis does not rest on פְּרִי as if it would declare the King's object to be to raise trees affording delightful and delicate enjoyment (KNOBEL), but on כָּל־ whereby the rich variety of fruit trees is pointed out.—Ver. 6.—**I made me pools of water;** perhaps those mentioned in the Song (vii. 4), as at Heshbon; perhaps also the king's pool at Jerusalem, mentioned in Neh. ii. 14, which a later tradition, at least, marked as a work of Solomon. (Josephus, *B.*,

English version, "to give *myself* to wine," is as safe a guess as any, but it leaves out the important word בְּשָׂרִי "my flesh," unless it is intended to have its meaning conveyed in the word *myself*, as though it were equivalent to נַפְשִׁי. This, however, is without warrant in the Scriptures. Besides, it destroys the contrast evidently intended between בשר and לב, the *body* and the *mind*, which לב more generally means (comp. Prov. vii. 7; xvii. 7, with most of the places where it occurs in that book and this), or the *soul* generally, as in Ps. lxxiii. 25, where it is in contrast with שאר—"my flesh and heart"—body and soul.

The ordinary Hebrew meaning of משך is to *draw out.* Closely allied to it is the sense of the Arabic مسك *to hold*, lay hold of, which runs through all the Arabic conjugations. This is the primary, and the sense most likely intended here: *to lay hold of, hold back* my flesh, that is, to govern, check, restrain it. The unusual style of the language shows that there is a figure here, and what that figure is is suggested by the word נֹהֵג in the following clause. The ordinary, and, we think, the primary sense of this word is *egit agitavit.* Hence it is applied to the driving of flocks, Gen. xxxi. 18; Exod. iii. 1: Ps lxxx. 2, but more especially and significantly, to the *driving* or *guiding* of horses and chariots, as 2 Sam. vi. 3; 2 Kings ix. 20, where the noun כִּנְהָג is most graphically used to describe the *mad* driving of Jehu. From this use in the Scriptures, the Rabbins have, very naturally, and according to the analogy of secondary senses as they spring up in other languages, employed it, with an ethical and philosophical meaning, to denote a *course* of thinking, conduct (*ductus*) or as a rule for the *guidance* of life. Thus viewed it strikingly suggests some such figure as seems hinted in משך, though there the metaphor may be said to lie concealed; all the more impressive, however, when seen, on account of its inobtrusiveness. It is noticed by HITZIG, who sees the figure, yet misapplies it, or falls back, after all, to the other idea of supporting, sustaining generally: "to draw with wine my flesh, that is, *die Maschine damit im Gange zu erhalten*, to keep the machine going, parallel with the expression to support the life with bread." Here he seems to drop the metaphor, yet takes it up again when he says, "the wine here is compared to a draught horse, or as we say of one who drinks on the way, he hath taken a relay." This is a vulgar view of the comparison, resembling some common Americanisms beneath the dignity of the real figure. And then he interprets what follows, of "wisdom guiding," by comparing it to the coachman sitting on the box. STUART follows him in this, but both may be said to err in making wine the unruly horse that needs guidance, instead of the *flesh* (בשרי). "On the whole," says STUART, "there can be no doubt that the sense thus given by HITZIG is significant; the main difficulty is the seeming strangeness of the figurative representation." With a little change, however, it is the same with Plato's more full and ornate comparison in the Phædrus 54 F, or as it may be called, the myth of the charioteer and his two horses. The body (the flesh with its lusts, its appetites) is the wild horse so graphically described as *κρατεραύχην μελάγχρως ὕφαιμος κ. τ. λ.*, "strong necked, black, with bloodshot furious eyes, full of violence, coarse, shaggy-eared, deaf, hard-yielding, either to the whip or the spur." The gentle horse is the pure feeling, the "Platonic love," or celestial Eros, and the charioteer is the Νοῦς, or Reason, the Hebrew לב *guiding* or driving with חכמה. If it seems strange to interpret KOHELETH by PLATO, it may be said that the figure is, in itself, very easy and natural, coming directly from primary analogies, and in accordance with the whole train of the preacher's thought: I sought diligently, when my flesh was furiously driving on *in wine*, or pleasure (ב"ין here not denoting the instrument, or figurative chariot, but the state or condition) to draw it, to restrain it, to bridle it, to keep it, in the path of temperance. On this account we have rendered it in the Metrical Version, "to rein my flesh in wine," and this is in harmony with the figure, as we find it so deeply grounded in language generally—a fact which makes its use by KOHELETH so little strange when properly considered. It is frequent in the Latin, both in prose and poetry. Comp. *Hor. Carmina* iv. 15, 16, *evaganti frena licentiæ injecit*, *Sat.* II. 7, 74. *Jam vaga prosiliet frenis natura remotis*; Ep. I. 263, *hunc (animum) frenis hunc tu compesce catena*, Liv. xxxiv. 2, *date frenos impotenti naturæ;* Juv. viii. 88. *pone iræ frena modumque*, *Seneca*, Ep. xxiii. *voluptates tenere sub freno; etc., etc.* So the phrases *dare frena* and *dare habenas—laxis habenis, etc.* In the same way the Greek χαλινὸς and χαλινόω. Its use is common in English, whether derived from classical examples or, as is more likely, having a spontaneous origin: "To give the reins to appetite" (the very expression that ZÖCKLER unconsciously uses, *der Lust die Zügel schiessen lassen*) or the contrary—to "lay the reins upon the neck of pleasure,"—with the idea of the unruly horse. If, after all, it should be said that this is not in the ordinary Hebrew style, it may be replied that neither is KOHELETH in the style of other Hebrew books, and, therefore, that kind of criticism, so assuming, but, ofttimes, so superficial, cannot, with certainty, be applied to it.—T. L.]

Jud. v., 4, 2); and certainly those situated in Wadi Urtâs, near Bethlehem and Erham, "*Pools of Solomon,*" mentioned in the exposition of the Song of Solomon, and which are doubtless here principally meant.—**To water therewith the wood that bringeth forth trees,** צוֹמֵחַ intransitive* as in Prov. xxiv. 31; Isa. v. 6; xxxiv. 15. The object of these pools as artificial basins for irrigating the extensive orchards of the king, testify to the magnificence and expense of these grounds. Ver. 7. **I got me servants and maidens, and had servants born in my house.** (*Lit., were to me,* as in ver. 10), namely, from the marriages of the men and maid servants in my house. בְּנֵי בַיִת Gen. xv. 2, or יְלִידֵי בַיִת Gen. xii. 27; Jer. ii. 14, are slaves born in the house (*vernæ, οἰκογενεῖς*), and on account of their natural fidelity and affection a very valuable possession; here, however, named mainly because their presence was the sign and necessary result of numerous servants, and, consequently, of a large and flourishing household —**Also I had great possessions, of great and small cattle.** After the wealth in men and maid servants, as in Gen. xii. 16; xxx. 43, directly follow the great possessions of cattle, and then comes his wealth in unproductive treasures, silver and gold, as Gen. xiii. 2. The historical books of the Old Testament mention not only David (1 Chron. xxvii. 29, f.), but also his son and heir Solomon (1 Kings v. 3; viii. 63), as wealthy possessors of herds. For the concluding words of this verse: **above all that were in Jerusalem before me,** see remarks on chap. i. 16—Ver. 8. **I gathered me also silver and gold.** כָּנַסְתִּי, lit., "I heaped up," that is in treasuries, as in the gorgeous apartments of my palace. The result of this unceasing activity of Solomon in collecting treasures, is depicted in 2 Chron. i. 15, ix. 27; 1 Kings x. 27: "Silver and gold at Jerusalem were as plenteous as stones."—**And the peculiar treasure of kings, and of the provinces.** For מְדִינָה province, district, comp. Int. § 4, obs. 2. סְגֻלָּה, lit. property, is here and in 1 Chron. xxix. 8, equivalent to wealth, treasures. By "kings" are naturally first meant those tributary rulers of the neighboring lands treated of in 1 Kings v. 1; x. 15; but farther on those friendly rulers, who, as the Queen of Sheba, 1 Kings x. 2 ff., brought voluntary gifts, or even sent them, (as through the ships of Ophir, 1 Kings, ix. 28; x. 11, 14, 22; 2 Chron. viii. 28). The provinces are those twelve districts into which Solomon divided the land for the purpose of taxation, 1 Kings iv. 7 ff.—**I gat me men-singers and women-singers;**—the latter doubtless belonging to the women used for courtly display, mentioned in the Song of Solomon under the name of "Daughters of Jerusalem," or "Virgins without number," (chap. vi. 8); the former were of course not singers of the temple (as in 1 Kings x. 12; 1 Chron. xxv. 1 ff.; 2 Chron. v. 12), but singers of lively, worldly songs, as kept by David according to 2 Sam. xix. 36, and afterwards certainly by Solomon for enhancing the pleasures of the table, (comp. Isa. v. 12; Amos vi. 5).—For עָשָׂה to get, to keep, comp. 2 Sam. xv. 1; 1 Kings i. 5.—**And the delights of the sons of men, as musical instruments, and that of all sorts** (ZÖCKLER has rendered שִׁדָּה וְשִׁדּוֹת *die Hülle und Fülle, in great abundance.*—T. L.)

The words שִׁדָּה וְשִׁדּוֹת are most probably to be translated according to the Arabic by "multitude and multitudes," or also by "heap and heaps" (EWALD, ELSTER, *etc.*), whereby a very great abundance is meant, and indeed of הַתַּעֲנֻגוֹת *i. e.*, of caresses, of enjoyments and pleasures of sexual love, to which Solomon was too much given according to 1 Kings xi. 3; Song of Solomon, vi. 8. J. D. MICHAELIS, ROSENMUELLER, HERZFELD, KNOBEL, HITZIG, *etc.*, translate "mistress and mistresses," or "woman and women." a signification which they seek to justify etymologically in various ways from the Arabic, but which can no more be considered certain than the explanation resting on the Chaldaic שְׁדָא "to pour," which ancient translators turn into cupbearers, male and female* (*Sept. οἰνοχόους καὶ οἰνοχόας, Hieronymus, ministros vini et ministras*). Ver. 9. **So I was great and increased.** (Lit. I became great and added thereto (הוֹסַפְתִּי as i. 16). This is meant, of course, in the sense of possessions and riches, consequently in the sense of Gen. xxvi. 13; Job i. 3.—**Also my wisdom remained with me:** עָמְדָה־לִּי Lit. (*It stood by me*), it remained at my side, left me not, notwithstanding the fact that my outward man yielded to these follies and vanities. Thus must it be rendered according to ver. 3, and not "*my wisdom served me,*" (EWALD), or "*sustained me,*" ELSTER. (Comp. the *Vulg. perseveravit mecum*).—Ver. 10. **And whatsoever mine eyes desired I kept not from them.** That is, I possessed not only an abundance of all earthly goods, but I sought also to enjoy them; I withheld from me no object of my pleasure. Concerning the eyes as seat and organ of sensual desire, consult Ps. cxlv. 15; 1 Kings xx. 6; 1 John

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*[Although a participle in form, צוֹמֵחַ, has rather the force of an adjective denoting fulness, luxuriance, (see Metrical version); not bringing forth trees, as our English version has it, but *blooming*, luxuriant with, or in *trees*.—T. L.]

*[שִׁדָּה וְשִׁדּוֹת. There is no need of going to the Arabic for this word. A great many different views have been taken of it, but the best commentators seem agreed that it refers to Solomon's many wives and concubines. This is the opinion of ABEN EZRA, who thinks that it would have been very strange if such luxuries had been omitted from this list. He, however, would make it from שׁדד, with the sense of female *captives*, taken as the spoil in war. Others who render it wives, like HITZIG, STUART, *etc.*, make it from the Arabic سند *to lean upon*, Infin. iii. conj. سناد to embrace. But there is a nearer Hebrew derivation from שַׁד *mamma*, the breast. The feminine form is used as more voluptuous.—שִׁדָּה the swelling breast, *mammæ sororiantes*. The plural after the singular is intensive to denote the vast number of these luxuries that Solomon possessed. The dagesh is easily accounted for without making it from שׁדד, or the Arabic سند. By the addition there is a sharp-

ii. 16.—* **I withheld not my heart from any joy.** KOHELETH does not mean thereby that he enjoyed every imaginable pleasure, but only that he kept his heart open for every pleasure that presented itself to him, and profited by every one; that he avoided no pleasure that presented itself to him, (comp. HITZIG). That this is the sense is proved by the following: **For my heart rejoiced in all my labour; and this was my portion of all my labours.** KOHELETH allowed himself, therefore, those pleasures and enjoyments which resulted from his continued exertion and labor, which formed agreeable resting places in the midst of his painful and fatiguing life; he sought and found in the hours of cheerful enjoyment, that interrupted his mainly painful existence, a recompense for his troubles and sorrows,—a recompense, it is true, that was only of a transitory nature (consequently no lasting, but simply an apparent חֵלֶק), and which thus, just as the toil and labor, belonged to that vexation of spirit that formed mainly the sum and substance of his experience. For שָׂמַח מִן lit.: "to extract joy from anything," comp. Prov. v. 18; 2 Chron. xx. 27. In opposition to the explanation of HAHN *et al.*—my heart rejoiced *after* all my labor, stands the following expression: This was my portion (*i. e.*, my profit, my advantage), of all my labor.—Ver. 11. **Then I looked on all the works,** *etc.*, lit.: I turned to all my works (פָּנָה בְּ as Job vi. 28); comp. ver. 12. **And on the labour that I had laboured to do,** *i. e.*, to produce these, my toilsome works. **And, behold, all was vanity and vexation of spirit.** "All," that is, the substance of all my efforts, those referring to the collecting of great riches, and the founding of a great dominion, as well as those aiming after cheerful enjoyment; "in nothing of all this did I recognise a lasting חֵלֶק, a real יִתְרוֹן (comp. chap. i. 3); everything seemed to me rather as רְעוּת רוּחַ (see i. 14)." *In how far and why* this formed the result of his experience, is shown in the sequel (ver. 12–19); there only does this general conclusion: there is no profit under the sun, as here expressed in anticipation, find its full justification.

4. *First Division, second strophe:* Vers. 12–19. That there is no profit under the sun, appears above all clearly from the fact that the wise man, with reference to his final destiny, and the end of his life, has no advantage over the fool, in so far as he meets the same death as the latter through a necessity of nature, and is obliged to leave the fruits of his labor often enough to foolish heirs and successors.—Ver. 12. **And I turned myself to behold wisdom, and madness, and folly;** *i. e.*, to observe them in their relation to each other, and consider their relative value; comp. i. 17. HITZIG's conception that "madness and folly" are correlatives is altogether too artificial; he holding that by these the result of the consideration of wisdom is expressed, and that a connective ("and, behold, it was)" has been omitted. **For what can the man do that cometh after the king? even that which hath been already done.** This, "that has already been done," consists naturally in a foolish and perverted beginning, even in the destruction of what has been done by a wise predecessor, and in the dispersion of the treasures and goods collected by him, (comp. for this negative, or rather catachrestic sense of the verb to do, Matt. xvii. 12). J. D. MICHAELIS, KNOBEL, and HENGSTENBERG, substantially coincide with this explanation of the somewhat obscure and difficult words; it is confirmed as well by the context as by the masoretic punctuation. Nearest allied to this is the conception of ROSENMUELLER: "For who is the man who can come after the king? Answer: For what has been he will do." Thus also DE ROUGEMENT: "Who is the man who could hope to be more fortunate in following after him (King Solomon) on this false path? We can try it, but it will be with us as it has been with all before us." HITZIG reads in the concluding line עָשׂוּהוּ instead of עָשׂוּהוּ, and therefore translates: What will the successor of the king do? "That which he hath already done." LUTHER, VAIHINGER, as also the *Septuagint* and the *Vulgate*, only translating more concretely, do not take אֵת אֲשֶׁר כְּבָר עָשׂוּהוּ, as an independent, responsive clause, but as a relative clause: "What will the man be who will come after the king, who has already been chosen?" (LUTHER, "whom they have already made"). HAHN also says: "What is the man who will come after the king, in respect to that which has already been done;" and EWALD and ELSTER: "How will the man be who follows the king, compared with him whom they chose long ago," *i. e.*, with his predecessor? Some Rabbinic exegetists, whom even DRUSIUS is inclined to follow, have referred עָשׂוּהוּ to God as active subject, which is here expressed as a plurality (trinity): "with the One (or beside the One) who has made him;" for which sense they refer to Ps. cxlix. 2: Job xxxv. 10; Isa. liv. 1, *etc.*—Ver. 13. **Then I saw that wisdom excelleth folly, as far as light excelleth darkness.**—The poet recognizes the absolute worth of wisdom, just as in the first clause of ver. 14 he more clearly describes its profit for the individual. For the comparison of wisdom and folly with light and darkness, comp. Prov. vi. 23; Matth. vi. 33 f.; John viii. 12, *etc.* "As light is a creative power that bears within itself an independent life, and produces life wherever it penetrates, and darkness, on the contrary, is a negation of light, a numb and dead

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eoing of the first syllable, which requires dagesh and the shortening of the vowel from patach to chirek. See Introduction to Metrical Version, p. 180. The Syriac has שקותא ושקיתא corresponding nearly to the lxx. οἰνοχόους καὶ οἰνοχόας, *cup-bearers, or wine-pourers.* ZÖCKLER's rendering has but little or no support. The late Arabic translation of Dr. Vandyke well renders it سيدة وسيدات ladies, mistresses; though from a different root, it comes to the same thing with the Hebrew.—T. L.

* For a most impressive statement of this, revealing the whole philosophy of *will* and *choice* (the *will* following the *sense*, or the sense in subjection to the will) see Job's declaration, Job xxxi. 27, אִם אַחַר עֵינַי הָלַךְ לִבִּי: If my *heart*, (the seat of moral power) hath gone after mine eyes (the sense generally), then, *etc.* It is an emphatic denial that he had permitted sense to govern him.—T. L.]

element,—so is the real strength of life in wisdom alone, whilst folly is vain, empty, and unsubstantial" (ELSTER).—Ver. 14. **The wise man's eyes are in his head; but the fool walketh in darkness.**—An assumed syllogism, in which the conclusion is wanting: "therefore, it stumbles and falls;" comp. John xi. 10. By the eyes which the wise man carries in his head, *i. e.*, in the right place, are meant, of course, the eyes of the understanding (Eph. i. 18), the inward organ of spiritual knowledge, the eye of the spirit (Prov. xx. 27; Matth. vi. 23, *etc.*). Comp. CICERO, *de Natura Deorum*, 2, 64. *Totam licet animis tamquam oculis lustrare terram.*—**And I myself perceived also that one event happeneth to them all.**—גַּם adversative, as iii. 13; iv. 8, 16. מִקְרֶה literal: occurrence, accident or chance; comp. ver. 15; iii. 19, *etc.*, which here clearly designate death, the physical end of man, the return to dust of one born of dust, as a destiny resting on the Divine curse (Gen. iii. 19).* —Ver. 15. **As it happeneth to the fool, so it happeneth even to me.**—The general assertion of the latter clause of ver. 14 is now specially applied to the person of Koheleth, as belonging to the class of wise men.—גַּם־אֲנִי יִקְרֵנִי literally: "I also, it will happen to me." The person being made prominent by the isolated pronoun in the nominative, placed at the beginning, as in Gen. xxiv. 27; Ezek. xxxiii. 17; 2 Chron. xxviii. 10.—**And why was I then more wise?**—That is, "what profits me now my great wisdom? what advantage does it afford me compared with the fool?" For this expression comp. 1 Cor. xv. 30; Gal. v. 11.—אָז now, therefore, if such is the case, is said in view of the dying hour, from which the author looks back on the whole of his past life.—יֹתֵר a participle used substantively, synonymous with יִתְרוֹן, advantage, profit, here an adverb, excessively, too much, comp. vii. 16.—**That this also is vanity.**—"*This*," namely, the arrangement that the wise man dies as the fool, that the same night of death awaits them both. Observe that Koheleth does not declare this disposition an injustice, but only as vanity, for a new phase of that fullness of vain, empty appearances which his experience in life has made him acquainted with. הֶבֶל here signifies, as at the end of ver. 19 (also chap. viii. 10, 14), something objectively vain, in contrast to the vanity of subjective human thoughts, knowledge and efforts hitherto indicated by it. It means the same objective ματαιότης of this lower world, derived from the fall, of which Paul, Rom. viii. 20, says, that the entire earthly creature, like man himself, is subjected to it.—Ver. 16. **For there is no remembrance of the wise more than of the fool forever**—*i. e.*, as is the fool, so is the wise man forgotten after his death; posterity thinks of the one as little as of the other. This assertion is, of course, to be relatively understood, like the similar one in chap. i. 11; not all posthumous fame of men is denied; it is simply asserted to be ordinarily and most generally the case, that posterity retains no special remembrance of those who have previously lived, which, in reference to the great majority * of individuals is certainly wholly true.—עִם הַכְּסִיל lit., "with the fool," is equivalent to "as the fool;" comp. vii. 10; Job ix. 26; xxxvii. 18.—לְעוֹלָם belongs in conception with זִכְרוֹן, "no remembrance for eternity," the same as, no eternal remembrance, no lasting recollection.—**Seeing that which is now in the days to come shall all be forgotten.**—הַיָּמִים הַבָּאִים is the accusative of time, comp. Isa. xxvii. 6; Jer. xxviii. 16.—כְּבָר is to be connected with the verb, as also chap. ix. 6, and is therefore to be rendered: "because every thing will have long been forgotten" (נִשְׁכָּח the future past).—**And how dieth the wise man? as the fool!**—(A simple exclamation in the Ger.). A painful cry of lamentation,†

*[The word מִקְרֶה, though it may be rendered *chance*, does not denote that which happens without a cause, but simply that which *oc-curs*. The same may be said of the Greek τύχη. The Hebrew word, however, may be better compared with the Homeric κήρ, which it resembles in having the same radical consonants (κ ρ), though doubtless, etymologically, different [in this respect it agrees better with κύρω]. It carries rather the sense of the *inevitable*, or of *doom*, like the Greek αἶσα, μοῖρα, which, with κήρ, are used to denote death as the great *doom* of our race. So the Latin *fatum*, and so of all those old words. The earlier we go up in language, the less do we find in these or similar words any thought of chance or fate, in the atheistic sense, but rather the contrary—namely that of *decree* (fatum), destiny fixed by an intellectual power. So Koheleth seems to use מִקְרֶה here and the verb קרה. There is, in the whole context, a recognition of something more than a "*debt of nature*," an atheistical kind of language which our Christianity does not prevent us from using. The whole aspect of the passage favors the idea of an inevitable *doom* (decree, sentence) fixed upon the race, from which no wisdom, no virtue exempts. "Death hath passed upon all men for that all have sinned." To one who views them in their true and earliest character, these old Greek words above mentioned are the very echo of such a sentence. They are all used for death and often, in Homer and elsewhere, may be so rendered. The epithets joined with them show the same idea, as something inconsistent with the thought of chance, or blind physical law.—T. L.]

*[The emphasis here is on the word לְעוֹלָם, and it is asserted, whether hyperbolically or not, of all. No memory lasts forever, or for *the world*. The greatest fame, at last, goes out. In this respect, or in comparison with לְעוֹלָם, the differences of time, in human fame, are regarded by the philosophical Seer as of no moment. A remembrance ever lost is equal to oblivion.—T. L.

† ii. 16. וְאֵיךְ "And O, how is it?" It is an exclamatory burst of irrepressible feeling, laying open the very heart of the writer. It is the great mystery that so perplexes him, but for which he knows there is some cause consistent with the Divine wisdom and justice. Some great doom [מִקְרֶה like the Greek κήρ, αἶσα μοῖρα] has come upon all the race, the wise, the foolish, the just, the unjust, the unholy, the comparatively pure (see ix. 2), and for some fundamental moral reason applicable to them all alike,—as a race rather than as individuals. "*O, why is it?*" It is no scepticism in regard to God's righteous government, no denial of essential moral distinctions; it is not an assertion of Epicurean recklessness on the one hand, nor of a stoical fatality on the other, but a cry of anguish at a spectacle ever passing before his eyes, and which he fails clearly to comprehend. It is as though he were arguing with the Sovereign Omnipotence. Like the language of Job and Habakkuk, in similar seasons of despondency, it seems to manifest, almost, a querulous tone of interrogatory: Why is there no difference? "Why dost thou make men as the fishes of the sea?" [Hab. i. 14, and comp. Eccles. ix. 12]: why dealest thou thus with us? "What shall I do unto thee, O thou Watcher of men?" [Job vii. 20]. It seems almost irreverent, and yet there is no cant about it, no suppression of the honest feeling of surprise, no artificial humility imposing on itself in the use of any formal language of resignation. Koheleth here appears

which, by an appeal to the experience of the reader, is to represent what is asserted as incontestable.—Ver. 17. **Therefore I hated life.** —שָׂנֵא does not indicate the strong effect of actual hatred or hostile feeling, but the feeling of disgust, weariness, antipathy towards a thing. Comp. the Vulg.: *tæduit me vitæ meæ*, and also for this same milder sense of the verb, Isa. xiv. 1; Amos v. 13; Malachi i. 3.—**Because the work that is wrought under the sun is grievous unto me.**—That is, the view of every thing occurring under the sun bore painfully upon me, tortured me with an oppressive feeling; comp. EWALD, *Manual*, § 217, *i. y.*; comp. also chap. i. 14.—Ver. 18.—**Yea, I hated all my labor,** *etc.*—Not simply the doings of men in general, but also his own exertions, appeared hateful to the Preacher, because they were vain and fruitless.—**Because I should leave it to the man that shall be after me**—that is, to my successor, heir; comp. ver. 12. He must leave to his heirs not the labor itself, but what he had acquired thereby, its fruit, its result, and this grieves him—why, the following verse tells.—For the form אַנִּיחֶנּוּ Imp. Hiph. from נוּח comp. EWALD, § 122, *e.*—Ver. 19 heightens the thought of ver. 18, and thereby leads back definitively to ver. 12, as the starting point of the present reflection on the uncertainty and transitory nature of all earthly possessions (for wise men as well as for fools).—**Wherein I have labored, and wherein I have showed myself wise under the sun.**—שֶׁעָמַלְתִּי וְשֶׁחָכַמְתִּי lit., "which I have obtained by trouble, and in which I have employed wisdom." A zeugma for: by whose wearisome acquirement I have showed myself wise.

5. *Second Division, first strophe.*—Ver. 20–23. On account of the painful truth of what has just been demonstrated, one must despair of all external earthly success of this earthly life, as does the Preacher at the evening of his life.—**Therefore I went about to cause my heart to despair.**—(Lit. Ger., "turned around"). וְסַבּוֹתִי different from וּפָנִיתִי ver. 12, does not mean to turn *in order to see any thing*, but a turning around in order to do something, comp. vii. 25; 1 Sam. xxii. 17, 18. The idea of turning from a former occupation is also included.*—The Piel יִאֵשׁ to permit to despair, to give up to despair, is only found here in the O. T.; the Niph. נוֹאַשׁ *desperavit* is more usual (or also the neuter participle: *desperatum est*), whilst the Kal does not occur.—Ver. 21. **For there is a man whose labor is in wisdom, and in knowledge, and in equity.**—Lit., whose labor is with wisdom, *etc.* (שֶׁעֲמָלוֹ בְּחָכְמָה), or also: whose labor has been, *etc.*; for הָיָה the verb supplemented to עֲמָלוֹ, can express both a present and a perfect sense. Wisdom is not here designated as the aim of labor, as EWALD supposes ("whose labor aims after wisdom"), but as the means whereby the aim of עָמָל, the fruit of human exertion shall be attained. Besides wisdom, knowledge and equity are also named as means to this end. (דַעַת comp. i. 16, 18; ii. 26); for this is what כִּשְׁרוֹן here means, not success, favorable result, as chap. v. 9. The Sept. is also correct, *ἀνδρεία*, and substantially so also the Vulg. (*sollicitudo*), and LUTHER (ability, capability).—**Yet to a man who has not labored therein shall he leave it for his portion.**—שֶׁלֹּא עָמַל־בּוֹ; for בּוֹ refers to the principal thought of the preceding clause, and not to חָכְמָה. For עָמַל בְּ, to labor for a thing; comp. Jonah iv. 10. The suffix in יִתְּנֶנּוּ also refers to עָמָל, and חֶלְקוֹ is a second object: "he gives it to him as *his portion*, his share"—Ver. 22. **For what hath man of all his labor.** הֹוֶה lit.: falls to, falls suddenly down upon (Job xxxvii. 6); in the later Chaldaic style, to happen, to become, to be appointed to; comp. xi. 2; Neh. vi. 6.—**And of the vexation of his heart.**—Herewith are principally, if not exclusively, meant these three synonyms: Wisdom, knowledge and equity, ver. 21. The aspiration of the heart is the essence of the plans and designs which form the motive of the labor and exertion of man, and give to them their direction and definite aim.—Ver. 22. **Wherein he hath labored under the sun.** —The relative refers to כָּל עֲמָלוֹ as well as to רַעְיוֹן לִבּוֹ.—Ver. 23. **For all his days are sorrows and his travail grief.**—עִנְיָנוֹ (comp. i. 13) bears here again the meaning of daily labor (HITZIG, ELSTER, VAIHINGER, *etc.*), a stronger expression that would remind us of Ps. xlii. 8. Comp. also Ps. xc. 10.—**Yea, his heart taketh not rest in the night**—that is, it remaineth awake, troubled by anxious thoughts and plans, or tortured by unquiet dreams; comp. v. 12; Song of Solomon v. 2.

6. *Second Division, second strophe.*—Vers. 24–26. We are not always to remain in this aban-

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like one complaining,—not in anger, but in grief. He seems to say, as Job said, "Suffer me to plead with thee." It is that sublime style of *expostulation* which so strikes us, and, sometimes, almost terrifies us, in the grand Old Testament men of God. Our English Version is very tame: "and how dieth," *etc.* The conjunction ו has, in fact, an interjectional force, making more marked the exclamation אֵיךְ, by showing an emotional rather than a logical connection; as though it were something suddenly springing up, or irrepressibly prompted by the previous soliloquizing utterance [see remarks on Job xxviii., and on the particle כִּי, in the Introduction to Metrical Version, p. 177]: "Since the days come when all is forgotten; *but* O how is it" (as it should be rendered instead of *and*, since the conjunction is rather disjunctive than merely copulative, and, therefore, the more suggestive of emotion]: Alas, how is it, that the wise should die as dies the fool! See the Metrical Version. It does not mean that the wise man dieth *in the same manner* as the fool—that is, recklessly, stupidly, or despairingly, but rather that he dies as well as the fool; he, no more than the other, escapes the universal "sentence that hath passed upon all men" for the reasons given Gen. iii. 19; Rom. v. 12. In truth עִם הַכְּסִיל (literally, with the fool) can hardly mean, *wie der Thor*, in like manner as the fool, as ZÖCKLER holds—but rather, *in company* with the fool. It is companionship, rather than other resemblance; and so, too, does the preposition keep its original sense in Eccles. vii. 11; Job ix. 26; xxxvii. 18, the places to which ZÖCKLER refers.—T. L.].

*[It may be rather said that סַבּוֹתִי, here, is simply intensive of פָּנִיתִי. It means *to turn round and round*—indicating perplexity, wanderings, or evolutions of mind—*I revolved.* See Metrical Version.—T. L.]

donment of hope of external happiness, but to seek the necessary contentment of the heart in the cheerful and grateful enjoyment of the blessings of life, which God bestows on those of His children who find favor in His sight; and even this enjoyment is something vain and futile, so far as it does not stand in the power of man, but must be graciously conferred by God.—**There is nothing better for man than that he should eat and drink,** *etc.*—The words אֵין טוֹב בָּאָדָם שֶׁיֹּאכַל וְגו׳ permit a threefold conception: 1. Interrogative: "Is it not better for man to eat," *etc.* (thus LUTHER, OETINGER, HENGSTENBERG, and the Vulg.: "*Nonne melius est comedere et bibere,*" *etc.*). 2. Purely negative: "There is no happiness for the man who eats," *etc.* (thus the Sept., M. GEIER, DATHE, KNOBEL, HAHN). 3. On the supposition of the omission of מִן or of כִּי אִם before שֶׁיֹּאכַל, "there is no happiness for man but in eating." This last translation has the most to recommend it,* because the interrogative and the unconditional negative conception do not so well comport with the context, and because this latter especially would be in contradiction with the passages of chap. iii. 12, 22; v. 18 ff.; vii. 14; viii. 15; ix. 7-9, which recommend serene enjoyment of life as a means of acquiring happiness and contentment. And because, further, the ancient Aramaic translations confirm the omission of מ (compare iii.

*[This supposition that would supply מִן or כִּי אִם before שֶׁיֹּאכַל, is a very old one, for it is referred to, although not fully endorsed, by RASHI and ABEN EZRA, and is also mentioned by the grammarian JONA BEN GANNACH (*Abul Walid*) in Sect. 26, on Ellipsis. It is admitted, however, that there is not a trace of it in any ancient manuscript, or in any various reading. It is maintained solely on the ground of a supposed *exigentia loci*. There is wanted, it is thought, the sense that such an insertion would give, to bring it in harmony with some other passages, as they are mentioned by ZÖCKLER, and especially ix. 7-9. Now in respect to these it may be said, that if there were a real or seeming variance, such a fact would present no exegetical difficulty to one who takes the right view of this book as a series of meditations in which the writer, or utterer, to use his own expression, "*revolves*" (סַבּוֹתִי ii. 20). *goes round and round*, trying and testing different views of human life, "talking to his heart" [אָמַרְתִּי אֶל לִבִּי], now taking up one supposition, then "turning again" to another, now desponding, then again so sure that he says יָדַעְתִּי, "I know,"—at another time indulging what is evidently a sorrowing irony, such as especially characterizes ix. vii. 9, as compared with xi. 9 (see the Exeget. and notes on these, and especially the two latter, in their respective places). The mere variance, therefore, whether seeming or real, is not sufficient to warrant so bold an interpolation into the text, unless there is a failure in obtaining any good sense at all from the passage as it stands. But this surely cannot be pretended. What better thought, and, at the same time, more literal as a version, than that given by the LXX., οὐκ ἔστιν ἀγαθὸν ἀνθρώπῳ ὃ φάγεται, κ. τ. λ.: "it is not good for man," or "the good is not for man what he eats," or "that he eat," *etc.*, which is favored by DATHE, KNOBEL, and HAHN. Or perhaps, still better than this, if we regard the context, is the translation of MARTIN GEIER, which he gives from JUNIUS, *non est bonum penes hominem ut edat, bibat,*" *etc.*: "the good is not *in the power of man* that he should eat and drink, *etc.*, for this I saw is from the hand of God himself." Thus, says GEIER, all things remain in their native sense, and there is no need of any ellipsis. It might be rendered, perhaps, "it is not *the* good for man (his *summum bonum*) to eat and drink;" or if that is regarded as too philosophical for Koheleth, and also as demanding the article, it may be rendered simply, "it is not good," or, "there is no good in it" (of itself). TREMELLIUS translates in the same way, *non est bonum penes hominem, etc.* The general sense then would be this: whatever good there may be in eating and drinking, *etc.*, it is not in man's power to secure it, or to find enjoyment in it ("make his soul see good in it"); and this is in such admirable harmony with the context: "it is the gift of God." The preposition בְּ in בָּאָדָם, has this sense, as may be shown in many passages, and it corresponds exactly to our own most natural mode of speech: *it is not in him.* Even the power to enjoy comes from God. It is not strange that Rationalist Commentators should seek to give an Epicurean aspect to the passage, but it is matter of surprise that others called Evangelical should go out of their way to follow them. The interpretation thus given, as the most literal one, is also in perfect harmony with other passages, or rather, we might say, that the positive unqualified commendation of the gross Epicurean sentiment which the interpretation would give is in direct contradiction to the many declarations of vanity and worthlessness in respect to all mere wealth and pleasure-seeking, which are elsewhere found. This might be set off against the other assertion of variance, if either can be regarded as a right mode of exegesis in this book.

At all events, the literal rendering is all sufficient here—whilst the fair interpretation of other seemingly Epicurean passages only shows, as we think, a difference of aspect under which the great question is considered, but no contradiction to that doctrine which the writer is throughout most earnest to put forth as one of the fundamental ideas of his book, namely, that *all good is from God*, and that nothing is good without Him. See the Metrical Version: The consciousness of this, not eating, *etc.*, is the highest good.

RASHI interprets the אֵין טוֹב as meaning that "the good is not *simply* that man should eat, *etc.*, or it is not in eating *alone;* as much as to say, he should give his heart to do judgment and righteousness, together with his eating and drinking;" and then he proceeds to give historical illustration

ABEN EZRA suggests the supplying (in the mind) of some such particle as רַק, meaning, not the *only* good, or that it is not good, in man, or for man, that he should *only* eat and drink, *etc.* Again, he seems to lay emphasis on the word בַּעֲמָלוֹ (in his toil), giving it as the general sense of the text, as it stands, that "this toil, with its weariness finds no other good (no higher good) than to eat and drink,"—thus shutting out any Epicurean idea and making it a depreciation of human effort rather than a commendation of sensual pleasure, in itself, as the best thing in life.

The Syriac inserts אֶלָּא, *unless*, without any thing to correspond to it in the Hebrew, and having very much the appearance of an accommodation to some later view, since it will not answer as a rendering of מ comparative (מִשֶּׁיֹּאכַל), or מִן or כִּי אִם, as proposed. Besides this, it would not give the bald Epicurean idea of our translation that "eating is the *best* thing for man," but only that there is no good in man's power (or as proposed in human toil), unless it be this,—a sense which would resemble that of ABEN EZRA.

So also the Targum has אֱלָהֵן דִּי יֵיכוּל, "*unless* that he eat," *etc.*, but this version is of little or no authority, on account of its later date, and the paraphrastic absurdity of its midrashin. The sense given by it, however, is quite different from that given in E. V., or by ZÖCKLER: "There is nothing *that is fair* among men, unless to eat," *etc.*; and then it goes on to say לְמֶעְבַּד יָת פִּקּוּדַיָּא דַייָ וְגו׳ "that they may do the commandments of the Lord, and walk in his ways." If it be said that there is nothing in the Hebrew text to warrant this, it may be replied that so, also, is there nothing to warrant the insertion of אֱלָהֵן (*unless*), by which he supports this paraphrastic sense. It all seems evidently done to get a middle way between two views deemed untenable or inconsistent,—one asserting, or seeming to assert, that there was no good at all in eating, *etc.*, and the other that it was the highest and only good.

A strong argument for the literal rendering is derived from the context. The particle גַּם has an adversative and accumulative force; it denotes a rising in the thought. It connects itself here especially with the last part of what precedes: "that he should make his soul see good" (or find enjoyment in it): "The good is not in the power of man that he should eat, *etc.*, and make his soul see good" (or "so that he may make his soul see good in it," taken as a collective object); "yea, what is more [גַּם], this

22) before שֶׁיֹּאכַל, an omission which, on account of the בּ in בָּאָדָם, and the like ending, might so easily take place, and finally because the idea of בּ in בָּאָדָם with the sense of לְ, consequently in a sense designating an object, is confirmed by chap. iii. 12; x. 17; and the instrumental conception of this attempted by GEIER and KNOBEL, is therefore unnecessary.* To eat and drink, and let one's soul be merry, is therefore the triad of sensual life, which is sometimes used in a bad sense, of vicious excess and indulgence, and again in a good or morally unprejudicial sense. The former is found in Exodus xxxii. 6; Prov. xxiii. 7, 8; Judith xii. 13; 1 Cor. x. 17, *etc.*, the latter in this passage, and in Eccles. iii. 13; v. 17; viii. 15; and also in 1 Sam. xxx. 16; Isa. lxv. 13; Song of Solomon v. 1, *etc.* Comp. ZÖCKLER, *Theologia Naturalis*, p. 651 f., where are also produced from the classics many parallels of this combination of ideas in eating, drinking, and being merry; (*e. g.*, *Euripides*, *Alcest.*, 788; *Arrian*, *Anab.*, II. 5, 4; *Plautus*, *Mil. glor.*, III., 1, 83).—That these maxims, to eat, drink, and be merry, are not here meant in the Epicurean sense of 1 Cor. xv. 32, is proved by the important addition בַּעֲמָלוֹ in his labor, in his toil, on which a special emphasis rests, and which excludes every thought of idle debauchery and luxurious enjoyment. See *Int.* § 5, and especially p. 24.—**This also I saw, that it was from the hand of God.** That is, not: I observed that as all else, so also this comes from the hand of God, but, at the same time with that truth, that eating, drinking, *etc.*, is the best for man, I perceived also that only the hand of God can bestow such cheerfulness in toil, and such a joyous and contented feeling in the midst of the fatigues of worldly avocations.—Ver. 25. **For who can eat, or who else can hasten hereunto more than I?** Lit. Ger., and who enjoy, except from Him? חוּשׁ lit., to make merry, to pass a life in carousing, *deliciis affluere* (Vulg.) hence to enjoy, to delight, not drink, tipple (*Sept. Syr.*, EWALD).—Instead of חוּץ מִמֶּנִּי we must read with the *Sept.*, *Syr.*, HIERONYMUS and eight manuscripts חוּץ מִמֶּנּוּ *except from Him.* For חוּץ מִמֶּנִּי in the comparative sense, "except me," or just as I, does not afford a thought in accordance with the text, and would not harmonize with the יָחוּשׁ and יֹאכַל (see *Vulg.* LUTHER, *etc.*). But the translation of HAHN: "for who shall eat and who shall pine for food, is beyond me, is beyond my power," is insufferably harsh. On the contrary, מִמֶּנּוּ *from Him* (comp. the preposition מִן in 2 Sam. iii. 37; 1 Kings xx. 33), accords admirably with the connection, and furnishes that thought reminding us of James i. 17, which we here above all things need. And, moreover, the reading מִמֶּנִּי appears to coincide with the equally faulty שֶׁיֹּאכַל for מִשֶּׁיֹּאכַל of the preceding verse. See HITZIG on this passage.*—Ver. 26. **For to the man that is good in his sight**, that is, to the just and God-fearing (comp. Neh. ii. 5; 1 Sam. xxix. 6), the opposite of חוֹטֵא. The idea of the retributive justice of God, meets us here for the first time in this book, but not yet so thoroughly developed as subsequently, *e. g.*, iii. 17; xi. 8; xii. 14.—**But to the sinner he giveth travail, to gather and to heap up.** לְחוֹטֵא stands absolute and is not to be supplemented by a new לְפָנָיו (like the טוֹב of the first clause of the verse), as if the sense were, to the one who is offensive to Him, who is a sinner in His sight. **That he may give to him that is good before God.** The object of לָתֵת is not the travail of the sinner, but the goods gathered by him through toil and travail, the treasures heaped up by him, but finally falling to the just. The same thought occurs in Prov. xiii. 22; xxviii. 8; Job xxvii. 17.—**This also is vanity and vexation of spirit**, namely, that one seeks his happiness in the cheerful enjoyment of sensual blessings, (according to the maxim in verse 24). This is also vanity, because the acquisition of goods and pleasures in this life, is by no means in the power of man, but depends solely on the free grace of God, which gives to its beloved while sleeping, (Ps. cxxvii. 2); but permits the wicked, instead of pleasures, to heap up vain wrath against the day of judgment, (Rom. ii. 5; James v. 3). Others consider the heaping up of travail on the part of the wicked, as the subject of the phrase (ELSTER and HENGSTENBERG), or that it designates the arbitrary distribution of the blessings of life on the part of God as vanity and vexation (KNOBEL), but thereby they depart equally far from the true train of thought which the author maintains since verse 24.

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too [זֶה emphatic] I saw was the gift of God," the power of enjoyment as well as the means. If there is any good in them (such is the implication), it comes from above. This clearly denotes that there *is* a higher good, even the consciousness and recognition of the truth thus stated. It is therefore in logical opposition to the idea that there is nothing better for man than eating and drinking thus unqualifiedly asserted. Every reader must feel that there is something disjointed in our common English Version. It does not bring out the contrast, nor the climax. The other is not only the plainer and more literal translation of the Hebrew, as it stands, but the assertion may be ventured that there is no obtaining any other sense out of it. —T. L.]

*[The sense given to בּ by GEIER, JUNIUS, and TREMELLIUS, is not only more common, but far more easy and natural. The references to iii. 12: x. 17, do not confirm the rendering given by ZÖCKLER. בָּם in iii. 12, more properly refers to the works of men taken collectively, above; or if it refers to men, it means there, as here, *in them*,—*in their power*.—T. L.]

*[We cannot agree with ZÖCKLER and HITZIG here. The sense they would give to חוּשׁ is found nowhere else in the Hebrew, unless it is thrust into this place. Everywhere else, 1 Sam xx. 38; Deut. xxxii. 35; Ps. cxix. 60; Hab. i. 18; Ps xx. 20; xxxviii. 23; xl. 14; lxx. 26; lxxi. 12; Job xx 2; Isa. v. 19; lx. 22, *etc.*, *etc.*; it means simply to *hasten*, and there is no need of going to the Arabic حَسَّ or Syriac חַשׁ, which in form would correspond rather to חשׁשׁ. Besides, it requires a change in the text from מִמֶּנִּי to מִמֶּנּוּ which has no marginal keri to support it, and gives, moreover, a very far-fetched sense. See TEXT NOTE and *Metrical Version* Nothing could be more fitting than the sense which corresponds to the Hebrew as it stands.—T. L.]

DOCTRINAL AND ETHICAL.

(*With Homiletical Hints.*)

The transition of KOHELETH in the beginning of the chapter, especially in vers. 1–8, from the striving after wisdom and knowledge to enjoyment, and from that to action, to the organizing and artificially producing deed (vers. 4–8) presents a certain similarity with the progress of GOETHE'S *Faust* from knowledge to enjoyment, and from that (in the sec. act) to the more serious duty of laboring and producing. For the magnificent undertakings, structures, and extension of possessions and acquirements described in vers. 4–8, can scarcely be considered as *mere* means of sensual enjoyment in the sense of KOHELETH (as in ELSTER, p. 55). He expressly confesses to have connected therewith a certain ideal object, if not of a religious, at least of an ethical and human character; this lies in the repeated assertion (ver. 8 and 9), that in the midst of these eudemonistic and practical efforts, wisdom remained the ruler of his heart. But the great difference between Faust and the Preacher, consists in the final solution of the grand enigma of earthly life, which in the former ends in an obscure, sentimental, and philosophical mysticism, whilst the latter returns from his wanderings in the sphere of effort after earthly wisdom, enjoyment and acquisition, into the safe haven of a clearly conscious, modestly practical, and filially pious faith in God's gracious and just government of the world. It is the humble, confidently trusting, and gratefully contented reliance on God's gracious hand, which, at the close of his vivid and almost startling description of the vanity of all earthly things, he recommends as the only true aim for the life and labors of man, (vers. 24–26). That all human exertions are vanity, even that modest striving after cheerful enjoyment and serene employment described in ver. 24, is firmly fixed in his mind, (according to ver. 26). But the acknowledgment of this fact does not impel him to a sullen despair of all happiness and peace, but rather leads from such a feeling of discontent and discouragement into the blissful repose of a heart wholly given to God, and thankfully enjoying the good and perfect gifts dispensed by Him. Not the indolent man of enjoyment, but the industrious, cheerful laborer; not the greedily grasping misanthropic miser, but the friend of humanity delighting in God, and well-pleasing to Him; not the sinner, but the pious child of God, strong in the faith, forms the ideal that he presents at the close of his observations on the vanity of human life, which, though agitated and complaining indeed, nowhere extend to despairing grief or frivolous scepticism.

A comprehensive homiletical consideration of *the whole chapter*, would, therefore, be able to present as its theme: "*The vanity of all earthly things, and the consoling power of a faithful reliance on God;*" or, in order to show more clearly the feature distinguishing this chapter from the preceding: "*The wrong and the right way to seek one's happiness on earth;*" or: "*Divine grace as the bestower of that happiness of men, vainly sought after by their own power and with earthly means,*" (comp. the following passages in the N. T.: John vi. 65; xv. 5; Eph. ii. 8; James i. 17, *etc.*). The principal divisions for a discourse on these contents would be: 1. No earthly enjoyment or possession leads to genuine happiness, (1–11); 2. Even the happiest and wisest man remains subject to the curse of death, common to all the sons of men, (12–19); 3. Genuine and lasting happiness (surviving this life) can only be obtained for man by a childlike, contented, and grateful reliance on God's gracious and paternal hand, (20–26).

HOMILETICAL HINTS TO SEPARATE PASSAGES.

Vers. 1 and 2. LUTHER: Many a one arranges all his matters with much toil and trouble, that he may have repose and peace in his old age, but God disposes otherwise, so that he comes into affairs that cause his unrest then to commence. Many a one seeks his joy in lust and licentiousness, and his life is embittered ever after. Therefore, if God does not give joy and pleasure, but we strive after it, and endeavor to create it of ourselves, no good will come of it, but it is, as Solomon says, all vanity. The best gladness and delight are those which one does not seek (for a fly may easily fall into our broth), but that which God gives to our hand.

STARKE: The joy of the world is so constituted that it entails repentance, mortification, and grief (1 John ii. 17; Luke xvi. 19, 28); but the pleasure that the faithful find in God, is spiritual, constant, satisfying, and inexpressible, (Isa. xxxv. 10; John xvi. 22).

STARKE: Vers. 3 ff.: Every natural man seeks, in his way, his heaven in sensual delights. But he too often sins thereby, and misuses the gifts of God (Wisdom 2, 6 ff.). God grants to man what is necessary to his body, as well as that which tends to his comfort. But how many forget God thereby!

GEIER: It is allowable to possess riches if they have been righteously acquired. But beware of avarice as well as extravagance.

WOHLFARTH: He who thinks to find the aim of his life in the highest measure of sensual enjoyment, is the victim of an error which will demand of him a fearful revenge in proportion as he tears himself from God, strives simply after false treasures, and neglects and despises the treasures of a higher world; he heaps upon himself a weighty responsibility on account of the misuse of his time, the wasting of his powers, and the evil administration of the goods confided to him by God, and by all this excludes himself, unconditionally, from the kingdom of God.

HANSEN:—9–11. The things of this world belong to the preservation, delight and convenience of external, sensual life. One may arrange them, therefore, with as much pomp, majesty and beauty as is possible; they can never, according to their nature, do more than delight our senses.—If we estimate their worth too high, they can take from us in inward ease of mind much more than they grant us in sensual delights and convenience, and become to us then a genuine scourge of the spirit.

STARKE:—If the children of the world are not without vexation and trouble in the accomplish-

ment of their sinful lusts, the children of God should be less surprised, if they in their work in the Lord must experience various disappointments and vexations.

HAMANN (Ver. 10):—We here find a trace of Divine goodness, which, notwithstanding the vanity of all our works, has placed in labor, and especially in useful occupations, which strike the eye and gain our approbation as well as that of others, a species of joy, a spice of pleasure which delights us more than the work itself, because we often do not esteem that which was so agreeable to us in the process of production.

LUTHER:—Vers. 12-19. (To ver. 15). Therefore it is better to commend the highest government of all things to the God who made us. Let every one perform his duty with all diligence, and execute what God places to his hand; if things do not always turn out as we expected, let us commend them to God. What God gives, that accept; and again, what He prevents, that accept also as good. What we are able to do, that we ought to do; what we cannot do, we must leave undone. The stone that thou art not able to lift, thou must leave lying.

GERLACH (to ver. 17):—If God has disappeared from the efforts of men, a disgust of life appears sooner or later (John iv. 8 ff).

GEIER (to vers. 18, 19):—It is hard for flesh and blood to leave the fruits of its toil to others; but a Christian arms himself against this with the reflection that every thing that he has or does is given to him by God, 1 Cor. iv. 7.

WOHLFARTH (vers. 13-19):—What must we feel it our duty to do, on perceiving that the earth can afford no perfect satisfaction to our demand for happiness?—The wise man is pained on perceiving that all earthly things are vain and unsatisfactory; his eye indeed becomes serious, and his expression reflective. But for that very reason, he hears not only the cry of the grave, but also the words of consolation: "Lift up thy eye, citizen of heaven in the garb of a pilgrim; true as it is, that the world with all its treasures cannot satisfy thy longing for what is lasting and perfect, so foolish is it to seek therein peace and perfect satisfaction."

ZEYSS (vers. 20-23):—This life is full of trouble throughout, with all men and all classes. Why should we not, therefore, ardently long for a better life? (Phil. iii 14).—STARKE:—The travail of soul, by which one obtains salvation through fear and trembling, is therein different from worldly toil, in bearing its profit unto eternal life.

OSIANDER (vers. 24-26):—It is pleasing to God that we should cheerfully enjoy our labor in His fear, so much as our calling may permit it, Ps. cxxviii. 1, 2.

JOACHIM LANGE:—According as man is virtuous or vicious, even his eating and drinking is good or evil. Because the natural man lives either in a state of fleshly security or of servitude, and there is nothing really good in him that avails with God and satisfies the conscience.

STARKE (ver. 26):—Seek above all things to please God by faith in the Lord Jesus Christ; else, with all external happiness, thou art still unhappy. The wicked often have worldly goods, and seek in every way to increase them; but they do not have real profit and lasting fruit from them, because their works do not proceed from the faith. He, on the contrary, who possesses the fruits of the Spirit (Gal. v. 22) and is faithful therein, is ever favored by God with greater mercy (Matth. v. 28, 29).

HANSEN (ver. 26):—If we examine it closely, the want of genuine wisdom and pure knowledge is the reason why many do not prosper in the blessings which they possess in the world Men of impure and confused conceptions, who are fettered by dazzling imaginations, must suffer with all their abundance, and lead a miserable life.

HAMANN (ver. 26):—All the vanity, all the toilings of men after wisdom, happiness and rest, which in so many ways lead men to the grave, where ceases all the distinction which they strive to obtain on earth, are not allotted to the pious man by God; they are a curse which sin has laid upon man, but which God will make a blessing to His chosen ones. For these busy, restless creatures gather and heap up for those who are good in God's eyes. And these latter shall gratuitously receive by the sinner's labor what he (the sinner) seeks and finds not, what he labors for and cannot enjoy: wisdom, knowledge, joy.—What is the Divine word, and whence are taken this wisdom, knowledge and joy that in it exist? Are they not honey made by bees in the slain beast? What are the stories that they tell us but examples of sinners' toil, of the vanity and folly into which men have fallen?

HENGSTENBERG (ver. 26):—It is manifest that the expression: "This also is vanity" is not meant in the sense of an accusation of God, but as a cry of warning to human perverseness, that seeks its happiness only there where, according to God's will, it should not be sought.

[For reflections on this and other parts of the book, the reader is referred to MATTHEW HENRY. In no commentary is there to be found a richer treasure of most choice, discriminating and highly spiritual apothegms, rendered most pleasing and ornate by what may be styled a holy humor, or a sanctified wit. They are unsurpassed by any thing in the devout German writers here quoted, but the ready access to the work, for all English readers, renders it unnecessary that the volume should be swelled by inserting them. Besides, among such rich materials, it would not be easy to make a limited selection. Much also of a very rich homiletical character may be obtained from WORDSWORTH. —T. L.].

SECOND DISCOURSE.

Of Earthly Happiness, its Impediments and Means of Advancement.

CHAP. 3–5.

A. The substance of earthly happiness or success consists in grateful joy of this life, and a righteous use of it.

CHAP. III. 1–22.

1. The reasons for the temporal restriction of human happiness (consisting in the entire dependence of all human action and effort on an unchangeable, higher system of things).

(VERS. 1–11.)

1 To every *thing there is* a season, and a time to every purpose under the heaven:
2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that*
3 *which is* planted; A time to kill, and a time to heal; a time to break down, and a
4 time to build up; A time to weep, and a time to laugh; a time to mourn, and a
5 time to dance; A time to cast away stones, and a time to gather stones together; a
6 time to embrace, and a time to refrain from embracing; A time to get, and a time
7 to lose; a time to keep, and a time to cast away; A time to rend, and a time to
8 sew; a time to keep silence, and a time to speak; A time to love, and a time to
9 hate; a time of war, and a time of peace. What profit hath he that worketh in
10 that wherein he laboureth? I have seen the travail, which God hath given to the
11 sons of men to be exercised in it. He hath made every *thing* beautiful in his time;
also he hath set the world in their heart, so that no man can find out the work that
God maketh from the beginning to the end.

2. The nature of the temporally restricted human happiness.

(VERS. 12–22.)

12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in
13 his life. And also that every man should eat and drink, and enjoy the good of all
14 his labour; it *is* the gift of God. I know that, whatsoever God doeth, it shall be
for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*,
15 that *men* should fear before him. That which hath been is now; and that which
16 is to be hath already been; and God requireth that which is past. And moreover
I saw under the sun the place of judgment, *that* wickedness *was* there; and the
17 place of righteousness, *that* iniquity *was* there. I said in mine heart, God shall
judge the righteous and the wicked: for *there is* a time there for every purpose and
18 for every work. I said in mine heart concerning the estate of the sons of men, that
God might manifest them, and that they might see that they themselves are beasts.
19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth
them: as the one dieth, so dieth the other; yea, they have all one breath; so that
20 a man hath no pre-eminence above a beast: for all *is* vanity. All go unto one
21 place; all are of the dust, and all turn to dust again. Who knoweth the spirit of
man that goeth upward, and the spirit of the beast that goeth downward to the
22 earth? Wherefore I perceive that *there is* nothing better, than that a man should
rejoice in his own works; for that *is* his portion: for who shall bring him to see
what shall be after him?

[Ver. 1.—זְמָן This is one of the words relied upon to prove the later Hebraic, or Chaldaic, period of the book. We have, however, no right to say that a word running through the Shemitic tongues [as this is found in Arabic, Syriac, Ethiopic, as well as Hebrew] is peculiar to any one of them, or borrowed from any one of them, though circumstances may have made it rare in an early dialect, perhaps on account of a precision of meaning rarely needed, whilst it has become loose and vulgarized in another. It may have been well known in the days of Solomon, though seldom used when the more indefinite עֵת would answer. עֵת means time generally, מוֹעֵד a fixed time (like a yearly festival), זמן in its earlier sense, before it became vulgarized, a time or an *occasion* precisely adapted to a *purpose*. Hence we see its very probable connection with זמם *proponit*, and having also the sense of *binding*, like Arabic زَمَّ, the purpose linked to the due occasion. This suits all the acts following, as more or less the result of purpose in a time proposed. It has good support, too, etymologically, in the final ם changing to the ן as is the tendency in other words. Thus, besides other examples, Lam. iii. 22, according to Rabbi Tanchum, תמם becomes תמן to avoid the harshness of the final ם, making תַּמְנוּ—תַּמּוּ "*they* are not consumed," or spent [that is, the mercies of the Lord], instead of "*we* are not consumed" We may be assured that the writer did not intend a tautology here. זמן is more precise than עת, as it has more of purpose than מוֹעֵד, which relates to things immovable.—T. L.]

[Ver. 18.—עַל־דִּבְרַת. E. V. *On account of* the sons of men. Compare Ps. cx. 4, *after the manner of*. LXX., περὶ λαλιᾶς. Vulgate, simply, *de filiis*. Syriac, על ממללא *after the speech* of men—*more humano*—*humanly speaking*, which seems the most suitable of any, for reasons given in the Exeget. and Note.—T. L.]

[Ver. 18.—הֵמָּה לָהֶם Literally, *themselves to themselves*—*in their own estimation*. לְבָרָם, to *prove them*—*make* it *clear*, literally, (LXX., διακρινεῖ αὐτοὺς. Vulg., *ut probaret*). let them see from themselves, or from their own conduct to themselves, how like beasts they are. This qualified sense is very different from asserting that they are beasts absolutely. The key to it all is in the על דברת above. The writer is speaking *more humano*—the judgment that must be pronounced if men were judged by their own ways.—T. L.]

[Ver. 21.—הָעֹלָה. It can only mean, as it stands in the text, "*that which goeth up*." An effort has been made to give it another turn by pointing ה as interrogative. It is sufficient to say that it is against the text. For other reasons against it, see Exeget. and Note.—T. L.]

EXEGETICAL AND CRITICAL.

The unconditional dependence of man on God's government of the world, in all his efforts for happiness, which formed the concluding thought of the preceding discourse (chap. ii. 24-26), now becomes the starting point of a new and independent reflection, in so far as temporal conditions and restrictions of human happiness are deduced therefrom, and its essence is placed in gratefully cheerful enjoyment and a devout use of the earthly blessings bestowed by God. For Divine Providence in its controlling power here below will ever remain obscure and mysterious, so that man, in this its hidden side, can neither alter its course nor observe any other conduct than humble submission and godly fear (vers. 9-11, 14, 15). In the same way the view of the many wrongs in this life, and of the extreme obscurity and concealment of the fate that will overtake individual souls after death, obliges us to cling to the principle of a cheerful, confiding and contented enjoyment of the present (vers. 16-20).—In the more special development of this train of thought, we may either (with VAIHINGER and KEIL) make three principal sections or strophes of the chapter (vers. 1-8; vers. 9-15, and vers. 16-22), or, what appears more logical, two halves; of which each is divided into sections of unequal length. 1. Vers. 1-11 show the reason for the temporal restriction of the earthly happiness of man—*a*, as consisting in the dependence of all human action on time and circumstances (vers. 1-8); *b*. as consisting in the short-sightedness and feebleness of human knowledge in contrast with the endless wisdom and omniscience of God (vers. 9-11). 2. Vers. 12-22 describe human happiness in its nature as temporally restricted and imperfect—*a*, with reference to the awe-inspiring immutability of those decrees of God which determine human fate (vers. 12-15); *b*, with reference to the secret ways adopted by Divine justice, in rewarding the good and punishing the evil in this world, and still more in the world beyond (vers. 16-22).

2. *First Division, first strophe.*—Ver. 1-8. Every human action and effort are subject to the law of time and temporal change.—**To every thing there is a season, and a time to every purpose under heaven.**—"Every thing," namely, every thing that man undertakes or does on earth; a very general expression, more clearly defined by the following כָּל־חֵפֶץ every business, every undertaking, but more clearly illustrated in the subsequent verses in a number of special examples.—זְמָן lit., precision, limitation, indicates in later style (Neh. ii. 6; Esth. ix. 27, 31), a *certain period*, a *term* for any thing, whilst the more common עֵת (*time*) signifies a division of time in general.—Ver. 2. **A time to be born and a time to die.**—This is the original text, as is the same turn until the 8th verse.* The Sept. and the Vulg. express this construction genitively (καιρὸς τοῦ τέκειν κ. τ. λ., *tempus nascendi, etc.*) The word לָלֶדֶת does not stand for the passive לְהִוָּלֵד to be born (Vulg., LUTHER, EWALD, GESENIUS, ELSTER), but like all the following infinitives, is to be taken actively: to bear. The constant usage of the Old Testament favors this rendering with reference to the verb יָלַד, and also the circumstance that with לֶדֶת an un-

*[ZÖCKLER renders "*its* time to be born and *its* time to die," making it all dependent (this and the following verses) on the first "every thing has *its* time." On זְמָן see Text notes.—T. L.]

dertaking (חֵפֶץ), a conscious and intentional action or business is to be named, which can only be said of the maternal part of the act of human birth, and not of that of the child. Death fittingly follows closely to birth. By this juxtaposition of the acts which mark the entrance into life and the exit from it, the whole arena within which the subsequent actions are performed, is from the beginning "marked by its fixed limits" (HITZIG). **A time to plant and a time to pluck up that which is planted.**—For the affinity between these two ideas and that of birth and death, comp. Prov. xii. 12; Ps. i. 37; xxxvii. 35 f.; xcii. 13 f.; cxxviii. 3; Dan. iv. 11, 20; Matth. iii. 8-10; vii. 17 f.; xv. 18. לַעֲקוֹר probably from Chald.* עֲקַר "root," means originally to root out, to unroot, but is always elsewhere in the O. T. used metaphorically, *e. g.*, of the destruction of cities (Zeph. ii. 4), of striking down horses or oxen, and making them useless by severing the sinews of their hind feet (Gen. xlix. 6).—Ver. 3.—**A time to kill and a time to heal.**—A negative thought here precedes, as also in the subsequent clauses, till the first of ver. 5, after which, until the end, the positive or negative idea alternately precedes. "To kill" (הֲרוֹג lit., cut down, or stab) indicates the inflicting of the very wounds whose healing the following verb points out.—Ver. 4. **A time to weep,** *etc.*—לִבְכּוֹת appears only on account of similarity of sound to be placed immediately after לִבְנוֹת, as in the following clause: רְקוֹד to leap, to dance, appears to be chosen on account of its like sounding ending as a contrast to סְפוֹד to lament (κόπτεσθαι, plangere).†—Ver. 5. **A time to cast away stones, and a time to gather stones together.**—In this first expression there is, of course, no allusion to the destruction of the temple, of which, according to Mark xiii. 2, not one stone shall remain upon another (as HENGSTENBERG and others think), and quite as little to the stoning of malefactors, or to the throwing of stones on the fields of enemies, according to 2 Kings iii. 19, 25 (HITZIG, ELSTER, *etc.* But הַשְׁלִיךְ אֲבָנִים is here identical with סַקֵּל "to free from stones," Isa. v. 2; lxii. 10, and alludes therefore to the gathering and throwing away of stones from the fields, vineyards, *etc.*; whilst the latter expression naturally means the collecting of stones for the construction of houses (as VAIHINGER justly observes).—**A time to embrace, and a time to refrain from embracing.**—Whether the connection of the preceding expressions with חֲבוֹק to embrace, is really effected by the fact that one embraces with the hand the stone to be cast, as HITZIG supposes, is very doubtful. At all events, however, חבק means the embrace of love (Prov. v. 20), and the intensive in the second rank is purposely placed there to indicate that every excess of sexual intercourse is injurious.—Ver. 6. **A time to get, and a time to lose.**—אַבֵּד as a contrast to בַּקֵּשׁ must clearly here mean to lose (or also to be lost, to abstain from getting, VAIHINGER) although it every where else means to destroy, to ruin; for in all the remaining clauses of the series, the second verb asserts directly the opposite of the first. In contrast to the unintentional losing, the corresponding verb הַשְׁלִיךְ of the second clause then indicates an intentional casting away of a possession to be preserved (2 Kings vii. 15; Ezek. xx. 8).—**A time to rend and a time to sew.**—One might here suppose the rending of garments on hearing sad tidings (1 Sam. i. 11; iii. 39; Job i. 20; ii. 12; Matth. xxvi. 63), and again the sewing up of the garments that had been thus rent as a sign of grief. And also by the following "to keep silence" one would first think of the mournful silence of the sorrowing (Gen. xxxiv. 5; Job ii. 13).—Ver. 8. **A time to love,** *etc.*—Love and hatred, war and peace, forming an inter-relation with each other, are now connected with the contents of the preceding verse by the intermediary thought of the agreeable and disagreeable, or of well and evil doing.

3. *First Division, second strophe.*—Vers. 9-11. In consequence of the temporal character of all worldly action and effort, human knowledge is also especially ineffective and feeble in presence of the unsearchable ruling of the Eternal One.—**What profit hath he that worketh in that wherein he laboureth?**—That is, what profit do all the various, antagonistic actions, of which a number has just been quoted (ver. 3-8) bring to man? The question is one to which a decidedly negative answer is expected, and draws therefore a negative result from the preceding reflection: There is nothing lasting, no continuous happiness here below.—Ver. 10. **I have seen the travail,** *etc.*—Comp. chap. i. 13. This verse has simply a transitional meaning; it prepares us for the more accurate description given in ver. 11 of the inconstant, transitory and feeble condition of human knowledge and effort, in the presence of the unsearchable wisdom of God.—Ver. 11. **He hath made every thing beautiful in his time.**—The principal emphasis rests on the word בְּעִתּוֹ "in his time," as the connection with the foregoing vers. 1-8 shows.

* The root, though not frequent, is common enough in Hebrew for this purpose; why go to the Chaldaic?

† [All such infinitives as *rekodh* and *sephodh* have a like rhyming. The fact that accounts for the choice here is rather the similarity of primary sense which is found in verbs of dancing and mourning. All passions in early times were expressed by a violence of outward action, such as beating the breast. rending the garments, rolling on the earth, *etc.*, that in these colder days of the world's old age would be deemed utterly extravagant. Thus, in the Greek κόπτεσθαι, mentioned by ZÖCKLER, Homer's προπροκυλίνδεσθαι, *Iliad* XXII. 221. Hebrew סְפוֹד primarily to smite the breast. We still find traces of it in modern words, though almost worn out. Thus our word *plaint* is but a feeble echo of the Latin *plangere*. In the Syriac this same root, here rendered to *dance*, is used in the Aphel conjugation for mourning. Thus in that children's ditty, or play upon words, recited by our Saviour, Matth. xi. 17, the word, in the Peschito Version, for mourning is אַרְקֵד, for dancing רַקֵּד, in Roman letters, *arked, raked.* A play upon words of this kind is proof that the gospel (of Matthew at least) in its oral form before any writing, was Aramaic, and that our Saviour spoke it. Such children's ditties are very tenacious, and it must have been of long standing. The play upon words that it gives could not have been original in the Greek, though afterwards early translated.—T. L.]

God has arranged all things beautifully in this life (comp. Gen. i. 31), but always only "in his time," always only so that it remains beautiful and good for man during its restricted time, but after that becomes an evil for him; therefore always only so that the glory of this earth soon reaches its end.—**Also he hath set the world in their heart.**—(ZÖCKLER's rendering, *eternity in their heart*).—That is, in *the hearts of men;* for the suffix in בְּלִבָּם refers to the children of men in ver. 11, whilst in the subsequent clause the *individual* man (הָאָדָם) is placed opposite to the one God. This clause clearly holds a rising relation to the contents of the preceding: God has here below not only arranged all things well for man in this temporal period; He has even given them eternity in their hearts. This is clearly the author's train of thought. With eternity given to the heart of man, he also means the knowledge of God's eternal nature and rule, innate even in the natural man, that *notitia Dei naturalis insita s, innata*, which Paul, Rom. i. 19 f., describes as an intellectual perception of God's eternal power and divinity, peculiar as such to man, and which develops itself in the works of creation. It appears as well from the word בְּלִבָּם (heart, here in the same sense as i. 13–17, *etc.*), as from the following: "So that no man can find out," that it is substantially this natural knowledge of God, namely, something belonging to the realm of human conception, a moral good from the sphere of intellectual life,—that the author means by the expression הָעֹלָם (consequently not simply the character of immortality)—although he must have considered this closely connected with the natural conception of God, according to chap. xii. 7. For this restrictive clause clearly expresses a restriction of human nature in an intellectual sense, an inability to find, which is equal to an inability to know. But as certainly as this inability to know refers to the extent and limits of Divine action, so certainly will also the knowledge of the human heart, expressed by הָעֹלָם be a religious knowledge referring to God and Divine things. Therefore we would reject as opposed to the text those explanations of הָעֹלָם which give to this expression the sense of "world" (Vulg., LUTHER, UMBREIT, EWALD, ELSTER, *etc.*), or "worldly-mindedness" (GESENIUS, KNOBEL), or "worldly wisdom," "judgment" (GAAB, SPOHN); also HITZIG, who, however, contends for עֶלֶם instead of עוֹלָם. And besides the connection, the style of the entire Old Testament and of this book is opposed to this rendering; according to them עוֹלָם is always eternity (comp. Eccles. i. 4, 10; ii. 16; iii. 14; ix. 6; xii. 5) and first receives the signification of "world macrocosmos" in the literature of the Talmud.—**So that no man can find out the work that God maketh from the beginning to the end.**—That is, this one restriction is laid on this human conception of the Eternal One, that it can never obtain a perfect and truly adequate insight into the Divine plan of the world, but rather, is only able to perceive the unsearchable ways and incomprehensible decrees of God, fragmentarily and in a glass darkly (Rom. ii. 32; 1 Cor. xiii. 12). מִבְּלִי אֲשֶׁר is here clearly in the sense of *only that*, "*except that*," therefore synonymous with אֶפֶס כִּי formerly used for this (Amos ix. 8; Judges iv. 9; 2 Sam. xii. 14). Comp. EWALD, *Lehrbuch*, § 354 *b*. The deviating significations Vulg., GESENIUS: "*ita ut non;*" (Sept., HERZFELD: ὅπως μὴ: "in order not," KNOBEL: "without that;" HITZIG, UMBREIT, HAHN: "without which," *etc.*) are not only inconsonant to the text, but without sufficient linguistic authority, so far as regards the signification of מִבְּלִי אֲשֶׁר.*—The author is here silent in re-

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*[Ver. 11. The strong objection to the interpretation of GESENIUS, DE WETTE, and KNOBEL, is that the New Testament use of the word *world* for *worldliness, love of the world*, is unknown to the Hebrew Scriptures. Equally unwarranted are HITZIG and STUART in first transforming עוֹלָם into עֶלֶם (not found in Hebrew in any such sense, but supposed to be equivalent to the Arabic (عِلم) and then rendering it "*knowledge*, without which," *etc.* The Arabic sense of the verb علم *to know*, is later than the primary Hebrew, to be *hidden* or *obscure*, though coming from it by a seeming law of contraries peculiar to the Shemitic tongues; it is *knowledge as discovery*, or *science strictly*, or *the hidden found*. It is only in the Arabic عالَم *mundus*, equal to עוֹלָם, that the old Hebrew primary appears. Besides, this view of HITZIG and STUART is at war with the מִבְּלִי אֲשֶׁר which they have no right to render *without which*. The proper way of expressing that, in Hebrew, would be by placing אֲשֶׁר first, and following it with the personal suffix and a different particle, אֲשֶׁר מִבַּלְעָדָיו (*which* without *it* they cannot, *etc.*). A plausible rendering is, "he hath put *obscurity* in their hearts;" but this, though agreeing with the primary sense of the verb, never occurs as a sense of the noun. The view of ZÖCKLER, substantially agreeing with one given by GEIER, that עוֹלָם here, or eternity regarded as in the heart of man, refers to the natural human recognition of the eternal power and Godhead, as spoken of by Paul, Rom. i. 20, presents an admirable meaning if it can be sustained. It may be said that it is giving עולם too much of an abstract sense, but it is certain that the writer intends here no common thought, and, therefore, the word employed may be fairly extended, philologically, to its utmost limits. It can hardly be reconciled, however, with the מִבְּלִי אֲשֶׁר which ZÖCKLER, without any other warrant than his own assertion, makes equivalent to אפס כי and then renders it *nur dass nicht. only that not*, thus turning it into a mere exceptive limitation, as is also done by TREMELLIUS and GROTIUS: *excepto quod non*. There are no Scriptural examples of such use of מבלי or מבלי אשר, and this would be enough, even if every reader did not feel that there is something in it at war with the whole spirit of this profound declaration. In this compound particle מבלי the מ is negative, implying *hinderance*, and intensifying the negation in the other part. The LXX. have, therefore, properly rendered it ὅπως μὴ, *that not*, or rather, *in such a way that not* (ὅπως, in distinction from ἵνα, referring to the *manner* of accomplishing, rather than to the *purpose* itself). "He hath *so* presented it to their minds,

spect to the profoundest reason why man cannot thoroughly know and comprehend the works and reign of God, that is the interruption of the original pure harmony of his Spirit by means of sin; he is so because he would seem rather, as it were, purposely to presuppose this fact than emphatically to express it.

4. *Second Division, first strophe.* Vers. 12-15. Human happiness is temporally restricted, consisting mainly in the cheerful enjoyment and proper use of the moment, because it depends on the immutable decrees of divine laws, claiming fear and humble submission, rather than bold hope and effort.—**I know that there is no good in them**—namely, in the "children of men," (ver. 10) to whom the בְּלִבָּם ver. 11 already referred. בָּם "in them with them,"* is mainly synonymous with "for them;" comp. ii. 24. יָדַעְתִּי is literally, "I have perceived, and I know in consequence thereof;" it means the past, in its result reaching into the future, here also as in ver. 14.—**But for a man to rejoice and do good in this life.**—Together with the gratefully cheerful enjoyment of life's goods, the "doing good" is here named more distinctly than in chap. ii. 26, as a principal condition and occupation of human happiness. And therewith is also meant, as that passage shows, and as appears still more definitely from the parallels in Ps. xxxiv. 14; xxxvii. 3; Isa. xxxviii. 8, *etc.*, not merely benevolence, but uprightness, fulfilment of the divine commands (comp. xii. 13). For the meaning of עֲשׂוֹת טוֹב in the sense of "be of good cheer," to be merry (ABEN EZRA, LUTHER, DE WETTE, KNOBEL, HITZIG, *etc.*) there is not a single philological proof; for in chap. ii. 24; iii. 22; v. 7, *etc.*, there are similar phrases, but still materially different from this one, which express the sense of being merry." †—בְּחַיָּיו lit., "*in his life*" refers again to the singular הָאָדָם, ver. 11, so that in this verse the singular and the plural use of this verb alternates as in the preceding.—Ver. 13. **And also that every man should eat and drink**, *etc.*, **it is the gift of God.** Clearly the same thought as in chap. ii. 24, 25. The particle וְגַם, introducing still another object of perception to יָדַעְתִּי besides that named already in ver. 12, refers to the whole sentence. As to the peculiar construction of the first conditional clause without אִם, or other particle, see EWALD, § 357, c.—Ver. 14. **I know that whatever God doeth it shall be forever.** Herein it appears that all human action is dependent on the eternal law of God, and that especially all cheerful, undisturbed enjoyment of the blessings of this life, depends on the decrees of this highest law-giver and ruler of the world. Comp. the theoretical description of the ever constant course of divine laws in chap. i. 4-11.—*Nothing can be put to it, nor anything taken from it.* To it (עָלָיו) namely, to all that everlastingly abiding order which God

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that they cannot, *etc.* So the Targum דלא the Syriac איך דלא, Rashi כדי שלא, Aquila ὡς οὐχ, Vulgate, Pagnin. Drus. Merc. *ut non.*

That other idea, however, of the word as *world*, *world-time*, *world-plan* (see ver. 14), which has been so fully dwelt upon in the Excursus on the Olamic Words, p. 44, *harmonises* perfectly with the immediate context, and the whole tenor of the deeper reflections contained in this book: The *world-problem* hath God so put into their hearts (literally, *given* in their heart, נתן בלבם)—presented to their minds,—or, as the Vulgate well expresses it, *tradidit disputationi eorum*, that, *etc.* Whether we take it in the cosmical or olamic sense, what a comment upon this is furnished by the ancient schools. Greek, Egyptian, Persian, or Oriental generally, in their endless cosmogonical disputations on the world, its first matter, its first moving principles, its origin,—on the question of its duration, whether it had a beginning or would ever have an end, whether it had any thing immutable (τὸ ὄντως ὄν) or was ever phenomenal and flowing,—whether there were more worlds than one, either in time or space—in short, whence it came, how it existed, and what was it all for, or what did it truly mean. These disputations were much older than Thales, and Solomon must have *heard* of them, at least, even if unacquainted particularly with all, or any, of the theories held. Let any one see, especially, how these disputations of the early ante-Socratic Greek schools are summed up by XENOPHON, *Memorabilia*, I. 14: τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων κ. τ. λ., and he will well appreciate the force of the strong language: "so that they cannot find it out to the end from the beginning,"—especially as confirmed by the still more striking declaration, viii. 17: "yea, though a wise man (a philosopher) say that he knows it, yet shall he not be able to find it out." In the *time* sense, or the olamic sense of the word world, it is still more clear, especially when regarded as the great olam, or *world period*, or world idea (ver. 14), compared with that list of brief passing times mentioned before as belonging to "things beneath the sun." The writer had presented special seasons belonging to the chief occupations and events of human life—a time to plant, a time to love, a time to hate, to mourn, to rejoice, *etc.* The fitness of these man could study and perceive, but the great all-containing time, the encircling eternity or world time, who could understand.—God had so presented this to the human thought, the human mind, that though it could reason well of passing events, it "could not find out the end from the beginning." It could not discover the world idea (ver. 14), that higher wisdom than the natural from which it all depended, nor that deeper wisdom than nature to which it was all as a means to an end. Even in its highest state, taking the form of the most lauded science, it was only the study of links (see remarks, Int., Met. Ver.), of adaptations to adaptations, among which it could never find beginnings nor ends. Something greater might be divined by faith, but otherwise, it was as unsearchable as the wisdom so anxiously inquired after, Job xxviii.: "The deep saith it is not in me," *etc.* It was true even of physical knowledge, that it could not find out its own limits, when taken comparatively. The individual man occupies but a point in the great world cycle. As *things go round*, he sees, or may see, "how they are all fair in their season," each fitting to the one next, and so on, as far as he may carry his researches; but what it is *all* about, or what it *all* means, that no science of nature can reveal to him. His angle of vision, even with the mightiest aid it has ever had, or may expect to have, is too small to take in more than a very few degrees, or a very few seconds of a degree, in the mighty arc we are traversing, or have passed during the longest known times that either history, or the observation of nature, has revealed to us. The thought is not beyond what may be ascribed to Koheleth, with his grand cyclical ideas, and nothing could be in better harmony with the contexts, or the peculiar particles by which they are united. There are some rich homiletical thoughts arising from such a view of verses 11th, 14th, and 15th, but they belong in another place.—T. L.]

*[It is by no means clear that the pronoun in בָּם refers to *persons*. The most natural connection would be with the *things* mentioned above, and all summed up in the אֶת־הַכֹּל of ver. 11: "No good in these things except to rejoice, *etc.*" The מ in בְּלִבָּם would not, grammatically, sever this, since it does not belong to the main assertion.—T. L.

† עֲשׂוֹת טוֹב, has not here, as Zöckler well says, the sense of "being merry;" neither can it be taken as denoting *beneficence*; or even good conduct (doing the divine commands), in a general moral sense. It strictly means *to do well*, in the sense of prosperity, to have success—corresponding to the Greek εὖ πράττειν, rather than to εὖ ποιεῖν, or εὖ πάσχειν.—T. L.]

makes, to all those eternally valid enactments of the Most High. For the construction אֵין לְהוֹסִיף, Comp. EWALD, § 237, c. For the sentence: Sirach, xviii. 5; Revelation xxii. 18.—**And God doeth it, that men should fear before Him.**—And this by those very immutable laws of his world-ruling activity, on which men, with all their deeds and destiny, depend; comp. ix. 12; 2 Cor. v. 11; and for the construction: Ezek. xxxvi. 27; Rev. xiii. 15. As in those places, so also here, the expression "doeth it that," does not mean "in order that," but "effecting that" "making it to be so," accomplishing. By יָרֵא "to fear," KOHELETH does not mean a feeling of terror and horror, but rather that sacred feeling of holy awe which we call reverence; but nevertheless "he here considers this reverence not as a beneficent blissful sensation, but rather as a depressing feeling of the vanity of man in contrast with the boundless fulness of the power of God, as an inward shudder at the bonds of the divine decree, which envelop him, and by which, in his conception, every spiritual movement is restricted in advance to a certain measure," (ELSTER).—Ver. 15. **That which hath been is now, and that which is to be hath already been.**—(כְּבָר הוּא) *i. e.*, is already long present, comes of old (not exactly; is something old, as HITZIG translates, turning the adverb into a substantive). The second clause containing אֲשֶׁר לִהְיוֹת says, literally, as in the English rendering: "that which is to be." For the sentence comp. i. 9; vi. 10, and especially Job xiv. 5; Ps. cxxxix. 15, where still more clearly than here, is expressed the predestination of all the destinies of man by God.—**And God requireth that which is past.** (Lit., and God seeketh that which was crowded out). He again brings forth that which the vicissitudes of time had already crowded out, or pushed back into the past; *Deus instaurat, quod abiit* (*Vulgate*). This signification alone of יְבַקֵּשׁ אֶת נִרְדָּף is in accordance with the context, not that given in the *Sept. Syriac*, TARG., HENGSTENBERG, *etc.*, according to which the allusion here would be to the divine consolation and gracious visitation of the persecuted, (Matt. v. 10; Luke xix. 10, *etc.*).

5. *Second Division, second strophe.* Vers. 16–22. The restriction of human happiness appears especially in the numerous cases of unsatisfactory, indeed, apparently unjust, distribution of happiness and unhappiness, according to the moral worth and merit of men, as this mundane life reveals it, as well as in the uncertainty regarding the kind of reward in the world beyond, which ever exists in this world below. **And moreover I saw under the sun.**—The "moreover" (עוֹד) refers to ver. 12, and therefore introduces something which comes as a new conception to the one there described (and also in ver. 14 f.), and which holds the same relation to that as the special to the general.—**The place of judgment,** *etc.* Lit., at the place of judgment; for מְקוֹם here, and in the subsequent clause is strictly taken, not as the object of "I saw," but, as the accents indicate, is an independent nominative (or locative)—an abrupt construction which produces a certain solemn impression well adapted to the excited feelings of the poet. מִשְׁפָּט and צֶדֶק judgment and righteousness, differ materially as objective and subjective, or as the judgment that must serve the judge as the absolute rule for his decisions, and as the practical judgment in the life of the normal man; the latter expression is, therefore, largely synonymous with "innocence," virtue. In contrast to both ideas, KOHELETH calls הָרֶשַׁע "the evil," "the crime," thinking of course, in the first place, of objective, and in the second place of subjective wrong, or, the first time, of crime as a wicked judge practices it, the second time, of the wantonness of the wicked in general. —Ver. 17. **God shall judge the righteous and the wicked.**—He will appoint to them, therefore, that "judgment" which, according to ver. 16, is so frequently in human life, either not to be found at all, or not in the right place; comp. chap. v. 7; Deut. i. 17; Ps. lxxxii. 1 ff.—**For there is a time there for every purpose, and every work.**—That is, in heaven above, with God, the just judge, there is a time to judge every good and every evil deed of men. שָׁם, pointing upwards, (as in Gen. xlix. 24, מִשָּׁם) and עֵת, here as elsewhere, is the "time of judicial decision, the term;" comp. chap. ix. 11. 12, as well as the New Testament ἡμέρα, 1 Cor. iii. 13; iv. 2, *etc.* Others read שָׂם instead of שָׁם: "He has set a time for everything," (HOUBIGANT, VAN DER PALM, DÖDERLEIN, HITZIG, ELSTER), but which is quite as unnecessary as the temporal signification of שָׁם=time, *in tempore judicii* (HIERONYMUS), or as referring the expression to the earth as the seat of the tribunal here meant (HAHN), or as the explanation of שָׁם according to the Talmud, in the sense of "appraising, taxing" (FURST, VAIHINGER: "And He appraises every action"), or, finally, as EWALD's parenthesizing of the words כִּי עֵת לְכָל־חֵפֶץ whereby the sentence acquires the following form: "God will judge the just and the unjust (for there is a time for everything), and will judge of every deed."*—Ver. 1–8. **Concerning**

*[שָׁם, ver. 17, *there.* This little word coming in such connection is most suggestive. The thought presented, though so unobtrusively expressed, is, in reality, one of the modulating key notes of this singular book. The connection between this verse, 17th, and the commencement of the chapter is unmistakable. In contrast with the particular times and occasions there mentioned, there is here placed the great time, the great olam, to which all the particular times have reference, and in which they are all to be judged. For *there*, too, unto every purpose, and for every work, לְכָל־חֵפֶץ וְעַל כָּל מַעֲשֶׂה there is an עֵת, a time appointed. It immediately leads the mind away from this subsolar state (תַּחַת הַשָּׁמֶשׁ) to that higher world that more remote state, or *world beyond* (Jenseits) to which all has reference, and which seems to be constantly in the writer's mind as an *idea*, but without locality, or specific manner, or any assigned or assignable chronology,—as though it were something he firmly believed, but could not define, or even distinctly conceive. It is the basis of all his contemplations, the ground on which he so firmly rests in the concluding declaration of the book. שָׁם may mean any

the sons of men, that God might manifest them. As the introductory words: "I said in my heart," connect the verse with the preceding one, it assumes the same relation to ver. 16 as to that, and to עַל־דִּבְרַת בְּנֵי הָאָדָם, and, therefore, the principal thought of this 16th verse is to be thus supplied: "On account of the sons of men, does this unfinished toleration of wrong on earth exist, in order that God may manifest (try) them, *i. e.*, grant them their free decision for or against His truth (comp. Rev. xxii. 11). For בָּרַר, *to test, prove*, compare chap. ix. 1; Dan. xi. 35, as well as the Rabbinic style, according to which this verb means "to sift," "to winnow" (SCHEBIIT, 5, 9). לְבָרָם הָאֱלֹהִים is lit. "for God proving them," a somewhat harsh construction, but which has its analogy in Isa. xxix. 23.—**That they might see**, namely, the sons of men, for whose instruction the test is indeed instituted; since God, for His part, needs not to see it, for He knows in advance of what men are made, (Ps. ciii. 14).—**That they themselves are beasts.** Men are here declared to be beasts, that is, not better than the beasts of the field, not on account of their conduct (as Ps. lxxiii. 22), but on account of their final dissolution, and their inevitable sinking under the dominion of death; comp. ver. 19 f.; chap. ix. 12, and also Hab. i. 14; Ps. xlix. 20. Therefore, not the brutal disposition, and the lawlessly wild conduct of the natural mind (HITZIG, ELSTER, *etc.*), but his subjection to the rule of death, and the curse of vanity (Rom. v. 12 ff.; viii. 19 ff.), furnish the reason for this placing our race on a level with the brutes (as LUTHER, HENGSTENBERG, VAIHINGER correctly assume).—"**They themselves,**" *i. e.*, apart from God's redeeming influence, which can finally secure to their spirit eternal life and blessedness notwithstanding the subjection of the body to death (chap. xii. 7, 13).—לָהֶם casts the action back on the subject, and serves to bring out this latter with special emphasis, comp. Gen. xii. 1; Amos ii. 14; Job vi. 19, *etc.* According to EWALD, § 315, *a.*—הֵמָּה לָהֶם is a playful intensity of the sense something like the Latin *ipsissimi;* but EWALD can quote no other proof than this very passage.—Ver. 19 affords a still further illustration of the comparison between men and beasts, which extends to ver. 21 inclusive, with the view of forcibly expressing the uncertainty of the destiny of the former in and after their death.—**For that which befalleth the sons of men, befalleth beasts.** (*Lit. Ger. For chance are the sons of men, and chance the beasts*); this because they are both equally under the dominion of chance (מִקְרֶה, as chap. ii. 14, 15), because the lot of both is inevitably marked out for them *from without*, (HENGSTENBERG). But it is arbitrary to refer this appellation "*chance*," simply to the beginning of life in men and beasts, as "the issues of a blind fate," (HITZIG) and it is in opposition to the remark immediately following: (in the German) "and one fate, or chance, overtakes them all;" which shows that the end of both is death, striking them all the same inexorable blow; on which account it is, by a bold metaphor, called "chance."—**As the one dieth, so dieth the other**, that is, in external appearance, which is authoritative for the author's present judgment; for he is now disregarding that life which exists for man after death, as he simply wishes to call attention to the transitory character of the earthly existence of our race.—**Yea, they have all one breath, so that man has no pre-eminence above a beast.** רוּחַ is here as in ver. 21, not spirit, in the stricter sense, but breath, or force of life, the animating and organizing principle in general, and is therefore, in that more extended sense, applicable to men as well as beasts, as in Gen. vii. 21 f.; Ps. civ. 29, and chap. viii. 8, of this book. On account of the broader latitude of the conception רוח, "breath," the following remark, that man has no preëminence (מוֹתָר) over the beast, is meant not in the sense of an absolute, but simply of a relative equality of both natures; the poet will place both on the same level only in reference to the external identity of the close of their life (and not as KNOBEL supposes, who here thinks materialism openly taught).* Comp.

great occasion, crisis, or eventuality, as well as *place*. Comp. Gen. xi. 9; Ps. cxxxiii. 3. As used here, it strongly calls to mind the Greek ἐκεῖ, and the manner in which the poets employ it to express a similar indefinite contrast with the present state or world in like characteristic manner styled ἐνθάδε, here, *Diesseits* (*this side of time*). Thus Medea (1069) says to her children, εὐδαιμονοῖτον, as though giving them the usual maternal blessing, and then suddenly checks herself with the thought of what is coming—

ἀλλ' ἘΚΕΙ· τὰ δ' ἘΝΘΑΔΕ
Πατὴρ ἀφείλετ'—

"but THERE; all HERE your Father's hand has taken quite away." *There* in that other world, or time, or state. The expression seems to have little or no direct connection with their mythology, or the fabled regions of Hades, but rather to have come from this innate idea of the human soul, or the moral necessity that gives birth to the thought of some other world and time than this, but without known chronology or locality. Things must be balanced: somehow, and somewhere, and at sometime, the equation must be completed. For a similar use of ἐκεῖ and ἐνθάδε, compare Æschylus Iketides 230, *Pindar Olymp. II.* 105, and, especially, *Plato Repub.*, 330 D., where both terms are used, with mythological reference indeed, but carrying the same general and most impressive thought of an after world, or time of judgment, as a correspondence to this: οἱ τε γὰρ λεγόμενοι μῦθοι περὶ τῶν ἐν Ἅιδου, ὡς τὸν ἘΝΘΑΔΕ ἀδικήσαντα δεῖ ἘΚΕΙ διδόναι δίκην κ. τ. λ.: "For the myths that are told us respecting Hades (or the unseen), how that the wrong doer HERE must make compensation THERE,—myths once derided,—now disturb the soul with fear lest they be true." This striking passage, taken in its remarkable connection, shows that there was, in the old Greek mind, that same fear of "a judgment to come," of something awful after this world, that is now felt by the common modern mind. It was before Christianity. It created myths, and was not created by them.—It is the voice of conscience, independent of all mythologies, but showing itself in all their varied forms, as though, without some such idea, religion would have no existence.—T. L.]

*[The key to the right interpretation of the whole passage, chap. iii. 18–21, together with a complete defence to the charge of materialism which Knobel brings against Koheleth, is found in the phrases עַל דִּבְרַת, לְבָרָם, and הֵמָּה לָהֶם, in verse 18 above. The first is rendered in our version, "on account of;" Vulgate has simply *de* (*de filiis hominum*); LXX. περὶ λαλιᾶς υἱῶν τοῦ ἀνθρώπου ("concerning the talk of men"); So the Syriac עַל מַמְלְלָא ("according to the speech of the sons of men").—that is "speaking after the manner of men," speaking humanly, or *more humano*. The other rendering, "on account of," or "by reason of" (which is nearer to the sense of the phrase elsewhere), comes to very much the same thing, or expresses the same general idea. See Ps. cx. 4, where it is rendered "after the manner of." It is an intimation that the lan-

also the dogmatical and ethical section.—Ver. 20. **All go unto one place,** *i. e.*, men and beasts; for they both alike become dust, as they were formed of dust. The following clause shows that by the "one place," is meant the earth as a common burial place for the bodies of men and beasts; and not Scheol, "the house appointed for all living," (Job xxx. 23).—**All are of the dust, and all turn to dust again.** Comp. Gen. iii. 19; Ps. civ. 29; cvii. 4; Sirach xl. 11; xli. 10. All these passages, like this one, regard man solely as a material being, and, in so far, assert a perfect likeness in his death to that of beasts. The question whether the spirit of man shares this fate, is yet unanswered. The following verse refers to that, not to afford a definite answer, but to affirm the impossibility of an answer founded on sense-experience.—Ver. 21. **For who knoweth the spirit of man that goeth upward?**—The interrogative form of this and the following clause, is unconditionally required by the structure of the sentence and the context. Therefore הָעֹלָה is not, as in the masoretic text, to be written with the ה *articuli*, but with the ה *interrogativum*, (thus, הַעֹלָה) and the same way in the following, or הַיֹּרֶדֶת. The construction is therefore not, as in Joel ii. 14, that of an affirmative question, but rather that of a doubtful one, expressing uncertainty. As in Ps. xc. 11, or above in chap. ii. 19, מִי יוֹדֵעַ ה points out that the matter is difficult of conception, not, at first view, clear and apparent, but rather eluding the direct observation of sense. This verse does not, therefore, assert an absolute ignorance (as KNOBEL supposes), but rather some knowledge regarding the fate of the spirit in the world beyond, though wanting certainty and external evidence. Concerning the return of the spirit of man to its Divine Giver, it maintains that no one, in this world, has ever seen or survived it, just as emphatically, and in like manner, as John [i. 18 and 1 Epist. iv. 12] asserts of the sight of God, that it has never been granted to any man. A denial of the immortality of the spirit of man, as an object of inward certainty of faith [as later testimony from this standpoint of faith shows, chap. xii. 7], is as little to be found in this passage as in the assertion of John, "no one has ever seen God," is to be found a doubt of the fact, certain to faith, of the future beholding of God (1 John iii. 2). Ignoring this state of the case, the Masora, in order to destroy the supposed skeptical sense of the passage, has punctuated the twice repeated ה, before עלה and before ירדת as articles, and so reached the thought maintained by many moderns (GEIER, DATHE, ROSENMUELLER, HENGSTENBERG, HAHN): "Who knoweth the spirit of man, that which goeth upward? and the spirit of the beast, that which goeth downward to the earth?" The only just conception, according to connection and structure, is that given by the Sept., Vulg., Chald., and Syr., which not only the "rationalistic exegesis," as HENGSTENBERG supposes, but also LUTHER, STARKE, MICHAELIS, ELSTER, and many others, have adopted, who are very far from attributing to the Preacher skeptical or materialistic tendencies.*—Ver. 22.

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guage of the following verses is hypothetical, or adapted to a supposed state of things, such as Koheleth had called up before his own mind, that is, "said in his heart." It is the language of human action. The Arabian rhetoricians and critics have a peculiar phrase for it, لسان الحال, "the tongue of the condition," or "the case speaking." See RABBI TANCHUM, *Arabic Commentary on Lamentations*, III. 36; also marg. note Genesis, p. 361. This they get from the Rabbinical grammarians and interpreters who have a similar Hebrew phrase, לשון הדבר, for such cases as this. All the language following, which seems to represent man as having no supremacy over the beast, is affected by this hypothetical impression. It is man's judgment upon himself as pronounced by his own conduct. The writer, in this "*talking to his heart*," takes men as they are, as they appear, fallen, worldly, sensual, animal. It is the language of their lives. It is all that could be gatherod by one who confined himself to this view, or who had nothing to go by but the observation of the general human conduct,—the way of the world. Such an interpretation is fortified by what follows in the same verse: "that God might prove them," לברם האלהים, "make it clear to them" by their own experience, their own ways, how much like beasts they are, or rather, how much like beasts they live and die, though He had created them in His own image. It calls up Ps. xlix. 12, 29: "Man that is *in honor*, and understandeth it not, is like the beasts that perish." In both cases it may be said: "this their way is their folly," and we have no more right to charge Epicureanism, or materialism, on the one passage than on the other. The same impression of hypothetical speaking is produced, and, perhaps, still more strongly, by the pronouns המה להם, at the close of that verse. Zöckler's opinion that this is simply an intensive phrase equivalent to *ipsissimi* is not satisfactory. The Rationalist Hitzig comes nearer to the true view of these pronouns. He connects them with ברם, "to prove them," to "try" (or *test them*), to let them see (*zur Einsicht zu bringen*) how like beasts they are. So Stuart: "That they might see for themselves." As is often the case, however, in Hebrew, the sense is best brought out by the most literal interpretation the words will bear: "Themselves to themselves," or, "to let them see that they are beasts, *themselves to themselves*;" not in their treatment of one another, as Geier and some others take it (*homo lupus homini*), but rather "in their own estimation" (see Metrical Version), as they are, or as they must appear, to themselves, in the light of their own general conduct,—the *speaking* of their own lives. This view at once clears Koheleth himself from Knobel's charge of materialism; though we see not how, in any other way, it can be denied. It is so far from materialism that, to the devout reader, it immediately raises the opposite thought. What Koheleth "*says in his heart*," throughout this passage, is a mournful rebuke (we will not call it by the heartless name of satire) of the worldly, sensual, beastlike life of man; whilst, by this very aspect of it he points to a higher destiny which the animal life of mere sense so directly contradicts: "Who knows it," who thinks of it (see the next marginal note)? and yet the bare thought of such a super-solar destiny, though carrying with it no knowledge of condition, lifts man above the earth and the beasts who descend wholly into it. There is, also, an evident paronomasia, here, of המה להם with the two words שהם בהמה, just preceding; and this also furnishes some reason for the peculiar style of expression, making it all the more forcible to the Hebrew ears addressed.

Thus also must we render ver. 22, by giving ראיתי the sense of *judgment* (as in many other places) instead of *sight* as a fact. It is the same hypothetical judgment, founded on human action, or what one must conclude as to "the supposed good," and the human destiny, if determined from such a standpoint of human conduct.—T. L.]

*[Ver. 21. מִי יוֹדֵעַ, "*who knows*," *etc.* ZÖCKLER disposes of this important passage too easily. From the Hebrew text as it stands there can be made no other translation than that given in our English Version. The ה in הָעֹלָה and in הַיֹּרֶדֶת [*that goeth up, that goeth down*] is the article. This cannot be overthrown, as STUART and others attempted to do, by examples of ה interrogative having patach with dagesh, every one of which, if not wholly anomalous, depends on peculiar conditions that do not here exist. The old Jewish

A return to the maxim already given in ver. 12, that one must cheerfully and joyously seize the present as now offered by God, and use it to get a sure path into the future.—**Than that a man should rejoice in his works**—בְּמַעֲשָׂיו, *i. e.*, in his labor and efforts in general, in his works as well as in their fruits; comp. v. 18. This "rejoicing in his own works," is not materially different from the passage in chap. ii. 24, that he should make his soul enjoy good in his labor [HITZIG thinks otherwise], nor from the expression (ver. 12, 13) "to rejoice and do good," *etc.*—**For that is his portion**—*i. e.*, for nothing farther is allotted to him here below, comp. ii. 10.—**For who shall bring him to see what shall be after him?**—That is, not into the condition after death, into the relations of human life in another world, but, as shown by the parallel passages, ch. vi. 12; ii. 19: into the future conditions of human life, into the relations as they shall be on earth after his departure from life (especially in his immediate surroundings and sphere of activity, comp. ii. 19). This sentence involves, therefore, neither a denial of the personal continuance of man (HITZIG), nor an authorization of the Epicurean principle: "Enjoy before death, that you may not go out empty" (KNOBEL), nor, indeed, any reference to the world beyond, but simply an exhortation to profit by the present in cheerful and diligent occupation, without being anxious and doubting about the future, which is indeed inaccessible to our human knowledge. HENGSTENBERG justly observes: "Man knows not what God will do," ver. 11. Therefore, it is foolish to chase after happiness by toilsome exertion, or to be full of anxiety and grief, ver. 9, 10; and quite as foolish (chap. vi. 12) to engage in many wide reaching schemings, to chase after the ἀδηλότητα πλούτου (1 Tim. vi. 17) to gather and heap for him to whom God will give it, ii. 26; but, on the contrary, it is rational to enjoy the present. Properly understood, therefore, this verse draws its practical consequence not from the verses 19-21 immediately preceding, but from the contents of the entire chapter.

APPENDIX TO THE EXEGETICAL.

[INTERPRETATION OF VERSES 11, 14, 15: THE INQUISITION OF THE AGES, ver. 15, וְהָאֱלֹהִים יְבַקֵּשׁ אֶת נִרְדָּף. This remarkable language is rendered, in our English Version, "God requireth that which is past," or, as given in the

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grammarians, who have never been surpassed in their thorough knowledge of these minutiæ of their language, have reduced the matter to rules by an exhaustive induction that leaves no doubt. One of these rules is, that every ה קמוצה or *he kamezatus*, to use their technics [or ה with ָ] before ע, is every where the article of specification [הַ ידיעה], never the interrogative. It might have been so said in respect to the gutturals generally, with a very few exceptions having their peculiar reasons not here found. But in the case of ע there are no exceptions. This settles the question for the word הָעֹלָה even if it had stood alone. But there is the participle הַיֹּרֶדֶת presenting a still stronger case for the article. Here הַ cannot be interrogative. The attempt to make it so would only interfere with another rule which is settled without exception, namely, that הֲ interrogative may cause dagesh in a radical following if it has *schewa* [שוויה], but never without it, so that the הַ in הַיֹּרֶדֶת [the radical י having its vowel cholem] must be the pronominal article (*that which* goeth down). This is confirmed by Aben-Ezra, Rabbi Schelomo, Ben Melech, Kimchi, and others. In fact, the best Jewish authorities are here all one way. But then, it is gratuitously said, the authors of the Masora changed the punctuation. There is neither reason nor authority for such an assertion. The LXX. indeed has *εἰ ἀναβαίνει (if it ascends)*, but this Version was made from unpointed Hebrew, and, on such a question, settles nothing against the better understanding of the Masorites. The Vulgate follows the LXX. [*si ascendat*], and the Syriac has every appearance of having been here conformed to the Greek, as in many other places. Besides the LXX. and Vulgate rendering would not correspond to the הֲ interrogative, but rather to the particle אִם (if), which would be the best word in Hebrew if such a doubt were to be expressed: מִי יוֹדֵעַ הָרוּחַ אִם עֹלָה הִיא וְאִם יֹרֶדֶת.

If we look at the internal evidence, the case for the article will be found still stronger. Taking the passage as STUART does and HITZIG; or as it is somewhat qualified by ZÖCKLER, we find ourselves involved in terrible difficulties. We cannot rest with ascribing to Koheleth merely ignorance, or non-recognition, of the doctrine of the soul's survival. That might, with some reason, be said of an Old Testament writer generally, namely, that he says nothing about it, and seems to have no knowledge of it. This is not, however, the case with Koheleth. He had doubtless heard an echo of the old belief, held, beyond all doubt, by nations cotemporary, and so curtly expressed in the Grecian Drama, as something that had come down from ancient days:—

πνεῦμα μὲν πρὸς αἰθέρα,
τὸ σῶμα δ εἰς γῆν.

He shows his knowledge of the dogma, as a belief existing, and then denies its truth, or attempts to throw doubt upon it. This is certainly strange, unexampled, we may say, in the Old Testament. Worse than all, he not only denies it, but scoffingly denies it, as though it were an absurd thought, should it even chance to occur to one of these poor creatures whose vain condition he is so graphically describing—a foolish hope, itself a *vanitas vanitatum*. He sneers at it as something which might be vainly held by a few—some early *Essene dreamers* perhaps—but was wholly contrary to sense and experience. No one knows any thing about it. It would be something like the sneer that used to be heard from the coarser kind of infidels—who ever *saw* a soul? This cannot be the serious KOHELETH, the man, too, who so expressly, so solemnly says, xii. 7, "that the spirit does go up to God who gave it."

How then shall we take the question מִי יוֹדֵעַ? There is but one way, and that seems conclusive of the view presented in the note page 71. It does not express the disbelief or even doubt of KOHELETH, but is, in fact, his reproof of men in general, as he sees them living and acting in his day. Their lives are a denial of any essential difference between man and the brute. Who among them knows—who recognizes—this great difference? Moreover, the expression מִי יוֹדֵעַ must be taken as an universal or a partial negation, according to the ideas that necessarily enter into the context; as in chap ii. 19, it is equivalent to *no one knows*. So in Ps. xc. 11, "who knoweth the power of thine anger,"—a thing most real, yet hard to be appreciated. Compare also Joel ii. 14; Jon. iii. 9, מִי־יוֹדֵעַ יָשׁוּב וְנִחַם where it expresses a hope, "who knows but he may turn and repent." In Isaiah liii. 1, a precisely similar expression, "who hath believed our report," denotes what is most rare. So in Ps. xciv. 16, "who will rise up for me against the enemy?" Again, "who hath known the mind of the Lord," Rom. xi. 34 (τίς γὰρ ἔγνω, *cognovit recognovit*). This, says S. BASIL, *significat non quod absurdum est, sed quod rarum*. So here: How few, if any, *recognise* the great truth, the great difference between man and beast? The context, the general aspect of the passage, together with what the writer most seriously affirms in other places, must all be considered; and it would show, we think, that in uttering this complaining query, he was only the more strongly expressing his individual opinion, or feeling rather, of the mighty, yet unheeded difference. There must surely be for man something better than all this dying vanity, if he would only recognize it. That ידע may have this sense, is shown by the use of the verb in many places, and especially by the infinitive noun דעת, which often means *belief, opinion, tenet, etc.* ZÖCKLER'S reference to John i. 18: "No man hath seen God at any time," we cannot help regarding as containing a fallacy of interpretation, and as being, in reference to this passage, quite irrelevant.—T. L.]

margin, "that which is driven away."—Zöckler has *das Verdrängte*, that which is pushed away, crowded out. None of these give the exact force of נִרְדָּף, nor do they seem to recognize the very peculiar figure which is so strongly suggested by נִרְדָּף and יְבַקֵּשׁ when thus taken together. *Pursued*, the true rendering, is something different from being *driven away*, or *crowded out*. The expression does, undoubtedly, refer to time past, but not after the common representation of something left behind us, but rather of something sent before, or gone before, which is chased and shall be overtaken. It is more like an idea very frequent in the Koran, and coming undoubtedly from the ancient Arabic theology, that the lives of men, and especially their sins, are all gone before to meet them at the judgment. The *flight of time* is a common figure in all languages, and especially its great swiftness—*sed fugit interea fugit irreparabile tempus*. The representation of the ages driving away their predecessors, and taking their places, is also a familiar one, as in *Ovid Met.* XV. 181:

> *ut unda impellitur unda,*
> *Urgeturque prior venienti, urgetque priorem,*
> *Tempora sic fugiunt pariter pariterque sequuntur.*

The figure here, however, although presenting this general image, has something else that is both rare and striking. We know it from the words נִרְדָּף and יְבַקֵּשׁ which, as thus used, immediately call up the idea of the flying homicide with the avenger or the inquisitor [מְבַקֵּשׁ] behind him. See how רדף is used in such passages as Deut. xix. 6; Josh. xx. 5 [יִרְדֹּף גֹּאֵל הַדָּם אַחֲרֵי הָרֹצֵחַ וגו], and בִּקֵּשׁ, denoting inquisitor (pursuer or avenger), in places like 2 Sam. iv. 11 [אֲבַקֵּשׁ אֶת דָּמוֹ], Ezek. iii. 18, 20; xxxiii. 8, and, without דם [blood], 1 Sam. xx. 16, besides other places where this old law of pursuit is referred to. They all show that the words [and especially בִּקֵּשׁ] had acquired a judicial, a forensic, or technical sense. The figure here, however strange it may seem, can hardly be mistaken: God will make inquisition for that which is pursued, that which has gone before us, seemingly fled away, as though it had escaped forever. They are not gone, these past ages of wrong; they shall be called up again. They shall be overtaken and made "to stand up in their lot," at some "latter day" of judgment and inquisition. There can be no severance of times from each other; מַה שֶּׁהָיָה כְּבָר הוּא;

> What was is present now;
> The future has already been;
> And God demands again the ages fled.

The thought is closely allied to the cyclical idea so prominent elsewhere in this book (see i. 9, 10; vi. 10), and the idea of the olam as the unity of the cosmos in time. As each power or thing in space, according to an old thought existing long before Newton, is present dynamically and statically in every other part of space, so is every time present in every other time, and in the whole of olamic duration. The cosmos is one in both respects. It is the עוֹלָם of God "to which nothing can be added (ver. 14) and from which nothing can be diminished." But besides this cyclical idea, which would seem like asserting an actual reappearance, it may be said, with equal emphasis, that the ages come again in judgment, and as really, too, in one sense, as when they were here, in the events to be judged. God shall arraign these homicidal centuries; "He shall call to them and they shall stand up, and say here we are" (Isa. xlviii. 13; Job xxxviii. 35). It is the same great idea of judgment that seems to pervade all the writer says, and which comes out so clearly, and so solemnly, at the close: "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." It is that great thought which has ever been in the souls of men, and which they cannot get rid of. It appears in the Old Testament, Ps. i. 5 [לֹא יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט, "the wicked shall not stand in the judgment];" Daniel xii.; Eccles. xii. 14; Job xxi. 30 [כִּי לְיוֹם אֵיד יֵחָשֶׂךְ רָע]; Proverbs and Prophets sparsim. How prominent the idea, though indefinite as to time and manner, in the Greek dramatic poetry: there must be retribution for wrong, however it may take place, and however long delayed,—retribution open, penal, positive, and not merely as concealed in blind physical consequences. It presents itself more or less in all mythologies; but its deepest seat is in the human conscience. If there is any thing that may be called a tenet of natural religion, it is this, that there *will* be, that there *must* be, a righting of all wrongs, and a way and a time for its manifestation. It holds its place amid all speculative difficulties; it rises over all objections that any philosophy, or any science, can bring against it in respect to time, place, or manner; it remains in the face of all doubts and questions arising out of any doctrine of eschatology, so called. Deeper than any speculative reasoning lies in the soul the feeling that tells us *it must be so*. We cannot bear the thought that the world's drama shall go on forever without any closing act, without any *συντέλεια*, reckoning, or winding up, whether final, or preparatory to some higher era. We cannot read a poor work of fiction, even, without feeling pain if it does not *end well*,—if right is not made clear, and wrong punished, even according to our poor fallen standard of right and wrong. The worst man has more or less of this feeling. We have all reason to fear the judgment; but when the mind is in something of a proper state, or when reason and conscience are predominant, the soul would rather suffer the pain arising from the risk and fear of the individual condemnation, than obtain deliverance from it by the loss of the glorious idea.

This doctrine of judgment is not only in harmony with that cyclical idea which is strongly suggested by the general aspect of the passage, and especially by what immediately precedes in this same verse, but may be regarded, in some respects, as identical with it. If any choose so

to view it, the ages past may be said to be judged in the ages that follow, though still in connection with the thought of some general and final manifestation. Such is the view which is most impressively given by Rabbi Schelomo in his comments on the passage. He deduces from it a notion similar to one that is now a favorite with some of our modern authorities. It is, that history repeats itself; the events in one age being types of succeeding events on a larger scale in another. The Jewish writer has the same thought, though he gives it more of a retributive aspect, as though these types came over again in judgment. As we should expect, too, he draws his examples from the Scriptural history, or from traditions connected with it. Thus Esau pursues Jacob. It is the same thing coming over, on a larger scale, when Egypt pursues the children of Israel. Other examples are given from other parts of the Jewish history, and then he says, generally: "that which is going to be in the latter day is the exemplar [דוגמה, it should be דיגמה, a Rabbinical word formed from the Greek δεῖγμα, παράδειγμα] of what already has been; as in the first, so it is in the last" [באחרונה כאשר בראשונה]. He means that the first event is the δεῖγμα, the παράδειγμα, or paradigm, to which the latter is adapted, either retributively, or for some other purpose, and taken, generally, on a larger scale.

The commentary of Aben Ezra on the passage is also well worthy of note. His general remark on the whole verse is that God's way is one—that is, that the world, whether regarded in space or time, has a perfect unity of idea, מעשה אלהים על דרך אחת, and then he thus proceeds to explain the verse: "What was (or is), already had there been like it, and that which is to be, of old there had been the same; and that which is pursued (נִרְדָּף), or the past, is that which is present, and that (the present) lies between the past and the future. The meaning of it is that God seeks from time that it shall be pursued, time pursuing after time, and never fail; for the time that is past again becomes the present [העומד that which stands], and the time that is to be, shall be again like that which was, and so it is all *one time*. If we divide time into the future and the past, then, in the course of things (גלגל the wheel, or mundane orbit), it becomes clear that every portion ever *pursues* after one point (or towards one point), and that is the centre, so that the portion that was in the East appears again in the West, and conversely; and to the place of the world's revolution there is no beginning from which such motion commences; for every beginning is an end, and every end a beginning, and that *which is pursued*, that is the centre, and so it is clear to us that all the work of God is on one way,"—or, as we would say, on one idea, ever repeating itself. See something like this in the Book of Problems, ascribed to Aristotle, Vol. XIV., Leip.; Prob. XVIII., Sec. 8, on the question, "How shall we take the terms Before and After?" (on the supposition of an eternal repeating cycle).

It is the idea in ver. 14 which seems mainly to have influenced Aben Ezra, and other Jewish commentators [such as Levi Ben Gerson, in his profound book entitled *Milchamoth ha-Schem*], in the interpretation of these words of the 15th: "I learned that all which God made is for eternity [or the world time, לעולם]; to it there is no adding, and from it there is no diminishing, and God made it that men might fear before him." This, in their view, would seem to refer not merely to the amount of matter in the cosmos, or the amount of force, or motion, or even to the amount of space and time assigned to it, but to the amount of eventualities making up the olam,—or, as we might rather say, the amount of historical action, as one great drama, having a perfect unity, both of movement and idea, so that any change would be a diminution or an addition, out of harmony with the one great spiritual thought to whose manifestation it is devoted. This is shown, "that men might fear before him," מלפניו, in the presence of such a God; as though there was something more awful in such an exhibition of the eternal *thought*, than in any display of mere *power*, whether in the natural or the supernatural. See remarks on the Divine constancy in the greater movements of Nature, and the quotation from Cicero in Note on the Olamic Words, p. 51.

Some modern writers who dogmatize about the supernatural, and deny its possibility, might, perhaps, regard the philosophizing author of Koheleth, especially when thus interpreted by these Jewish doctors, as being of the same opinion. Thus, in ver. 14, he would seem to say, that there is no change out of a fixed law and fixed idea of the universe, whatever may have been his conception of the world's extent. There is no addition, no diminution, and this would seem to exclude every thing that was not provided for in the original arrangement of forces, and in the system of causation which it embraces, with all its machinery, great and small. Now we may say that these venerable Rabbis, although sincere and devout believers in the supernatural, understood the nature of this argument as well as any of its modern, English, French and German propounders. No where has it ever been more profoundly discussed than by Levi Ben Gerson in the Sixth book of the work before referred to, where he treats of Miracles and Prophecy,—although written nearly six hundred years ago. If by the supernatural is meant any departure from the *system of things* which God arranged from the beginning, or any change in the great series of causes and effects, antecedents and consequents, which constitute the *sum of things*, including the Divine will, thought, and action, among them,—then is there no supernatural. But this would be reducing the whole great question to a trifling play upon words. If, however, by the words supernatural, or miraculous—though they do not mean exactly the same thing—there be intended the changes which God Himself may introduce into the visible nature, "according to the counsel of His own will," but which are physically connected with no prior working of cosmical dynamical agencies, then *there is* a supernatural, although this supernatural belongs as much to the *one* great idea, or system of things, as the most seemingly regular

causation, or most familiar sequence of antecedents and consequents ever presented to our senses. Far more than this—it is not merely a part of that one great idea, but truly constitutive of it, as its very essence. The supernatural, as differing from the merely miraculous, is something eternal, lying above nature, upholding nature in its origin, regulating its creative days, sending into it new creative words to raise it to higher and still higher planes, deflecting, if need be, its general course, and, at times, interrupting its movements, thus producing what we call miracles, prodigies, signs, *etc.* These, however, in distinction from originating or creating acts, must be regarded as belonging to a world, or to a department of the world, where evil, or moral irregularity, predominates. We may feel warranted in saying, that in a state sinless in the beginning, if God had so willed to secure it, or which had continued sinless, if God had so willed to keep it, or in one which had reached a sinless condition, and where the moral order was unbroken, there would be no miracles, so called, no interruptions in the constant harmonious series of things and events. There would be no need of them; for nature itself would be religious, ever manifesting instead of hiding God. In such constancy of movement there would be, for holy souls, no dimming of the Divine glory, no deifying of second causes, no veiling of a personal Deity under the sheltering name of natural law. There would be sublimity, admiration, exalted contemplation, reverence never lowered, adoring study never tiring, wonder never diminished by familiarity,—all *miranda*, yet no *miracula*, as we now use the term, no prodigies, portents, *σημεῖα*, *τέρατα*, arresting signs, startling displays of power, such as may be demanded in the regulation of that lower sphere where moral and spiritual disorder have their mirrored counterpart in a dark and refracted nature. In such a fallen world, however, miracles, signs, *etc.*, may be parts of the Divine plan, having their proper place, and to be brought in at such intervals of time, with such intermissions, and in such ways, as the eternal wisdom may decide. They are all in the great idea, together with all such means, if need be, for their bringing out in time. If not *regular*, in the sense of calculable recurrence, they are all *regulated.* They belong to the עֹלָם, the world, or whole (ver. 14), which cannot be added to nor diminished. "God hath done it that men may fear before him." To a fallen race there is ground for fear both ways. There is something awful for them, both in the constant and in the portentous. To such a moral state there is something terrible in this fixedness of nature; it so shows us our impotence, our dependence, notwithstanding all our boasts of what our reason, or our science, are going to achieve; it gives us such just reason to fear, if we have no higher faith to allay it, lest we may perchance be crushed in some unknown and unknowable turning of its mighty wheels,—and this, too, notwithstanding the petty victories which we now and then seem to obtain over it, but which may be only a deflecting of its resistless movement into some more destructive channel. On the other hand, there is the dread of the portentous, the "coming out from his (hiding) place" of the spiritual power that men would so gladly forget, or veil from themselves under the deification of nature and natural law.

It is thus that Rabbi Schelomo interprets the language as referring to the fear of the portentous: "The Blessed One, in the beginning of His work, had purposed how the world should be, and no change can take place in it either by way of increase or diminution. When it is changed (or appears to be changed) it is God that does it. He commands and effects the change, that *men should fear before him.*" That is, the belief in the supernatural, or in some higher power and will that can, and does, change the visible course of nature as presented to our sense and our experience, is, for us, the ground of all religion—that is, of all "*fear of the Lord*"—the term יראת יהוה being the Hebrew name for religion in its essential definition, as דרך יהוה (*the way of the Lord*) denotes its practical action. And then he proceeds: "Thus it was that Oceanus broke its bound in the generation of Enosh, and inundated one-third of the world; and this God did that men might fear before Him. Again, for seven days the course of the sun was changed in the generation of the flood, and this was that men might fear before Him." After these semi-scriptural, semi-traditional instances, he mentions the turning back of the ten degrees in the days of Hezekiah. "All this was done that men might fear before Him." And then he concludes, as the Jewish writers generally do, "that it is not good for man to engage in useless physical disputation (לעסוק), or to study any thing but the commands and ways of God, and thus to fear before Him." See Job xxviii. 21-28.

In rendering the 15th verse, the Vulgate presents the idea of cyclical renovation: *quod factum est ipsum permanet; quæ futura sint jam fuerunt, et Deus instaurat quod abit*—"God renews what is past." The LXX. seems to have in view the idea of retribution in its very literal rendering, *ὁ Θεὸς ζητήσει τὸν διωκόμενον*, where there would appear to be an allusion to the fleeing homicide. The Syriac: "That which was before is now, and all that is to be has been, and God seeks for the pursued that is pursued." The tautology arose, perhaps, from some dim perception of the idea, but in the attempt to make it clear, the Syriac has only made it the more obscure.

It would seem to have been an old Rabbinical fancy to represent one world, or עולם, thus following another, or one cycle of events making way for another, by the birth of Jacob with his hand upon Esau's heel. We have this imagery of the idea in a strange passage from the Apocryphal book of 2 Esdras chap. vi. 7: "Then answered I and said, what shall be the parting asunder of the times; or when shall be the end of the first and the beginning of it that followeth? And he (the angel) said unto me, from Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held fast the heel of Esau; for Esau is the end of the world [the עולם *αἰών*] and Jacob is the beginning of it that followeth. The hand of man is betwixt the

heel and the hand. Other question, Esdras, ask thou not." The book is apocryphal, but it shows the reasoning of its day, and how some of the old language was understood.—T. L.]

DOCTRINAL AND ETHICAL.

(*With Homiletical Hints.*)

The two halves of this section, of which the one (vers. 1-11) presents the reason for the temporal restriction of earthly happiness, and the other (vers. 12-22) the nature of this earthly and temporal happiness, are to each other as the *theoretical and practical* part of a connected series of reflections on the theme of the temporal nature of all human efforts and deeds. The clause, that "to every thing there is a season," or the theoretical principal part of the reflection, is subservient to the clause, "rejoice and do good in thy life," as a foundation sustaining the practical. The illustrations of the immutability of the eternal decrees of God (vers. 14, 15), of the ever just distribution of human destinies in the next world (vers. 16, 17), and of the total uncertainty of the fate of the spirit of man after death (vers. 18-21), are but subsequent glances from the practical to the theoretical portion, whereby is specially shown, in various ways, the necessity of a joyous and diligent use of the present, in order thus to lend more emphasis to the final exhortation to rejoice in the works of this life. The entire contents of the chapter are therefore, substantially, of an exhortatory character, a reference to the eternal rule of the Highest, that insures to the man, who walks in His paths, happiness in the next world, if not in this, and thus encourages him to grateful and cheerful enjoyment of present blessings, and to unalloyed confidence in the benevolent and assisting hand of God. The theme of KOHELETH's present section, according to the just observation of HENGSTENBERG, is mainly in unison with the expression of Jeremiah (x. 23): "I know, O Lord, that the way of man is not in himself; it is not in man that walketh to direct his steps," or, with the ground thought of the hymn of consolation in affliction,

> I know, my God, that all mine acts,
> And doings rest upon thy will,—

or of the verses,

> Why, then, should I repine,
> And on the future think?

or this,

> On Heaven's blessing, and its grace,
> Is all my care reposed,

and others similar. Only in this text there is no necessity of referring the consoling tendency of the section specially to the people of Israel as an *Ecclesia pressa*, suffering amid stern persecutions and ill treatment on the part of external enemies. For if the chapter presents also some allusions to sufferings and wrongs as prevalent occurrences in the epoch and surroundings of the author, (vers. 16-18, and comp. also for the impossibility of the origin of these descriptions from the Solomon of history: *Int.* p. 13) nothing at all can be discovered in illustration of these sad events, from the stand-point of the theocratic and redemptive pragmatism of the prophets. The descriptions in question maintain, rather, a very general character, and nowhere reflect on the individual position, or the redemptive calling of the people of Israel. For which reason, also, these must be condemned as forced and artificial, that allegorical conception of the introductory verses 1-8, by virtue of which HENGSTENBERG and some predecessors would discover here special allusions to the changing destinies of the people of God, and explain "to be born," and "to die," in the sense of Isa. liv. 1; Hab. i. 12; and "to plant," and "to pluck up," in the sense of Ps. lxxx. 8, 12; "to kill," and "to heal," in the sense of Hos. vi. 1; "to break down" and "build up," in the sense of Jeremiah xxiv. 6; xxxi. 6; xlii. 10. In the practical treatment of this section, this specific redemptory reference, together with others, may certainly have its due influence, but it can lay no claim to exclusive attention.

In the practical and homiletical treatment of this chapter, we are to give special care to the consideration of the very characteristic assertions regarding the world that is set in the hearts of men, (ver. 11.), and the equality of the final destiny of men and beasts in death (vers. 18-21). On the basis of the former passage we should develop the elements of the doctrine of the knowledge of God, to be derived from nature, and the eternal nature and calling of man, (comp. FABRI, "*Time and Eternity*," already quoted, especially pp. 60 ff.). In connection with the second part, on the contrary, we demonstrate that double character of human nature, belonging in the body to time, but in the Spirit to God and eternity, and point out the practical consequences resulting therefrom for the feelings and the conduct of the children of God. In addition to the homiletical hints quoted below from TAULER, MELANCHTHON, *etc.*, comp. especially KLEINERT, on the Old Testament doctrine of the Spirit of God (*Annual for German Theology*, 1867, No. 1, p. 18): The enlivening and elevating truth, that our flesh lives through the Spirit of God (Gen. ii. 7), becomes in KOHELETH a two-edged sword, that turns against its own rejoicing; since all life is from God, that of man as of beast, (iii. 19, 20); our life is that of something foreign to us, and belongs not to us (comp. viii. 8), but must again give up its substance at another's behest, to become what it was—dust, (iii. 20; xii. 7).

To treat the unity of thought in a comprehensive and homiletical style, one might most fittingly take up vers. 11 and 12, and make a formula of them, something in the following manner: "*As a citizen of the world, and an heir of eternity, man should thankfully enjoy the pleasures of this life, and by a conscientious performance of its duties gather fruits propitious for eternity.*" Or, "*Live nobly in time, and eternity will crown thee.*" Or, "Seek in time to live thy eternal life; then will it, in the future, certainly be thine." Comp. also these lines of BÖHME:

> From conflict ever freed is he,
> To whom the eternal is as time,
> And time is as eternity.

HOMILETICAL HINTS ON SEPARATE PASSAGES.

Ver. 1. BRENZ: Solomon condemns in the beginning of this chapter all anxious reflection

and care concerning earthly things, above all, useless worldly anxiety. For this is so deeply rooted in the minds of many, indeed of most men, that it can scarcely be eradicated. This is a torment not only of a very painful, but of an entirely useless character. Nearly all other trials and troubles can be easily borne, and oppress only the body; but anxiety ruins both body and soul.—Therefore Solomon here says: Act ever so justly or unjustly, and torture thyself with care till death, thou wilt travail in vain before the completion of the time fixed by God. For, everything occurs according to His divine arrangement, in His own time, without our intervention.

LUTHER: That nothing occurs before the hour arrives which has been determined by God, Solomon proves by examples drawn from all human affairs, and says: There is a time to build up and a time to break down, *etc.*, and concludes therefrom that all human resolve in thought, reverie, or effort, is simply a phantom, a shadow, an illusion, unless it be first resolved in heaven. Kings, princes, lords, may hold their councils and resolve what they will; the thing whose hour has come, will occur; the others stand still and hinder and impede each other. And although it may seem that the hour is now come, nothing will take place till the hour does come, although all men on earth should tear themselves to pieces. God permits neither kings, princes, lords, nor wise men on earth to set the dial for Him. He will set it; and we are not to tell Him what it has struck. He will tell us. Christ says in the gospel: My hour is not yet come, *etc.*—HAMANN: We find here a series of contradictory things and actions which occur in human life, but which cannot possibly exist together, and hence each has its special time. That moment is fixed for everything which is the best and the most fitting for it. The beauty of things consists in this moment of their maturity which God awaits. He who would eat the blossom of the cherry to taste the fruit, would form a faulty judgment regarding it; he who would judge of the cool shade of the trees from the temperature of winter, and their form in this season, would judge blindly. And we make just such conclusions regarding God's government and its purpose!

Vers. 2-8. GEIER (ver. 2): Plants and trees are set and tended on account of their fruits, and the unfruitful are rooted up. Art thou then, O man, planted in the garden of the Lord, but unfruitful, beware, and reform, else wilt thou also be rooted up? Luke xiii. 6ff.

STARKE (ver. 3, 1st clause): God is so gracious that He wounds and lacerates the hearts of men for their own good, but heals them again by the assurance of His grace, and the pardon of sins, Hos. vi. 1.

HENGSTENBERG (ver. 3, second clause): The people of God have the advantage therein that the *destructive* activity is ever a means and a preparation for the *constructive*, and that the final purpose of God is ever directed to the latter. Therefore one can be cheerful and consoled in the kingdom of God, during the momentary activity of destruction.—(Ver. 8): The epoch in which this book was written, was mainly a "period of hatred," as the faithful learned it by daily and painful experience. But they were assured by the word of God that, in some future time, a "period of love would come, such as they had not seen" (Isa. xlix. 28; lx. 16; lxvi. 12), and while hoping for this it was more easy for them to accept the seeming hatred from the same dear hand that would dispense the love. . . . . The whole finds its end in the sweet name of peace, which is so engraven on the heart of the church militant. Peace, peace, to him that is far off, and to him that is near, saith the Lord, Isa. lvii. 19.

Vers. 9, 10. LUTHER: Before the hour comes, thought and labor are lost. But we are, nevertheless, to labor, each in his sphere and with diligence. God commands this; if we hit the hour, things prosper; if we do not, nothing comes of it, and thus no human thought avails. They, therefore, who would anticipate God's hour, struggle, and have nothing but care and sorrow.

STARKE (ver. 10): Sin causes man to have many cares, dangers, and vexations in the employments of life, Gen. iii. 17. It is not the active but the permissive will of God, that permits sinful men to experience these various evil results of their sins.

Ver. 11. BRENZ:—Although God has created all things in the best and wisest way, and fitted them to our needs, our own will, and our shortsighted earthly wisdom nevertheless prevent us from deriving the profit and enjoyment therefrom which the beasts find in the works of God.

GEIER:—In searching out the works and ways of God be careful not curiously to seek things hidden of God, and on the contrary to neglect His revealed will to the injury of our souls.

STARKE:—The indwelling desire of the human soul to live eternally is a remnant of the divine image. O that we would endeavor to calm this feeling in the right manner, how happy then would we be!

ELSTER:—The ability of man to reflect in himself the harmony of the world (? more correctly, the eternal power and divinity of the Most High mirrored in the things of the world) is indeed a power in whose perfect exercise the individual is impeded by individual weakness. Because the original, pure harmony of the spirit, is obscured in the inner man, he cannot comprehend that which exists without him in its full purity and truth; and that which is highest he is only able to comprehend imperfectly, namely, the eternal, divine, creative thoughts which form the innermost essence of things.

Vers. 12-15. MELANCHTHON (vers. 12, 13):—These words are not intended satirically to illustrate the principles of a man of Epicurean enjoyment, but to express the seriously meant doctrine that the things of this world are to be used and enjoyed according to divine intent and command, and also to impart directions for the happy and temperate enjoyment of them. We must, therefore, look in faith to God, perform the works of our calling, implore and await God's help and blessing, bear patiently the toils and burdens that He sends, and then certainly know that, so far as our labor is crowned with success, this comes from the guidance and protection of God.

LUTHER:—Because so many obstacles and

misfortunes meet those who are diligent and mean to be faithful and upright, and because there is so much unhappiness in the world, there is nothing better than cheerfully to employ the present that God gives to our hand, and not to worry and grieve with cares and thoughts about the future. But the skill lies in being able to do it; that is the gift of God.

OSIANDER, (vers. 14, 15): God acts immutably that we may therein perceive His majesty and power, fear Him, and serve Him with piety and highest reverence. However God deals with us, we must accept it, and consider it good, Job ii.10.

BERLEBURG BIBLE:—You must not hesitate and let yourself for that reason (by sorrows and tribulations) be drawn away from the highest good. For God will not let the injustice and violence that are done to the pious, go unpunished.

Vers. 16, 17. HANSEN:—As there is here a certain period when men follow their inclinations, so there is, beyond, a fixed time when they will be summoned before a tribunal.

HENGSTENBERG:—The sentence on the wicked may be expected with so much the more confidence, when they have assumed the place of judgment and justice, and from thence practised their iniquity, thus abusing magisterial power.

Vers. 18-21. TAULER:—Man is composed from time and eternity; from time as regards the body, from eternity as regards the spirit. Now everything inclines towards its origin. Because the body is composed from earth and time, it inclines to temporal things, and finds its pleasure therein. Because the spirit came from God, and is composed from eternity, it inclines therefore to God and eternity. When man turns from time and creatures to eternity and God, he has an inworking in God and eternity, and thus makes eternity from time, and from the creature God in the godly man.

MELANCHTHON:—Solomon speaks thus of external appearances. If one questioned only the eyes and the judgment, without listening to the word of God, human life would appear to be governed by mere chance, to such an extent that men would seem to be, as it were, like a great ant-hill, and like ants to be crushed. But the revelation of the divine word must be placed in contrast with this appearance.

STARKE:—As thou desirest, after death, a better state than that of beasts, see to it, then, that in life thou dost distinguish thyself from the beasts by a reasonable, Christian demeanor, Ps. xxxii. 9.

Ver. 22. WOHLFARTH:—Only the moment that we live in life, is our possession. Every hour lived sinks irrevocably into the sea of the past: the future is uncertain: therefore is he a fool who lets the present slip by unused, wastes it in vain amusement, or grieves with useless lamentations.

HENGSTENBERG:—See the exegetical remarks on this passage.

B. The Impediments to Earthly Happiness, proceeding partly from personal misfortune of various kinds, and partly from the evils of social and civil life.

CHAP. IV. 1–16.

1. The personal misfortune of many men.

(VERS. 1–6.)

1 So I returned and considered all the oppressions that are done under the sun; and behold the tears of *such as were* oppressed, and they had no comforter; and on the
2 side of their oppressors *there was* power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive.
3 Yea, better *is he* than both they, which had not yet been, who hath not seen the
4 evil work that is done under the sun. Again, I considered all travail, and every right work, that for this a man is envied of his neighbor. This *is* also vanity
5 and vexation of spirit. The fool foldeth his hands together, and eateth his own
6 flesh. Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

2. The evils of social life.

(VERS. 7–12.)

7, 8 Then I returned and saw vanity under the sun. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour, neither is his eye satisfied with riches: neither *saith he*, For whom do I

labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.
9 Two *are* better than one; because they have a good reward for their labour
10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when
11 he falleth; for *he hath* not another to help him up. Again, if two lie together.
12 then they have heat: but how can one be warm *alone?* And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

8. The evils of civil life.

(VERS. 13–16.)

13 Better *is* a poor and a wise child, than an old and foolish king, who will no more
14 be admonished. For out of prison he cometh to reign; whereas also *he that is* born
15 in his kingdom becometh poor. I considered all the living which walk under the
16 sun, with the second child that shall stand up in his stead. *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

[Ver. 1. וְשַׁבְתִּי אֲנִי וָאֶרְאֶה: I turned and saw, or I returned and saw, I looked again—שַׁבְתִּי used adverb ally, to denote repetition.—T. L.]

Ver. 2. וְשַׁבֵּחַ אֲנִי the participle piel with מ omitted, מְשַׁבֵּחַ. The examples ZÖCKLER brings in support of its being the *infinitive*, do not bear him out. Comp. מַהֵר for מְמַהֵר *Zeph.* i. 14, in like manner the Pual participle without מ, as לֻקַּח 2 Kings ii. 10, for מְלֻקָּח, יוּלָּד for מְיֻלָּד Jud. xiii. 8, and יוּקָשִׁים Eccles. ix. 12, for מְיוּקָשִׁים.

[Ver. 5. כִּשְׁרוֹן. See remarks, p. 53.—T. L.]

[Ver. 8. וּלְמִי: "and for whom." The apparent conjunction ו, here, seems rather to have the force of an interjection, as in וְאֵיךְ ii. 16 (see remarks on it, p. 58). *Alas! how is it;* so here, *Ah me! for whom.* Our conjunction has sometimes a similar emphatic instead of a mere copulative force. Or, it may be doubted whether, in such cases, instead of being copulative at all, it is any thing more than the exclamation وَا in Arabic, which is, in like manner, joined to other words, as *waika, vae tibi*, or *wa laka, eheu tibi*, and sometimes to exclamatory phrases, as *wa-sawa ta hu*, in one word, *proh dolor*, O what a calamity! The abrupt exclamation is much more impressive and significant than the filling up of our English Version, "neither does he say." This is, moreover, false, since the writer does mean to represent the solitary rich man as thus saying. It is pressed out of him by a sudden sense of his folly. DR. VAN DYKE, in his late Arabic translation, makes it thus abruptly follow, which is the more easily done, since his Arabic word so nearly resembles the Hebrew, whilst the conjunction فَ instead of وَ gives it more of subjective connection. In such cases as this the Hebrew particle was doubtless pronounced *wu*, instead of the mere vowel sound *u*. In like manner, *wa* is *ua*, or *oua*, like the French *oui*. Compare Greek οὐά, Mark xv. 29 (also found in classical Greek), and the more frequent οὐαί; also the Hebrew אוֹי, וֹי, *woi*, or *ou-oi*. Even as a conjunction it has an emotional power: "*and O, for whom, etc*"—T. L.]

[Ver. 14. הַסּוּרִים evidently a contraction for הָאֲסוּרִים. It is written according to the sound,—the אֲ with its light *shewa*, becoming a quiescent and disappearing, as in אֲשֶׁר when it becomes שֶׁ. This writing words according to the sound may mark an earlier period, when some changes had taken place, but attention had not been much drawn to the radical orthography as in later times. It is, however, very unsafe to draw any inference from it as to dates, either way. In Jeremiah xxxvii. 15, we have בֵּית הָאֵסוּר, the singular of the word written in full, and used as synonymous with בֵּית הַכֶּלֶא, house of restraint.—T. L.]

EXEGETICAL AND CRITICAL.

The plan of this section is extremely simple and clear. Each of the three divisions or strophes, as given above, is again divided into two smaller parts or half strophes, with which, each time, new turns of thought commence. The complete scheme is as follows: *First strophe:* The *personal* misfortune of men: vers. 1-6; first half strophe: vers. 1-3; second half strophe: vers. 4-6. *Second strophe:* The evils of social life: vers. 7-12; first half strophe: vers. 7, 8; second half strophe: vers. 9-12. *Third strophe:* The evils of civil life: vers. 13-16; first half strophe: vers. 13, 14; second half strophe: vers. 15, 16.—Comp. VAIHINGER, *Comment.*, p. 32 f., and also the DOCTRINAL AND ETHICAL portion of this section.

2. *First strophe:* vers. 1-6. It is not the really unfortunate men that alone suffer sorrows, oppressions, and violence of the most various nature (vers. 1-3); the fortunate also find the joy of their life embittered by envy and want of true repose of soul (vers. 4-6).—**So I returned**—namely, from the previous course of my reflections (which, according to chap. 3, had dwelt upon the foundation and nature of the earthly happiness of men). HENGSTENBERG justly claims for this passage, as well as for ver. 7 and chap.

ix. 11 (and also for Zech. v. 1), the acceptance of וְשַׁבְתִּי אֲנִי וָאֶרְאֶה in the sense of: "And I turned back and saw," which is the same as: "And again I saw" (EWALD), and indicates the transition to a new object of reflection, not the repetition of a reflection already made, as HAHN contends. LUTHER, ELSTER, VAIHINGER, *etc.*, are not correct in saying: "And I turned," *etc.;* for שׁוּב expresses a sense different from פָּנָה or סָבַב (ii. 12, 20, *etc.*).—**And considered all the oppressions.**—As in Amos iii. 9, עֲשֻׁקִים must here also be taken in an abstract sense: "oppressions," "violence;" for נַעֲשִׂים does not harmonize with the concrete sense, "oppressed," whilst in the following clause the concrete sense "oppressed" appears from the context.—**And behold the tears of such as were oppressed.**—In the original, tear of the oppressed (דִּמְעָה a collective). The description presents a vivid reality, and does not magnify the actual conditions in a fantastic or sentimental manner, or from a bitter and peevish misanthropy, but simply reports facts; and facts such as the author had frequently experienced in consequence of the civilly dependent and depressed condition of his people.—**And on the side of their oppressors there was power.**—כֹּחַ here is equal to חָזְקָה (1 Sam. ii. 16; Ezek. xxxiv. 4) violence. The repetition of the expression, "*but they had no comforter,*" realizes, with striking emphasis, the hopeless and desperate condition of those who suffer. Comp. the similar repetitions of the same tragic turn in Isa. ix. 11, 16, 20; x. 4; Mark ix. 44, 46, 48.—Ver. 2. **Wherefore I praised the dead which are already dead.**—שַׁבֵּחַ is not a participle with מ omitted, but an infinitive absolute, which here contains the finite verb, as in chap. ix. 11, and in 1 Chron. v. 20 (comp. BERTH. on this passage, and also EWALD, § 351 *c*).—**More than the living which are yet alive.**—עֲדֶנָה contracted from עַד־הֵנָּה, עַד הֵן *adhuc, yet.* For the sentence comp. vii. 1 f.; also Herodotus i. 81: *ἄμεινον ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζώειν*, as also ver. 6 of MENANDER: *Ζωῆς πονηρᾶς θάνατος αἱρετώτερος.*—Ver. 3. **Yea, better is he than both they, which hath not been.**—For this intensifying of the previous thought, comp. chap. vi. 3-5; vii. 1; Job iii. 13 ff.; Jer. xx. 18, and THEOGNIS, *Gnom.*, v. 425 ss.:

> *Πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον,*
> *Μηδ' ἐσιδεῖν αὐγὰς ὀξέος ἠελίου,*
> *Φύντα δ', ὅπως ὤκιστα πύλας 'Αΐδαο περῆσαι,*
> *Καὶ κεῖσθαι πολλὴν γῆν ἐπαμησάμενον.*

Other parallels will be found in the classic authors, as SOPHOCLES (*Œd. Col.*, 1143 s.), EURIPIDES. (*Cresphontes fragm.* 13) CHALCIDAMUS, POSIDIPP., PHILEMON, VAL. *Maxim.* II. 6; SOLINUS (*Polyhist*, *c.* 10), *etc.* Examine also KNOBEL on this passage, and HENGSTENBERG, p. 160 f. The difference between such complaints in heathen authors, and the same in the mouth of our own, is found in the fact that the latter, like Job and Jeremiah, does not stop at the gloomy reflections expressed in the lamentation, but, by proceeding to expressions of a more cheerful nature,* announces that the truth found in them is incomplete, and only partial.—Ver. 4. Again—**I considered all travail and every right work.**—כִּשְׁרוֹן, as in ii. 21, not of the successful result of work, but of its excellence in kind and manner; the Septuagint is correct: *ἀνδρεία*, and mainly so the Vulgate: *industriæ.* But it is clear that the author is thinking mainly of such excellent and industrious people whose exertions are crowned with success, so that they can become objects of envy or jealousy. He is therefore now no longer regarding simply the unhappy and the suffering, as in vers. 1-3, but also the relatively happy.—**That for this a man is envied of his neighbor.**—[קִנְאַת אִישׁ מֵרֵעֵהוּ] *i. e.*, jealous endeavor to anticipate another in available effort and corresponding success; consequently envious disposition and action, *invidia* (comp. ix. 6, where קִנְאָה has the same meaning, and also Isa. xi. 13, *etc.*).—**This is also vanity.**—Because in the uncertainty of all earthly circumstances, it is of no true profit to surpass one's

*[There is a still more striking contrast, a double antithesis, it may be said, between the classical and the Scriptural poets. In their descriptions of nature and of human life we often find the former class of writers beginning in the joyful or major mood, and ending in the minor. It may be called the melancholy of Epicureanism. Thus it is with ANACREON, though he lived before the time of the sensual philosopher. How often does he begin with "flowers, and love, and rosy wine"—

> Επὶ μυρσίναις τερείναις
> Επὶ λωτίναις τε ποίαις κ. τ. λ.
>
> On beds of softest fragrance laid,
> Soft beds of lote and myrtle shade.

And so goes on the joyful strain—but not far before the modulation changes into the mournful key—into a wail of despair, as it would almost seem:

> βιότος τρέχει κυλισθεὶς·
> ὀλίγη δὲ κεισόμεσθα.
>
> So swiftly runs the wheel of life,
> And we shall lie—a *little dust*—
> A heap of mouldering bones.

See also how similar jovial strains are closed by his sad picture of old age, and the still darker one of the dreadful Hades:

> 'Αΐδεω γάρ ἐστι δεινὸς
> καθόδος———
>
> For dreadful is that gloomy vale;
> And then the dark descent so deep,
> That none can reascend the steep.

This peculiarity is no less striking in HORACE. Thus, in the 4th ode of the 1st Book, there is a most charming picture of spring, continuing for some distance, till it closes with the exulting strain—

> *Nunc decet aut viridi nitidum caput impedire myrto;*
> *Aut flore terræ quam ferunt solutæ.*

And then, without any warning prelude, there comes the mournful minor:

> *Pallida mors æquo pulsat pede pauperum tabernas,*
> *Regumque turres.*
>
> Pale Death, with equal step, at kingly tower,
> And at the poor man's cottage, knocks.

Again, Ode 7th, Lib. IV., commencing with—

> *Diffugere nives, redeunt jam gramina campis.*
>
> The snows are fled, the flowers again return.

Then the picture of the dancing Graces, when immediately a different voice seems to meet our ears:

> *Immortalia ne speres,* ———
> *Damna tamen celeres reparant cœlestia lunæ—*
> *Nos ubi decidimus,*
> *Pulvis et umbra sumus:*
>
> Hope not for immortality———
> The waning moons again their waste repair;
> But we, when once to death gone down,
> Are nought but *dust* and *shadow.*

neighbor in diligence and skill.—Ver. 5. **The fool foldeth his hands together, and eateth his own flesh.**—Probably a proverb of like tendency with those of Prov. vi. 10; xxiv. 33, *i. e.*, directed against idleness; it is therefore not the expression of the author, but a quotation of an envious person who endeavors to defend his zealous effort to surpass his neighbor in excellence, but which is immediately refuted in ver. 6. HITZIG is correct in this view (comp. also the *Int.*, § 1, Obs. 2), whilst LUTHER, GEIER, OETINGER, BAUER, VAIHINGER, *etc.*, see rather the *jealous man* designated as a fool, who folds his hands in vexation and despair, and consumes his own flesh in wild passion, and EWALD, HENGSTENBERG, ELSTER, *etc.*, think that the author is contrasting idleness with envy as its opposite extreme, in order to warn against the former; this were manifestly to presuppose a very abrupt and obscure mode of presentation. Concerning the phrase "foldeth his hands" as a Biblical expression for idleness, comp. Prov. vi. 10. "Eateth his own flesh" is to exhaust one's strength, to use one's fortune, to ruin one's self, as occurs on the part of the idle; comp. Isa. xlix. 26; Ps. xxvii. 2; Micah iii. 3; Numb. xii. 12.—Ver. 6. **Better is a handful with quietness, than both hands full with travail and vexation of spirit.**—This is plainly * the answer which a defender of a contented, quiet spirit, void of envy, would give to that feverish jealousy which in ver. 5 he had rebuked as foolish indolence, the disposition not to rival one's neighbor in skill and diligence.—מְלֹא כַף, lit., "to be filled, to be full of hand." It means "a little," as taken in contrast with מְלֹא חָפְנַיִם "both hands full," *i. e.*, superfluity of any thing, great abundance. "Quiet" (נַחַת) and so also עָמָל "travail," do naturally present, not only the respective dispositions and demeanors, but, at the same time, the casual circumstances connected with them, and forming their background; at one time a modest portion of worldly goods, at another a great fortune, collected with much exertion, but bringing only care and sorrow.

8. *Second strophe.* Vers. 7-12. By avarice, the nearest relative and affiliated vice of the envy just described, man brings himself into sad isolation and abandonment of friends, which is the greatest misfortune in social life, as it not only embitters all enjoyment of the amenities of this life, but robs us of all protection against men of hostile intent. For ver. 7 compare what is said above of ver. 1.—Ver. 8. **There is one alone, and there is not a second**—*i. e.*, one standing entirely alone, without friends and companions, also without near blood relations (according to the following clause), consequently so much the more isolated and obliged to make friends by the free use of his riches, but which he does not do. —**Neither is his eye satisfied with riches**, *i. e.*, he does not cease to crave new treasures; comp. ii. 10. The K'tib עֵינָיו must be retained, and need not be exchanged for עֵינוֹ. Comp. 1 Sam. iv. 15; 1 Kings xiv. 6, 12; Ps. xxxvii. 31.—**For whom do I labor and bereave my soul of good?**—Lit., "let my soul fail of the good," a pregnant construction like that in Ps. x. 18; xviii. 19. This question is put into the mouth of the covetous, but as one finally arriving at reflection, and perceiving the folly of his thus collecting treasures; comp. ii. 18-21; Luke xii.

In contrast with this, how joyfully rings out the prophetic strain, Isaiah xxvi. 19:

> Awake and sing, ye dwellers in the dust.

How different, too, in these respects, from HORACE and ANACREON, are the lyrics of the Psalmist. The most mournful descriptions of the frailty and transitory state of man on earth are so frequently succeeded by assurances of some future blessedness, which, although not clearly defined, and containing little or no direct allusions to an after life, do ever seem to imply it as the ground of confidence in the Divine goodness. "He is not the God of the dead, but of the living." Thus in the ciii. Psalm, ver. 15, *etc.*:

> Frail man—like grass his days;
> As the flower of the field, so he flourishes.
> For the wind passes over, and it is gone;
> Its place knoweth it no more.

Immediately hope rises:

> But the mercy of the Lord is from everlasting—
> Even unto everlasting, upon those who fear him;
> His righteousness to children's children.

Again,—encouragement in the contemplation of human weakness is derived from the thought of the Divine permanence and eternity, Ps. cii. 1:

> My days are like a shadow that declineth;
> I am withered like grass;
> But thou, Jehovah, dost endure forever.
> Thy remembrance unto all generations.

Again, Ps. cxv. 17:

> The dead praise not the Lord———

and immediately the language of hope, implying something more than that mere selfish thought of survivorship, which the rationalist would give it:

> But *we* will bless the Lord,
> From henceforth and forever—hallelujah.

A similar transition, Ps. lxxiii. 26:

> My *flesh* and *heart* do fail:

Body and soul both suffer from their connection with a fallen spiritual state, and a degenerate nature.

> But God is the rock of my soul;
> He is my portion for ever.

Similar illustrations of these affecting contrasts might be derived from Job, as in chapters xiv. and xix., especially the latter, where the triumphant strain, "I know that my Redeemer liveth," follows so soon after what might seem almost a piteous cry of despair. In Koheleth there are no such vivid bursts of joy and hope, but there is to be found in him a species of transition similar, and equally striking. It is when he rises from the seemingly doubting mood, to a firm faith in the ultimate Divine justice, and to a most confident expression of his belief that somehow, and somewhere, and at some time, every wrong shall be righted. Conceding to him this, we are led, irresistibly, to infer something else which is necessary to give meaning to the announcement.—namely, that there shall be a real *forensic* manifestation, with a conscious knowledge of it on the part of every intelligent subject, or object, of such righteousness.—T. L.]

* [This is not so clear, although ZÖCKLER has with him most of the commentators. There is good reason for regarding it as the language of the idle envier, who would justify his sloth by making a pretended virtue of it. "Why all this labor? Better take the world easy." It has something of the look of the "sour grapes" fable; or it may be compared to the bacchanalian song of the shiftless idler, assuming to despise what he has not the talent nor the diligence to acquire:

> "Why are we fond of toil and care?"

The view taken by ZÖCKLER and others seems very confused. It is not easy to discover any true connection in it. The perplexity, we think, comes from assuming that ver. 5 is a quoted proverb, and not the very language of the author, setting the idle envious fool and his words (in ver. 6) in contrast with the diligent and prosperous laborer whom the fool envies but cannot imitate. This is the view presented in the Metrical Translation:

> The fool [in envy] folds his hands, and his own flesh devours.
> For better [saith he] is the one hand filled with quietness,
> Than both hands full of toil, and windy vain desire.

It seems to make a clearer connection.—T. L.]

16-21. But it does not follow from this sudden revulsion from foolish to sensible views, without further explanation, that Koheleth means himself (as above chap. ii. 18 ff.) in the person here described (as HITZIG contends).—Ver. 9. **Two are better than one.**—That is, it is better, in general, to be associated than isolated, comp. Gen. ii. 18, and the saying of the Talmud: "A man without companions is like the left without the right hand" (*Pirke Aboth*, f. 30, 2).—**Because they have a good reward for their labor.**—Lit., who have a good reward for their labor. What this good reward consists of, the three subsequent verses show by three examples, which point out, in a similar manner, the pleasure as well as the profit and protection afforded by socially living and cordially co-operating with one's fellows.—Ver. 10. **For if they fall**, *i. e.*, the one or the other. We cannot think of both falling at the same time, because they then would both need aid.—**But woe to him that is alone when he falleth.**—אִי לוֹ "woe to him!" comp. אִי לָךְ x. 16, and also the kindred הִי Ezek. ii. 10.—Ver. 11. **If two lie together, then they have heat.**—The conjugal lying together of man and wife is certainly not intended, but rather that of two travelling companions who are obliged to pass the night in the open air. The necessity of this in Palestine,* on account of the prevalence of cold nights there, can easily cause great embarrassment, especially as poorer travellers have no other covering with them than their over-garment; comp. Ex. xxii. 26; Song of Solomon, v. 8.—Ver. 12. **And if one prevail against him.**—תקף means to overcome (comp. the adjective תַּקִּיף powerful, vi. 10), not to attack (KNOBEL, ELSTER), or fall upon (EWALD). יִתְקְפוֹ is an indefinite singular with an object presupposed in the suffix: "if one overwhelmed him, the one;" comp. 2 Sam. xiv. 6; Prov. xiii. 24; and Eccles. ii. 21, which passages satisfactorily show that EWALD's proposition to read יִתְקְפוּ is unnecessary.—(Comp. EWALD, *Lehrbuch*, § 309 *c*).—**Two shall withstand him.**—Of course not the one mentioned in the first part, but rather his opponent, who forms the unnamed subject in יִתְקְפוֹ. Comp. similar cases in chap. v. 18; vi. 12; viii. 16; as well as the phrase עָמַד נֶגֶד "to oppose somebody," to resist one; 2 Kings x. 4; Dan. viii. 7. EWALD and ELSTER are not so correct in saying: "thus stand two before him," namely, the attacked one himself and his companion—which clearly affords too weak a thought.—**And a threefold cord is not quickly broken.**—That is, if three of them, instead of two, hold together, then so much the better. The symbol is taken from the fact that a cord of three strands holds more firmly than one consisting of a simple strand, or of two only. Comp. the well-known fable of a bundle of arrows, and the German proverb: "Strong alone, but stronger with others." There is no allusion to the sacredness of the number three, and still less to the Trinity, which a few older commentators thought to find herein. Moreover, the title of several books of devotion is derived from this passage, *e. g.*, the celebrated book of the Priest of Rostock, NIKOLAUS RUSS, about the year 1500: *de triplici funiculo*, in which faith, hope and love are described as the three cords of which there must be made the rope that is to rescue man from the abyss of ruin. And so of later works, as (LILIENTHAL) "A Threefold Cord," a book of proverbs for every day in the year (for every day a saying containing a promise and a prayer.)—New. Ed., Hamburg, Sigmund. A threefold cord, woven out of the three books of ST. AUGUSTINE: *Manuale, Soliloquia, et Meditationes*, 1863. 4. *Third strophe.*—Vers. 3–16. That fortune often shows itself deceptive and unreliable enough in civil life, and in the highest spheres of human society, is illustrated by the double example of an old incapable king whom a younger person pushes aside, and that of his successor, an aspirant from a lower class, who, in spite of his transitory popularity, nevertheless falls into forgetfulness, like so many others. Like the fact alluded to in chap. ix. 13–16, this example seems to be taken from the immediate contemporary experiences of the author, but can only, with great difficulty, be more nearly defined on its historical basis. Only the first clause of ver. 18 suits the history of Joseph, and, at most, ver. 13 contains an allusion to David as the successor of Saul; ver. 15 may allude to Rehoboam as successor of Solomon, and ver. 14 perhaps to Jeroboam. But other features again destroy these partial resemblances every time, and demonstrate the impossibility of discovering any one of these persons in the "poor but wise youth." Thus, too, the remaining hypotheses that have been presented concerning the enigmatical fact (*e. g.*, the references to Amaziah and Joash, and to Nimrod and Abraham), can only be sustained by the most arbitrary applications. This is especially true of HITZIG's supposition that the old and foolish king is the Onias mentioned by Josephus (Antiquities xii. 4) as High Priest and προστάτης τοῦ λαοῦ, and that the youth supplanting him was his sister's son, Joseph, who, if he did not succeed in robbing him of the priestly office (which his son Simon inherited) [see Sirach l. 1 ff], at least wrested from him the προστασία, *i. e.*, the lucrative office of a farmer of the Syrian revenues that he had then exercised twenty-two years, not indeed to the satisfaction of the people, but in a very selfish and tyrannical manner. This hypothesis does all honor to the learned acumen of its originator, but has so many weak points as to forbid its acceptance. For in the first place the ruler of a realm is portrayed in vers. 15 and 16, and not a rich Judaic-Syrian revenue collector; secondly, Onias was high-priest and not king, and lost only a part of his functions and power by that Joseph; thirdly, the assumption that the author exaggerates petty circumstances and occurrences in a manner not historical, is destitute of the necessary proof; fourthly, the supposition forming

*[One of the best illustrations of this is to be found in Captain KANE's *Journal* of his *Arctic Voyage*, Vol. II., p. 144. He describes his camping out on the snow, in company with the Esquimaux Chief, KALATUNAH, and the agreeable warmth arising from the close contact of their bodies, at a time when the thermometer showed a most intense degree of cold. The comfort of the position overbalanced all the repulsiveness that, under other circumstances, he should have felt towards his squalid companion.—T. L.]

the base of the entire hypothesis of an authorship of Koheleth towards the end of the third century B. C. is quite as arbitrary and bare of proof; comp. Int., § 4, Obs. 3. We must, therefore, refrain from specially defining the event to which these verses allude; in which case the two following suppositions remain possible: either the author feigns an example, or, in other words, has presented the contents of vers. 13-16 as a possible case (thus think ELSTER, HENGSTENBERG, VAIHINGER, *et al.*), or he refers to an event in the history of the nation or State, at his period, not sufficiently known to us (the opinion of UMBREIT, EWALD, BLEEK, *etc.*). In the latter case, we could hardly think of a change of succession in the series of Persian monarchs; for the history of the rise of the eunuch Bagoas about the year 339 B. C. harmonizes too little with the present description to be identified with it, but we would sooner think of such a change in some one of the States subject to Persia, as Phenicia or Egypt.—**Better is a poor and wise child,** *etc.*—Clearly a general sentence for the introduction of the following illustration: "better" not here said of moral excellence, but "happier," "better off," just as טוֹב in vers. 3 and 9. "Wise" here is equivalent to "adroit, cunning," comp. Job v. 13; 2 Sam. xiii. 3.—**Who will no more be admonished.**—יָדַע לְ with the infinitive, as v. 1; vi. 8; x. 16; Ex. xvii. 16.—Ver. 14. **For out of prison he cometh to reign.**—בֵּית הָסוּרִים contracted from בֵּית הָאֲסוּרִים (comp. similar contractions in 2 Chron. xxii. 5; Ezek. xx. 30), also synonymous with בֵּית אֲסִירִים, Judges xvi. 21, 25 (comp. Gen. xxxix. 20). Or else this reading הָסוּרִים must owe its origin to the opinion that Joseph's elevation from the prison to the throne (Gen. xli.) is here alluded to, in which case we should read בֵּית הַסּוּרִים, and explain this either by "house of the outcast" "of the degraded" (EWALD, comparing Isa. xlix. 21), or "by house of the fugitives" (HITZIG, comparing Judges iv. 18; 2 Sam. iii. 36). But these varied meanings would produce very little difference in the sense.—**Whereas also he that is born in his kingdom becometh poor.**—כִּי גַם, after the כִּי of the preceding clause, introduces not so much a verification of it, as an intensification, by which is expressed that the prisoner (or fugitive) has not merely transiently fallen into adversity, but that he was born in poor and lowly circumstances; and this בְּמַלְכוּתוֹ "in his kingdom," *i. e.*, in the same land that he should afterwards rule as king (HITZIG, ELSTER, VAIHINGER and EWALD, who are mainly correct). ROSENMUELLER, KNOBEL and HAHN translate: "ALTHOUGH he was born poor in his kingdom;" HENGSTENBERG: "*for although* born in his kingdom, he becomes poor nevertheless"—both of them less suitable meanings, of which the latter should be rejected as too artificial and contrary to the accentuation.—Ver. 15. **I considered all the living which walk under the sun, with the second child,** *etc.*—A somewhat inflated description of the dominion and adherents which that youth (or child) had acquired. For the same child is doubtless meant as that named in vers. 13 and 14, as the repetition of the expression יֶלֶד shows, as well as the words אֲשֶׁר יַעֲמֹד תַּחְתָּיו at the end, which indicate clearly enough the prospective introduction of the child into the place of the old and foolish king. The imperfect יַעֲמֹד marks the future in the past—comp. 2 Kings iii. 27; Ps. lxxviii. 6; and עָמַד in the same sense, as *e. g.*, (Dan. xi. 2, 3). HAHN, in connection with some older writers, considers the יֶלֶד הַשֵּׁנִי different from the יֶלֶד in ver. 13, and identifies it with the Messiah child or the Christ child of Isa. ix. 5; xi. 1 ff.; Micah v. 1; but the contents of the following verse, which characterizes the splendor of the child most clearly as transitory and vain, are very decidedly against this position as something that would never be in accordance with the rule of the Messiah.—And moreover, from the expression: "All the living which walk under the sun," it is by no means necessary to deduce that the author had in his eye one of the great Asiatic empires, as HENGSTENBERG supposes with reference to Dan. iv. 7 ff.; but the language here, as in the following verse, is largely hyperbolical, and is intended merely to give an idea of the numberless masses adhering to the usurper; comp. similar hyperboles in the Song of Sol. vi. 8; Joshua xi. 4; Judges vi. 5; vii. 12; Ex. x. 4 ff.—**There is no end of all the people, even of all that have been before them.**—הָיָה לִפְנֵי denotes here, as in 1 Sam. xviii. 16; 2 Chron. i. 10, the headship or leadership (comp. also Micah ii. 13). [ZÖCKLER says this to support his translation, *an deren Spitze er stand*, "all at whose head he stood," notwithstanding all the connections of the passage show that priority in time is meant here by לִפְנֵיהֶם, and not priority of position. The references he makes to 1 Sam. xviii. 16, *etc.*, do not, at all, sustain him, since, in every one of them, there are other words (such as "going in and out before them"), which wholly change the case.—T. L.]. EWALD, following the Sept., Vulg., and LUTHER, translate: "*all that have been before them,*" and indicate an antagonism between these earlier ones and those immediately after called אַחֲרוֹנִים but he thereby violates the connection, which clearly shows that the generations later, not those earlier than the king in question, were compared with him. It is said of them לֹא יִשְׂמְחוּ־בוֹ not גַּם —**They also that come after shall not rejoice in him.**—That is, they have no pleasant experiences of him whom they once greeted with joyful hopes, either that he deceived the just hopes of his people by later misrule, or that the fickle breeze of popularity became untrue to him without his fault. In either case, Koheleth could and must find a confirmation of his favorite expression concerning the vanity of earthly things. This clause is therefore again composed of the strain with which he closes his reflections.

[Alleged Historical Allusions in Koheleth.—See the general remarks on the passages here alluded to, in the Appendix to the Introduction, p. 80. The older commentators who were firm in respect to the Solomonic origin, first began this kind of speculation. The Jewish Rabbis were excessively absurd in some of their midrashin. And so the older Christian interpreters were very fond of treating such passages as describing real historical events. They referred them to Rehoboam, Jeroboam, Joseph, Abraham, or any body else, because they thought it for the honor of the book, or of the Scriptures generally; as, in this way, one part confirmed another. The attempts to verify such hypotheses, however, only led to confusion, and tended rather to discredit than to increase confidence in the production. What was still worse, the Rationalists, whose interest it was to bring the book down to a very late date, began, in like manner, to use these supposed references for their own purposes. The result has been a still greater confusion; and the great difficulty of making any thing clear out of them, ought to satisfy every sober mind of the falsity of the entire historical theory. Regarded as general illustrations, they are in perfect harmony with the authorship of Solomon; whilst the attempts of another kind show the insuperable difficulty of settling upon any other date than the one claimed in the book itself. The most extravagant hypothesis is that of Hitzig, as is shown by Zöckler and Stuart. A priest has to be turned into a king, and when even that fails, the taking away of a very subordinate office is to be treated as a dethronement. What an outcry would be made by Ewald and his school, should they find similar wrenchings of language and history in commentators called orthodox! As presented by Hitzig and others, it becomes all a mass of rationalistic confusion. Even if the author was of so late a date, he certainly means to personate the old king of Israel. He must, therefore, himself have been "old and foolish," or consistency would have kept him from using as an illustration an incident so evidently anachronistic, as compared with any historical example likely to be given by Solomon. A writer assuming to personate some one in the days of Queen Elizabeth, and then using an illustration, insignificant in itself, and savoring wholly of the time of Gladstone, Bright, and Queen Victoria, would not have acted more absurdly.

The confusion and difficulty which such a mode of treatment (whether by Orthodox or Rationalist) has made in the interpretation of ver. 13, have been greatly increased by a wrong translation of ver. 14th. It has been most commonly held that the pronoun in מַלְכוּתוֹ (*his* kingdom) refers to the young man, and נוֹלָד, to some one, or to the subjects generally, born under his usurped power. This certainly destroys the contrast which the arrangement and the particles of the two verses seem to intend. Again, נוֹלָד (as a participle), or נוֹלַד, has been taken as referring to the young man himself, born in *his*, that is, the old man's, kingdom—said young usurper himself afterwards becoming poor. Such seems to be Zöckler's view partially. All sorts of twists are resorted to by others to make this applicable to Jeroboam, or Hitzig's "young man" Joseph, or to somebody else. Our E. V. is ambiguous as to which is meant, and leaves the sense in total darkness. There is a striking contrast intended here, as is shown by the order of the words, and the particles כִּי גַּם. There is meant to be the most direct antithesis, as best illustrating such a vicissitude of fortune. The one born to a throne and becoming poor, is put in strongest contrast with the one born in obscurity and rising to power: "For out of prison (out of servitude or some condition of restraint, it may be actual imprisonment) the *one* comes forth to reign, whilst the *other*, though born in his kingdom (in his royal state), becomes a pauper." The particle גַּם has an emotional force; it expresses astonishment at such a case: *yea, more—what is stranger still*—"the royally born becomes poor." There is good authority for such a view, although most of the commentators wander after something else. The Vulgate renders it most clearly and literally: *De carcere et catenis quis egrediatur interdum ad regnum, et alius, natus in regno, inopia consumatur:* "From prison and from chains one may sometimes come forth to a kingdom, whilst another born in a kingdom may be reduced to want." It is clear, from the mode of expression, that the Latin translator looked upon it as a general illustration of the changes in human fortune. A still better authority is the old Greek Version of Symmachus, the best of the Greek interpreters: 'Ο ΜΕΝ γὰρ ἐκ φυλακῆς ἐξῆλθε βασιλεῦσαι, 'Ο ΔΕ, καίπερ βασιλεὺς γεννηθεὶς, ἐστιν ἐνδεής: "*The one* comes from prison to reign, *the other*, born a king, becomes needy." This is confirmed by the Syriac translation of Origen's *Hexapla*, which follows the Greek of Symmachus, word for word. See it as given in the Syriac marginal translations to Middledorpf's edition of the *Codex Syriaco-hexaplaris*.

Ver. 15. "I beheld all the living walking beneath the sun," *etc.* Zöckler may well call this "a somewhat inflated description of the dominion which that youth had acquired." It is indeed *überschwänglich*, high-flown, most extravagant, as thus applied; and the thought should have shown him that there must be something false in the application. It is barely suggested by what was said before (ver. 14) about the vicissitudes of the individual life, but has no other connection with it. It is a rising of the view to a higher scale, so as to take in the world, or race at large, and its olamic vicissitudes, as they might be called. ראיתי, I saw, I surveyed, or contemplated. It is presented as a picture of the mind taking in not single events, but *all the living*, כָּל הַחַיִּים. No where else in the Bible is this most sweeping language applied to such narrow uses as are here supposed. Where it is not used abstractly for life, as the plural חיים often is, it is never found in any less sense than the human race, or of the living as opposed to the dead. Comp. Job xxviii. 12; Isaiah viii. 20, "Land of the living," Ps. lvi.; cxlii. 6, "Light

of the living," similar expressions, Ps. cxvi. 9; also Eccles. vi. 8; ix. 5, and other places. Here כל joined with it (and it is the only place where it is so joined) makes it still more difficult to restrict it to such a narrow sense. The language rises beyond this: "I surveyed, I contemplated, all the living, as they walked beneath the sun," *cunctos viventes ambulantes sub sole*. These are certainly very lofty words to apply to a crowd running after Jeroboam, or HITZIG's ambitious youth, or any other personage of that kind. No artificial rule of criticism, *de universalibus restringendis, etc.*, can justify the use of such language, in such a case. The true idea, moreover, is intensified by the participle מְהַלְּכִים, *in piel, marching, stately stepping*, denoting a bold and proud movement, as in Eccles. xi. 9 הַלֵּךְ "march on in the ways of thine heart." The *piel* does, indeed, seem, sometimes, to be used like the *kal*, but here every thing calls for its intensive or frequentative force. Comp. מְהַלֵּךְ, the *bold invader*, Prov. vi. 11, in parallelism with אִישׁ מָגֵן "man of the shield." In this intensive sense of *marching* it would seem to picture the grand procession of the race, moving on, squadron after squadron, the countless multitude that has already passed, עִם הַיֶּלֶד הַשֵּׁנִי, together "with the second generation," as we do not hesitate to render it, that shall stand in its place,—the עִם here simply denoting the connection between the different parts of the picture or survey. The old procession that he thus *saw* walking *beneath the sun* (a term every where else used for the theatre of the human race), or the old part of it, is disappearing, whilst a younger world is now coming upon the stage and continuing the same ceaseless movement. As this rises before the mental vision of the seer [הָרֹאֶה], he cries out, אֵין קֵץ לְכָל הָעָם "there is no end to all the people,"—there is no numbering the ranks of this vast host, as they ever come and go. As applied to Jeroboam, such language as this would not be a mere hyperbole, but a transcendental bombast, unworthy of the author and his most serious book. It calls to mind that sublime picture which ADDISON presents in his *Vision of Mirza*, the countless multitudes on the broken bridge of life, as they are ever coming out of the dark cloud on the one side, and passing away with the great flood of eternity on the other. It is this evident pictorial element in the verse, when rightly rendered, that strongly opposes the idea of any such comparatively petty historical references, and forces us to regard it as a representation of the great human movement through time into eternity. "*No end to all that were before;* yea, these that come after shall not rejoice in *it*" [בּוֹ] that is, the עָם the people, *the all*, that were before it, now regarded collectively as the past in whom there is no more delight,—each generation satisfied with itself, and boasting of itself, as ours does, deeming itself, as it were, the all on earth; for what are all the ages past to this nineteenth century! Now the pronoun in תַּחְתָּיו though singular in form, may have a collective antecedent, a case too common in the Hebrew language to require citations. The only antecedent of this kind, or of any kind, in the verse, is the אֶת־כָּל־הַחַיִּים *the all of the living*, and which the makkephs, and the accents, show to be taken as one: "all the living, *etc.*, with the second generation that shall arise in *its* stead." The evident parallelism favors this choice of the singular pronoun; but if we are to overlook all this for the purpose of maintaining a historical reference, then we must go back two verses, and find the antecedent in "the old and foolish king," in whose place this second child, with "all the living beneath the sun, and the people without end," marching with him, is to stand! The common sense of the reader must judge in this matter. If, then, the pronoun in תַּחְתָּיו has for its antecedent the אֶת־כָּל־הַחַיִּים, grammatical consistency would demand, as the antecedent of the pronoun in בּוֹ (in *it*, instead of in *him*), the כֹּל אֲשֶׁר just before, especially as joined with the singular substantive verb הָיָה. Besides the desire to find historic allusions, two verbal peculiarities here seem to have had much influence upon translators. One is the use of this singular pronoun which has just been explained, and which the parallelism of the picture so strongly demands. The other is the somewhat peculiar use of the word יֶלֶד in ver. 15, and its contiguity to יֶלֶד in ver. 13, leading to the false inference that they must be used in precisely the same manner. Now though the use of יֶלֶד for generation is not found elsewhere in the Bible Hebrew, yet it is perfectly natural and in harmony with the frequent generic use of בֵּן. It is, too, highly poetical, thus to regard one generation as the offspring, the child, of the preceding. It is only using יֶלֶד for the cognate תּוֹלָדָה from the same root, and the unusual expression may have been suggested by the יֶלֶד in ver. 13, giving such a turn to the thought and the language. The order of ideas would be this: as the "young man" succeeds the old, so does the young race succeed its progenitor. So the primary sense of γένος in Greek is *child, offspring*, and from this comes its use for *race, generation*. Whilst, then, it may be said that the word, etymologically, fits the thought, nothing could be more graphic than the mode of representation.

Agreeing with this is an interpretation given by that acute Jewish critic, ABEN-EZRA, except that it takes the pronoun in בּוֹ as referring to the עוֹלָם or world, so frequently mentioned. After stating the other view, he proceeds to say: "There are those who interpret הַיֶּלֶד הַשֵּׁנִי the second child, as denoting the generation that comes after another (הדור הבא אחריו) and the meaning as being, that he saw the living as they walked beneath the sun, and they, with their heirs that shall stand in their place, are

like those who went before them, and these, as well as those, shall have no joy (בו) in *it*, that is, בעולם in the world." It is the same procession so curtly, yet so graphically, described ch. i. 4: "generation comes, and generation goes," לעולם. RASHI regards ילד as meaning generation, but strangely refers it to the generation of Noah, and the אחרונים or "they who come after," to that of Peleg.

The Hebrew preposition עם like the Latin *cum* and the English *with* when used for and, may denote a connection in thought, or in succession, as *præterea, besides, as well as*, like the Arabic معاً: "I saw all the living walking, *etc.*, and together with, or along with them, or besides this, I saw the second generation." This is a well established use of the preposition. Comp. 1 Sam. xvii. 4 and xvi. 12: אדמוני עם יפה מראה "ruddy *as well* as fair," and in this book, ch. ii. 16, חכם עם הכסיל "the wise man as well as the fool," 1 Chron. xxv. 8, מבין עם תלמיד "teacher (with) as well as the disciple," Ps. cvi. 6, "we with our fathers," we *and* our fathers, or we *as well* as our fathers; also Neh. iii. 12; Ps. cxv. 13; Dan. xi. 8; Ps. civ. 25, "the great as well as the small," and other places. The great difficulty in the way of the common view is the word הַשֵּׁנִי. "The second child," "the child the second," must denote one of two or more. A concordance shows that there is no exception to this. To take it in the sense of *successor* to something of a different kind (a second one) is without an example to support it. No mention is made of any other "child," or "young man." The difficulty has led some to give השני the sense of חבר, *companion*, for which they seek a warrant in the 10th verse; and then they refer it to a son of Hiram, who was Solomon's friend or companion: "I saw the child (the son) of my friend." See Notes to Noldius Heb. Part. No. 1028. This is very absurd; and yet the one who defends it denounces the absurdity of the more common reference to Jeroboam. Whoever wishes to see "confusion on confusion heaped," in the treatment of these passages, and in the attempt to restrict the extent of this language, may consult DE DIEU, *Crit. Sac.*, p. 188. Take these verses, however, as general reflections on the vicissitudes of the *individual* and of the race, and all this confusion immediately gives place to harmony.—T. L.]

DOCTRINAL AND ETHICAL.

(*With Homiletical Hints.*)

Among the examples in proof of the imperfection and inconstancy of earthly happiness, which the Preacher communicates in the above section from the rich treasures of his own experience, we find the relation of an ascending grade from lower to higher and more brilliant conditions of happiness. From the sad lot of victims innocently suffering from tyrannical persecution and oppression (1-3), the description proceeds directly to the more lucky but not more innocent condition of persons consumed with envy, dissatisfaction and jealousy, and who with toilsome efforts chase after the treasures of this earth, looking with jealous envy on the successful rivals of their struggles, and with scorn on those less fortunate, who are contented with a more modest lot (4-6). Then follow reflections regarding the happiness of such persons as have risen through the abundance of their goods to a distinguished and influential position in human society, but who, in consequence of this very wealth, run the risk of falling into a helpless, joyless, and isolated condition, destitute of friends and adherents (vii. 12). The illustration hereby induced of the value of closer social connection of men, and harmonious co-operation of their powers to one end (9-12) leads to the closing reflection; this is devoted to the distress and disaster of the highest circles of human society, acknowledging the fate even of the most favored pets of fortune, such as the occupants of princely or kingly thrones, to be uncertain and liable to a reverse, and thus showing that the sentence against the vanity of all earthly things necessarily extends even to the greatest and most powerful of earth (13-16).

"*There is no complete and lasting happiness here below, neither among the lofty nor the lowly,*" or: "*Every thing is vanity on earth, the life of the poor as of the rich, of the slave as of the lord, of the subject as of the king;*"—this would be about the formula of a theme for a comprehensive consideration of this section. The effort of HENGSTENBERG to restrict the historical references of this section to the sufferings of the children of Israel mourning under the yoke of Persian dominion, is quite as unnecessary as the corresponding position in the preceding chapter; yet still the most of the concrete examples for the truth of the descriptions given, may be drawn from the history of post-exile Israel, which are therefore thus to be chosen and arranged in the homiletical treatment.

HOMILETICAL HINTS ON SEPARATE PASSAGES.

Vers. 1-3. BRENZ:—The word of God teaches us that crosses and sufferings pave the way to eternal bliss, and that the Lord grants to the wicked in this world a free hand for the exercise of their crimes and violence, with the view of sinking them ever deeper in their lusts; but it teaches also that the faith of the pious is to be maintained through suffering, and to be finally brought to light in the judgment of the last day, in the great decision of all things.

STARKE:—Thou miserable one, who sighest and weepest at violence and wrong, know that the Lord sees and counts thy tears (Ps. lvi. 9). Beware of impatience, distrust, and self-revenge against thy persecutors (Rom. xii. 19)!

HENGSTENBERG:—Such an experience of human misery (as is here depicted, and also in Jer. chap. xx.) is not only natural, but it lies in the purpose of God, who brings about the circumstances that call it forth. God wishes to draw us to Him, by making this world thoroughly distasteful, and nothing but vanity to us. We must be liberated from earthly things through many trials, and thus enter into the kingdom of heaven.

Vers. 4-6. BRENZ:—The world greatly errs in always demanding for its satisfaction a superfluity of goods and treasures, and in regarding modest possession as deprivation and misery. And yet one can live contented and satisfied just as well with a little as with rich superfluity, if one only aims, in a proper manner, after contentment, or in such a way that one lets God the Lord be his treasure and highest good.

GEIER:—One should not consider a rich man happier than a poor man, because of his many possessions. He who has much, has also much unrest and care, and is moreover greatly envied by others.

WOHLFARTH:—With true wisdom, Solomon warns us just as much against a passionate and excessive effort after a lofty aim, as against that indolence which folds its hands in its lap and waits for miracles. He admonishes us rather to a sober and well-ordered labor in our vocation, and thus, in every respect, recommends the just medium in our activity.

Vers. 7-12. MELANCHTHON:—Solomon here shows how necessary for human life is the social combination of men for the advancement of the arts, industries, and duties of life. All classes need such mutual aid and assistance, and each individual must prosecute his labor for the welfare of the whole, must advance their interest, and make every effort to prevent division and separation.

CRAMER (vers. 7 and 8):—The slaves of mammon are blinded, and are their own tyrants. They do not leave themselves space enough to enjoy their blessings; therefore the rust of their gold and silver is a testimony against them. (Jas. v. 3).

ZEYSS (vers. 9-12):—If a community of the body is so useful a thing, how much more useful must be a community of spirit, when pious Christians with united strength of spirit withstand the realms of Satan.

WOHLFARTH:—It is not merely a sacred desire that draws men to men, brings together souls of like inclination, and binds kindred hearts. We can neither rejoice in our happiness, nor finally bear the trials that meet us, nor joyfully advance in the way of piety and virtue, if we have not true friends. Oh how sacred, therefore, is the union of wedlock, of parents and children, of relatives and friends!

VON GERLACH:—Joy shared is two-fold joy; grief shared loses half its pain.

Vers. 13-16. BRENZ:—Faith has here a good probationary school, in which it can learn and try its powers. For when God elevates the lowly, faith can cherish hope, but when He bends and overthrows the proud necks of the rich, it learns to fear. God presents such examples to the eyes of His chosen, that they may increase and be exercised both in the fear of His holy wrath, and in hope of heavenly glory.

WEIMAR BIBLE:—We should never depend on large possessions and great power, and much less seek true happiness therein, Ps. lxxv. 5, 6.

STARKE:—It is a clear indication of Divine Providence, that in no place, and at no epoch, is there a failure of children and posterity to fill the places of the aged as they disappear.

C. Means for the Advancement of Earthly Happiness.

CHAP. V. 1–20.

1. First means: Conscientious devotion in the worship of God, in prayer and vows.

(VERS. 1–7.)

1 Keep thy foot when thou goest to the house of God, and be more ready to hear,
2 than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.
3 For a dream cometh through the multitude of business; and a fool's voice *is known*
4 by multitude of words. When thou vowest a vow unto God, defer not to pay it;
5 for *he hath* no pleasure in fools: pay that which thou hast vowed. Better *is it* that
6 thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine
7 hands? For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

2. Second means: Abstaining from injustice, violence, and avarice.

(Vers. 8–17.)

8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the high-
9 est regardeth; and *there be* higher than they. Moreover, the profit of the earth is
10 for all: the king *himself* is served by the field. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also va-
11 nity. When goods increase, they are increased that eat them: and what good *is*
12 *there* to the owners thereof, saving the beholding *of them* with their eyes? The sleep of a labouring man *is* sweet, whether he eat little or much: but the abun-
13 dance of the rich will not suffer him to sleep. There is a sore evil *which* I have
14 seen under the sun, *namely*, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in
15 his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his
16 hand. And this also *is* a sore evil, *that* in all points as he came, so shall he go:
17 and what profit hath he that he hath laboured for the wind? All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

3. Third means: Temperate and contented enjoyment of the pleasures and treasures of life granted by God.

(Vers. 18–20.)

18 Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days
19 of his life, which God giveth him: for it *is* his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and
20 to take his portion, and to rejoice in his labour; this *is* the gift of God. For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

[Chap. v. ver. 1. שְׁמֹר רַגְלֶיךָ in the Hebrew Bibles, the German and Dutch versions, the Vulgate, and some others, this is absurdly placed as the last verse of the iv. chapter. In the English, Tremellius, and others, it commences the v., where it evidently belongs; although the division of chapters, as given in this book is, in any way, of little value. The Masora has pointed רַגְלְךָ for the singular, corresponding to lxx. and Vulgate, though the sense is equally good in the plural. For the connection of this part with the preceding, consult Wordsworth, who sees in the train of thought, in all these remarks about rashness in the divine service, and in respect to vows and rash religious speaking, something closely connected with the true Solomonic experience, and therefore furnishing evidence of the Solomonic authorship of the book. As uttered by any one else, it would seem disconnected and chaotic, just as some critics have pronounced it. For remarks on קָרוֹב and מִתֵּת see Exeg. and Marginal Note.—T. L.]

[Ver. 6. לַחֲטִיא for לְהַחֲטִיא, *Hiph. Infinit.* הַמַּלְאָךְ see Exeg. and Marginal Note.—T. L.]

[Ver. 7. וּדְבָרִים, the same.—T. L.]

[Ver. 8. חֵפֶץ a very general and indefinite word, here rendered, in E. G., *matter* (thing), lxx. πράγματι, Vulgate *negotio*. It never, however, loses its sense of *purpose, will, etc.*, either as positive or permissive,—as it may be rendered here, *allowance*, God's *permission* of such a thing: see Met Version.—T. L.]

[Ver. 9. נֶעֱבָד. See Exeg. and Marg. Note.—T. L.]

[Ver. 10. רְאִית: The Keri has רְאוּת. It is one of those words in וּת that have been cited as evidence of a later language. It is, however, one of those more *studied* Solomonic words, denoting something philosophical, ethical, or abstract, demanded by the very subject and style of his writing. They are a higher class of words than were needed by the plainer historian, or prophet. They may have been invented by Solomon as to form (from old and common roots), and afterwards have become vulgarized in the later writings—thus giving rise to the later Aramaic forms, instead of having been derived from them: *Vision* of the eyes, a somewhat more polished, or loftier word, than the infinitive *to see*, or *sight*.—T. L.]

Ver. 16. רָעָה חוֹלָה: Gesenius makes חוֹלָה from חָלָה to be *sick, weak, etc.*, but this does not seem to give a sense strong enough. Rabbi Tanchum makes it from חוּל, to be *in great pain, torqueri doloribus*, and compares it with the participle מִתְחוֹלֵל (Jerem. xxiii. 19,) *overwhelming*, or a "*storm hurled* (סַעַר) on the head of the wicked"—a very sore and "*overwhelming evil*," is this, if man has to return just as he came, *e tenebris in tenebras, out of darkness into darkness*. See Tanchum *Comm.*, Lam. iv. 6. Same verse כָּל־עֻמַּת: The grammarian, Jona Ben Gannach, in his Sepher Harikma, p. 30, regards this as one word, or as an example of כ added (as it sometimes is with slight addition to the meaning) to לְעֻמַּת, (*as* in direct contrast). עֻמַּת is cited as one of the words *Sequioris Hebraismi*, but the root

עַם, although only occurring as a verb, Ezek. xxviii. 3; xxxi. 8, is very old in the language, as appears from עָם *people*, the preposition עִם *with*, עָמִית *society*, *companion*, all denoting, radically, *comparison*, one thing along with, or laid by the side of another (compare the Arabic عمّ and many Greek words commencing with ὁμ such as ὁμός, ὅμως, ὁμῶς, ὁμοῖος, with their numerous derivatives, all implying *comparison*, *society*, *likeness*, *etc.*). This word עִמָּה occurs in Exod. xxv. 27; xxviii. 27; Ezek. lxv. 7.

Ver. 18. אָנִי: [On the effect of the accent here see Exeg. and Marg. Note. The same on זֶה ver. 19.—T. L.].

EXEGETICAL AND CRITICAL.

Of the three divisions of this section, the first two are divided each into two strophes of about equal length, and each of the two strophes of the second division, being very full in sense and rich in clauses, is again divided into two half strophes. The third division consists of only one not very comprehensive strophe. The complete scheme of the section stands, therefore, thus:—*I. Division: Of true piety;* a. (1 strophe): in worship and prayer, v. 1-3; b. (2 strophe): of vowing and the fulfilment of vows: vers. 4-7.—*II. Division: On avoiding various vices;* a, (1 half strophe): of injustice and violence: vers. 8, 9; b, (3-5, half-strophe): of avarice: vers. 10-17.—*III. Division: Of the temperate and thankfully contented enjoyment of life:* vers. 18-20, strophe 5.—VAIHINGER combines vers. 8-12, and then 13-20, each as a principal division or strophe, and overlooks the fact that the theme of avarice does not begin at verse 13, but at verse 10 (consequently with the first half strophe of strophe 3d, comprising vers. 8-12), and that, therefore, with verse 18, introduced by the words הִנֵּה אֲשֶׁר רָאִיתִי, begins an entirely new series of thoughts, which bears a concluding relation to the main contents of the chapter.

2. *First division, first strophe:* Chap. v. 1-3. Of true piety in the worship of God, and in prayer. —**Keep thy foot when thou goest to the house of God.** The k'tib רַגְלֶיךָ is to be preferred to the keri רַגְלְךָ. The latter appears to be modeled according to the passages in Prov. iv. 26; xxv. 17, and others, which present "foot" in the singular. For "feet" in the plural in similar expressions comp. Prov. i. 16; vi. 18; Ps. cxix. 59, *etc.* The sense of this exhortation is: "guard thy steps when thou goest to the house of the Lord, that thou mayest enter it with sacred composure, and carefully avoid everything that would interfere with thy devotion." See HENGSTENBERG: "The object is to preserve the heart, but as he goes, the heart receives its impressions, and is thus affected by it. The author doubtless speaks of the feet because by them has often been discovered the tendency of the heart." **And be more ready to hear,** *etc.* (*Ger.*, to approach in order to hear is better). The preposition מִן, without טוֹב, may in itself express the preference of one thing over another; comp. ix. 17; Isa. x. 10; Ezek. xv. 2.* קָרוֹב is not here for the imperative "be near," (LUTHER, HENGSTENBERG, *etc.*), but is an actual infinitive absolute, and as such subject of the sentence; comp. Prov. xxv. 27; Isa. vii. 15, 16. "*To hear*" does not mean to listen to the reading of the Thora during the service, (HITZIG) but "*to obey*, to regard the voice of God with the heart, to do His will;" comp. 1 Sam. xv. 22; Jer. vii. 23. We have here the same contrast between external sacrifice and holy intent as in Prov. xxi. 3, 27; Isa. i. 11 ff.; Hosea vi. 6, *etc.* —**Than to give the sacrifice of fools.** This sacrifice (זֶבַח) is specially pointed out from among the number of sacrifices, as also in Ps. xl. 6; Hosea vi. 6; 1 Sam. xv. 22. "To give the sacrifice," does not mean to give a sacrificial feast, (HITZIG), but to offer a sacrifice to God in order to satisfy him, or in order to appease one's conscience.—**For they consider not that they do evil.** Fools, whose sacrifice is an offence to God on account of their evil dispositions (comp. Prov. xxi. 27; and also the exegetical illustrations of this passage) do evil in sacrificing to Him, and nevertheless know it not, but rather suppose, in their folly, that their conduct is well pleasing to Him. As this thought (comp. Luke xxiii. 34) exactly fits the passage, and there is no linguistic difficulty in the explanation (for the construction אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע, "they know not that they do evil," comp. Jer.

*[The examples that Zöckler gives of מִן comparative, without any comparative word before it, will not bear him out. In chap. ix. 17, it is dependent on נִשְׁמָעִים; in the other cases cited מִן is either partitive, or has its usual preposition sense. If any comparative word might be thus omitted it might be the familiar word טוֹב, but there are other ways of explaining the apparent grammatical anomaly without any such harshness, which would be like leaving out, in English, any comparative word before *than*—to hear *than* to give. If we regard קָרוֹב as an adjective it may have the sense of *fit*, *suitable*, *appropriate*, coming very easily from its primary and usual sense of nearness: to hear is more appropriate than to give; it is *nearer* in the sense of *better*. That such a connection of senses is natural, is shown from the Latin *prope propior*, as HORACE, *Sat.* I. 4, 42, *sermoni propiora*, *better for prose*; Terent. Heaut: *nulla alia delectatio quæ propior esset*; *Ovid. Met.*, *cura propior luctusque*. It might be proved still more clearly from the Arabic use of a comparative from this very root (אַקְרַב=أقرب) in the sense of *better*—that which is *nigher*, more appropriate. Of this there are frequent examples in the *Koran*, as in *Surat.* II. 238, أقرب للتقوى *better* for piety, *more pious;* so xviii. 80, أقرب رحما *better* for compassion, *more compassionate*. See also *Surat.* III. 160; iv. 12; v. 11; xvi. 79; xx. 13. Thus in Hebrew, קָרוֹב—מִתֵּת, *nearer*, more appropriate, more *acceptable* (a better קָרְבָּן or offering) than to give, *etc.*,—*audire propius esset quam dare*

xv. 15; 1 Kings xix. 4; Neh. xiii. 27) the renderings of the passage that vary from this are to be condemned. They are such as that of HAHN, (and many older commentators): "in their ignorance they can only do evil," or of KNOBEL and VAIHINGER: "They are not troubled about doing evil," or of HITZIG: "For they know not how to be sorrowful" (for which sense reference is made to 2 Sam. xii. 18; Isa. lvi. 12, *etc.*). The nearest to our view is that of the VULGATE, and of LUTHER: "for they know not what evil they do," which, however, cannot be philologically justified. Ver. 2. **Be not rash with thy mouth.** This censure of outward sacrifice is immediately followed by that of thoughtless words, and empty babbling in prayer, the next important element of divine worship in the temple. "To be rash with thy mouth" is essentially the same as that *βαττολόγειν* against which Christ warns us, perhaps with conscious reference to this passage, Matt. vi. 7, f.—**And let not thine heart be hasty to utter anything before God.** "Before God," *i. e.*, in the temple, in the place of the special presence of God, comp. Ps. xlii. 2; Isa. i. 12. This warning against rash, thoughtless, and unnecessary words in prayer, is as little in contradiction with apostolic directions as found in 1 Thes. v. 17; Col. iii. 17; Phil. iv. 6, as is the warning of Christ against idle words, at war with His own repeated admonitions to zealous and continuous prayer, *e. g.*, Luke xi. 5 ff.; xviii. 1, ff.; John xiv. 13; xvi. 23, *etc.*—**For God is in heaven, and thou upon the earth.** The majesty of God, in contrast with the lowliness of men, is here made clear by the contra-position of heaven and earth, as in Ps. cxv. 3, 16; Isa. lv. 7 ff.; lxvi. 1; Matt. v. 34, f.—Ver. 3. **For a dream cometh through the multitude of business; and a fool's voice is known by a multitude of words.** That is, just as a too continued, exciting, and anxious occupation of the mind (עִנְיָן) produces the phenomenon of confused and uneasy dreams, by which the sleep is disturbed, so the habit of an excess of words, causes the speech to degenerate into vain and senseless twaddle. The first clause of the verse serves solely as an illustration of the second; the comparison, as in chap. vii. 1; Prov. xvii. 3; xxvii. 21; Job v. 7, *etc.*, is effected by simply placing the sentences in juxtaposition, merely putting the copulative conjunction before the second (comp. the Int. to Proverbs, § 14 p. 32). EWALD assumes a continuous train of thought, asserting that from too much annoyance come dreams, from these, all kinds of vain and superfluous words, and, finally, from these, foolish speech; but this is decidedly opposed to the fact that הַחֲלוֹם is necessarily to be understood as a designation of the actual dream, not of a dreamy, thoughtless nature, and that the derivation of a wordy nature from the latter would be in violation of all psychological experience.

3. *First Division, second strophe.*—Vers. 4-7. Of pious conscientiousness in vowing and the fulfilment of vows. For vers. 4 and 5 see Deut. xxiii. 22-24, whose ordinances are here almost literally repeated.—**For he hath no pleasure in fools.**—כְּסִילִים are frivolous men, who are equally ready to make vows of every kind, but then delay their performance from indolence or selfishness. Of them it is said: אֵין חֵפֶץ בָּהֶם "there is no pleasure in them," namely, with God; for the context obliges us thus to finish the thought.—Ver. 5. **Better is it that thou shouldst not vow, than,** *etc.*—Comp. Deut. xxiii. 22: "But if thou shalt forbear to vow, it shall be no sin in thee;" also Acts v. 4. Ver. 6. **Suffer not thy mouth to cause thy flesh to sin.**—בָּשָׂר here marks the body as the seat of desire, therefore of sensuality and fleshly sense in general, as the New Testament *σάρξ*; chap. ii. 3 is also similar to this. The description of James, in iii. 6 f. of his Epistle, gives a clear testimony that the sensuality of man is sinfully excited by the sins of the tongue, or the mouth, and can be enkindled by the fire of evil passion; and HENGSTENBERG should not have quoted this passage as a proof of his position that "flesh" here signifies the entire personality. HITZIG translates: "Let not thy mouth bring thy body to punishment," but fails to give the proof for the possibility of the rendering of הַחֲטִיא in the sense of "bringing to punishment, atoning for."—**Neither say thou before the angel that it was an error.**—[ZÖCKLER here renders מַלְאָךְ *messenger*, to accommodate to his exegesis. —T. L.]. מַלְאָךְ, Messenger, *i. e.*, Jehovah's [Comp. Haggai i. 13; Malachi i. 8], is here the designation of the priest* or announcer and ex-

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etc. It may be objected to this that such an infinitive with ל as לִשְׁמֹעַ, is not used subjectively, or very rarely. It, however, comes very much to the same thing, if we take קָרוֹב directly as an infinitive, or as used for an imperative: *be nigher to hear*, that is, more ready, more prompt (*propior facilior*) to hear, than fools are to offer sacrifice (taking כְּסִילִים as the subject of תֵּת). Or the comparative מ may depend on שְׁמֹר in the first clause, the influence of which may be regarded as extending to the second: be more careful (שְׁמֹר—מ) to hear, or to draw nigh to hear, *etc.* In such case, we get a governing word for the infinitive קָרוֹב. If it be said that it is implied or understood; that is always the case where the infinitive seems thus used for the imperative. Some familiar word of admonition, or warning, is ever implied (*look out, take care, etc.*), as sometimes in the animated language of the prophets, and as is frequently the case in Greek and Latin.—T. L.]

*[This is another case where those who maintain the late date of the book give a word an unusual sense, and then build an argument upon it. There is no reason why מַלְאָךְ should not be taken in its usual meaning, as an angel of God, visible or invisible, supposed sometimes to appear in terror, the avenging angel, as 2 Sam. xxiv. 16, who came to punish Israel and their king for his rash words. There may be an express reference here by Solomon to his father's fatal error; and the words וְאַל תֹּאמַר may be rendered very easily as a caution, *that thou mayest not have to confess thine error*, as David did (2 Sam. xxiv. 17). It must have made a deep impression on the young mind of the Prince. It is perfectly in accordance, too, with the belief and the recorded facts of the Solomonic times; and this would be the case even if we regard the מַלְאָךְ, mentioned in Ecclesiastes, as being Gad, the *messenger* sent to David. Or it may refer to the belief in the presence of angels as invisible witnesses to our sins and our improprieties—a belief belonging not only to the

pounder of the divine law; comp. Malachi ii. 7, the only passage of the O. T. where this expression is used of the priest; and see also in the N. T. Rev. i. 20; ii. 1 ff., where ἄγγελος is used essentially in the same sense. "*That it was an error*" [שְׁגָגָה as in Numb. xv. 27 ff.] is the characteristic evasion of religious superficiality and levity, which seek to excuse unfulfilled vows by declaring the neglect of them a mere error or precipitation [an unintentional error]; comp. Malachi i. 8; Matth. xv. 5, *etc.* HITZIG: "*it was a thoughtlessness,*—that is, that I made the vow at all." But a vow solemnly declared before the priest could not thus be recalled without further ceremony by declaring that it was vowed in a thoughtless manner. The thoughtless delinquent will wish to represent the evasion of its fulfilment as simply a sin of weakness or precipitation, whilst it is in reality a crime of a very serious character [comp. ELSTER and HENGSTENBERG on this passage].—**Why should God be angry at thy voice** [which thou dost misuse in a vile, sophistical and God-tempting evasion] **and destroy the work of thy hands**—that is, punish thee, therefore, by a failure of all thy undertakings, and destruction of all treasures and goods? For the warning sense of the question with לָמָּה comp. vii. 16, 17; Ps. xc. 17; 2 Chron. x. 37; Ezra iv. 22; vii. 23. Verse 7. **For in the multitude of dreams and many words there are also divers vanities.** Just as in verse 3, dreams are here also to be taken only as examples of the vanity of making many words, and of its bad consequences. As we can reasonably conclude that one who has much to do with dreams [comp. Jer. xxiii. 33; Zech. x. 1] is an unreliable man, little fitted for the duties and affairs of sober reality, therefore the wordiest babbler will inspire in us the least confidence. EWALD and HEILIGSTEDT's view: "for in too many dreams are too many vanities and words," is opposed by the connection, which shows that no information is to be imparted here concerning the nature and signification of dreams, and then also the circumstance that it is not very clearly to be seen in how far dreams may cause much useless prattle.—**But fear thou God,** so that thou dost really try to fulfill what thou hast vowed to Him. כִּי, because co-ordinate with the preceding, is to be translated by "but," and not "thus;" for it expresses in a conclusive manner the contrast to verse 6.*

4. *Second Division, first strophe,* a: vers. 8 and 9.—On avoiding injustice and violence—**If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province.** Comp. iii. 16; iv. 1, ff. (Ger., robbery of judgment and justice). This is a robbery committed against these objective and divine laws, a violation of them by exactions, and other violence. Such violations of judgment are most likely to be practiced *in the provinces,* far from the seat of the king and the highest courts, by governors and generals. Therefore here מְדִינָה, by which is doubtless meant the province in which the author lives, that is, Palestine. Comp. Ez. v. 8; Neh. i. 3; vii. 6; xi. 3, and also the Int. § 4, Obs. 2.—**Marvel not at the matter.**—חֵפֶץ [Comp. iii. 1], is neither absolutely the same as "cause, matter," [HITZIG] nor does it indicate the divine pleasure, the execution of divine decrees, (as HENGSTENBERG). It is rather the violent doing of the thieving officials that is meant, the "such is my pleasure," of rulers, "who usually commence their edicts with these words: it seems good to me, it is good in presence of the king, Dan. iii. 22; vi. 2; iv. 22; Ez. v. 17." (HENGSTENBERG). For the exhortation not to marvel at such things, not to be surprised, comp. 1 Peter iv. 12: ἀγαπητοὶ μὴ ξενίζεσθε κ. τ. λ.—**For he that is higher than the highest regardeth; and there be higher than they.** That is, over the lofty oppressor stands a still higher ruler, the king; and even over him, should he not aid suffering innocence in its rights, is a still higher one, the King of kings, and Supreme Judge of the world. גְּבֹהִים is, as it were, a plural of majesty,* serving for a most

Old Testament, but also to the New, as appears from 1 Cor. xi. 10, διὰ τοὺς ἀγγέλους:" because of the angels" (invisible), indecencies in the Church were to be avoided.—T. L.]

*[Ver. 7. The simplest and most literal rendering here would seem to be the best, taking the conjunction ו, in each case, as it stands, and in the usual way. The copulative ו has, indeed sometimes an assertive force, but then the context will always clearly demand it. Here there is no need of it: "Though in multitude of dreams," or "though dreams abound, and vanities, and words innumerable, yet (כִּי) fear thou God." The first כִּי may be rendered for, and regarded as connecting, causally, this verse with what precedes, or they may both be regarded as adversative, giving the reason against, or *notwithstanding.* See explanation of כִּי Int. to Metrical Version, p 176. The word דְּבָרִים we have rendered, in the Metrical Version, presagings (idle predictions, fortune-tellings, such as go with dreams). דָּבָר is used, Numb. xxiii. 5, 16, for *oraculum.* It is the oracle given to Balaam, and though, there a divine message given to a bad man, yet there is nothing in the word itself to prevent its denoting a false, as well as a true prediction. If the view taken be correct, there must be meant, here, false or superstitious presagings, like the Greek βάξις, which is used by Aristophanes for the false predictions of the oracle-mongers, by whom Greece was infested. דָּבָר is used in the same manner, Eccles. x. 14, where the context shows that it means either pretended oracular words, or fortune-*tellings*, or some such rash sayings about the future as are condemned James iv. 13. The other rendering: "in multitude of dreams and vanities there are also words," besides having seemingly but little meaning, puts its main assertion in the first clause, and thus makes the second: "fear thou God," a merely incidental or rhetorical addition, though really the important thought: "*notwithstanding* the abounding of (all these superstitions) dreams, vanities and fortune-tellings without number, *yet* fear thou God. In the other rendering, too, besides being less simple and facile, there is lost, or obscured, the contrast evidently intended between δεισιδαιμονία, in the bad sense, or superstition, and εὐσέβεια, true religion, reverence, יִרְאַת יְהוָה, "the fear of the Lord." For an illustration see the picture of the *superstitious man* (δεισιδαίμων) as given by THEOPHRASTUS in his *Characters,* sec. 16.—T. L.]

*[The plural intensive undoubtedly exists in Hebrew, but a great deal that is said about the pluralis majestaticus is very questionable. The best Jewish commentators deny its existence. The plural גְּבֹהִים, here, may easily be taken as a sort of summing up, denoting all the powers that stand above the petty oppressor, from the earthly king, through "principalities in the Heavens" up to God Himself. Our English Version gives it well, "and there be higher than they," leaving the application indefinite. STUART regards ו as intensive: "Yea there be higher than they."—the petty oppressors. Or it may be an assertion that there is a vast series of ascending powers in the olam, or world, regarded in its rank, rather than its time or space

emphatic designation of the fulness of eternal power in the Godhead; it is the same construction as בּוֹרְאֶיךָ, "Creator," chap. xii. 1; קְדֹשִׁים, Prov. ix. 10; xxx. 3; Hosea xii. 1. עֶלְיוֹנִין, Dan. vii. 18, 22, etc. Comp. EWALD, § 178 b. We cannot let this expression refer to the king as the highest earthly judge and potentate, on account of its analogy with other plural names of Deity. It is extremely unfitting, indeed almost absurd, to refer the second high one to a supreme judge, and the גְּבֹהִים to the governor (HITZIG). For a poor consolation would be offered to the oppressed by a reference merely to these courts, as certain as "that one crow does not pick out the eyes of another," (a very poorly sustained proverb, quoted by HITZIG himself). Ver. 9. **Moreover, the profit of the earth is for all; the king himself is served by the field.** That is, notwithstanding that God alone rules as highest judge and avenger over all the destinies of men, we are not to despise the protection and safety which an earthly authority affords, especially a strong kingly government, that can protect the fields from devastation, and their boundaries from intrusion. בַּכֹּל הִיא [so is it to be read, as in the K'tib, instead of בַּכֹּל הוּא] is of like meaning with בְּכָל זֹאת, "in all this"—or "notwithstanding all this," as it is Isa. ix. 11. The concluding words מֶלֶךְ לְשָׂדֶה נֶעֱבָד can neither mean: "a king honored by the land" (KNOBEL and VAIHINGER), nor: "a king honored throughout the whole land" (HAHN), nor: "a king to till the field" (LUTHER, STARKE, etc.), nor: "a king subject to the field" (HERZFELD), nor: *rex agro addictus*, (ROSENMUELLER, DATHE, etc.), nor: "a king to the tilled field," namely, "a profit and advantage to it," (HITZIG, HENGSTENBERG, comp. also the Sept.). נֶעֱבָד is here used rather in the sense of "made, installed, placed," in accordance with the Chaldaic signification of עֲבַד—עָשָׂה, Dan. iii. 1, 15, 29; vii. 21; Ezra iv. 19, etc., and שָׂדֶה, field, is a poetical synonym of ארץ (Comp. Gen. ii. 5; iv. 7; Ruth i. 6), here undoubtedly chosen because agriculture, this principal occupation of the provinces (comp. ii. 8) can only prosper through the protection and propitious influence of the king. Compare the very close connection in which the religion of the Chinese, Persians, Egyptians, and Romans placed the royal office with agriculture. It does not militate against the view sustained by us that there is no definite article before שדה. Comp. EWALD § 277, b; and quite as little does this view disagree with the verbal collocation, as will be seen by comparing ix. 2; Isa. xlii. 24; Dan. vi. 8.*

5. *Second Division, first strophe b, and second strophe a. b:* vers. 10–17. On avoiding avarice and covetousness.—As in Deut. xvi. 19; Amos viii. 4 ff.; Prov. xv. 25–27; Sirach x. 8, so we have here the condemnation of the coarser form of covetousness, which does not shun open injustice and violence, and, directly afterwards, that of the love of money and desire of gain operating with more delicate, more genteel, and apparently more just means.—**He that loveth silver shall not be satisfied with silver,** i. e., not satisfied in mind, and consequently not happy. Comp. the Horatian line: *Semper avarus eget* (*Ep. I, ii.* 20); also Ovid *Fast. I*, 211 *S.:*

> "*Creverunt et opes et opum furiosa cupido;*
> *Et cum posideant plurima plura volunt;*"

Nor he that loveth abundance with increase. Lit., "loveth tumult;" הָמוֹן in other places, "noise, turmoil of a great multitude of people," here means, as in Ps. xxxvii. 16, the multitude of possessions; and אהב בּ means as elsewhere חפץ בּ.—Ver. 11. **When goods increase, they are increased that eat them.** Lit. "their eaters, their consumers." The meaning here is clearly the numerous servants of a rich household. Comp. Job i. 3; 1 Kings v. 2, ff.—**And what good is there to the owners thereof?**—כִּשְׁרוֹן here, "fortune, gain," different from ii. 21; iv. 4. The plural בעלים has here a singular meaning, as in ver. 12; vii. 11; viii. 8; Prov. iii. 27.—**Save the beholding of them with their eyes,** *i. e.*, only the empty, not really satisfying feeling of pleasure at the sight of heaped-up treasures. In place of רְאִית read רְאוּת with the Keri.—Ver. 12. **The sleep of a laboring man is sweet, whether he eat little or much;** i. e., whether he enjoys a generous food, or must be satisfied with a scanty nourishment.—עֹבֵד "laborer" is different from עֶבֶד "slave," and also from מַס עֹבֵד "serf;" it means in general every one, who according to

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aspect. See note on Olamic Words, p. 51. The reader may imagine the gradation of ranks for himself. Of course, God is at the highest, however great it may be. This would accord with the simplest rendering of the words:

> Height over height are keeping watch,
> And higher still than they.

These vile oppressors, with all their boasts of rank, are away down in the lowest parts of the scale.—T. L.]

*[Ver. 9. The interpretations of ZÖCKLER, HITZIG, STUART, etc., though differing from each other, seem forced. They all destroy the parallelism, making only one proposition of what evidently contains two clauses, one an illustration of the other. Their rendering of בכל היא, as though it were equivalent to בכל זאת, Isaiah ix. 11, 20, cannot be supported. היא is a feminine used for the neuter, and may have, in such case, an antecedent masculine in form, if it expresses what is inanimate or impersonal. "The profit of the soil, in everything is it,"—like שגגה היא, "an error is it," just above. "It is in all," in everything, in every rank of life. The word נֶעֱבָד has more of a deponent than of a passive sense. In other cases, Deut. xxi. 4; Ezek. xxxvi. 9, 34, it is applied to the field that is *made use of*, *worked*, in distinction from the barren. This is the only case in which it is applied to persons, and according to the same analogy, it does not mean *served* as a master, which would be the direct passive of the Kal, but *subservient to*, or made to serve, coming near to the Kal sense, or the sense of the noun: *made useful*, or devoted to use. The connection, then, is very clear. The oppressor is reproved, not by extolling the king as the guardian of justice, and patron of agriculture, but by setting forth the value of the lowly, the cultivators of the soil, to whom the highest ranks, and, ultimately, the king himself, are *subservient*,—on whom they are dependent, and to whom they may be said, in the last resort, to owe homage. This more Republican idea, and so much more in harmony with the whole spirit of the passage, is sustained by WORDSWORTH. The resort to the

divine direction in Gen. iii. 19; Ex. xx. 9, must earn his bread in the sweat of his brow, be he vassal or freeman.—**But the abundance of the rich will not suffer him to sleep.** HIERONYMUS justly says: *incocto cibo in stomachi augustiis æstuante.*—הַשָּׂבָע לֶעָשִׁיר, a paraphrase for the genitive like הַצֹּפִים לְשָׁאוּל 1 Sam. xiv. 18, etc.; comp. EWALD, § 292, a.—For this sentence comp. HORACE, Sat. I., 1, 76 ss.; JUVENAL, Sat. X., 12 s.; XIV., 304; also PUBL. SYRUS: "*Avarum irritat non satiat pecunia.*"—Vers. 13–17. *Second strophe:* The annoying and inconstant nature of wealth. **There is a sore evil;** lit., "a painful evil;" חוֹלָה equivalent to the participle Neph נַחְלָה* Jer. xiv. 17; Nah. iii. 19.—**Riches kept for the owners thereof to their hurt.** Carefully guarded wealth proves a misfortune to the possessor when the latter loses this transitory and unreliable possession, and becomes, thereby, more unhappy than if he had never possessed it. The only correct illustration of this thought is afforded by ver. 14. Ver. 14. **But these riches perish by evil travail.**—עִנְיָן, lit., "annoyance, hardship," as in i. 13; iv. 8, does not here mean the unprofitable business, the unfortunate administration of the affairs of the rich, but any misfortune, an evil occurrence of the nature of those in Job i. 14–19, caused by robbers, tempests, storms, etc.†—**And he begetteth a son, and there is nothing in his hand.** וְהוֹלִיד is correctly taken as a preterit in the Sept., Vulg., and Syriac; for after the failure of his means, he who was rich leaves off begetting sons.—Ver. 15. **As he came forth of his mother's womb, naked shall he return to go as he came.**—יָשׁוּב לָלֶכֶת, lit., "he repeats his going," *i. e.*, he goes away again, namely out of this life. We find the same reflection concerning the inexorable operation of death in Job i. 21; Ps. xlix. 10; 1 Tim. vi. 7, and also in the classics, *e. g.*, PROPERT, Carm. III., 3, 35 s.:

> *Haud ullas portabis opes Acherontis ad undas;*
> *Nudus ad inferna stulte, vehere rate!*

Comp. P. GERHARD in the hymn: "Why should I then grieve?"

> Naked lay I on the earth,
> When I came, when I drew
> At first my breath.
> Naked shall I pass away,
> When from earth again I flee,
> Like a shadow.

And shall take nothing of his labor. Lit., "does he lift up through his labor;" יִשָּׂא as in Ps. xxiv. 4.—**Which he may carry away in his hand.** יֹלֵךְ is optative Hophil [=יוֹלִךְ, Mich. iii. 4; vi. 13, etc.], and need not be changed into יֵלֵךְ, as HITZIG does in accordance with the Sept. and Symmachus. For the thought that a rich man at his death can take none of his treasures with him, is extremely fitting here, in case one does not think of the rich man described in ver. 14, who, previously to his death, was bereft of all his possessions by misfortune. And this is so much the less necessary, since before this verse death has not been considered the final end of all wealth and desire of acquiring it.—Ver. 16 emphatically repeats the thought of the preceding verse, in order to show more strongly the entire fruitlessness and folly of toiling after earthly wealth, and to prepare for the closing description in ver. 17 of the tortured existence of a rich miser.—**And this is also a sore evil,** namely, not simply that named in ver. 13, but also that added in ver. 15; consequently *not merely* the πλούτου ἀδηλότης there described (1 Tim. vi. 17), *but also death*, that places an unconditional limit to all wealth, and toiling after riches. The views of HENGSTENBERG, VAIHINGER, etc., are correct, whilst HITZIG wrongfully supposed that the second "sore evil" is not named until the last clause of this verse, and that it consists in the miserable existence of the miser, full of vexation and profitless. This "having no profit," and "laboring for the wind," coincides rather (like the contents of ver. 17) with the vanity of this world, and its inconstancy and hardship, as described in vers. 13 and 14, so that the reflection at its end again leads back to its beginning. Ver. 17. **All his days also he eateth in darkness,** that is, in a gloomy, peevish state of mind, in subjective darkness as described in Matt. vi. 23; John xi. 10. כָּל־יָמָיו can be very easily taken as the object of יֹאכֵל, although the phrase "eateth his days" does not appear again,* and therefore the meaning of "all his days" seems the more likely to be merely used as defining the time; but comp. for this view the instances at least approximately analogous in Job xxi. 13; xxxvi. 11. The Sept. seems to have read וְאֵבֶל instead of יֹאכֵל, and so in the following clause, instead of וְכָעַס they must have read וָכַעַס, and for וְחָלְיוֹ they must have read וָחֳלִי; for they translate: καίγε πᾶσαι αἱ ἡμέραι αὐτοῦ ἐν σκότει καὶ ἐν πένθει καὶ θυμῷ

Chaldaic signification of עָבַד = to the Hebrew עָשָׂה, is wholly needless and unsatisfactory. If the monarchical interpretation, as we may call it, fails, then also falls to the ground what is said about the Persians, and "the king's protection of agriculture in the *provinces*," together with the inference that would then be drawn in respect to the date of the book. Such a dependence of the king upon the field is just a truth which would be perceived by the wise Solomon, but would be unheeded by a Persian monarch, or any writer who would wish to extol him. HERZFELD's interpretation is very nigh this. Our English Version, "the king is served *by* the field," or *from* the field, would require a different preposition.—T. L.]

*[See the explanation in the text note.—T. L.]

†[בְּעִנְיַן רָע may mean here the labor and travail expended in acquiring the riches. "That wealth perishes with all the labor," *etc.*, it took to get it. Such is the more literal sense of בְּ, as well as the more expressive. He has lost all his labor and travail as well as his wealth. Compare the Metrical Version.

With the sore travail [it had cost] that wealth departs. T. L.]

*[We have the similar phrase in English—"consumeth his days"—but it is questionable whether אכל is ever thus used in Hebrew. In Job xxi. 13; xxxvi. 11, the verb is different.—T. L.]

πολλῷ καὶ ἀῤῥηστίᾳ καὶ χόλῳ. EWALD and some other moderns follow it herein; but certainly with regard to the change of יֹאכַל, at least without sufficient reason; comp. HITZIG and ELSTER on this passage. But nothing obliges us, in the second clause, to deviate from the Masoretic text, as HENGSTENBERG has correctly shown in opposition to the authors last named. For כָּעַס as 3d, præterite, suits the adverb הַרְבֵּה better than does the substantive כַּעַס; but the closing words וְחָלְיוֹ וָקָצֶף give an excellent sense as an independent animated exclamation: **"and he hath much sorrow and wrath with his sickness!"** What is meant is the sickness of soul produced by the annoyance and dissatisfaction felt as against those things that oppose his striving after riches, [in substance the same as that darkness in the preceding line] a sickness which can eventually extend to his body and then torment him only the more severely.*

6. *Third Division:* vers. 18–20. Concerning a moderate and gratefully contented enjoyment of life, as the only true and wise conduct for the poor and for the rich; comp. the exactly similar closing sentence of the first discourse, chap. ii. 24–26, and also the close of the first part of the second discourse, chap. iii. 22.—**Behold that which I have seen: it is good and comely,** *etc.* HITZIG and HAHN say: "What I have found good, and what beautiful;" HENGSTENBERG: behold what I have seen, that it is good and handsome, *etc.* This latter translation is the only one that corresponds exactly to the accentuation,† which (by a rebia over אֲנִי) strongly separates the טוֹב from what precedes, but scarcely expresses the sense originally intended by the author himself. Our own view corresponds rather to this original sense, which alone is rightly in accordance with the position of אֲשֶׁר before יָפֶה.—**To eat and to drink, and to enjoy the good of all his labor.** The suffix in עֲמָלוֹ belongs to the previously unexpressed subject of the infinitive clauses לֶאֱכוֹל, *etc.*; comp. vii. 1; Ps. iv. 9; lxv. 9, *etc.* The eating, and drinking, and enjoying the good [lit., "seeing the good," comp. ii. 24) is as little meant in an Epicurean sense here as in similar earlier passages; it expresses simply the normal contrast to the grasping avarice previously censured.—**For it is his portion.** [כִּי הוּא חֶלְקוֹ: "that it should be his portion;" כִּי denoting *end, purpose*, or, as it is rendered in the Metrical Version, "*to be his portion here*,"—so as not to interrupt the flow of the sentence.—T. L.] It is his lot divinely appointed unto him for this life, that he cannot take with him into the world beyond (ver. 15) and which he must consequently properly profit by here below (comp. iii. 22).—Ver. 19. **Every man also to whom God hath given riches and wealth.** HITZIG unnecessarily renders טוֹב and יָפֶה synonymous, and represents eating and drinking as the good *per se*, without qualification; the assertion afterwards made, about its being the gift of God, having no effect in changing, or modifying this positive declaration. On the contrary, the accentual rendering, makes the *perception* and the consciousness of this [הַטּוֹב לִרְאוֹת טוֹב], the very thing that constitutes the "good which is fair" [טוֹב אֲשֶׁר יָפֶה], in distinction from the mere *pleasure* which the Epicurean would call good. Thus it reads, according to the accents: "good that is fair, to eat and drink, *etc.* (that is, in eating and drinking), and to *see* the good," *etc.*,—intimating that there is a good, or seeming good, that is not *fair*, or beautiful. a טוֹב that is not יָפֶה. To take אֲשֶׁר thus as a relative pronoun, is the only way to avoid a tautology; for the other rendering makes no distinction between טוֹב and יָפֶה, or rather regards the one as but a repetition of the other. It is true that, in such use of אֲשֶׁר, the personal pronoun generally follows [טוֹב אֲשֶׁר יָפֶה הוּא] but not always, as Gen. vii. 8, הָעוֹף וְכֹל אֲשֶׁר רֹמֵשׂ, and similar cases, especially Hosea xii. 8, "they shall not find in me, עָוֹן אֲשֶׁר חֵטְא, iniquity that is sin,"—meaning by חֵטְא a qualification of the general term עָוֹן, or a known and wilful sin, one deserving of punishment, as both KIMCHI and ABEN EZRA explain it. Grammatically and logically it is precisely similar to this case. It is not easy to resist the conclusion that a logical differentia, some qualifying of טוֹב, was here intended. It is, in fact, that same distinction which is made by the ordinary mind, if devout, and which we find in Plato, the mystical, as some style him, but who is, in reality, the clearest, and in the truest sense of the term, the most common-sense of all the philosophers. It is the ἀγαθὸν that is καλὸν (since the sensualist also has his ἀγαθόν, so called, which is not καλὸν, but only ἡδὺ) the βέλτιστον, or to use similar language of CICERO, the *bonum* that is *pulchrum*, the *dulce* that is *honestum*. It is the word used chap. iii. 11 to denote the *beauty* of everything in its season, as God made it, אֶת־הַכֹּל עָשָׂה יָפֶה בְעִתּוֹ, or as the world was pronounced all *good*, all *fair*, at creation, whilst still in unison with the

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*[HITZIG regards the text here as corrupt, and proposes to read בְּחָלְיוֹ and כַּעַס. There is no serious difficulty in taking כַּעַס as a noun [the first patach lengthened, as JONA BEN GANNACH shows may be done]. The other correction, and HITZIG's charge of corruption, only show that a very acute critic, not having much imagination, may not sympathize with the poetical style, or the emotional earnestness of such a writer as Koheleth, and must therefore, often fail in interpreting him. The apparent irregularity of the sentence shows a vehement utterance, the thoughts crowding together, coming in, some of them out of their order, as though anticipated, or in danger of being forgotten. The most literal, therefore, is the rendering which is most true to this subjective emotional state: "great grief, sickness his, and wrath;" or to give it something of its rythmical order:

Yea, all his days, doth he in darkness eat;
Abundant sorrow, sickness too is his, and chafing wrath.
T. L]

†[Those noble scholars, the BUXTORFS, and the learned as well as devout BOSTON, were not altogether without reason in their belief that the Hebrew system of accents, as found in our Hebrew Bibles, partook, in some degree, of the Biblical inspiration. There is a critical acuteness, a spiritual-mindedness, we may say, manifested by those early accentuators from whom came the traditional masora, that is truly wonderful. There are many examples in the Psalms. There is an instance of it, we think, in this passage, vers. 18 and 19. They have placed a rebia, a disjunctive accent, over אֲנִי ver. 18, thereby separating it from טוֹב that follows. This our English translators have observed, as also HAHN, HENGSTENBERG and others, who, after all, do not make the right use of it. ZÖCKLER acknowledging though disregarding the accents, renders: "behold what I have seen as good, that it is fair to eat," *etc.*,—making אֲשֶׁר a conjunction. To follow the accentuation, however, is the only way to bring out the sense in all its force and clearness. The other method makes

אשר נָתַן לוֹ "that God gives him," (or "if") *etc.* The anakoluthon between the nominative absolute "every man" and the final clause: "that is the gift of God," cannot be thus removed.—**And hath given him power to eat thereof,** *etc.* For הִשְׁלִיט "to cause to rule, to empower any one," comp. Ps. cxix. 133; Dan. ii. 28, 48. That is the gift of God. The emphasis does not rest on אֱלֹהִים, as in the similar thought in chap. ii. 24, but on מַתַּת, which here therefore means a noble gift (δόσις ἀγαθή, δώρημα τέλειον, Jas. i. 17) a gracious present, as the following verse teaches. Comp. also HORACE, Epis. I., 4, 6:

Di tibi divitias dederunt, artemque fruendi.

Ver. 20. **For he shall not much remember the days of his life.** That is not as EWALD says: "Memory and enjoyment of this life do not last long," which would clearly give a totally foreign thought, but he now forgets all toil and vexation of his former life,* and learns, in consequence of the divine beneficence which he gratefully and contentedly enjoys, to forget the "miserable life" (LUTHER) that he previously led, and cares no more concerning the rapid flight and short duration of his earthly days, (comp. vi. 12). **Because God answereth him in the joy of his heart.** The second כִּי is subjoined to the first one in the commencement of the clause, and is therefore better translated with "because" or "since" than with "for." מַעֲנֶה בְּ lit. "he answers him with," *i. e.*, he hears him by vouchsafing, *etc.;* for this signification of the Hiph, of ענה comp. 1 Kings viii. 35; 2 Chron. vi. 26; Hos. ii. 23. All other meanings are contrary to the language and connection, *e. g.* HITZIG: "he makes him ready to serve;" KÖSTER: "he makes him sing with the joy of his heart;" VAIHINGER (according to the Sept. and Vulg.): "he occupies him with the joy of his heart," *etc.*

DOCTRINAL AND ETHICAL.

(With Homiletical Hints.)

The threefold means given in this chapter for obtaining and advancing earthly happiness, are the fulfilment of duty towards God, our neighbors, and ourselves; or the three virtues corresponding to these three kinds of duties—εὐσέβεια, δικαιοσύνη and σωφροσύνη (Tit. ii. 12: Matth. xxii. 37-39). Among the duties to God, special attention is directed to proper demeanor in regard to prayer and vows; among the duties to our neighbor, the avoiding of injustice and covetousness, and as duties to ourselves, temperance and serene cheerfulness in the enjoyment of the pleasures of this life. Each of these special directions regarding moral demeanor is so presented that its relation to the happiness and peace of men's souls clearly appears. And thus, especially, in the sphere of religious duties, the necessity of pure truthfulness, sacred earnestness, and careful bridling of the tongue (in prayer as in vows), or, in a word, the just fear of God is insisted on as the essence of all those conditions on which depends the preservation of the Divine favor (ver. 4), and thus the foundation of all internal and external happiness. In the obligations of justice and unselfishness towards our neighbor (vers. 8-17) special reference is

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divine name and presence. The טוֹב that is יָפֶה, the GOOD that is FAIR, must have some other element in it than mere sense-enjoyment, or *voluptas* (*velle quod optat*). This appears by another accentual mark The same acute critics have placed a zakeph gadhol, another strong disjunctive accent, upon the demonstrative pronoun זֶה in ver. 19, thereby making it more emphatic, by separating it from the adjoining words, thus constituting it a clause by itself, as it were, to which special attention is called. By being thus separated from what is near, it goes back to the טוֹב mentioned some ways above or to the idea contained, and carries it through all the clauses: "*good* that is *fair*, to eat and drink, and *see the good.*" *etc.*, (through all that follows in the long recital) "*this*"—*this* (good) I say—is God's own gift." The meaning is, that the recognition and the consciousness of this are necessary to make it *good*, or *the good* emphatically—"the *good* that is *fair*"—and that, without this it would not be יָפֶה, καλόν, *honestum, etc.*, but sheer sensualism, which in itself, he so often pronounces worthlessness and vanity. The whole passage, 18-20, has the air of a solemn recapitulation, in which the writer means to express his deepest and truest feeling: "And now, behold what I have seen: *good* that is *fair*," *etc.*; all such good is from above, and there is really no other that deserves to be so called It is imbued throughout with the name of God, as though His name were inseparable from any true idea of the *good*. Taking the accents in their intended form, the passage has a most eloquent fulness; disregarding them, we have sheer Epicureanism, expressed in what seems a verbose style, tautological, unmeaning, and, withal, out of harmony with the general scope of the book. The earnestness of the writer in his desire of fully setting out the thought, is shown by the repetition in the beginning of the 19th verse: גַּם כָּל הָאָדָם, "yea every man, as God has given him wealth, and power to eat thereof, and bear his portion," *etc*, and then the strong accented זֶה making the peroration of the whole; so that the Epicurean or sensualist could claim no fragment of it as, in the least, favoring the godless philosophy. See the Metrical Version. It is all idle to put the most naked Epicureanism in the mouth of the writer, as ZÖCKLER and STUART do, and then deny it is such, or attempt to weave for it some possible evangelical robe.—T. L.]

*[EWALD's view is to be preferred, though with a modification. In the recognition of the higher *good* (see marginal note, p. 94), or the gift and blessing of God, the mere sensual pleasure, the mere *living*, as an enjoyment, is not much remembered, nor the time it lasts. The higher aspect makes the lower seem less, though not undervalued.

Not life itself, with all its joys,
Could my best passions move,
Or raise so high my cheerful voice,
As Thine endearing love.

Compare it with Psalm iv. 5: "*Thou* hast put joy in my heart more than [the joy of] the time [מֵעֵת], when their corn and their wine increase:" and especially with the verse preceding (Ps. iv. 7) "Many are saying" (it is the great inquiry among men) "who will show us good" (*the good*, the *summum bonum*, the טוֹב אֲשֶׁר יָפֶה, the good that is beautiful), and then how full of light, and power, and meaning, is the answer: "Lift Thou upon us the light of Thy countenance, Jehovah." That was the good which philosophy, whether Epicurean or Stoical, could never find: "*The Light of Thy countenance*," or of Thy *presence!* We have become so familiar with this precious Hebraism, that we lose sight of its glorious beauty. In what other language, or literature, can we find anything like it? With the sentiment of Koheleth that it is the thought of God's grace that makes the good, compare also the language, Ps. xxx. 5: "In His favor *is life*," and Ps. lxiii. 4: "Thy loving-kindness is better than life"—טוֹב חַסְדְּךָ מֵחַיִּים—a good that is more than life. It is the same idea, though the language of Koheleth is more calm, more philosophic, we may say, than the impassioned diction of the Psalmist, made more striking and emotional by the use of the second person.—T. L.]

made to the certainty of judicial visitation on the part of God or the King (vers. 8 and 9), to the freedom from stinging avarice and torturing care (ver. 10 to 17), and to the superiority of heavenly treasures, which one is not obliged to leave here and sacrifice at death, as is the case with earthly treasures (vers. 13-16); and these are represented as just so many sources of real inward happiness and peace. With regard to the serenity of life recommended at the close as a means of properly fulfilling the duties to one's self (vers. 18-20), sensual enjoyment in itself is not so much praised as a principal means of happiness, as is the grateful consciousness that all joys and blessings of this life come from God, together with the diligence and zealous activity in vocation that truly give flavor to the enjoyment of these pleasures ("to enjoy the good of all his labor," ver. 18; "to rejoice in his labor," ver. 19); and just in this manner is demonstrated the way of acquiring genuine and lasting happiness, in contradistinction to Epicureanism and all that philosophy which declares pleasure to be the chief good. In a comprehensive homiletical treatment of the section, the theme might be presented as follows: "Of a godly, just, and chaste life in this world, as the foundation of all genuine happiness in this world and the next;" or: "Of a right truthfulness, in prayer before God, in administration of earthly goods before men, and in the wise enjoyment of the pleasures of life in presence of one's own conscience;" or also (with special reference to contents of verses 8 and 9): "Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Pet. ii. 17).

HOMILETICAL HINTS ON SEPARATE PASSAGES.

Chap. v. 1. HIERONYMUS: *Non ingredi domum Dei, sed sine offensione ingredi, laudis est.*

MELANCTHON:—Solomon declares that the principal and best worship of God is to listen to His word and faithfully follow it. But it has always been the case that men have invented a multitude of sacrifices, and various ceremonies; thus the heathen, the Pharisees and the monks have falsified the proper way of reverencing God. This audacity of man is here condemned as a deep sin, however much its originators may defend it and praise their superstition as a glorious virtue.

STARKE:—We must visit the church as creatures who humble themselves before their Creator, as subjects doing homage to their Lord, as paupers begging for spiritual gifts, as sick men imploring aid, as Christians ready to serve Him with willing and pure heart.

BERLEBURG BIBLE:—One must not be satisfied with simple hearing, else it is this and nothing else, and this was not meant. The outward is simply outward; the true object of external worship must only be to lead to the internal.

Chap. v. 2, 3. BRENZ:—Because God alone dwells in heaven, *i. e.*, is alone true, wise and just, and we live on the earth, and are, therefore, liars, fools, and sinners, it in no manner becomes us with our human wisdom, which in God's eyes is folly, to judge of divine and heavenly things, and to indulge in many words with God concerning our worldly affairs, experiences and knowledge. But we must listen to God; leave to Him every decision, and silently obey His word as the only true wisdom.

GEIER:—Think at all times in thy prayer of the majesty of God with whom thou speakest, and of thine own unworthiness, this will then strongly move thy heart in pious devotion.

BERLEB. BIBLE:—"Let thy words be few;"—how far-reaching is this precept, in teaching, in preaching, in prayer, and in ordinary life! How many a long sermon would be condemned by this censorship, although it might fulfil all the requirements of the preacher's art! And how few spiritual things would be found in many discourses, if they were purified of all useless, unedifying, vain, annoying, and improper words, as they indeed should be!—The Saviour has regarded this counsel, and hence has given a very short formula of prayer, in the very beginning of which He impresses on the suppliant the majesty of God who is in heaven, but tempers it with the loving name of father, *etc.*

Vers. 4-7. BRENZ:—Vows, which proceed from unbelief, or violate the precepts of brotherly love, the Christian should neither make nor fulfil if he has made them. But if the vow proceeds from faith and love, and accords with their commands, then it must be kept: else God will judge thee as the fool, *i. e.*, as the ungodly.

LANGE:—Dear man, seek to maintain thy baptismal vows, therein hast thou vows enough.

HANSEN (ver. 6):—The mouth causeth the flesh to sin when it promises what the flesh neither can nor will perform.

STARKE (ver. 7):—The fear of the Lord is the essence of all true virtue, and it also teaches how one should wisely use his tongue (James i. 26).

HENGSTENBERG:—He who really fears God will say nothing concerning Him but that which proceeds from his inmost heart, and vow nothing but that which he is resolved inviolably to keep.

Vers. 8 and 9. LUTHER:—This book teaches thee to give thy heart to rest, and not to fret and pine too much when things go wrong, but, when the devil engages in malice, violence, injustice and oppression of the poor, to be able to say: "this is the course of the world; God will judge and avenge it." Let each one, therefore, in his sphere do his work with best diligence, according to the command of God: the rest he may commit to God and suffer. Let him await then what the godless and unjust men may do!—

The stone thou canst not lift, let lie;
Thy strength upon some other try.

MELANCTHON (ver. 8):—Observe here the difference between a king and a tyrant. A tyrant devastates and destroys; a good ruler cherishes his country, protects and furthers the interests of agriculture, the prosperity of the Church, the arts and industries, and all good things.

STARKE:—God is the ruler of all nations (Ps. lxxxii. 8). The loftiest noble and the meanest peasant must alike humbly acknowledge Him as his Lord, and reverence and obey Him.

WOHLFARTH:—What Solomon says we see yet

to-day. Although Church and State make every effort to advance the cause of righteousness and retard that of sin, the realm of evil is nevertheless wide-spread, and covetousness, pride, envy, deceit, voluptuousness, every where raise in oppression their repulsive heads. But let us remember that the earth is ever a land of imperfection; then this will not surprise us; but we shall rather be inclined to find in the contrast in which the reality stands with the belief in Divine justice, a reason for our hope of immortality and final reward, and, while we seek according to our strength to prevent evil, we will ourselves shun every sin, that we may hereafter stand rejoicing before God's throne.

Ver. 10 ff. LUTHER:—What is a miser but a poor, tortured, uneasy soul and heart, that is always looking after that which it does not possess; it is therefore vanity and wretchedness. Are not those happy people who are satisfied with the present favors of God, and comfortable nourishment for the body, and who leave it to God to care for the future?—If now God gives thee riches, use thy share as thou usest thy share of water, and let the rest flow by thee; if thou dost not do so, thy gathering will be all in vain.

GEIER:—The best inheritance that a rich man can leave to his children is Christian instruction in the discipline and admonition of the Lord, and thorough education in the arts and sciences.

ZELTNER:—How happy are hearts that are heavenly inclined, that are contented with what the beneficent hand of God has bestowed on them, and enjoy it with His blessing in gratitude.

WOHLFARTH:—How foolishly do those act who live solely for their earthly existence.

Vers. 18-20. LUTHER:—To "eat in darkness" is nought else than to pass one's life in melancholy. All avaricious and troublesome people find something that does not please them, where they can fret and scold. For they are full of care, vexation, and anxiety; they cannot joyfully eat, nor joyfully drink, but always find something that annoys and offends them.

LANGE:—A true Christian uses the nourishment and needful supplies of his body, to the especial end that he may recognize the goodness of God in all his labor under the sun.

HANSEN:—In order to enjoy the good that there is in the riches of this world, it is necessary that one have a perfect rule over them, *i. e.*, that in the use of them he may at all times act in accordance with the Divine purpose, Ps. lxii. 10.

BERLEB. BIBLE:—As "to the pure every thing is pure" (Tit. i. 15), so also wealth may be used by such a one in purity, and it will therefore depend mainly on each one's own heart how it stands in the presence of God. But if one does not remain contented and quiet when house and home burn up, or some other injury happens to his possessions, then is he not yet rightly placid and tranquil; this is the proof of it.

THIRD DISCOURSE.

Of true practical Wisdom.

CHAP. VI. 1—VIII. 15.

A. It cannot consist in striving after earthly sources of happiness.

CHAP. VI. 1-12.

1. Even those most richly blessed with earthly possessions do not attain to a true and lasting enjoyment of them.

(VERS. 1-6.)

1 There is an evil which I have seen under the sun, and it *is* common among men:
2 A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat
3 thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease. If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say,
4 *that* an untimely birth *is* better than he. For he cometh in with vanity, and de-
5 parteth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known *any thing:* this hath more rest than the other.
6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

2. He who strives most zealously after earthly happiness, never gets beyond the feeling of the vanity of all earthly things, and the hope of a totally obscure future.

(Vers. 7-12.)

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.
8 For what hath the wise more than the fool? what hath the poor, that knoweth to
9 walk before the living? Better *is* the sight of the eyes than the wandering of the
10 desire: this *is* also vanity and vexation of spirit. That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is
11 mightier than he. Seeing there be many things that increase vanity, what *is* man
12 the better? For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

[Ver. 3. הַנֵּפֶל (נֵפֶל) this peculiar word occurs Job iii. 16, Ps. lviii. 9, as well as here; in all which places it has the same meaning of premature birth, or abortion. It comes from the Hiphil sense of the verb as used in such places as Isaiah xxvi. 29, where it is applied to the earth as giving birth. For a similar use of the Greek πίπτω, compare Homer, *Iliad*, xix. 110.—T. L.]

[Ver. 4. כִּי; See Remarks in Introduction to Metrical Version, p. 177.—T. L.]

[Ver. 6. אִלּוּ said to be a particle *Sequioris Hebraismi* (See Gesenius) but it is only a matter of pronunciation. It is only what אִם לוּ would be in sound if written in full—the מ in such cases, where the words are pronounced rapidly together, being elided in sound. This belongs to the Hebrew, as well as to the Syriac and Arabic, and its appearance or non-appearance in writing is only a peculiarity of orthography which is not determinative of date, any more than the abbreviations of אֲשֶׁר which are found in the ancient as well as in the later Hebrew writings. It would easily come from a copyist following the sound.—T. L.]

[Ver. 10. אָדָם, the point intended here requires that this should be rendered as the proper name. The reference is to the *naming*, Gen. ii. 7.—T. L.]

EXEGETICAL AND CRITICAL.

This section contains firstly the negative of the illustration relative to the nature of true wisdom, which forms the contents of the third discourse, or a censure of the vain and perverse efforts of those who seek that wisdom in the way of external and earthly happiness. In two clearly marked sections or strophes of equal length, the author first shows that all worldly blessings are of no avail to him who is not able to enjoy them (vers. 1-6) and then that this very incapability of enjoyment depends partly on the perception of the vanity of earthly things, and partly on the necessity, affecting all men, of depending on a totally dark and uncertain future, while dissatisfied with the present (vers. 7-12). The latter of these two sections (especially in its second half, vers. 10-12) reminds us of previous reflections, as i. 2-11; iii. 1-9; and partially also of v. 12-16. But that the last named passage reappears in its principal thoughts in the present place, is an unjustified assertion of some commentators (also of Vaihinger, p. 34). For, as Hitzig properly observes, there the rich man loses his blessings without having enjoyed them; here, on the contrary, he retains them.— Ewald, Elster, Hahn, and some others, begin a new leading section with ver. 10 of this chapter (Ewald, indeed, a new discourse, which he extends from vi. 10; viii. 15). But since vers. 10-12 clearly belong to the description of the vanity of earthly happiness commenced in ver. 1, whilst the admonition to walk in the ways of true wisdom does not commence until chap. vii. 1, *etc.*, our division, which corresponds with the division of the chapters, is to be preferred.

2. *First strophe.* Vers. 1-6. The unhappiness of not being able to enjoy present earthly blessings. **There is an evil which I have seen under the sun.** In words similar to chap. x. 5; and in like manner to chap. v. 13.—**And is common among men.** (Zöckler's translation, and it bears heavily on man). Literally: "And is a great thing on man." רַבָּה cannot here have been intended to show the frequency of the evil (Luther, "and is common among men;" Vulg. "*malum frequens*"), but only its extent and weight, as is shown by the expression רָעָה רַבָּה in the parallel passages ii. 21; and viii. 6.—Ver. 2. **A man to whom God hath given riches, wealth, and honor.** The same triad of sensual goods: 2 Chron. i. 11; comp. similar combinations in Prov. iii. 16; viii. 18; xxii. 4. Hengstenberg is arbitrary in the assertion, that by the rich man is meant the *Persian*, and by the "stranger," named immediately afterwards, the successor of the Persian in the dominion of the world. This discourse is much too general in its character to permit us to seek in it such special historical and political allusions. For the doubtful propriety of affirming such political allusions in this book, see *Introduction*, § 4, *Obs.* 3.—**So that he wanteth nothing for his soul of all that he desireth.** (Zöckler, "of any thing"). This is clearly the meaning of וְאֵינֶנּוּ חָסֵר לְנַפְשׁוֹ מִכֹּל as is shown partly by the suffix in אֵינֶנּוּ, and partly also by the construction of חָסֵר with מִן occurring in chap. iv. 8. Therefore not: "he wanteth for his soul nothing of all" (*Vulg.*, Drusius, Bauer, *etc.*), but "of any thing." The Septuagint is more correct, καὶ οὐκ ἔστιν ὑστερῶν τῇ ψυχῇ

αὐτοῦ, also LUTHER and nearly all the modern commentators.—**Yet God giveth him not power to eat thereof.** This incapacity of enjoyment can proceed from the sickness of the wealthy possessor, or from the burden of heavy cares which rob him of his sleep (comp. v. 12), or from a soul made gloomy by melancholy or dejection (comp. v. 17). The author can only mean such an inability to enjoy blessings as is connected with a steady continuance of their possession, as more clearly appears in vers. 8 and 6; consequently not an inability caused by the deprivation of them, by some other misfortune, or by early death, as EWALD and VAIHINGER suppose. For הִשְׁלִיט, to empower, to enable, *i. e.*, "to allow or grant," comp. v. 19. God must grant us the possession of goods, and also the power to enjoy them—the same God who in an ethical sphere provides all in all, the *Posse*, the *Velle*, and the *Perficere*.—**But a stranger eateth it**—*i. e.*, not some robber of his goods, (EWALD, VAIHINGER) or the successor of the Persian in the rule of the world (HENGSTENBERG), but the reckless heir * of the rich man, who, during the lifetime of the latter, and when he is tortured by disease, sorrow, or foolish avarice, already begins to riot and revel with his goods, and after his death will exhaust them in feasting and merry-making. (Comp. ii. 18).—**This is vanity, and it is an evil disease.** "Evil disease" is an expression originating perhaps in Deut. xxviii. 59, which here signifies an evil resembling a very malignant disease. The word חֳלִי, however, has no sort of etymological connection with cholera (χολέρα from χολή, gall). Ver. 3. **If a man beget a hundred children.** For the high appreciation, in the old covenant, of the blessing of many children, comp. Gen. xxiv. 60; Ps. cxxvii. 3-5; Job xxvii. 14; and for the value attached to long life, Ex. xx. 12; Deut. xi. 9, 21; Ps. xlix. 9.—**And live many years, so that the days of his years be many.** Herein is meant the sum of all the days of which all his years consist (Ps. xc. 10.) To the first clause, "and live many years," is added the latter equivalent one, as explanatory and emphatic, without producing an absolute tautology.—**And also that he have no burial**, that is, an honorable burial, that testifies of the real love of his posterity, and therefore truly deserves the name of "burial." The opposite of such an honorable burial is that found in Isa. liii. 9.—"He made his grave with the wicked, and with the rich in his death;" or in Jer. xxii. 19.—"He shall be buried with the burial of an ass;" or in the neglect of burial and the lying on the face of the earth like dung (Jer. viii. 2; ix. 21; xxv. 33; Isa. xiv. 19, 20; Ps. lxxix. 3). The cause of such dishonorable קְבוּרָה, which is not truly קְבוּרָה we are clearly to find in the absence of filial piety and esteem on the part of the posterity of the avaricious rich man, and not in the sordid meanness of the latter himself, who "*ex turpi tenacitate non audeat aliquid honestæ sepulturæ destinare*" (SCHMIDT, RAMB., and VAIHINGER). HENGSTENBERG unnecessarily assumes for קְבוּרָה the signification of "grave, tomb," a meaning elsewhere quite common. As in this passage, so also does the context in Jer. xxii. 19 rather demand the sense of *exequiæ, funus*. HITZIG's position that the words: "and also that he have no burial," is simply a note originally written on the margin of verse 5, is pure caprice.—**I say that an untimely birth is better than he**;—because such a birth has enjoyed no pleasure in this life, but has also experienced no suffering; comp. iv. 2 f., and especially Job iii. 16. Verses 4 and 5 continue the comparison of the untimely birth.—**For* he cometh in with vanity**, *i. e.*, falls into nothingness from his mother's womb. **And his name shall be covered with darkness**, *i. e.*, he receives no name, "but is given over to absolute oblivion." (ELSTER). **Moreover he hath not seen the sun**;—this sun which shines brightly and lovingly, but also shines on a great deal of vanity and vexation, of woe and misery; wherefore it may be considered a good fortune not to have seen it. **This hath more rest than the other.** "Rest," *i.e.*, freedom from the annoyances, toils, and troubles of this life. We are certainly not to think with HITZIG of that passive, dreamy rest so desired by the Orientals.† For the use of the comparative מִן here, comp. Ps. lii. 3; Hab. ii. 16. Ver. 6. **Yea, though he live a thousand years twice told**; therefore twice as long as the life of the oldest patriarchs from Adam to Noah. HIERONYMUS is correct in saying: "*et non ut Adam prope mille, sed duobus millibus vixerit annis*," "Not lived, as Adam, near a thousand, but two thousand years,"—**Yet hath he seen no good.** Comp. ii. 24; iii. 12, etc. **Do not all go to one place?** namely, to Scheol, in which all arrive equally poor, and where we cannot regain what we have failed to enjoy on earth; comp. ix. 10; xi. 8. As an extension to the principal clause, this question might be introduced with the expression: "I ask then."

3. *Second strophe.* Vers. 7—12. The cause of this inability to enjoy earthly blessings, consists

*[The phrase אִישׁ נָכְרִי, "a stranger man," cannot possibly mean here an heir, or one of kin, either near or remote. Besides the context, and especially the mention of his having no funeral, shows an utter dispossession, in whatever way it may be supposed to have taken place. He, and his hundred sons, are all reduced to poverty, and there is none to do him the honor of such a funeral as his estate might have demanded. This is the soreness of it.—T. L.]

*[It should be rendered "*though it* cometh in with vanity," *etc.* See the remarks on כִּי, as denoting a reason *notwithstanding*, as well as a reason *for*, Introd. to Metrical Version p. 177. The rendering *for* completely changes the sense, and makes the reader think of the rich man, until the context forces to the other conception. The same effect is produced in our E. V. by the rendering *he* instead of *it*, which is more properly applicable to the *abortion*, conceived of as impersonal. See Met. Ver.—T. L.]

†[The word נַחַת does not primarily mean *rest, repose*, in either sense, but simply a *lying down*. It refers to the state or condition taken as a whole. So מְנוּחָה, from the same root, means a place of rest, rather than rest itself, as in Ps. xxiii. 2, מֵי מְנוּחוֹת means not "the *still* waters," but the streams by which the sheep lie down to rest. It does not refer to the *quality* of rest, much less to its *quantity* as our E. V. would make it: "More rest than the other;" but is simply an affirming that the state or condition, on the whole, of the *vainly born* is better, more desirable, than that of the man who *vainly lived*. The one is better off than the other.—T. L.]

in the vanity of the present and the uncertainty of the future conditions of the happiness of men. **All the labor of man is for his mouth, and yet the appetite is not filled.**—(Zöckler, "the soul.") That is, all human life is a grasping after enjoyment, but after an enjoyment vain in itself, and affording no true satisfaction. "Mouth and soul" stand in contrast to each other as representatives of the purely sensual and therefore transitory enjoyment (comp. Job xii. 11; Prov. xvi. 26) as compared with the deeper, more spiritual, and, therefore, more lasting kind of joy. The clear sense of this verse, in essential harmony with chap. i. 8, is, that the necessity of the inner man for a more substantial and lasting enjoyment is not satisfied by pleasures of that kind, namely, by eating and drinking (ii. 24; iii. 13; v. 18; viii. 15); and therefore נֶפֶשׁ here cannot be translated by "desire, sensual desire;" and this same remark applies to ver. 2, or ver. 9, notwithstanding the opposite view of Hitzig, Vaihinger, Elster, etc. Luther's translation is also unfitting; he gives "heart," but his entire conception of the verse is grammatically inaccurate: "Labor is appointed to every man according to his strength, but the heart cannot abide by it." Ver. 8. **For what hath the wise more than the fool?** That is, one may strive after the more earnest and real, instead of the mere sensual pleasure, and thus, by a desire for food for his soul, show himself a wise man in contrast with the fool who seeks only to satisfy his mouth: but the former has no real advantage over the latter, since neither attains to the desired "satisfaction of the soul." This sentence clearly holds a confirming relation to the preceding, and not an opposing one, as Elster holds; he translates כִּי by "nevertheless," as does Hitzig, who regards this verse as opposing the contents of the verse preceding. Hengstenberg affirms an extravagant comparison between the wise man and the fool, when he supposes that both are here equally accused of avarice. On the contrary, a distinction is here clearly drawn between the desire of the fool, aiming at possession and enjoyment, and the more thoughtful, more self-possessed, more honorable and worthy conduct of the wise man.* The latter is indicated in the second clause by the words: **The poor that knoweth to walk before the living.** Here the word poor (עָנִי humble) shows the moral condition and demeanor of the wise man, by virtue of which, with a more just conception of himself as an humble "quiet one in the land," he leads a modest and retired life (comp. Ps. x. 2; xxxiv. 6; xxxvii. 2; Zech. ix. 9, *etc.*); but "**knowing to walk before the living,**" is understanding the correct rule of life, and the true and godly intercourse with one's fellow-men, and is, therefore a circumlocution to express the idea of "wise" in the solemn Old Testament sense. Ewald, following the masoretic accentuation (which is here not authoritative), separates יוֹדֵעַ (knowing) from the following infinitive clause, and regards this as the subject: "What profits it to the patient man, to the understanding man to walk before the living (*i. e.*, to live)?" But the adjective conception of יוֹדֵעַ, "*knowing, intelligent,*" is neither sustained by Prov. xvii. 27, nor Eccles. ix. 11, and the parallel passages iv. 13, 17, and many others, support the direct connection with the following word לַהֲלֹךְ. The explanations of Luther are ungrammatical. "Why does the poor man dare to be among the living?" and the Vulg. "*Et quid pauper, nisi ut pergat illuc, ubi est vita?*" Ver. 9. **Better is the sight of the eyes than the wandering of the desire,** (Zöckler, "of the soul"). That is, because the wise man with his strivings after higher aims, has nothing better than the pleasure-seeking fool, therefore a contented enjoyment of the present is the most desirable, more to be desired than a restless striving without satisfaction, or than the wearying one's self with manifold designs with no hope of their success. The "sight of the eyes" is here, as in ver. 11, 7, the pleasant enjoyment of that which is before the eyes, or of the good and the beautiful which are present. (See Luther on this passage, in the Homiletical Hints). The wandering of the soul (not of the desire, see ver. 7), is the uneasy scheming of the man dissatisfied with his modest lot, the passionate μετεωρίζεσθαι (Luke xii. 29) or the φρόνειν τὰ ὑψηλά (Rom. xii. 16), consequently the same as the expression: "His soul shall not be filled" in vers. 3 and 7, only marking more clearly than this the self-caused guilt of the want of spiritual contentment. This sentence has many parallels among the classic authors; *e.g.*, Horace, 4 *Ep.* I. 18, 96 ss:

> *Inter cuncta leges, et percontabere doctos,*
> *Qua ratione queas traducere leniter ævum,*
> *Ne te semper inops agitet vexetque cupido,*
> *Ne pavor et rerum mediocriter utilium spes.*

Comp. *Marcus Aurelius III.*, 16; *IV.*, 26; *Juvenal. Sat. XIV.*, 178; *Lucian, Necromant. I.*, 194, *etc.*—**This is also vanity and vexation of spirit;** namely this maxim: "Better is the sight of the eyes," *etc.*, and a life and conduct in accordance with it. A partial reference of רוּחַ־נֶם to the "wandering of the soul" (Luther and Hengstenberg) corresponds quite as little to the sense as the extension of the thought to everything from ver. 7 onward [Vaihinger and Elster]. Comp. the case precisely similar to this in chap. ii. 26. Ver. 10. **That which hath been is named already.** This remark, reminding us of chap. i. 9 f., proves the author's way for the description of the total uncertainty and obscurity of the future of man, in so far as it points to his banishment into the fixed circle of all creature life and action. "That which hath been is named already," *i. e.*, it has already

*[Stuart's view here is worthy of consideration. "It is the כִּי apodictic," he says, "*i. e.*, such as is employed in sentences of this nature: If—so and so; *then* (כִּי) this or that consequence." He takes it as an objector's language, or the author personifying an objector, thus: "*The appetite is not satisfied:—then* (asks the inquirer) how do the wise have any advantage, *etc.?*" Stuart says "the question is not answered here;" but it may be regarded as having a suggested if not a direct response in the verse following: *better the sight of the eyes*, that is, the contented enjoyment of the wise, than the fool's ever roving desire. This is the view adopted and expressed in the Metrical Version.—T. L.]

been, in the past, something in its nature manifest and well-known. The exclusive reference of the clause to man, by means of which Gen. v. 2; Ps. cxxxix. 16, *etc.*, would become parallels of this passage, is forbidden by the neuter מָה. The discourse does not make special reference to man until we reach the following clause. **And it is known that it is man,** [Zöckler, "the man"]. Here Ewald and Elster are correct; it is not "that he is a man" (Knobel, Vaihinger, Hengstenberg) or, "what the man is" (Rosenmueller), or, "who the man is" (Hahn), or finally, "that if one is a man he cannot contend," *etc.*, (Hitzig),—these are all conceptions that militate against the connection, and do not correspond to the simple expression אֲשֶׁר־הוּא אָדָם.* **Neither may he contend with him that is mightier than he.** That is with God, namely, with Him who is תַּקִּיף or שַׁדַּי [Job v. 17; Ruth i. 20, 21, *etc.*], who is superior to man just because He is mightier than man [הַתַּקִּיף מִמֶּנּוּ] or because He has ordained the whole circle of human existence with absolute creative power, so that man may neither contend with Him nor break through the limit to which he is assigned. For the word דִּין, "to contend with any one," compare נָדוֹן 2 Sam. xix. 10, which there, as elsewhere, has this sense. For the sentence compare also the question (originating perhaps in this very passage): μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν? 1 Cor. x. 22.—Ver. 11. **Seeing there be many things that increase vanity.** That is, human life abounds in possessions, chances, vicissitudes of fortune, trials and dangers which strengthen in us the feeling of the vanity and weakness of this earthly existence, and show us that we are absolutely dependent on a higher power against which we cannot contend. The context decides against the ordinary rendering: "for there are many words which," *etc.*, [Sept., Vulg., and also Ewald, Hitzig, Elster and Hahn], for the reference to useless talk, *etc.*, is foreign to it.*—**What is man the better?** Namely, that he possesses, experiences, or enjoys these many things that simply increase

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*[Ver. 10. "That which hath been is named already, and it is known that it is man." This rendering of our English Version seems to have little or no meaning, and points to no connection with the following verse. Stuart's is little better. Zöckler sheds no light upon it. He has no right to regard so distinct and emphatic a phrase as נִקְרָא שְׁמוֹ, as meaning simply a known existence in the past. The other interpretations, of Ewald, Elster, Knobel, Vaihinger, Hengstenberg, Rösenmueller, Hahn, fail to satisfy. Their very discrepancies as to the rendering of so simple a phrase as אשר הוא אדם, show that they have missed some fundamental idea which would at once take away from it all uncertainty. Hitzig's is the most unmeaning of them all. The older commentators, such as Munsterus, Mercerus, Tirinus, Pineda, Ar. Montanus, Geier, and even Grotius (see Pole's *Synopsis*) saw in it an allusion to the narrative, Gen. ii. 19, of Adam's giving names to things (*nomen inditum conveniens rei cujusque naturæ*) and to the name of Adam itself, as derived from Gen. ii. 7 and ver. 2. They fail however to bring it clearly out. Among the moderns, Wordsworth distinctly favors this view. See also the remarks of the spiritually minded Matthew Henry. The key of the passage would seem to be given in the words כְּבָר נִקְרָא שְׁמוֹ (comp. Gen. ii. 19 הוּא שְׁמוֹ), "its name was named of old." There is no need of departing here from the most close and literal rendering, or for seeking any foreign idea in the word *naming*, as though it were a mere expression for existence (Stuart and Zöckler) or for being well-known. The reference is to the supposed fact, or idea, that names denote (as the best philology shows they were originally intended to denote) the nature of the thing named,—an idea which certainly seems to be implied in the account Gen. ii. 19. Keeping this in view, we get a clear meaning from the most literal rendering: מַה שֶּׁהָיָה "*what a thing is*" (מָה here used indefinitely like the Greek τι, Latin *quid*, *aliquid*, see Job xiii. 13; Prov. ix. 13; 2 Sam. xviii 27; Eccles. i. 9; iii. 15, 22; vii. 24; viii. 7; x. 14; or, with אֲשֶׁר or שֶׁ, *illud quod*), "*what each thing is*," or, "*each thing, what it is, its name was named of old*,"—that is, it was named according to *what it is* (comp. Aristotle's peculiar expression for the idea, or individuality, of a thing, its τὸ τί ἦν εἶναι, *its being what it is*, or its being *something*). And then what follows is stated by way of example; the conjunction ו being used comparatively as it often is: וְנוֹדָע, "*and so, known what he is* (אשר הוא), *is man*," or rather "Adam" (keeping the proper name in translation as the only way of giving force to the play upon the name. Thus known for what he is (by his name), or thus made known (*denoted* what he is) is Adam (man from earth). Then there is seen immediately the connection with the next verse, expressing his weakness as well as earthliness. The whole, then, may be thus paraphrased: 'Names of old were given to things, to each thing, according to their nature; so man was denoted, made known, or simply, *known*, from what he is, his earthliness and frailty.' The objection of Zöckler in respect to the gender of מָה has no weight. It is taken indefinitely, and so *what* (*that which*) was used instead of *who*. Compare Ps. viii. 5 מָה אֱנוֹשׁ, Ps. cxliv. 3 מָה אָדָם, "*what is man?*" The Metrical Version follows a close literality at the expense of smoothness,—the words in brackets not at all adding to the sense, but necessary to give the English reader the play upon the name. It is as though there had been used the word *mortal*, which is taken in English for a name or epithet of man, or the Greek βροτὸς, which is so much used in Homer for the same purpose. There is probably some allusion to the peculiar language of this passage in the Midrash Rabba (on Numb. xix.) where we have the following account: "When the Holy One had created Adam, He brought before him the animals, and said of each, see this (מה זה *what* is this), what is its name (מה שמו)? Adam said, this is שׁוֹר, shor, (ox)—this is חֲמוֹר, chamor, (ass)—this is סוּס, sus (horse), and so on. And thou—what is thy name? He answered, I should be called אָדָם, (Adam) because I was taken from adamah. And I,—what is my name? Thou shouldst be called אֲדֹנָי, Adonai, for Thou art Adon (אדון לכל בריותיך), the Lord of all Thy creatures." There can be good reasons given for Koheleth's philology here, but its correctness or incorrectness is of no account in reference to the allusion, or the idea of humanity which it conveys. See Genesis, p. 203, marginal note.—T. L.]

*[On the contrary the contrast seems clearly to point to the rendering *words*, although Zöckler agrees here with our English Version, and with that of Luther. It is confirmed by what follows: "who knows"—"who can tell." It indicates the disputations which had commenced in the speculative or philosophical world, and which Solomon had doubtless heard of, although perhaps not familiar with them. His intercourse with the Egyptians, Phœnicians, Sabæans, and Arabians (perhaps with some of the more eastern people to whom his ships had gone), was sufficient for this purpose. The speculative mind began very early to inquire concerning the design and end of human life, *de finibus bonorum et malorum*. Philosophy was then rising in Greece; though, at this early time, its schools had not yet assumed shape. "Many were saying (רַבִּים אֹמְרִים, Ps. iv. 7) who will show us the good." We have seen how the Psalmist answers the questions there (Marg. note p. 95) by directing to the real good, אוֹר פָּנֶיךָ, the true εὐδαιμονία, the favor of God, or *blessedness* in distinction from mere *happiness*,—"*the light of Thy countenance*." Koheleth here regards as vanity all merely human disquisitions of this kind. They only "increase vanity" (see 1 Cor. viii. 1, ἡ γνῶσις φυσιοῖ. "knowledge puffeth up," *bloweth up*), or as it may be read, taking הֶבֶל adverbially, they multiply in vain." What is man the better for all this talk? Who knows what is good for him? Who can tell him what shall be after him? By way of contrast compare Ps. cxix. 129, 130: "Thy testimonies are wonderful; the entrance of *THY words* giveth light; they give understanding to the simple."—T. L.]

vanity.—Ver. 12. **For who knoweth what is good for man in this life?**—Namely, what of earthly things, whether happiness or unhappiness, wealth or poverty, the fulfilment of his desires or their disappointment. The concealed nature of man's own future is expressed by this question.—**All the days of his vain life.** Literally: "the number of the days," *etc.* מִסְפַּר (Com. v. 18) is the accusative of measure or duration.—**Which he spendeth as a shadow.** Literal: "and he passeth them," *etc.* Because יְמֵי (days of) is separated from יַעֲשֵׂם כַּצֵּל by a compound genitive, the copula is placed before this clause which is to be considered as relative (HITZIG). With עָשָׂה יְמֵי חַיִּים compare *χρόνον ποιεῖν* Acts xv. 33, *dies facere, Cicero ad Attic.* v. 20.—**For who can tell a man?** אֲשֶׁר, here, is not equivalent to "so that," but is substantially synonymous with כִּי "for," (comp. Deut. iii. 24; Dan. i. 10), expressing an affirmative and intensified sense. Comp. Ps. x. 6; Job v. 5; ix. 15; xix. 27. In the present clause the effort is certainly to intensify the truth that man is not permitted to look into the future of his earthly existence.—**What shall be after him under the sun.** "After him," *i. e.*, after his present condition, not after his death; comp. iii. 22; vii. 14; and see the exegetical illustrations to the former passage.

DOCTRINAL AND ETHICAL.

(*With Homiletical Hints.*)

The theme of this section is too narrowly drawn, if, with STARKE, we find only therein depicted "the extremely unhappy nature of the miser," or, with HENGSTENBERG, "the vanity of wealth," [and indeed, as HENGSTENBERG supposes, illustrated by the example of the rich Persians* and the poor Israelites]. That which in the present chapter is discountenanced, and presented as incompatible with true wisdom, is not merely the striving after money and possessions, but also the desire for honor, long life, many children (vers. 2, 3, 6), and, in short, *the struggle for earthly happiness in general.* And firstly, in vers. 1–6, wealth without a cheerful and contented feeling in the heart, then in vers. 7–9 sensual enjoyment without satisfaction of soul, and finally in vers. 10–12, a happy present with an obscure and uncertain future, are named as those things which must bring men to the consciousness of the vanity of all earthly goods and pleasures, and forbid them to strive after them. All the conditions and circumstances named, belong to those "many things that increase vanity," as found in ver. 11, and which, according to vers. 3–6, permit the longest life, and the one most richly blessed with posterity, to seem scarcely any better than the lot of an untimely birth that has not even seen the light of this world. It is a bitter and cutting thought, which, like the similar one in chap. iv. 2, f., is only softened and, as it were, excused by the admonition to a contented, resigned and grateful enjoyment and use of life, which clearly forms its background [distinctly visible in ver. 9], and again practically takes away the one-sided character of the apparent accusation of the Creator and Ruler of the world. Only the insatiable, ever-dissatisfied chasing after earthly means of happiness is thereby forbidden, as in opposition to the divinely-appointed task of human life. A temperate and modest striving after a cheerful and useful course of life, (which verse 8 expressly praises as the characteristic of the wise man) is emphatically recommended, not only in the preceding chap. v. 18–20, but in those immediately following [especially in chap. vii. 11 ff.] It is the cheerful and noble form of *σωφροσύνη*, that cardinal virtue, not merely of the ancient classical but also of biblical ethics, which forms the framework of this mainly gloomy and admonishing picture, and presents a corrective to contents so apparently dubious, and easily misunderstood.

*[A false historical hypothesis, especially if it be in the face of the claim made by the writing itself, produces great mischief in continually warping exegesis. Nothing shows this more than HENGSTENBERG's continually turning the most general remarks into something about the Persians and the Persian times.—T. L.]

The principal thought of this chapter might be well represented by the following quotations: "*Set your affections on things above, not on things on the earth;*" or, "*Lay not up for yourselves treasures on earth,*" *etc.*; or, "*And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.*" (Col. iii. 2; Matt. vi. 19; 1 John ii. 17).

HOMILETICAL HINTS ON SEPARATE PASSAGES.

Vers. 1, 2. BRENZ: The scheming and striving of our old Adam is of such a nature, that it measures the happiness of this life solely according to the abundance of treasures and riches. Let this old Adam go, for it is of no use! Dost thou think that nothing would be wanting to a happy life if thou only hadst an abundance of riches and honors? The matter is very different, as daily experience teaches.—WEIMAR BIBLE: The lamentations of the miser are not removed by excess of riches, by the number of children, or by long life; they are rather increased by these things (1 Tim. vi. 10).—LANGE: The desire for temporal things clings to us all, and when we cease to watch and pray, we can soon be put to sleep, and charmed to our ruin, by such earthly love.

Ver. 3–6. GEIER: A long life without rest and peace in God, is nothing but a long martyrdom.—STARKE: To have many children is a special blessing of God (Ps. cxxvii. 3; cxxviii. 3, f.); but apart from the enjoyment of divine favor, this also is vanity.—LANGE: What the untimely birth loses of natural life without any fault of its own, that the miser wantonly robs himself of in spiritual life. . . . Because his soul has no firm foundation in communion with the good God, it goes to ruin, (Gal. vi. 8).

Vers. 7 and 8. TÜBINGEN BIBLE: Above all things let us strive that our immortal spirit be filled with heavenly treasures, which alone can truly satisfy it.—LANGE: He who cares not to appease and satisfy his soul, finds his proper

place among fools, Luke xii. 19 f.—HENGSTENBERG: That the soul of man is never satisfied, notwithstanding his narrow capacity for enjoyment, is very strange, and a mighty proof of the degree to which our race, since Gen. i. 8, has yielded to sin and folly, producing "many foolish and hurtful lusts," (1 Tim. vi. 9).

Ver. 9. LUTHER: It is better that we use what is before our eyes, than that the soul should thus wander to and fro. Solomon means that we use the present and thank God for it, and not think of other things, like the dog in the fable that seizes the shadow and drops the meat. And he therefore says: what God has placed before thine eyes (the present) that use contentedly, and follow not thy soul which does not become filled.—Therefore let every Christian and believer rest with what he has, and be satisfied with what God has given him in the present! But the ungodly are not thus; all that they see is a torture to them; for they use not the present, their soul is never filled, and it wanders hither and thither. He who has immense sums of money has not enough; he does not use it but desires more; if he has one wife he is not satisfied but wants another; if he has a whole realm, he is not contented; as Alexander the Great could not be satisfied with one world.—CRAMER: Be contented with what thou hast; this is better than in greed to be ever desiring other things.—BERLEB. BIBLE: This is the wandering of the soul, that runs about among creatures, and, like Esau, on the field of this world, chases after a palatable food, which wisdom finds only at home, and in the repose of contentment.—HENGSTENBERG: It is better to rejoice in that which is before our eyes, however humble it may be, since man really needs so little, than to yield to the caprices of one's lusts, and to torture one's self with plans and hopes that so easily deceive us, or, if they are fulfilled, afford so little happiness.

Vers. 10 and 11. CRAMER: That man should leave a pleasant name and memory behind is not unchristian; but the highest good does not consist therein. For as time discovereth all things, so it covereth all things up. (Ps. xxxi. 13; Ex. i. 8).—HANSEN: All human things are subjected to God. He often deposes the highest from the throne of their glory where they least expect it, Dan. iv. 27–30.—HENGSTENBERG: If man is in a state of unconditional dependence on God, he should not permit to himself many vagaries, and should not torture himself with schemes and stratagems; because he cannot protect what he has acquired, and is not for a moment certain that he may not hear the cry: "thou fool, this night thy soul will be demanded of thee;" therefore it is foolish to envy the heathen because of their wealth, which can so soon wither away, like the flower of the field, James i. 10, 11.—The rich man has, in truth, no more than the poor one; what the former seems to have over the latter, proves, on closer inspection, to be but show and vanity. It disappears as soon as the judgments of God pass over the world.

Ver. 12. LUTHER: Men's hearts strive after all sorts of things: one seeks power, another wealth, and they know not that they will acquire them; thus they use not their present blessings, and their hearts ever aspire to that which they have not yet, and see not yet.—Why do we thus annoy and torture ourselves with our thoughts, when future things are not for a moment in our power? Therefore we should be contented with the present that God gives us now, and should commit all to God, who alone knows and rules both the present and the future. —RAMBACH: From all which it appears, that there is nothing better than to proscribe base avarice, be content with the present, and enjoy it with a pious cheerfulness.—ZEYSS: Although a Christian may not know how it may be with the things of this world after his death, yet he can be assured by faith that he, after death, will be with Christ in heaven.—HENGSTENBERG: One would only be justified in esteeming wealth in case he knew the future, and had it in his power. The merest chance can suddenly rob one of all that has been gathered with pain and toil. A great catastrophe may come and sweep everything away as a flood. The practical result therefore is that one should strive after the true riches. As P. GERARD says: "*Earthly treasures dissolve and disappear, but the treasures of the soul never vanish.*"

B. The true Wisdom of Life consists in Contempt of the World, Patience, and Fear of God.

CHAP. VII. 1–22.

1. In contempt of the world and its foolish lusts.

(VERS. 1–7.)

1 A good name *is* better than precious ointment; and the day of death than the 2 day of one's birth. *It is* better to go to the house of mourning, than to go to the house of feasting; for that *is* the end of all men; and the living will lay *it* to his 3 heart. Sorrow *is* better than laughter: for by the sadness of the countenance the

4 heart is made better. The heart of the wise *is* in the house of mourning; but the
5 heart of fools *is* in the house of mirth. *It is* better to hear the rebuke of the wise,
6 than for a man to hear the song of fools: For as the crackling of thorns under a
7 pot, so *is* the laughter of the fool: this also *is* vanity. Surely oppression maketh
a wise man mad; and a gift destroyeth the heart.

2. In a patient, calm, and resigned spirit.

(Vers. 8–14.)

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is*
9 better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger
10 resteth in the bosom of fools. Say not thou, What is *the cause* that the former days
11 were better than these? for thou dost not inquire wisely concerning this. Wisdom
12 *is* good with an inheritance: and *by it there is* profit to them that see the sun. For
wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*,
13 *that* wisdom giveth life to them that have it. Consider the work of God: for who
14 can make *that* straight, which He hath made crooked? In the day of prosperity
be joyful, but in the day of adversity consider: God also hath set the one over
against the other, to the end that man should find nothing after him.

3. In earnest fear of God, and penitential acknowledgment of sin.

(Vers. 15–22.)

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth
in his righteousness, and there is a wicked *man* that prolongeth *his life* in his
16 wickedness. Be not righteous over much; neither make thyself over wise: why
17 shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish:
18 why shouldest thou die before thy time? *It is* good that thou shouldest take hold
of this; yea, also from this withdraw not thine hand: for he that feareth God
19 shall come forth of them all. Wisdom strengtheneth the wise more than ten
20 mighty *men* which are in the city. For *there is* not a just man upon earth, that
21 doeth good, and sinneth not. Also take no heed unto all words that are spoken;
22 lest thou hear thy servant curse thee: For oftentimes also thine own heart knoweth
that thou thyself likewise hast cursed others.

[Ver. 3. כַּעַס. The primary sense is *excitement* of mind, or *feeling*, of any kind, or from any cause. Fuerst, *commotum, concitatum esse*. It is like the Greek θυμὸς, or ὀργὴ, in this respect. It may be *grief* (sorrow), or *anger*. The context determines. Here, in ver. 3, it evidently means the opposite of שְׂחוֹק *laughter, mirth, joy*. In ver. 9th, on the other hand, it must have the sense of *anger*, though both ideas are probably combined.—T. L.]

[Ver. 7. עֹשֶׁק means the *disposition* or state of mind from which oppression comes (ὕβρις, *insolence, pride*) rather than the act. It is also to be determined from the context whether it is violence, insolence, *etc.*, exercised *upon* the wise man, or *by* him, that is, whether it is objective, or subjective. The latter sense, here, best suits the context. Such a spirit in the wise man may make mad even *him*, or make him decide wrong, if we regard חָכָם, here, as meaning a judge.—T. L.]

[Ver. 12. בְּצֵל is regarded by some of the best critics as a case of beth essentiæ, or as having an assertive force, as in the Arabic, but there is no good reason for this.—T. L.]

EXEGETICAL AND CRITICAL.

1. This section, which describes the nature of genuine, practical wisdom, just as the preceding one presents the contrary, is clearly divided into three divisions or strophes. The *first* of these (vers. 1–7) treats of the contempt of worldly pleasure, and the sacred earnestness of life,—the *second*, (vers. 8–14) of a forbearing, patient, and resigned disposition,—the *third*, (vers. 15–22) of godly demeanor, and humble self-appreciation, as conditions and essential characteristics of that wisdom. A division of these three strophes into half strophes is superfluous (Vaihinger); there is only observable a sharper and deeper incision in the train of thought, in the middle of the last strophe, or in the transition from the fear of God to self-appreciation, after verse 18.

2. *First Strophe:* Vers. 1–7. Of the advantage of a stern contempt of the world over foolish worldly pleasure.—**A good name is better than precious ointment.** Comp. Prov. xxii. 1, where שֵׁם signifies, just as in this passage, a good name, a good reputation or fame; see also Job xxx. 8, and for the paronomasia in שֵׁם and שֶׁמֶן see Canticles i. 3. [In this place Zöckler gives us specimens of play

upon words in German, such as arise from Gerücht and Wohlgeruch, *etc.*, which are not translatable, except by a general reference to the metaphors to be found in English and other languages, wherein *character*, *reputation*, *etc.*, is said to have its good or evil odor. It might be compared with the opposite Hebrew word הִבְאִישׁ he stank, *odiosus fuit*, 1 Sam. xxvii. 12.—T. L. —**And the day of death than the day of one's birth.** For the suffix in הִוָּלְדוֹ comp. v. 18; viii. 16; Isa. xvii. 5; Jer. xl. 5 and similar cases of relation of a definite suffix to an indefinite subject. The sentence is the same as chap. iv. 8; vi. 3–5. It here serves as a preparation for the following sentences, whose aim is to heighten the duty of a sacred earnestness of life, just as the commendation, in the first clause, of a good name as something better than precious ointment, is to pave the way for this recommendation of a serious disposition despising the pleasures of the world. In this common relation of the two clauses to the fundamental thought of the necessity of a serious purpose, lies the inward connection, which we may no more deny [with HENGSTENBERG and many others] than erroneously assert on the basis of the false assumption that the second clause refers specially to the fool, or through any other similar subtilties. ELSTER is correct in saying: "Because a good and reputable name, which secures an ideal existence with posterity, is more valuable than all sensual pleasure, such as is obtained through precious ointments, therefore the day of death must seem to bring more happiness than the day of birth; for this ideal existence of posthumous fame does not attain its full power and purity until after death: but external pleasures and enjoyments, which we are accustomed to desire for a man on the day of his birth, pleasures which are dependent on his sensual life, prove to be more empty and vain than the joy afforded by the thought of a spiritual existence in the memory of posterity."—Ver. 2. **It is better to go to a house of mourning.** That is, a house wherein there is mourning for one deceased, "a house of lamentation" (LUTHER). The connection of the expression favors this sense of the significant בֵּית אֵבֶל, taken backwards as well as forwards; and also with ver. 3 f. For the expression for בֵּית מִשְׁתֶּה "house of carousal," of drinking (not specially a drinking resort) compare the similar expression in Esther vii. 8. For the entire sentence comp. the Arabic proverb (SCHULTEN'S *Anthology*, p. 48, 73): "If thou hearest lamentation for the dead enter into the place; but if thou art bidden to a banquet pass not the threshold." **For that is the end of all men.** "That," (הוּא) *i. e.*, not the mourning, but the fact that a house becomes a house of mourning. It is therefore הוּא for הִיא on account of the attraction of סוֹף as HITZIG rightly regards it.— **And the living will lay it to his heart.** Ver. 3. **Sorrow is better than laughter.** כַּעַס here, does not, of course, mean that passionate sorrow or anger against which we are warned as a folly in ver. 9, but is essentially the same as אֵבֶל in ver. 2, consequently a grief salutary, and nearest allied to that godly sorrow spoken of 2 Cor. vii. 10. For שְׂחוֹק, "laughter," boisterous, worldly merriment, comp. ii. 2, and also ver. 6.—**For by the sadness of the countenance the heart is made better.**—רֹעַ פָּנִים, like פָּנִים רָעִים, Gen. xl. 7; Neh. ii. 2, signifies not an evil countenance, but a sad, sorrowful one, and יִיטַב לֵב is not to be understood of the moral amendment, but of the cheering up and gladdening of the heart;* comp. the Latin, *cor bene se habet*, as also the parallels chap. xi. 9; Judges xix. 6, 9; Ruth iii. 7; 1 Kings xxi. 7. But cheerfulness and contentment of the heart, with a sad countenance, can only be imagined where its thoughts have begun to take the normal direction in a religious and moral aspect; moral amendment is therefore in any case the presupposition of הֵיטִיב לֵב, and there is, therefore, no contradiction but the clearest harmony with Prov. xiv. 13; xv. 13; xvii. 22; xviii. 14.—Ver. 4. **The heart of the wise is in the house of mourning.** Drawing his conclusion from vers. 2 and 3, the author returns to the expression of the second sentence. Because a serious disposition is everywhere more salutary than boisterous worldly merriment, it is plain that the former will be peculiar to the wise man, as the latter to the fool. VAIHINGER observes very correctly, "that one perceives from this passage that the preacher, however often he recommends enjoyment of life, never means thereby boisterous pleasures and blind sensual enjoyment, but rather worthy and grateful enjoyment of the good and the beautiful offered by God. Such an enjoyment is not only possible with a serious course of life, but is indeed only thereby attainable."—Ver. 5. **It is better to hear the rebuke of the wise.** For גְּעָרָה, "rebuke," censure, reproof on account of foolish or criminal behaviour, comp. Prov. xiii. 1. Intercourse with wise men, *i. e.*, strictly moral and religious individuals, who can easily impart those censures, belongs to those expressions of a serious, world-contemning spirit, of which a few other examples have been cited, such as to "go into the house of mourning," to "be of a sad countenance."—**Than for a man to hear the song of fools.** Literal: "Than a man hearing the song of fools." Flattering speeches are not specially meant here (Vulg. *adulatio*), but the extravagant, boisterous and immoral songs that are heard in the riotous carousals of foolish men, in the בֵּית מִשְׁתֶּה or "house of feasting." Comp. Job xxi. 12; Amos vi. 5; Isa. v. 11, 12.—Ver. 6. **For as the crackling of thorns under a pot.** The fire of dry thorns, quickly blazing up, and burning with loud crackling and snapping, and also quickly consumed (comp. Ps. lviii. 9; cxx. 4; and especially cxviii. 12) is here chosen

*[See Metrical Version, and the remarks on this passage Introd. to Met. Vers. page 179.—T. L.]

as the emblem of the loud, boisterous, and vacant laughter of foolish men, who are at the same time destitute of all deeper moral worth. **This also is vanity**; namely, all this noisy, merry, vacant and unfruitful conduct of fools.—Ver. 7. **Surely oppression maketh a wise man mad; and a gift destroyeth the heart.** כִּי in the beginning of this verse can neither be considered as containing a cause or a motive [this is the opinion of the most commentators, also of HITZIG, VAIHINGER, HENGSTENBERG, HAHN, *etc.*), nor as an adversative equivalent to "yet," or "but" [EWALD, ELSTER]. Like the אֲשֶׁר in chap. vi. 12, it here clearly expresses an intensifying sense (comp. כִּי in Isa. v. 7; Job vi. 21, *etc.*). The connection with the preceding is as follows: So great is the vanity of fools, and so powerfully and rapidly does it spread, like the blazing fire of thorns, that even the wise man is in danger of being infected by it; and deluded from the path of probity in consequence of brilliant positions of power, striving after riches, offers of presents or bribes, *etc.* עֹשֶׁק (for which EWALD in his *Biblical Annual* 1856, p. 156, unnecessarily proposed to read עֹשֶׁר—a conjecture abandoned by him afterwards) does not mean in a passive sense the oppression of the wise man by others, but rather the "pressure" which he is tempted to exercise, just as מַתָּנָה means a "present," or bribe which is offered to him. The wise man is regarded as a judge, who, in the exercise of his functions, needs true wisdom, so much the more because he may easily be deluded by bribery and be tempted to misuse his official power. For the expressions הוֹלֵל "to delude, to make a fool of," and אִבֵּד לֵב "to corrupt the heart," *corrumpere*, comp. Isa. xliv. 25; Jer. iv. 9.* For the sentence see Deut. xvi. 19; Sirach xx. 27; [but not Prov. xvii. 8; xviii. 16; xix. 6, *etc.*, where allowable giving is meant].

3. *Second strophe.* Vers. 8–14. Of the value of patience, tranquility, and resignation to the will of God. **Better is the end of a thing than the beginning thereof.** The sense is not the same as in ver. 1, but rather, according to the second verse, as follows: it is better quietly to await the course of an affair until its issue, and not to judge and act until then, than to proceed rashly and with passionate haste, and bring upon one's self its bad consequences. The peculiar sense of אֶרֶךְ־רוּחַ corresponds to the calm demeanor expressed by the term "long-suffering" in the sense of the New Testament μακροθυμία (Col. i. 11; Heb. vi. 12, 15; James v. 7, 8); and for the violent temper described in the second place, we have the state of mind denoted by the word גְּבַהּ־רוּחַ "haughty," or "presumptuous." Comp. 1 Kings xx. 11.—Ver. 9. **Be not hasty in thy spirit to be angry.** The word כַּעַס "to be morose," sensitive [see remarks on ver. 8 above], is a peculiar species of haughtiness mentioned in the previous verse, and one very frequently and easily occurring; it is not fully expressed by גְּבַהּ רוּחַ, as HENGSTENBERG supposes [quite as little as אֶרֶךְ רוּחַ is expressed by אֶרֶךְ אַפַּיִם βραδὺς εἰς ὀργήν, James i. 19].—**For anger rests in the bosom of fools**; that is, a fretful, irritable disposition is mainly found in fools, is deeply rooted in their nature and has its home there. For נוּחַ, in this sense see Prov. xiv. 33; Isa. xi. 2; xxv. 11. For the sentence see Job v. 2; Prov. xii. 16.—Ver. 10. **Say not what is the cause,** *etc.* Finding fault with the present, and a one-sided praise of past times, is a well-known characteristic of peevish and fretful dispositions, and of those surly carpers at fate of ver. 16, and those *difficiles, queruli, laudatores temporis acti* of the Horatian *epistola ad Pisones*, (line 178). **For thou dost not inquire wisely concerning this.** That is, not so that thy question is made on the basis of wise reflection, and therefore proceeds from this source. Comp. the similar use of the preposition מִן, chap. ii. 10; Ps. xxviii. 7.—Vers. 11 and 12. The praise of wisdom, in so far as it is in harmony with a thoughtful, patient, and even soul.—**Wisdom is good with an inheritance.** [ZÖCKLER: as an inheritance].

עִם נַחֲלָה does not mean "with an inheritance or fortune," as if the sense were the same as that in chap. v. 18 (Sept., Vulg., LUTHER). The connection decides against this, as well as against the view of EWALD: "in comparison with an inheritance," and against the still more unfitting view of HAHN: "wisdom is good against destiny." (!) עִם is undoubtedly used in the same sense as in chap. ii. 16; Gen. xviii.

*[The common view of this passage as given in E. V., which makes the wise man the *object* of oppression, is unquestionably wrong, though so often quoted and used as historical illustration. It does not agree with הוֹלֵל, which does not mean the madness of frenzy caused by a sense of wrong, but vain glory, extravagance, inflation, coming from inward wrong-feeling. ZÖCKLER is doubtless right in saying that it does not denote *passively* the oppression which the wise man suffers from others; but his rendering "pressure" seems forced and far from being clear. עֹשֶׁק may denote a state of soul leading to wrong and oppression, as well as the outward act itself; as in Ps. lxxiii. 8, וִידַבְּרוּ עֹשֶׁק is parallel to מִמָּרוֹם יְדַבֵּרוּ, "they speak lofty," arrogantly. Compare also Isaiah lix. 13, where it is joined with סָרָה "perverseness," and falsehood. See also Ps. lxii. 11. The connection, then, is with ver. 5: "To hear the reproving of the wise is better than to listen to the song of fools." Ver. 6 is simply an illustration of what is meant by the song of fools, and then follows the brief clause, "this too is vanity," which, although connected by the accents with ver. 6, must refer to the whole context that precedes: since it would seem superfluous thus to characterize simply the empty talk of fools. It is frequently the case in Koheleth that an admonition, or serious maxim, given in one sentence, is afterwards qualified, if not wholly modified or retracted, in another; as though there were some vanity even in the gravest of human words or acts. גַּם־זֶה הָבֶל "this too may be vanity," that is, "the reproof of the *wise*," or of the *judge*, (as ZÖCKLER, from the context, correctly regards him); for his own arrogance, or perverseness of temper, may lead him astray, or a bribe may corrupt his heart. And thus there is brought out, what seems evidently intended, a contrast between the inward and outward deranging power.—T. L.]

23; Ps. lxxiii. 5; Job ix. 26.*—**And by it there is profit to them that see the sun;** *i. e.*, for the living (comp. vi. 5; and the Homeric ὁρᾶν φάος ἠελίοιο, also the Latin, *diem videre*). HERZFELD, HITZIG, and HENGSTENBERG unnecessarily take יֹתֵר in the adverbial sense of "more, better still," in order to let the second clause appear as an intensification of the first. The adjective or rather the substantive sense, corresponds better to the poetical character of the passage, and is equivalent to יִתְרוֹן: in support of which chap. vi. 8 may be quoted, and in which the second clause becomes the exact parallel of the first.—Ver. 12. **For wisdom is a defence, and money is a defence.** (Lit. Ger., in the shadow of wisdom, in the shadow of money). That is, he who dwells in the shadow of wisdom is just as much protected as he who passes his life in the protection of much money; therefore an exact parallel in sense with ver. 11, first clause. SYMMACHUS is correct: σκέπει σοφια ὡς σκέπει τὸ ἀργύριον; but the Vulgate is not wholly so: "*Sicut enim protegit sapientia, sic protegit pecunia.*" KNOBEL and HITZIG are too artificial in saying that בְּ here is the *beth essentiæ*, which would be therefore translated: "Wisdom is a shadow, (that is a defence) and money is a shadow." בְּצֵל is rather to be taken here as in Ps. xci. 1, where it is parallel with בְּסֵתֶר. The shadow is here used as a symbol of protection, with the subordinate idea of the agreeable, as also in Ps. cxxi. 4; Isa. xxx. 2, 3; xxxii. 2; Lamentations iv. 20, *etc.*—**But the excellence of knowledge is;** *i. e.*, the advantage that knowledge (דַּעַת comp. i. 16) has over money, that which makes it more valuable than money. דַּעַת here alternates with חָכְמָה simply on account of the poetical parallelism.—**Wisdom giveth life to them that have it;** lit., "it animates him" (תְּחַיֶּה). חִיָּה is not "to keep in life" (HITZIG), but "to *grant* life," *i. e.*, to bestow a genuine happy life. Comp. Job xxxvi. 6; Ps. xvi. 11; xxxviii. 9; Prov. iii. 18; especially the last passage, which may be quoted as most decisive for our meaning. HENGSTENBERG lays too much stress on תְּחַיֶּה, in claiming for it the sense of reanimating, of the resurrection of that which was spiritually dead (according to Hosea vi. 2; Luke xv. 32, *etc.*); and KNOBEL too little, when he declares: "wisdom affords a calm and contented spirit."*

—Ver. 13. **Consider the work of God; for who can make that straight which He hath made crooked?** A return to the exhortations to a calm, patient spirit (vers. 9 and 10), with reference to God's wise and unchangeable counsel and will, to which we must yield in order to learn true patience and tranquility. The connection between the first and second clauses is as follows: In observing the works of God thou wilt find that His influence is eternal and immutable; for who can make that straight which He hath made crooked, *i. e.*, harmonize the defects and imperfections of human life decreed by Him; comp. i. 15; vi. 10; Job xii. 14; Rom. ix. 9. As this connection of thought is evident enough, one need not, with HITZIG and others, take כִּי in the sense of "that," to which indeed the interrogative form of the second clause would be unfitting.—Ver. 14. **In the day of prosperity be joyful.**—בְּטוֹב is equivalent to בְּלֶב־טוֹב. Comp. chap. ix. 7; 1 Kings viii. 66; Sir. xiv. 14.—**But in the day of adversity consider.** "Behold, look at, observe" [namely the following truth]; comp. רָאָה in ver. 13. EWALD is harsh and artificial in his rendering: "and bear the day of misfortune," taking רָאָה בְּ in a sense that he claims is sustained by Gen. xxi. 16.—**God also hath set the one over against the other.** This is the substance of that which one must consider in adversity, fully corresponding with what Job says in ii. 10.—**To the end that man should find nothing after him;** *i. e.*, in order that he may fathom nothing that lies beyond his present condition (אַחֲרָיו as in iii. 22; vi. 12), or in order that the future that lies behind him, or, according to our more usual expression, that lies before him, remain hidden and concealed from him, and that he may, in no wise, count on it, but rather remain in all things unconditionally dependent on God, and His grace (ELSTER, VAIHINGER and HENGSTENBERG are correct on this point). עַל דִּבְרַת שֶׁלֹּא, lit.: "on account of that, that not" (comp. עַל דִּבְרַת, "on account of," chap. iii. 18; viii. 2) is not equivalent to "so that not," [LUTHER in his *Commentary*], or, "therefore, because not" [HITZIG and HAHN], but clearly introduces the divine dispensation in assigning sometimes good and sometimes evil days; therefore it should be rendered "to the end that."

*[There seems no good reason for departing here from the usual sense of עִם *with, in connection with.* The other passages referred to explain themselves. The word נַחֲלָה, as used in many places, does not mean inheritance generally, like יְרֻשָּׁה, but a rich and ample possession, in a most favorable sense, as one given by the Lord, or inherited from one's father, an *estate*, or property. The sense is obvious: Wisdom is a good alone, but when joined with an ample estate, as a means of doing good, then is it especially an advantage to the sons of men. See Metrical Version.—T. L.]

†[Ver. 12. הַחָכְמָה תְּחַיֶּה, rendered "wisdom giveth life." We cannot help thinking that Koheleth means more here than ZÖCKLER's interpretation would give, or any of the others he mentions. There is a contrast, too, giving the connection of thought, which they all fail to bring out. "In the shade of wisdom, as in the shade of wealth;" that is, in both is there a defence. Defence of what? Of *life* evidently. In this they both agree; but knowledge, wisdom (variety of expression for the same thing), does more than this. Its great pre-eminence is, that it giveth *life* to its possessors (תְּחַיֶּה makes them alive). This means something more than mere animating, in the ordinary sense of cheering, enlivening, or making happy, *etc.* Knowledge *is* life. *Vivere est cogitare.* It is, in a high sense, the *soul's being*. It is true of mere human knowledge, science, philosophy, intuition. Much more may it be said of divine or spiritual knowledge. "Man *lives* not by bread alone, but by every word that proceeds from the mouth of God," Deut. viii. 3; Matt. iv. 4. "The words that I speak unto you, they are *spirit*, and they are life," John vi. 63. It is not merely spiritual, that is, *moral* reanimation, as HENGSTENBERG would have it, but the very life of the soul. It is a sufficient argument against the other interpretations given, that in falling short of this they lose the contrast, and fail to exhibit that connection to which the antithetical nicety of the proverbial diction evidently points.—T. L.]

4. *Third strophe.* Vers. 15–22. Of the value of the fear of God and humble self-appreciation. **All things have I seen,** *etc.* "All," *i. e.*, not all kinds [LUTHER, VAIHINGER, HENGSTENBERG], but everything possible, everything that can come into consideration, everything to whose consideration I could be directed (according to vers. 13 and 14). **In the days of my vanity.** *i. e.*, since I belong to this vain, empty life of earth. There is no indication that these vain days passed completely by during the life of the speaker,* and this passage cannot, therefore, be used as a proof that Solomon, who became repentant in his old age, is the speaker.—**There is a just man that perisheth in his righteousness.**—יֵשׁ, "there is," does not belong to אֹבֵד, but to צַדִּיק, therefore the meaning is not "the just man perisheth." בְּצִדְקוֹ is not "*through* his righteousness" (UMBREIT, VAIHINGER, HITZIG); but *in* it; comp. EWALD, *Lehrbuch*, § 217, 3, f. The intention here is to announce something which Koheleth saw, an evident fact; but this is only the external connection, the association of righteousness and misfortune; not, on the contrary, the misfortune effected through righteousness. The same thing occurs in the following clause, where בְּרָעָתוֹ is not to be understood as "*through*," but *in*, that is, *in spite* of his wickedness. But the author desires by no means to present that righteousness in which one perisheth as blameless, but has doubtless here in view, as in the subsequent verse, that self-righteousness, that apparent outward righteousness which our Lord so often had to censure in the Pharisees (Matt. v. 20; Luke v. 32; xv. 7, *etc.*) and which appeared quite early in Old Testament history as a religiously moral tendency, comp. Int. § 4, Obs. 3.—**And there is a wicked man that prolongeth his life in his wickedness.** מַאֲרִיךְ· with יָמִים understood, comp. viii. 12, 13; Deut. xxii. 7; Prov. xxviii. 2, 16, *etc.*—Ver. 16. **Be not righteous overmuch, neither make thyself overwise.** Clearly a warning against that strictly exact, but hypocritical and external righteousness of those predecessors of the Pharisees to whom the preceding verse referred. הִתְחַכֵּם (Reflexive of חָכַם "to make wise") can scarcely here signify anything else than as in Ex. i. 10; therefore *sapientem se gessit*, not *sapientem se putavit*. This expression "make thyself not over wise," is consequently not a warning against vainly imagining that one is wise, but against the effort to appear eminently wise, and against a pretentious assumption of the character of a teacher of wisdom, in short, against that Pharisaical error† which Christ censures in Matt. xxiii. 6, 7: φιλοῦσιν — καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί, ῥαββί. **Why shouldst thou destroy thyself?** Namely by the curse which God has put upon the vices of arrogance and hypocrisy; Comp. Christ's expressions of woe unto you Pharisees! in Matt. xxiii. HITZIG says: "Why wilt thou isolate thyself?" This is a useless enfeebling of the sense; for ver. 15, as well as vers. 17 and 18 show that the warning of the author is meant in all seriousness, and that he refers to divine and not merely human punishment. Comp. also the sentence of Ezekiel xxxiii. 11, so closely allied with this present one: "Why will ye die; O

†[There is no indication to the contrary, it should rather be said. The Hebrew is remarkably plain, and there is no way of making it mean "since I belong to this vain empty life." This is too much practised by those who deny the Solomonic origin of the book, thus to take away the force of certain passages that plainly speak for it, and then to reason on their own false hypothesis. Had this expression not occurred at all, the whole book furnishes evidence that it was written by one who had an unusual experience of the vanities and vicissitudes of life. A mere personator could never have expressed it so feelingly.—T. L.]

*[Ver. 16. "*Be not over-righteous,*" *etc.* There is no reason for regarding צַדִּיק, in the 15th verse, as having any other than its ordinary sense, or the truly righteous man. It is the same experience that Koheleth presents elsewhere, the just man in this world having the same lot as the wicked, and sometimes suffering when the wicked seems to escape with impunity,—like the experience of the Psalmist, Ps. lxxiii. 4, 5. The צַדִּיק, in the 16th verse, is, doubtless, suggested by that in the preceding, but such a fact would not necessitate their having precisely the same meaning: since the connection may be poetical, or suggestive, rather than logical. ZÖCKLER's idea, therefore, of its meaning here the self righteous, or Pharisaical, might be sustained, perhaps, without carrying the idea into the preceding verse. His view of the צַדִּיק הַרְבֵּה, the over-righteous, is very similar to that of JEROME, who interprets the passage as a condemnation of one who over-judges, *rigidum et trucem ad omnia fratrum peccata*,—the worthy father, perhaps, little thinking how distinctly he was giving a feature of his own character. "Do not," he says, "in this respect, be too just (that is, too rigid), because 'an unjust weight,' be it too great or too small, 'is an abomination to the Lord.'" And then he cites our Lord's precept, Matt. vii., Judge not, *etc.* The being over-wise he refers to proud or curious inquiring into the hidden works and ways of God, such as Paul condemns, Rom. ix. 20, and the *confounding* to the effect produced by God's rebuke, or such an answer as the Apostle gives: "Nay, who art thou, O man?" STUART renders it, "do not overdo" RABBI SCHELOMO, following the Targum and Jewish authorities so early as to be referred to by JEROME, regards צַדִּיק as meaning *kind* or *merciful*, and alleges the example of Saul, who through mistaken clemency, spared the life of AGAG. Others refer it to a too strict judging of the ways of Providence, or the arraigning them for what seems to us unjust; as when we see the righteous perish and the wicked man living on in his wickedness. An argument for this interpretation is the support it seems to have from ver. 15. Another interpretation regards it as a caution against asceticism and moroseness, in denying one's self innocent pleasures for fear of finding sin in them. This is the view of MAIMONIDES in the *Yad Hachazakah*, Part I., Lib. IV., Sec. III., 3, 4. Akin to this is the view, stated by him, which regards it as rebuking works of supererogation,—as when a man attempts to do more than the law requires.

If we keep in view, however, the general scope of this musing, meditative, book, it will be found we think, that the two members here mean very much the same thing: Do not view the world, or the ways of God, too narrowly, as though we, from our exceedingly limited position, could determine what it would be just or unjust for God to do, or permit. This is in harmony with the preceding verse. It furnishes us with a key to the transition in the train of thought: When you see the righteous suffer, and the wicked prosper, do not let the thought, or even feeling, arise in your mind that you could, or would, be more equitable, if you had the management of the world. This is agreeable to the general style of Koheleth,—one thought correcting what seems too strongly stated, or which may be liable to misunderstanding, in another. It is also in perfect harmony with what follows: "Be not overwise;" that is do not speculate too much, or theorize too much, אַל תִּתְחַכַּם, do not play the philosopher too much; you know too little; your Baconianism (as he might have said had he lived in these our boasting times) has too small an area of inductive facts from which to construct systems of the universe (especially in its moral and spiritual aspects) out of nebular hypotheses. This corresponds with what is said chap. iii. 11, about "the world so given to the minds of men that they cannot find out the work that God worketh, the end from the begin-

house of Israel?" and also Eccles. iv. 5. Ver. 17. **Be not over much wicked, neither be thou foolish.** Koheleth does not recommend a certain moderation in wickedness as though he considered it allowable, but simply and alone because he recognizes the fact as generally acknowledged and certain that in some respects at least, every man is somewhat wicked by nature; see vers. 20-22. He who is "over much wicked" is the maliciously wicked or downright ungodly one (הָרָשָׁע), who sins not merely from weakness, but with consciousness of evil (comp. Lev. xlii. 27; Numb. xv. 27; Eccles. v. 6). Such a one is *eo ipso* "foolish" (סָכָל) *μαινόμενος τῇ ἀδικίᾳ*, that is, a fool in the sense of Ps. xiv. 1; liii. 1.—**Why shouldst thou die before thy time?** That is, before the time assigned thee by God. For this thought of the shortening of the days of the wicked through divine justice,* comp. Prov. x. 27; Ps. lv. 23; Job xv. 32; xxii. 16.—Ver. 18. **It is good that thou shouldst take hold of this; yea, from this also withdraw not thine hand.** A recommendation to avoid the two extremes of false righteousness and bold wickedness (of the Pharisees and Sadducees) harmonizing with the thought of HORACE: "*Medium tenuere beati; medio tutissimus ibis:*" and this is not meant in the superficial sense of the ethical eclecticism of the later Greeks and Romans, but in that stern religious sense, which the Lord expresses when, in Matt. xxiii. 23, in words most nearly allied to these, (*ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι*) He *demands the most conscientious connection between the outer and the inner fulfilment of the law.*—**For he who feareth God shall come forth of them all.** Namely from the bad consequences of false righteousness and those of indecent contempt of the law, and bold immorality. יָצָא with the accusative, signifies here as in Jer. x. 20, (בָּנַי יְצָאֻנִי, "my children desert me"), Gen. xliv. 4 (יָצְאוּ אֶת־הָעִיר "they went out of the city"), Amos iv. 3, *etc.*: "to go from something, to escape a thing," (comp. also 1 Sam. xiv. 41). HITZIG's view gives a somewhat different sense: "He who feareth God goes with both," *i. e.*, does not strive to exceed the just medium; this is similar to the Vulgate (*nihil negligit*) and to the Syriac (*utrique inhæret*). But the *usus loquendi* is rather more in favor of the former meaning. Ver. 19. **Wisdom strengtheneth the wise.** Lit., "proves itself strong to him (תָּעֹז לֶחָכָם) more than," *etc.*, *i. e.*, it protects him better, defends him more effectually. **More than ten mighty men which are in the city;** than ten heroes which are at the head of the troops, than ten commanders surrounded by their forces, to whom the defence of the besieged city is entrusted. For the sentence comp. Prov. x. 15, (where קִרְיַת עֻזּוֹ reminds of עָז לוֹ) xxi. 22; xxiv. 5. The wisdom whose mightily protecting and strengthening influence is here lauded, is of course, that genuine wisdom which is in harmony with the fear of God; it is that disposition and demeanor which hold the true evangelical mean between the extremes of false righteousness and lawlessness, which forms the necessary contrast and the corrective to "the being over wise" censured in ver. 16.—Ver. 20. **For there is not a just man upon earth who doeth good and sinneth not.** Therefore (this is the unexpressed conclusion), every one needs this true wisdom for his protection against the justice of God; no one can dispense with this only reliable guide in the way of truth. This sentence confirms the 19th verse in the first place, and then the whole preceding warning against the extremes of hypocrisy and impenitence. Comp. the similar confessions of the universal sinfulness of our race in Ps. cxxx. 3; cxliii. 2; Job ix. 2; xiv. 3; Prov. xx. 9; 1 Kings viii. 46.—Vers. 21 and 22 are not simply connected with ver. 20, as KNOBEL supposes, (who brings out the sequence of thought by means of the idea that as sinners we fall short of our duty, and cause adverse judgments against ourselves) but is also connected with all the preceding verses from the 15th on, so that the connection of ideas is as follows:* You will certainly receive the manifold censure of men for living according to the doctrines of this wisdom (you will be considered hypocritical, excessively austere, eccentric, *etc.*,); but do not

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ning." It is the same idea that we have chap. viii. 17: "Man cannot find out the work that is done under the sun, and even if a wise man (a philosopher) say that he knows it, he shall not be able to discover it." The *Vulgate* renders it, *neque plus sapias quam necesse est.* JEROME, in his Latin Version, *ne quæras amplius*, LXX *μὴ σοφίζου*. The whole precept, then, may be taken as a condemnation of that spirit which would be more just and wise than God. No man professes this, or would even admit that he thus feels, yet it is realized when any one, in any way, finds fault with, or even doubts, or has difficulty with, the ways of God in the world. Such a temper is also condemned Eccles. v. 8: "If thou seest oppression of the poor, *etc.*, be not astonished concerning such a matter, for He who is high above all is watching them." Compare also Job iv. 7, where the Spirit-voice says to Eliphaz הַאֱנוֹשׁ מֵאֱלוֹהַּ יִצְדָּק, "shall a man (*βροτὸς. mortalis*) be more just than God?" This is being צַדִּיק הַרְבֵּה. So also Ps. xxxvii. 1: "Fret not thyself against the evil doers." The Hithpahel form, תִּתְחַכַּם, would authorize us to understand it of a seeming or affected wisdom, but it more properly means here a prying into the divine mysteries, whether of revelation, or of the supernatural, or an arrogant denial of both, grounded on the comparative infinitesimality of our knowledge.

לָמָּה תִּשּׁוֹמֵם (for the fuller Hithpahel תִּשְׁתּוֹמֵם) *ne obstupescas* (JEROME); rather "why shouldst thou be desolate," or "make thyself desolate," which would correspond to the first interpretation of תתחכם, "alone in thy wisdom;" or "why shouldst thou be confounded." He who presumes to settle matters too high for him, will surely, in some way, be taught his ignorance and his folly.—T. L.

* The Syriac has something here which is not in the Hebrew, nor in any other version, דלא תסתנא "that thou mayest not be hated."—T. L.]

*[This seems exceedingly forced and far-fetched. KNOBEL's view is more so. The simple order of thought may be stated thus: Wise men are scarce, being to the strong men, the שַׁלִּיטִים, captains, or principal men in a city, about as one to ten; but *one*, a truly righteous, or perfectly righteous man, is not found on earth, *etc.* The wise man of ver. 19, is not the pious man necessarily, or the one who fears God, though that may be included, but wise, simply, in distinction from men of power or political eminence, or wise like the one described chap. ix. 15, "who saved the city." Such may be found, but the perfectly righteous is a character that does not exist upon earth. The particle כִּי here is emphatic, calling attention to the fact regarded as strange, and yet well known. See Metrical Version.—T. L.]

be led astray by this, and do not listen to it; and this out of humility, because you must ever be conscious of your faults, and therefore know sufficiently well what is true in the evil reports of men, and what is not.—**Also take no heed unto all the words that are spoken.** That is, do not cast all to the wind that thou hearest, but only, do not be over anxious about their evil reports concerning thee; do not be curious to hear how they judge thee. We are therefore warned against idle curiosity and latent desire of praise, and reminded of the very significant circumstance that one's own servant may accord to the vain listener disgrace and imprecation, instead of the desired honor.—Ver. 22. **For ofttimes also thine own heart knoweth that thou thyself likewise hast cursed others.** The expression, "thine own heart," is clearly equivalent to the guilty conscience that accuses man of his former sins, especially of his unkindness to his neighbor, and his violations of the eighth commandment, and thereby demands of him a more humble self-appreciation, and a wiser restraint in intercourse with others. פְּעָמִים רַבּוֹת may be considered either as the accusative of time—"many times" —or the objective accusative—"many cases" —but belongs in either case closely to יָדַע, not to קִלַּלְתָּ. The first גַּם is, in strictness, superfluous. אֲשֶׁר at the beginning of the second clause, is not "so that" (Elster), but "there where" ("where it happened that," *etc.*); comp. Gen. xxxv. 13-15; 2 Sam. xix. 25.

DOCTRINAL AND ETHICAL.

(*With Homiletical Hints.*)

This section has three divisions describing the nature of genuine wisdom in three principal phases:—as an earnestness of life, despising the world, as patience, resigned to God, and as an humble penitent fear of God. Of these, the third affords a rich harvest in the dogmatic field, and mainly by emphasizing one of the most important anthropological truths of the entire Old Testament revelation, namely, the universal sinfulness of the human race (see especially ver. 20, and also the parallel passages there quoted from Psalms, Job and the Proverbs). This truth appears here in a connection which is the more significant because it forms the background, and the deepest motive, to all the preceding admonitions. It explains not only the preceding warning against the two extremes of hypocritical and false righteousness and bold lawlessness, (the cardinal vice of Jew and Gentile before Christ, or the fundamental error of Pharisees and Sadducees among the later Jews); but it also finally serves as a basis and impulse (in the first two strophes) to the admonitions to holy earnestness, and to a calm and resigned state of soul. In the admonition to a stern contempt of the world and its pleasures, this is especially clear; for this admonition closes in verse 7 with the highly impressive reference to the fact, that even wise men are exposed to the seduction of vices and follies of divers kinds, whence directly springs the duty of turning from the busy tumult of the world, and of anxious zeal for one's own salvation in fear and trembling. But the second division (vers. 8-14) also presupposes the fact that men, without exception, lie under the burden of sin; as it declares wisdom [which is unconditional resignation to the divine will] to be the only dispenser of true life (ver. 12) and describes, as the salutary fruit of such wisdom, the patient endurance of the evil as well as the good days which God sends. It needs no further illustration to prove that this significant attention to the principal anthropological truth of the Old Testament gives to this chapter a peculiarly evangelical character, — especially with the quite numerous parallels in New Testament history. (Comp. Matt. v. 4; Luke vi. 25; James v. 9, *etc.*, with vers. 3, 4, 6; and 2 Cor. vii. 10 with ver. 3; James v. 7, 8 with ver. 8; James i. 19 with ver. 9; Matt. xxiii. 5 ff. with ver. 16 ff.; Matt. xxiii. 23 with ver. 18; Rom. iii. 23 with ver. 20).

We may regard the following as the leading proposition of the entire section: *The universality of human sin and the only true remedy for it.* Or, God withstands the arrogant and grants His favor to the humble; or, "Blessed are they that mourn: for they shall be comforted; Blessed are the meek: for they shall inherit the earth; Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. v. 4-6, three beatitudes of the sermon on the mount, corresponding to the three divisions of this chapter).—Comp. also Starke. Two rules for Christian conduct: 1. Be ever mindful of death (1-7); 2. Be patient and contented (8-29).

HOMILETICAL HINTS ON SEPARATE PASSAGES.

Ver. 1. Cramer:—Faith, a good conscience, and a good name, are three precious jewels; we can get nothing better than these from this world.—Starke:—The death of the saints is the completion of their struggle against sin, the devil and the world; it is to them a door of life, an entrance into eternal rest and perfect security.—Hengstenberg:—The difference between the proposition in the latter clause of the first verse, and similar expressions in the Gentile world, is that the Gentiles did not possess the key to explanation of human sorrows on earth, and did not understand how to bring them into harmony with divine justice and love.

Ver. 2. Melanchthon:—In prosperity, men become reckless; they think less of God's wrath, and less expect His aid. Thus they become more and more presumptuous; they trust to their own industry, their own power, and are thus easily driven on by the devil.—Tübingen Bible: Joy in the world is the mark of a man drowned in vanity. It is much better to mourn over sin, and, in reflecting on this vanity, to seek a higher joy that is in God.—Starke:—Although not all cheerfulness is forbidden to the Christian (Phil. iv. 4), it is always safer to think with sorrow of one's sin, guilt, and liability to punishment, than to assume a false gladsomeness.—Hengstenberg:—Periods of sorrow are always periods of blessings for the Church.—Deichert: [Sermon on vers. 3-9, in the collection of Old Tes-

tament sermons: "The Star out of Jacob, Stuttgard, 1867, p. 208:]" The house of lamentation is a school of humility. 1. In the house of mourning proud thoughts are abased; 2. There, especially, is the vain pleasure of the world recognized in its emptiness; 3. There, also, we learn to prize the end of a thing more highly than its beginning.

Vers. 6 and 7. LUTHER:—The joy of fools seems as if it would last forever, and does indeed blaze up, but it is nothing. They have their consolation for a moment, then comes misfortune, that casts them down: then all their joy lies in the ashes. . . . . Pleasure, and vain consolation of the flesh, do not last long, and all such pleasures turn into sorrow, and have an evil end.—STARKE:—(Ver. 7), Even a wise and God-fearing man is in danger of being turned from the good way (1 Cor. x. 12); therefore watchfulness and prayer are necessary that we may not be carried back again to our evil nature (1 Pet. v. 8).

Ver. 8. MELANCHTHON:—In this saying he demands perseverance in good counsels (Matt. x. 12); for the good cause appears better in the event. Though much that is adverse is to be borne, nevertheless the right and true triumph in the end.—LANGE:—The beginning and the continuance of Christianity are connected with sorrows; but these sorrows are followed by a glorious and blissful end (2 Cor. iv. 17.—BERLEB. BIBLE:—Blessed is he who under all circumstances behaves with quiet patience, arms himself with humble resignation and great cheerfulness, adapts himself to good and evil times, and ever finds strength and pleasure in the words: "Thy will be done!"—HENGSTENBERG:—It is folly to stop at what lies immediately before our eyes; it is wisdom, on the contrary, in the face of the fortune of the wicked, to say: "For they shall soon be cut down like the grass and wither as the green herb." Ps. xxxvii. 2; xcii. 7; cxxix. 6). If we only do not hasten in anger, God in His own time will remove the inducement to anger from our path.

CRAMER:—It proceeds from men alone that time is better at one period than at another; on their account also time must be subjected to vanity.—GEIER:—The best remedy against evil times is to pray zealously, penitently to acknowledge the deserved punishment of sin, patiently to bear it and heartily to trust in God.—WOHLFARTH:—Let us hear the voice of truth! In its light, impartially comparing the present and the past, we shall arrive at the conviction that every period has its peculiar advantages and defects, and that with all the unpleasant features that rest upon our time it nevertheless presents a greater measure of happiness than any former one. Instead, therefore, of embittering the advantages of our epoch by foolish complaints, making its burdens heavier, and weakening our own courage, we should seek rather to become wisely familiar with it, and to remove its defects or make them less perceptible.

Vers. 11-14. STARKE: (Vers. 11 and 12):—If you are to have but one of two things, you should much rather dispense with all riches than with heavenly wisdom, that after this life you may have eternal blessedness (Wisdom vii. 8-10).—CARTWRIGHT (ver. 13):—When a bird is caught in a net, the more he struggles the more tightly is he held. So if a man is taken in the net of Providence, the safest course for him, is to yield himself wholly to the divine will as that which, with the highest good, does nothing unwise or unjust (Job xxxiv. 12).—HENGSTENBERG:—We must be led to contentment in sorrow, by the reflection that it comes from the same God that sends us happiness (Job ii. 10). If the sender is the same, *there must be in the sending, in spite of all external inequality, an essential equality.* God, even when He imposes a cross, is still God, our heavenly Father, our Saviour, who has thoughts of peace regarding us.

Vers. 15-18. LUTHER:—The substance is this: *Summum jus summa injuria.* He who would most rigidly regulate and rectify everything, whether in the State or in the household, will have much labor, little or no fruit. On the other hand, there is one who would do nothing, and who contemns the enforcement of justice. Neither is right. As you would not be over-righteous, see to it that you be not over-wicked,—that is, that you do not contemn and neglect all government committed to you, thus letting everything fall into evil. It may be well to overlook some things, but not to neglect everything. If wisdom does not succeed, you are not, therefore, to get mad with rage and vengeance. Mind that you be just, and others with you, enforce piety, firmly persevere, however it may turn out. You must fear lest He come as suddenly and call you to judgment, as he took away the soul of the rich man in the night he thought not of.—CRAMER, (Ver. 16):—Those rulers are over-just who search everything too closely; and the theologians are over-wise who, in matters of faith, wish to direct everything according to their own reason.—ZEYSS, (ver. 17):—Wickedness itself is already a road to ruin; but where foolish arrogance joins it, so that one boldly sins, divine punishment and vengeance are thereby hastened (Sirach v. 4 ff.).—HENGSTENBERG:—Godly fear escapes the danger of Phariseeism by awakening in the heart an antipathy against deceiving God by the tricks of a heartless and false righteousness; but it also escapes the danger of a life of sin, because the power arising from the confession of sin is inseparably connected with it (Isa. vi. 5); for with the fear of God is connected a tender aversion to offending God by sin (Gen. xxxix. 9) as also the lively desire to walk in the way of His commandments (Ps. cxix. 16.)

Vers. 19-22. ZEYSS, (vers. 19 and 20):—The universal ruin produced by sin must lead every one to heartfelt penitence and humility (Ezra ix. 6.)—STARKE, (vers. 21 and 22):—The wisdom of the Creator has given us two ears and only one tongue, in order to teach us that we must hear twice before we speak once (James i. 19). If anything grieves thee, examine thyself to learn whether thou hast not deserved it by evil conduct; humble thyself concerning it before God, suffer patiently, and do it no more!—HENGSTENBERG:—In times of severe sorrow it is important that, in the suffering, we recognize the deserved punishment for our sins. That brings light into the otherwise obscure providence of God, a light that stills the rising of the soul, that animates the hope. If we recognize the footsteps of God in the deserved sorrow, the confidence in His mercy soon becomes strong.

C.—True Wisdom must be Energetically Maintained and Preserved in Presence of all the Attractions, Oppressions, and other Hostilities on the part of this World.

CHAP. VII. 23—VIII. 15.

1. Against the enticements of this world, and especially unchastity.

(CHAP. VII. 23–29).

23 All this have I proved by wisdom: I said, I will be wise; but it *was* far from
24, 25 me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:
26 And I find more bitter than death the woman whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleases God shall escape from her; but the sinner shall
27 be taken by her. Behold, this have I found, saith the Preacher, *counting* one by
28 one, to find out the account: Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.
29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

2. Against the temptations to disloyalty and rebellion in national and civil relations.

(CHAP. VIII. 1-8).

1 Who *is* as the wise *man?* and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be
2 changed. I *counsel thee* to keep the king's commandment, and *that* in regard
3 of the oath of God. Be not hasty to go out of his sight: stand not in an evil
4 thing; for he doeth whatsoever pleaseth him. Where the word of a king *is there*
5 *is* power: and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both
6 time and judgment. Because to every purpose there is time and judgment, there-
7 fore the misery of man *is* great upon him. For he knoweth not that which shall
8 be: for who can tell him when it shall be? *There is* no man that hath power over the spirit to retain the spirit: neither *hath he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

3. Against the oppressions of tyrants and other injustices.

(VERS. 9-15.)

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.
10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also
11 vanity. Because sentence against an evil work is not executed speedily, therefore
12 the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall
13 be well with them that fear God, which fear before him: But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because
14 he feareth not before God. There is a vanity which is done upon the earth; that

there be just *men*, unto whom it happeneth according to the work of the wicked: again, there be wicked *men*, to whom it happeneth according to the work of the
15 righteous: I said that this also *is* vanity. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

[VII. 29. לְבַד is not rightly rendered *only*—"this only have I found." More correctly, *this* by *itself*, or *besides*, as something beyond what is said before of both sexes.—T. L.]

[Chap. viii. 1. יְשֻׁנֶּא; there is no need of saying of this that it is *more Chaldæo;* some such interchange of א for ה is quite common in Hebrew—see the extensive list of cases given by the Jewish grammarian, JONA BEN GANNACH. The lxx. read שָׂנֵא to hate. So did the Syriac. עֹז פָּנָיו denotes the sternness, or austerity, of the countenance. Wisdom clears it up, *changes* it to a bright and joyful aspect. See M. V.—T. L.]

[Ver. 2. אֲנִי פִּי־מֶלֶךְ; ZÖCKLER would supply אֲמַרְתִּי here. There is hardly need of that—I *a king's mouth;* supply simply the substantive verb, "I *am* a king's mouth—take heed." It is an assertion by the writer of his royal right to give such advice. See M V.—T. L.]

[Ver. 10. וּבְכֵן. See Exeget.—T. L.]

[Ver. 11. פִּתְגָם. See remarks on the appendix to Introduction, p.33.—T. L.]

[Ver. 15. וְשִׁבַּחְתִּי; the conjunction ו here, has more than the mere copulative force. It denotes *time*, as it frequently does, and also a *reason*. Its mere conjunctive force is seldom alone when it connects sentences: "*'Twas then* I praised joy"—that is, when I took this view of things. אֲשֶׁר = not simply to ὅτι, but to ὡς ὅτι, *how that* there is, *etc.;* and that this יִלְוֶנּוּ will remain, adhere to him.—T. L.]

EXEGETICAL AND CRITICAL.

The subdivision of this section into three equal divisions or strophes, is indicated by the introductory remarks on the general contents, which are found in chap. vii. 23-29; chap. viii. 1; and chap. viii. 9. The divisions beginning with these passages are clearly different from each other in contents; chap. vii. 25-29 warns us against voluptuousness; chap. viii. 2-8 against rebellion towards civil authority; chap. viii. 9-15 against injustice. Since this latter theme does not close until the 14th and 15th verses, it seems quite improper to extend the third section simply to ver. 10, as do HENGSTENBERG, HITZIG, *et al.*, [the general introduction of the first part of ver. 14 is, in comparison with vers. 1, 9, and chap. vii. 23-25 too insignificant to be able to serve as the opening of a new division], just as we must declare the separation of ver. 15 from the preceding, as the beginning of an entirely new section, (HAHN) decidedly inexpedient and destructive of the sense.

2. *First Strophe. Introduction.* Chap. vii. 23-25. Concerning the difficulty of finding true wisdom, and Koheleth's zealous search after it.—**All this have I proved with wisdom**.—This, therefore, formed the means and the goal of his searching. For the expression נִסָּה בַחָכְמָה compare on the one hand תּוּר בַּחָכְמָה ch. i. 13, and, on the other, נִסָּה בְשִׂמְחָה, ch. ii. 1. "All this" certainly does not refer to all the preceding from the beginning of the book, as HENGSTENBERG asserts, but mainly to the rules of life and practical counsels contained in chap. vii. 1-22.—**But it was far from me.**—"It," *i. e.*, wisdom in the absolute sense, perfected wisdom. A partial possession of wisdom is by no means excluded by this humble confession of not having found any; see vers. 5, 11-16, 19, *etc.* Ver. 24. **That which is far off**—*i. e.*, the real innermost essence of wisdom lies far from human comprehension; comp. Job xxviii. 12 ff.; Sirach xxiv. 38 ff.; Baruch iii. 14 ff. ROSENMUELLER, HERZFELD, HAHN, ELSTER [and, at an earlier period, also EWALD] correctly consider מַה שֶּׁהָיָה as the subject of the clause; but הָיָה cannot then be taken in the preterit sense, as is done by the three first named commentators [HERZFELD: "that remains far off which was far off;" ROSENMUELLER: *procul abest, quod ante aderat;* HAHN: "that is far off which has been"]. KNOBEL, HITZIG, VAIHINGER, and, lately, EWALD, affirm that there is an emphatic prefixing of the predicate "far" before the relative pronoun מַה: "That which is far off, and exceeding deep, who can find it out." But the examples quoted from chap. i. 9; Job xxiii. 9 scarcely justify so harsh a construction. The interpretation of HENGSTENBERG: "that is far off which has been," *i. e.*, the comprehension of what has been or is (τῶν ὄντων γνῶσις, Wisd. of Sol., vii. 17) is opposed by the circumstance that practical wisdom alone is here considered, and not theoretical,* for which reason also there can

*[The confusion arises here from disregarding the meditative, soliloquizing, exclamatory style of this book,—in a word, its poetical character. These divisions into the *practical* and *theoretical* regard it too much as an abstract ethical or didactic treatise, with its logical and rhetorical arrangement. This is at war with its subjective, emotional aspect, and hence much forced and false interpretations. See the remarks p.172 in the Introduction to the rhythmical version. The most literal rendering is the best, since it preserves this broken, interjectional, ejaculatory style, in which the writer is giving vent to his emotions at the thought of the great past, and how small human knowledge is in respect to it. He expresses it as he feels it, in fragmentary sighs, and repetitions, or as one who says it over and over to himself without thinking of others, or of any didactic use, and yet in this very way, making the most vivid and practical impression.

O that I might be wise, I said; but it was far from me;
Far off! The past, what is it? Deep—a deep—O who can find?

There is strong emotion in the paragogic or optative form of אֶחְכָּמָה. It expresses the most intense and longing desire, but with little hope of knowing the great secret of the

scarcely be a reference to the objective cognition of wisdom, or the knowledge of its objects. The interpretations of most of the ancients are decidedly ungrammatical, as of the Septuagint (*μακρὰν ὑπὲρ ὃ ἦν*), Vulgate (*multo magis quam erat*), LUTHER ("It is far off, what will it be?"); thus also is that of KÖSTER ("It is far off, what is that"), and so many others.—**And exceeding deep.**—Lit., "*deep, deep.*" The repetition of עָמֹק expresses the superlative idea (EWALD, *Lehrbuch*, § 303 c). Deep signifies difficult to be fathomed, comp. Prov. xx. 5, and especially Job xi. 8, where the Divine doing and the Divine government are declared to be the absolute limit of all wisdom, or as "deeper than hell;" see also Ps. cxxxix. 8; Rom. xi. 33. Ver. 25. **I applied mine heart.**—Lit., "I turned, I and my heart,"—a figure similar to that in Acts xv. 28: *ἔδοξεν τῷ πνεύματι ἁγίῳ καὶ ἡμῖν*; comp. also the Song of Solomon v. 2. That the heart also participated in the turning, shows it to be no thoughtless action, but one resting on deep reflection. The simple סַבּוֹתִי does not express a return from a path formerly followed, but now perceived to be an erroneous one (HITZIG's view). It is different with וְסַבּוֹתִי, "then I turned," chap. ii. 20, which clearly marks the entrance into a path entirely new, whilst in this passage nothing is affirmed but the transition from a superficial to a deeper and more solicitous searching after wisdom. Comp. HENGSTENBERG and VAIHINGER on this passage, which latter correctly gives the connection thus: "Although wisdom in its fullness is unsearchable and unattainable, I did not refrain from searching after an insight into the relations of things, in order to learn the causes of the want of moral perfection; I wished, however, in learning wisdom, to learn also its counterpart, and thus to see that iniquity is every where folly."—**To know, and to search, and to seek out wisdom**, *etc.*—The two accusatives, wisdom and reason, belong only to the last of the three infinitives (בַּקֵּשׁ), before which לְ is left out, in order to separate it externally from the two preceding ones. חֶשְׁבּוֹן is here, as in ver. 27, "reason, calculation," a result of the activity of the judgment in examining and judging of the relations of practical life, therefore equivalent to insight, practical sagacity and knowledge of life. VAIHINGER's interpretation of חָכְמָה וְחֶשְׁבּוֹן in the sense of "wisdom as calculation," is unnecessary, and indeed in direct contradiction to the construction in the following clause. The copula also in viii. 2 does not express the explanatory sense of the expression, "and indeed."—**And to know the wickedness of folly, and even of foolishness and madness.**—(ZÖCKLER: "wickedness as folly, foolishness as madness"). That this is to be thus translated is proved by the absence of the article * before the second accusative. Comp.

long past, much less of the far stretching future. The interjections used in rendering really inhere in the style. What should we think of an attempt to lay off YOUNG's *Night Thoughts* in "strophes of the practical and the theoretical?" And yet it is fully as capable of such divisions as this most emotional poem of Koheleth. In the Hebrew, רָחוֹק is accentually joined with מַה שֶּׁהָיָה, but it is rhythmical rather than logical, and would not prevent מַה from being an interrogative pronoun: מַה אשר היה, "what—that which was?" or, "that which was, what is it?" As though he had been going to say merely, "far off the past," but the emotion throws it into the more broken or exclamatory utterance, and then he adds: "and deep—deep—who can find it?" The מִי as personal interrogative, corresponds to the general interrogative מַה.

In the expression, "*O let me be wise*," we have at once suggested to us the passage 1 Kings iii. 5–14, Solomon's dream at Gibeon, the Lord's appearing unto him, and his earnest prayer for a לֵב חָכָם "a wise and understanding heart." With all his errors the *love of wisdom* (*φιλοσοφία* and *θεοσοφία*) had been a passion from his earliest youth,—wisdom speculative as well as practical,—wisdom not only "to govern so great a people," and to "discern," ethically, "between good and evil," but to understand, if it were possible, the ways of God, and the great problem of humanity. Rightly considered, this strong desire, thus expressed, is a special mark of the Solomonic authorship. "O let me be wise, *I said*." He said it in his dream at Gibeon.

"*Deep—deep—O who shall find it!*" Like other passages of Scripture, this is capable of an ever expanding sense. We may think of the earthly past, so much of it historically unknown; but the style of thought in Koheleth carries the mind still farther back to the great past "before the earth was" (Prov. viii. 23),—to the עולמי עלמים *πρὸ τῶν αἰώνων*, 1 Cor. ii. 7, "before the ages of ages," or worlds of worlds. There are two views here that may be pronounced exceeding narrow. The one is that of the Scriptural interpreter who recognizes no higher chronology to the whole universe than a few thousand of our sun-measured years. To this he adds six solar days, and then slides off into a blank antepast eternity, a chronological nothingness, we may say, where Deity dwelt, had ever dwelt, *ἄχρονος*, without time, without creative manifestation—all worlds, whether of space or time, and all ranks of existence below the Divine, having had their origination in this single week (as measured by earthly revolutions) that he assigns to them. The other view, still more narrow—for it is an infinite narrowness—is the one held by some modern thinkers of high repute. It is that of an eternal physical development, or evolution, carried on through an infinite past of duration, ever evolving *progressively*, and yet with nothing more or higher evolved, ever evolved, than the very finite and imperfect state of things we now behold,—man the highest product of this eternal evolution that has ever been reached in any part of the universe,—man as yet the "*etre supreme*,"—man, too, *lately* evolved, or within a few thousand years, from some of the animal classes just below him. All before is a descending inclined plane, with an uninterrupted evenness, and an infinitesimal angle, falling away lower and still lower forevermore, in the infinite retrocession from the present advanced state of things!!

In contradistinction to the meagre poverty of both these views stands the Scriptural *malkuth kol olamim* (Ps. cxlv. 13) *βασιλεια τῶν αἰώνων* (1 Tim. i. 17)—*a kingdom of all eternities*, with its ages of ages, its worlds of worlds, its ascending orders of being, its mighty dispensations embracing all grades of evolution in the physical, and an unimaginable variety in the holy administrations of Him who styles Himself Jehovah tsebaoth, the Lord of *hosts*. This alone leaves the mind *free* in its speculative roamings, allowing it to compete with any philosophy in this respect, whilst *binding* it ever to an adoring recognition of the one absolute and infinite personality, "according to whose will all things are, and were, created."

The Targum explains מה שהיה here of the great unknown past, regarding it as equally mysterious with the secrets of the unknown future: "It is too far off for the sons of men to know that which was from the *days of eternity*." RASHI and ABEN EZRA give substantially the same interpretation, with a like reference to the creation and the creative times: "What is above, what is below, what is before, what is after,—it is deep, deep, too deep for our power to think." The impassioned impressiveness of Koheleth's language amply justifies such a style of interpretation.—T. L.]

*[ZÖCKLER's rendering, "wickedness as folly, foolishness as madness," weakens the sense. It is more impassioned without the conjunctions, or any other particles to break its earnest and hurried style: "wickedness, presumption [stubbornness, as כֶּסֶל may mean], yea, stupidity, madness," all given in a running list:

To seek out wisdom, reason,—sin to know—
Presumption, folly, vain impiety.—T. L.]

for this construction EWALD, § 284 b, and for the sentence, i. 17; ii. 12 f.; x. 13.

3. *First Strophe. Continuation and Conclusion.* Vers. 26–29. A warning concerning an unchaste woman and her seductive arts. HENGSTENBERG, following older writers [and thus SEB. SCHMID, MICHAEL., LAMPE, J. LANGE, STARKE, *etc.*) maintains that this harlot is an ideal personage, the false wisdom of the heathen; but that she is a representative of the female sex in general in its worst aspect, appears to be incontrovertible from vers. 28 and 29, where women in general are represented as the more corrupt portion of humanity, corresponding with Sirach xxv. 24; 1 Tim. ii. 12-15. And as parallels to this passage we find above all those warnings of the Proverbs of Solomon against the "harlot" or "strange woman," *i. e.*, against unchaste intercourse with women in general; comp. Prov. ii. 16 ff.; v. 2 ff.: vii. 5 ff.; xxii. 14; xxiii. 27. And quite as arbitrary as the idealizing of this lascivious woman into the abstract idea of "false wisdom," is the view of HITZIG, namely, that therein allusion is made to a definite historical person, Agathoclea, mistress of Ptolemy Philopater.—**And I find more bitter than death.**—For this figure comp. 1 Sam. xv. 32; Sirach xxviii. 25; xli. 1; also Prov. v. 4, *etc.*—**The woman whose heart is snares and nets.**—אֲשֶׁר is to be connected with the suffix in לִבָּהּ and הִיא is to be regarded as copula between subject and predicate, which here emphatically precedes. In the comparison of the heart of the harlot to "snares and nets," and her hands to "bands," we naturally think, in the first instance, of her words and looks (as expressions of the thoughts of her heart), and, in the second, of voluptuous embraces.—**Whoso pleaseth God shall escape from her.**—Lit. "He who is good in the sight of God." Comp. ii. 26. The meaning is here as there, the God-fearing and just man, the contrary of חוֹטֵא or sinner, who by her (בָּהּ) *i. e.*, by the nets and snares of her heart, and by her loose seductive arts, is caught. Ver. 27. **Behold, this have I found, saith the Preacher.**—Notwithstanding chap. i. 1; ii. 12; xii. 9, where קֹהֶלֶת is without the article, we must still read here אָמַר הַקֹּהֶלֶת (comp. xii. 8) and not אָמְרָה קֹהֶלֶת; for the word קֹהֶלֶת is every where else used as masculine, and the author cannot wish to express a significant contrast between the preaching wisdom and the amorous woman, since the expression, "saith the Preacher," is here, as in those other passages, a mere introductory formula (though HENGSTENBERG thinks otherwise).—**Counting one by one**—namely, considering, reflecting. Lit., "one to the other," *i. e.*, adding, arranging. The words are adverbially used, as in the phrase פָּנִים אֶל פָּנִים Gen. xxxii. 31.—**To find out the account.**—[חֶשְׁבּוֹן as in ver. 25], giving the result of this action of arranging one after the other. This did not consist in comparison between woman and death, but in a summing up of those unfavorable observations concerning her which necessitates the final judgment, namely, that she is "more bitter than death." The whole verse clearly refers to the foregoing, and does not, therefore, serve as an introduction to the contents of vers. 28, 29, as HAHN and several older authors contend, who begin a new section with this verse. There is rather a certain break immediately before ver. 28, as the words אֲשֶׁר עוֹד בִּקְשָׁה וגו׳ at the beginning of this verse show. Ver. 28. **Which yet my soul seeketh.**—The soul is represented as seeking, to indicate how much this seeking was a matter of the heart to the preacher; comp. the address: "thou whom my soul loveth," Song of Sol. i. 17; iii. 1 ff. The "finding not" is then again attributed to the first person: "and that which I found not."—**One man among a thousand have I found**—*i. e.*, among a thousand of the human race, I found, indeed, one righteous one, one worthy of the name of man, and corresponding to the idea of humanity. אָדָם here stands for אִישׁ as, in the Greek, ἄνθρωπος for ἀνήρ. For the expression "one among a thousand" [lit., out of a thousand] comp. Job ix. 3; xxxiii. 23; but for the sentence, ver. 20 above, and Job xiv. 5; Micah vii. 2, *etc.* The hereditary corruption of the entire human race is here as much presupposed as in the parallel passages; for Koheleth will hardly recognize the one righteous man that he found among a thousand as absolutely righteous, and therefore as אָדָם in the primeval, pure and ideal sense of the first man before the fall.—**But a woman among all these have I not found.** That is, one worthy of the name אִשָּׁה, in the primeval ideal sense of Gen. ii. 22-25, I did not find among all that thousand, which presented me at least one proper man. That he never found such a one, consequently that he considered the whole female sex as vicious and highly corrupt, cannot possibly be his opinion, as appears from ver. 29, as also in chap. ix. 9. (See the praise of noble women in other documents of the Chokmah literature, as Prov. v. 19; xviii. 22; xxxi. 10 f.; Ps. cxxviii. ff.). But that moral excellence among women, taken as a whole, is much more rarely found than among men, that sin reigns more uncontrolled among the former than the latter, and in the form of moral weakness and proneness to temptation, as well as in the inclination to seduce, to deceive and ensnare—such is clearly the sense of this passage, a sense that harmonizes with Gen. iii. 16; Sirach xxv. 24; 2 Cor. xi. 3; 1 Tim. ii. 12 ff., as also with numerous other extra-biblical passages. Comp. also these sentences from the Talmud: "It is better to follow a lion than a woman;"—"Who follows the counsel of his wife arrives at hell;"—"The mind of women is frivolous;" also the Greek maxims: θάλασσα καὶ πῦρ καὶ γυνὴ κακὰ τρία;—ὅπου γυναῖκες εἰσι πάντ' ἐκεῖ κακά. Compare also the following Proverb from the Arabic of MEIDANI; "Women are the snares of Satan," *etc.* (Comp. WOHLFARTH, KNOBEL and VAIHINGER on this passage).—Ver. 29. **Lo, this only have I found.** לְבַד, "alone, only" (an adverb as in Isa. xxvi. 13), here serving to introduce a re-

mark intended as a restriction of what precedes.* The fact of the universal sinful corruption of man, expressed indirectly in ver. 28, is here to be so far restricted that this corruption is not to be considered as innate in humanity through a divine agency, but as brought into the world by man's own guilt.—**That God hath made man upright.** יָשָׁר, upright, good, *integer;* comp. Gen. i. 26 f.; v. 1; ix. 6; Wisdom ii. 23.—**But they have sought out many inventions.** חִשְּׁבֹנוֹת are not "useless subtleties," (EWALD), but, as the contrast to the idea of יָשָׁר teaches us: *malæ artes*, tricks, evil artifices, conceits.

4. *Second strophe, Introduction*, chap. viii. 1.—Of the rarity and preciousness of wisdom.—**Who is as the wise man?** This is no triumphant question, induced, or occasioned by that lucky finding in the last verse of the preceding chapter (HITZIG), but simply an introduction to what follows, by which true wisdom is to be declared a rare treasure of difficult attainment, just as in chap. vii. 23; viii. 16 f.—In כְּהֶחָכָם, the usually contracted form כֶּחָכָם is again expanded, in accordance with a custom often occurring in later authors;† comp. Ezek. xl. 25; xlvii. 22; 2 Chron. x. 7; xxv. 10, *etc.*—**And who knoweth the interpretation of a thing;** ZÖCKLER, "of the word," (דָּבָר)‡ namely, of the following assertion, which emphasizes the great work of wisdom according to its influence on the physical well-being and morally just demeanor of men. פֵּשֶׁר, a Chaldaic word§ (comp. Dan. ii. 4 ff., 24 ff.; iv. 6, 15), holding the same relation to the synonymous פִּתְרוֹן as יֹתֵר to יִתְרוֹן.—**A man's wisdom maketh his face to shine.** That is, it imparts to him a cheerful soul, and this on account of the fortunate and satisfactory relations into which it places him. The same figure is found in Numb. vi. 25; Ps. iv. 7; Job xxix. 24.—**And the boldness of his face shall be changed.** עֹז פָּנָיו is to be explained without doubt according to expressions הֵעֵז פָּנִים, Prov. vii. 13; xxi. 89; or עַז־פָּנִים Deut. xxviii. 50; Dan. viii. 23, and signifies, therefore, that repulsive harshness and stiffness of the features which are a necessary result of a coarse, unamiable, and selfish heart (not exactly "boldness," as DÖDERLEIN, DE WETTE, and GESENIUS translate, or "displeasure," as KNOBEL, GRIMM, and VAIHINGER). It is therefore the civilizing, softening and morally refining influence of true wisdom on the soul of man, that the author has in view, and which, according to the question in the beginning of the verse, he describes as something mysterious and in need of explanation, and which he explains, partly at least, by the subsequent precepts regarding wise conduct in a civil sphere. EWALD's comprehension of the passage is in sense not materially different from ours: "And the brightness of his countenance is doubled"—but this is in opposition to the usual signification of עֹז as well as that of שָׁנָה, which can hardly be rendered "to double." The explanations of the *Septuagint*, resting on a different punctuation, יְשֻׂנָּא instead of יְשֻׁנֶּא give a widely different sense ἀναιδὴς προσώπῳ αὐτοῦ μισηθήσεται, which gave rise to that of LUTHER: "But he who is bold, is malignant;" and HITZIG, in conjunction with ZIRKEL (and the *Vulgate*) reads יְשַׁנֵּא and thus obtains the sense, "and boldness disfigureth the countenance." But the word עֹז alone hardly means "boldness," and the change adopted in the punctuation appears the more unnecessary since the sense resulting from it brings the assertion in the last clause into contrast with the one before it, which is in decided opposition to the connection.

5. *Second strophe. Continuation.* Vers. 2-4. A proper demeanor towards kings the first means of realizing true wisdom.—**I counsel thee to keep the king's commandment.** To אֲנִי supply אָמַרְתִּי or אֹמֵר, a somewhat harsh ellipse,* for which however we may quote parallels in Isa. v. 9; Jer. xx. 10, and elsewhere. Therefore it is unnecessary, with HITZIG, to punctuate שֹׁמֵר "I keep the king's commandment" (thus the *Vulgate*). That שׁוֹמֵר stands in ver. 5 below in *scriptio plena* would form no valid objection against the allowableness of this change of the imperative into the participle; for שֹׁמֵר is also found in chap. xi. 4. But, as ELSTER correctly observes: "it would be surprising if Koheleth did not appear here in his usual manner as a teacher who admonishes others, but only as announcing what he has laid down as a principle to himself." "To regard the mouth of the king" means of course, to render obedience to his commands; comp. Gen. xlv. 21; Ex. xvii. 1; Job xxxix. 27, *etc.*—**And that in regard of the oath of God**, which thou hast vowed to him, the King. The duty of obedience to worldly authority is here insisted on with reference to loyalty towards God, the heavenly witness to the vow made to the king; comp. Matt. xxii. 21; Rom. xiii. 1-7; 1 Pet.

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*[See text note on לְבַר.—T. L.]

†[This is undoubtedly meant as proof of the late authorship of Koheleth, but it amounts to no more than this, namely, that the old manuscript of Ecclesiastes, whose copies have come down to us, was made by a scribe writing from the ear as another read aloud, in consequence of which he has sometimes given in full a letter known to exist etymologically, though lost in sound, as in this case; whilst, on the other hand, and more frequently, he has given it as abbreviated in sound, like שֶׁ for אֲשֶׁר, or אִלּוּ for אִם לוּ, though generally written in the full old etymological form; and again, in other cases, he has written a like sounding letter in place of the true one, as שכלות for סכלות, and other similar cases. The same remark is applicable to Ezekiel, and the very instances that ZÖCKLER quotes. They are evidences of late chirography in manuscripts, but are little to be relied on as proofs, or disproofs, of original authorship.—T. L.]

‡[This would require the article, or the demonstrative pronoun, or both: הדבר הזה.—T. L.]

§[No more Chaldaic than it is Hebrew. It is merely a variation of orthography for the like sounding word פתר, Gen. xl. 8. Who knows how early the change to the sibilant took place? as there are no other examples of either form between Moses and Solomon, or between Solomon and Daniel?—T. L.]

*[See text note.—T. L.]

ii. 13-17. These New Testament parallels should have prevented HENGSTENBERG from endeavoring to cause the "king" to mean the heavenly King Jehovah, because nominally, "the obedience to the heathen lords of the O. T. in general was not enjoined as a religious duty,"—a remark that is in direct contradiction with passages like Prov. xvi. 10-15; Isa. xlv. 1 ff.; Jer. xxvii. 12, 13; xxix. 5-7; Ezek. xvii. 12 ff. The conjunction וְ in וְעַל is not "and indeed," but "also," adding the remembrance of the assumed oath as an additional motive to the one already contained in the precept. The "oath of God" is an oath made with an appeal to God as witness (Ex. xxii. 10; 2 Sam. xxi. 7; 1 Kings ii. 43), and here especially such an oath of fidelity to the sovereign, sworn in the presence of God (comp. 2 Kings xi. 17; Ezek. xvii. 12 ff.).—Ver. 3. **Be not hasty to go out of his sight.** The first verb only serves to express an adverbial qualification of the second. The hasty going out from the king is not to indicate an apostacy from him, or a share in rebellious movements (KNOBEL, VAIHINGER), but simply the timid or unsatisfactory withdrawal from his presence, in case he is unfavorably inclined; it is directly the opposite of the "standing" forbidden in the subsequent clause. HITZIG's opinion, that the king is considered as an unclean heathen, and that the aim of the entire admonition is to counsel against the too strict observance of the Levitical laws of cleanliness in presence of heathen princes, has too little connection with the context, and is in every respect too artificial.—**Stand not in an evil thing,** (*Ger.*, "evil word"); *i. e.*, when the king speaks an angry word (דָּבָר רָע) do not excite his anger still more by foolishly standing still, as if thou couldst by obstinately remaining in thy place compel his favor. EWALD and ELSTER correctly give the general sense of the admonition as follows: In presence of a king, it is proper to appear modest and yet firm, to show ourselves neither over timid nor obstinate towards him. The *Vulgate*, LUTHER, STARKE, *etc.*, are less consistent: "Stand not in an evil thing," *i. e.*, remain not in evil designs against the king, if you have become involved in such;—HENGSTENBERG gives the same. VAIHINGER: "Do not appear in an evil thing." And thus finally HITZIG: "Stand not at an evil command" [*i. e.*, even though the king should command an evil thing, thou must do it, as DOEG, 1 Sam. xxii. 18], a translation which rests on the erroneous supposition that the author presents as speaking, in vers. 2-4, an opponent of his teachings, a defender of a base worldly expediency and a false servility.—**For he doeth whatever pleaseth him.** This formula serves in other places to show the uncontrolled power of God as ruler of the world (Jon. i. 14; Job xxiii. 13) but must here be necessarily accepted in a relative sense, as an emphatic warning against the fearful wrath of a monarch who is all-powerful, at least in his own realm; comp. Prov. xvi. 14; xix. 12; xx. 2.—Ver. 4 completes the last clause of ver. 3.—**Where the word of a king is there is power.** שִׁלְטוֹן here, and in ver. 8, need not be considered as an adjective; it can quite as easily express the substantive sense of "ruler, commander," as in Dan. iii. 2, 3 (Chaldaic).—**And who may say to him, What doest thou?** That is, who can utter an objection to his ordinances and commands? An expression like that at the close of the preceding verse, which is elsewhere only used in glorification of *divine* power (Job ix. 12; Isa. xlv. 9; Dan. iv. 32; Wisdom xii. 12), but which therefore justifies neither HENGSTENBERG's nor HAHN's reference of the passage to God as the heavenly King, according to HITZIG's assertion: "We have here the servility of an opponent of the king, introduced by the author as speaking in a style which usually indicates the omnipotence of God."

6. *Second Strophe. Conclusion.* Vers. 5-8. Admonition to submit to the existing arrangements of this life, all of which have God as their final author.—**Whoso keepeth the commandment shall feel no evil thing.**—מִצְוָה "the commandment," is undoubtedly the same as דְּבַר־מֶלֶךְ, ver. 4, therefore not the Divine law (VAIHINGER, HAHN, HENGSTENBERG, *etc.*), but the law of earthly authority as the Divine representative. The feeling no evil thing (לא ידע דבר רע) most probably signifies the remaining distant from evil counsels, taking no part in rebellious enterprises (KNOBEL, VAIHINGER, *etc.*), so that, therefore, דבר רע here expresses a sense different from that in verse 3 above. Yet another explanation of the language, and one consistent with the context, is as follows: "He experiences no misfortune, remains protected from the punishment of transgressing the laws" (ELSTER, HENGSTENBERG). But HEILIGSTEDT, on the contrary, is wrong (comp. EWALD): "he pays no attention to the evil that is done to him, and does not grieve about the injustice that he suffers, but bears it with equanimity;" and also HITZIG: "the keeper of the commandment (the servile slave of tyrants) does not first consider an evil command of his superior, in so far as it is morally evil, but executes it blindly, and thus commits a sin at the bidding of a higher power; the wise man, on the contrary, *etc.*"—a declaration which stands and falls with the previously quoted artificial understanding of ver. 2-4 as antagonistic in speech.*—**And a wise man's heart discerneth both time and judgment.**—That is, the wise man knows that for every evil attempt there comes a time of judgment; see ver. 6. This explanation alone, which is that of the Septuagint [καὶ καιρὸν κρισέως γινώσκει

*[Among all these conflicting interpretations, it may be suggested that the best way is to take ver. 5 as a qualification of the positiveness and strictness of the previous precepts: The ordinary man who simply yields literal and passive obedience, will be safe in so doing; but the wise man will use his wisdom in judging as to the manner of doing the command, or of modifying, avoiding, or, it may be, of resisting, as Daniel did. This mode of qualifying, or partially retracting, a precept that seems general and exclusive, is not uncommon with Koheleth. Comp. ix. 11 and *al.* Such is in general the idea of STUART, especially as to the last clause, though he interprets לא ידע in the first, as meaning, "he (who obeys) will have no concern about the evil command;" that is, will not trouble himself about its rectitude. —T. L.]

καρδία σοφοῦ] is in accordance with the text; one needs think as little of the judgment which awaits all men, especially wicked princes and tyrants, as of the appointed time of existence of all civil ordinances [ELSTER], or of the proper time and authority to do any thing, or not (HAHN). Ver. 6. For the first clause compare chap. iii. 17.—**Therefore the misery of man is great upon him.**—That is, on him who unwisely disregards the important truth that there is a time and judgment for every purpose, and therefore takes part in rebellious undertakings against the king; a heavy misfortune visits him as a well-deserved punishment, and he falls a victim of his foolish effort to struggle against the Divinely sanctioned ordinances of this world.* Ver. 7. **For he knoweth not that which shall be.**—He knows not the issue of the undertakings in which he has thoughtlessly allowed himself to be involved; and because the future is veiled to us men, he cannot see what consequences they may have, and how weighty may be the destinies that it entails upon him.—**For who can tell him when it shall be?**—(Ger., "how it shall be").—Therefore he is not only ignorant of future destinies in themselves, but does not even know their "how," the manner of their entrance. HERZFELD and HITZIG say: "When it shall be," *etc.* But כַּאֲשֶׁר no where else in this book signifies "when," not even in iv. 17; v. 4, where it is to be taken as conditional; and the idea of time is by no means in harmony with the passage. Ver. 8. **There is no man that hath power over the spirit to retain the spirit.**—רוּחַ here is different from that in chap. xi. 4 and 5,† where it clearly signifies "wind" (comp. Prov. xxx. 4); it must here be taken in a sense very usual in the O. T., that of "breath of life," "spirit;" comp. iii. 19-21.‡ The meaning of the following clause is most nearly allied to this, and that we find בָּרוּחַ and not בְּרוּחוֹ proves nothing in favor of the contrary acceptation of HITZIG, HAHN, *etc.;* for the author denies the ability of men to control the breath of life, and purposely in the most general way, in order to show, in the strongest manner, his unconditional dependence on God [just as in the following clause he has the very general בְּיוֹם הַמָּוֶת and not בְּיוֹם מוֹתוֹ].—**And there is no discharge in that war.**—That is, as little as the law of war, with its inexorable severity, grants a furlough to the soldier before the battle, just so little can a man escape the law of death which weighs on all, and just so unconditionally must he follow when God calls him hence by death.—**Neither shall wickedness deliver those that are given to it.**—Lit., "its possessors;" comp. vii. 12; and for the sentence, Prov. x. 2; xi. 4, *etc.* This clause clearly contains the principal thought of the verse, as prepared by the three preceding clauses, and which here makes an impressive conclusion of the whole admonition begun in verse 2 concerning disobedience and disloyalty towards authority.

Ver. 7. *Third Strophe. First half.* Vers. 9-13. The many iniquities, oppressions and injustices that occur among men, often remain a long time unpunished, but find, at last, their proper reward, as a proof that God rules and judges justly.—**All this have I seen.**—A transition formula, serving as an introduction to what follows, as in chap. vii. 28. "To see" is here equivalent to observing through experience, and "all this" refers, in the first place, to ver. 5-8, and then to every thing from chap. vii. 28 onward.—**And applied my heart unto every work.**—For נָתַן אֶת־לֵב comp. i. 13.—The infinitive absolute with copula prefixed indicates an action contemporaneous with the main verb. For what follows comp. i. 14; ii. 17; iv. 3, *etc.*—**There is a time when one man rules over another to his own hurt.**—These words clearly form an explanation to what precedes: "every work that is done under the sun;" and they therefore more closely designate the object of the author's observation to be a *whole epoch or series of oppressions of men by tyrants.*—The words are usually regarded as an independent sentence: "There is a time wherein," *etc.;* or, "sometimes," or, "at times," "a man rules," *etc.* (Vulgate, LUTHER, VAIHINGER, HENGSTENBERG, *etc.*). But the word עֵת alone is not equivalent to "there is a time," or "sometimes;" and to refer the pronoun in לוֹ to the first אָדָם (to his own hurt," *i. e.*, to the hurt of the tyrant) is not in harmony with what follows. Also KNOBEL's explanation: "truly I have also seen tyrants who practiced evil unpunished through whole eras," seems quite unfitting, because it anticipates ver. 10, and introduces into the text the word "truly" that is in no wise indicated.—Ver. 10. **And so I saw the wicked buried, who had come and gone** (to rest).—וּבְכֵן lit.: and under such circumstances,* comp. Esth. iv. 16. The wicked, of whom it is here affirmed that they were buried and went to rest, *i. e.*, they received a distinguished and honorable burial [comp. Isa. xiv. 19; Jer. xxii. 19; and also Ec-

*[We cannot help regarding this as a forcing the text into the support of the extreme monarchical doctrine of passive obedience, notwithstanding the qualification adverted to in the previous note. There is, too, an omission, unusual for ZÖCKLER, of all comment on the first part of ver. 6, which contains not only the connection with what precedes, but furnishes the key to what follows. "The heart of the wise man will acknowledge time and reason" (ver. 5): "for there is time and reason to every thing, *although* the misery of man (the oppression, the evil rule, under which he suffers) be so great upon him" [עָלָיו implying something laid *upon* him like a heavy burden). It is all made clear by rendering the second כִּי *although*, as adversative to the first—a frequent sense of the particle in this book, as is generally shown by the context. It is a strong and passionate assertion: The world is not all confusion; there *is* time and reason; they will appear at last, though misery so abounds; therefore be patient; watch and wait. Obedience is indeed inculcated to lawful (not merely monarchical) authority, but it is also intimated that it is not to be wholly passive, unreasoning, and blind.—T. L.]

†[There is precisely the same argument for rendering it spirit in chap. xi. 5 (the way of the spirit), as exists for it here. See excursus on that passage, p. 147.—T. L.]

‡[Perhaps there is nothing that shows the *unspirituality* of some commentators more than their obstinate determination to render רוּחַ wind, and often in utter defiance of the context, as in Gen. i. 2, and in such places as these.—T. L.]

*[וּבְכֵן] is the particle of illustration: "and in such a case," or, taken in the connection: "and so it was." See the Metrical Version—

'Twas when I saw the wicked dead interred.—T. L.]

cles. chap. vi. 3] are the same as those named in ver. 9, who rule over others to their hurt, and are therefore tyrannical oppressors and violent rulers. בָּאוּ lit.: "they entered in," namely, to rest, an abbreviation of the full form which is found in Isa. lvii. 2.—**Gone from the place of the holy.**—[ZÖCKLER: But went far from the place of the holy.]—The wicked are clearly here no longer the subject, but as in the following clause, "those who did righteously," whose undeservedly sad fate the author well depicts in contrast with that of the former. Therefore the "place of the holy" from which they wandered afar [מִן, as in Isa. xxvi. 14; Zeph. iii. 18; Job xxviii. 4] is the grave, the honorable burial place which these just ones must fail to obtain; to refer this expression to Jerusalem (HITZIG), or to the sacred courts of the leaders of the people (KNOBEL), or to the community of the saints (HENGSTENBERG), is all arbitrary, and opposed to the context. יְהַלֵּכוּ, "they wandered, they went," does not, of course, mean a wandering of the souls of the unburied after death, but simply [in contrast to that word בָּאוּ] the wandering or being carried to another resting place than that holy place," the burial in a grave neither sacred nor honorable. HITZIG'S emendation, יְהַלֵּכוּ, "they pass away," is as unnecessary as the view of EWALD, ELSTER, VAIHINGER, *etc.*, that the Piel הִלֵּךְ is here synonymous with the Hiphil הוֹלִיךְ as though the sense were "I saw them *driven away, cast out* from the holy place."* —**And they were forgotten in the city where they had so done** (ZÖCKLER: "who there justly acted).—For עָשָׂה כֵּן "to do right," to act uprightly, comp. 2 Kings vii. 9: for "being forgotten in the city," *i. e.*, in their own place of residence [not in Jerusalem, as HITZIG declares], Comp. vi. 4; Prov. x. 7; Ps. lxxiii. 19, 20. Instead of וְיִשְׁתַּכְּחוּ the Septuagint, Vulgate, and twenty-three manuscripts had וְיִשְׁתַּבְּחוּ "and they were praised;" but this reading appears clearly to be an emendation, and would render necessary this grammatically inadmissible translation: "and they were praised in the city, *as if they had acted justly.*"—**This is also vanity.**—That is, also this unequal distribution of destiny in human life, is an example of the vanity pervading and controlling all earthly relations; comp. ii. 26; iv. 14, 16; vii. 6, *etc.*—Ver. 11. **Because sentence against an evil work is not executed speedily.**—Because speedy justice is not executed—a very common reason for the increase of crime and wickedness. פִּתְגָם * originally a Persian word [ancient Persian, *patigama*, modern Per. *paigam*, Armenian *patkam*]; lit., "something that has happened or taken place," and, therefore, command, edict, sentence; comp. Esther i. 20. Since in this passage, as in the Chaldaic sections of Ezra and Daniel (*e. g.*, Ez. iv. 17; Dan. iii. 16; iv. 14), the word is always treated as masculine, we should have expected נַעֲשָׂה instead of נַעֲשָׂה. But comp. the examples of the masculine quoted by EWALD, § 74, gr., which, in later authors, are used as feminine.—**Therefore the heart of the sons of men is fully set in him to do evil.**—Therefore they venture on evil without any hesitation; comp. ix. 8; Esther vii. 5; Matt. xv. 19.—Vers. 12 and 13. In spite of the universal and ever-increasing prevalence of evil over justice and righteousness, hitherto depicted, the wicked at last find their deserved reward, and oppressed innocence does not perish.—**Though a sinner do evil a hundred times.**—אֲשֶׁר does not here signify "because" (HITZIG), but "*although*," "considering that," as כִּי does sometimes (Lat. *quod si*). Comp. Lev. iv. 22; Deut. xi. 27; xviii. 22; EWALD, § 362, *b*. Before מְאַת supply פְּעָמִים.—**And his days be prolonged**—namely, in sinning. לוֹ with מַאֲרִיךְ shows that this verb is

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*[ZÖCKLER'S version here, which is substantially that of HITZIG, and even of GEIER, seems very forced. How is he to get the sense of "wandering far," or of "being driven away," from יְהַלֵּכוּ? Then, again, the rendering אֲשֶׁר כֵּן עָשׂוּ "they who had done rightly," and making it the subject of יְהַלֵּכוּ, are both unwarranted. STUART well says that the makkeph in כֵּן־עָשׂוּ shows that the Masorites regarded כֵּן as the usual adverb *so*, and therefore joined it closely to the verb as simply qualifying. The references of ZÖCKLER and HITZIG do not bear them out, and there cannot be found a clear case in the Bible where כֵּן is used absolutely for justice. There are two objections to the finding in this phrase the subject of יְהַלֵּכוּ; one is the separation it makes between it and וּבָאוּ; the second is its coming so late after its verb, making a very unusual Hebrew construction in keeping the sense so long suspended. It seems quite clear that יְהַלֵּכוּ and וּבָאוּ have the same subject—not that a sudden change is unexampled in Hebrew, but because these two verbs so uniformly go together in similar expressions; as in ch. i. 4 דּוֹר הֹלֵךְ, וְדוֹר בָּא "generation goes, and generation *comes*;" also vi. 4, בַּהֶבֶל בָּא, בַּחֹשֶׁךְ יֵלֵךְ "comes in vanity, goes away in darkness." So here there must be for both the same subject; but is it the wicked, mentioned above, or men generally, not personally or pronominally expressed, because it so readily suggests itself from the mention of burial,—*they*, the mourners, real or pretended,—they who form the procession (יְהַלֵּכוּ; see remarks on this word in piel, p. 85), who go about the streets, xii. 5, where סָבְבוּ includes both going to and coming from. According to this, there is, indeed, a change of subject from that of the previous clause, but this is far from being unexampled in Hebrew, even without notice; as in Ps. xlix. 19: "For he blesses himself in life, and *they* will praise [וְיוֹדֻךָ] thee,"—that is, men will praise thee, when thou doest well to thyself. Here, however, the personal subject is so familiar that it is easily understood, and its omission is on that very account all the more impressive: I saw the wicked buried, and from (or *to* and *from*) the holy place [the place of burial],—*they* came and went [men came and went]; then straight were they forgotten, that is, the wicked rulers were forgotten. The coming back to these as the old subject, after the mention of the funeral procession, seems very natural. The crowd disperses, the hired mourners "go about the streets;" it is all over; and soon are they "forgotten in the city where they thus had done,"—where they had ruled to their own dishonor, only to be hated, and at last, after an empty funeral pomp, to be consigned to oblivion. In the description of a scene so well understood, the formal insertion of the logical subject would have made it much less graphic. See Metrical Version.—T. L.]

*[On this word see remarks in the note appended to ZÖCKLER'S Introduction, p. 33.—T. L.]

not to be supplemented by יָמִים, as in the following verse.—**Yet surely I know that it shall be well with them that fear God.**—כִּי גַם, "yet," makes here a strong contrast. Koheleth represents the idea of just retribution as something certain and lasting, although experience seems so strongly to teach the contrary, and consequently as a conviction that does not rest on empirical observation, but on direct religious faith. "There is not expressed in this verse, as some commentators suppose, the thought of a retribution in after life, but it must be confessed that the standpoint of observation on which Koheleth here places himself could easily lead to this conclusion, although it is not here drawn (ELSTER).—**Which fear before him.**—Not, "because they fear before him;" אֲשֶׁר is here really a relative pronoun, pointing out the conformity of the conduct of the God-fearing to their designation as such. Comp. 1 Tim. v. 3: χήρας τίμα τὰς ὄντως χήρας.—**But it shall not be well with the wicked, neither shall he prolong his days.**—This denial of long life to the wicked does not contradict what is said in ver. 12; for there the question was not of long life, but of prolonged sinning.—**Which are as a shadow; because he feareth not before God.**—[ZÖCKLER: He is as a shadow who feareth not before God.] We have had the same figure in chap. vi. 12. The Vulgate, as well as most modern commentators, are correct in not joining כַּצֵּל, with the Masoretic accentuation, to what precedes [thus also LUTHER, VAIHINGER, HENGSTENBERG; "and as a shadow will not live long"], but to what follows [Vulg. "*transeunt*"].

8. *Third Strophe. Conclusion.* Vers. 14 and 15. Since the unequal distribution of human destiny points to the futile character of all earthly occurrences and conditions, we must so much the more enjoy present happiness, and profit by it with a contented mind.—**There is a vanity which is done upon the earth.**—See ver. 10 and chap. iii. 16. That the lots of the just and the wicked are frequently commingled and interchanged in this world, seems to the Preacher as vanity, *i. e.*, as belonging to the evil consequences of the human fall; but it does not, therefore, make on him an especially "bitter and gloomy" impression, as ELSTER supposes. Comp. HENGSTENBERG: "If there were righteous men such as there should be, wholly righteous, then the experience here given would certainly be in a high degree alarming. But since sin is also indwelling in the just, since they deserve punishment and need watchful care, since they can so easily slide into by-paths and fall into a mercenary worldliness, the shock must disappear for those who really dwell in righteousness. These latter are often severely disturbed by the fact here presented to view, but it is for them only a disturbance. The definitive complaint regarding this comes only from those who without claim or right count themselves among the just. And it is clear that the equality of result for the evil and just is only an *external* and *partial* one. To those whom God loves, every thing must be for the best, and the final issue separates the evil from the good."—Ver. 15. **Then I commended mirth,** *etc.**—Comp. the exegetical remarks on ii. 24; iii. 22; v. 19.—**For that shall abide with him of his labour the days of his life.**—Lit., "That clings to him," *etc., i. e.*, that and that only becomes truly his; comp. חוּא חֶלְקוֹ chap. iii. 22; v. 19, which is synonymous in sense. The optative meaning of יִלְוֶנּוּ (HITZIG: "that may cling to him;" HERZFELD: "that may accompany him," *etc.*), is unnecessary and runs counter to the analogy of those earlier parallels.

DOCTRINAL AND ETHICAL.

(*With Homiletical Hints.*)

The warnings against seduction through the snares and amorous arts of women, concerning rebellion against authority, and wicked oppression and violence, are quite dissimilar in their nature, and hang but loosely together. For in the first of these warnings the attention of the author is principally directed to the depraved nature of woman as the originator and principal representative of the ruin of man through sin; in the second, it is less the Divine necessity that is made especially emphatic, than the human utility and profitableness in the obedience to be rendered to kings; and in the third, the principal object of attention is not the wicked conduct of sinners in itself, but the fixed, certain, and just retribution of God for this conduct, together with the useful lesson which the good man is to draw therefrom. The questions concerning the origin, goal, and remedy of human depravity, [the most important problems in anthropology], are in this way touched, but by no means exhaustively treated; and the indicated solutions reveal a certain one-sidedness on account of the brevity of the illustration. It *appears*, at least, in chap. vii. 28, as if the female sex were thoroughly and without exception evil, and the first woman was represented as the sole originator of the sin of humanity; and just so it *seems* as if

*["*It was then I commended mirth,*" *etc.*; that is under such a view of mankind and their destiny. See the text note. The conjunction ו in וְשִׁבַּחְתִּי *connects* by showing the *time* and *reason*. It is very important as showing that the Epicurean aspect Koheleth sometimes exhibits was in connection with, and conditioned upon, such discouraging and gloomy views of human destiny as those just mentioned. And this explains the אֲשֶׁר, in what follows, as the matter or language of the false commendation (*quod*, ὅτι), "*that* there was no other good to man,"—or then "I praised mirth," *etc.* (saying), "that there was no good to man," *etc.*; and so of what follows: "and that this only remains to him," *etc.* It is all dependent on שִׁבַּחְתִּי, as the subject matter of the Epicurean commendation. ZÖCKLER omits all remarks on אֲשֶׁר here, and the connection of וְשִׁבַּחְתִּי, although it is so important.

'Twas *then* that pleasure I extolled:
How that there was no good to man beneath the sun,
Except to eat and drink, and [here] his joy to find,
And this alone attends him in his toil,
During all the days, *etc.*

Compare the Arabic الْبَقِيَّة *res residua*, as used in the Koran to denote the portion either of the pious in the life to come, or of the wicked pleasure-seekers in this world.—T. L.]

the remedy against sin and its bad effects were mainly (chap. viii. 2 ff.) *unconditional* obedience to earthly authority; and then, again, it would appear (chap. viii. 15) that a *frivolous* and *thoughtless* joyousness were recommended. But that this is mere appearance, is proved by the connection of each of the respective passages. As in chap. vii. 29, not women alone, but sinning humanity as a whole, are presented as the destroyers of the originally upright, pure, and God-like nature [corresponding to the words of Paul, ἐφ' ᾧ πάντες ἥμαρτον, Rom. v. 12]; not less in chap. viii. 2 ff. is the duty of obedience to authority to be, from the beginning, Divinely influenced, and therefore subordinated to the higher duty of obedience towards God [corresponding with Acts iv. 19]. And finally, the joy recommended in ver. 15 appears clearly as the joy of one fearing God [comp. vers. 12 and 13], and consequently it no more forms an exclusive contrast to the rejoicing with trembling of Ps. ii. 11 than it contradicts the Apostolic admonition: "Rejoice in the Lord always" (Phil. iv. 4). In short, it is every where the conduct of the truly wise man, who, as such, is also the God-fearing man, to which the Preacher directs us, and in which he gets a view of the true ideal in the sphere of ethical anthropology (comp. vii. 23-25; viii. 1, 5).

Thence is drawn for a collective homiletical treatment of this section the following theme: the truly wise man fears God, and guards himself as well against unchastity as against the disloyalty and injustice of this world. Or, the truly wise man in conflict with the enticements of this world, as he meets them first in the cunning of women, secondly, in the desire of rebellion, and thirdly, in the wickedness and arrogant violence of tyrants.

HOMILETICAL HINTS ON SEPARATE PASSAGES.

Chap. vii. 23-25. GEIER:—Our knowledge is fragmentary: the more we learn, the more we perceive how far we are removed from true wisdom, Sirach li. 21 f.; 1 Cor. xiii. 9.—HANSEN:—No one on earth has the ability and skill to acquire a perfect knowledge of the works of God. They remain unfathomably deep and hidden from our eyes.—We must exert all the powers of our soul to discover the difference between wisdom and folly.—STARKE:—Depend not on your own strength in Christianity. You imagine that you make progress, but in reality you retrograde, and lose, in your spiritual arrogance, that which you had already acquired (2 John 8.).—The best teachers are those who teach to others what they themselves have learned by experience.

TÜBINGEN BIBLE:—Man was created in innocence, justice and holiness, and this is the image of God, that he lost after the fall, but after which he should again strive with all earnestness.—HENGSTENBERG:—After the fall, man forgot to remain in a receptive relation, which, in respect to the ἄνωθεν σοφία, is the only proper position; he chases after schemes of his presumptuous thoughts. The only means of becoming free from so dire a disease, and of being delivered from the bonds of his own thoughts and phantoms, is again to return to Divine subjection, and renouncing all his own knowledge, to permit himself to be taught of God.

Chap. viii. 1. ZEYSS:—Impenetrable as is the human heart in itself, it is nevertheless often betrayed by the countenance.—STARKE:—The innocent man looks happy and secure. He who cherishes injustice in the heart looks at no one cheerfully nor rightly.—HENGSTENBERG:—When, by the transforming power of wisdom, the heart of flesh has taken the place of the heart of stone, and inward flexibility and obedience that of terror in presence of God and His commandments, it becomes also evident in the countenance.

Vers. 2, 6. LUTHER:—It is enough for you to do so in the state, that you should obey the king's commands, and listen to him who is ordained of God. Here you see how civil obedience is comprehended in obedience to God. So Paul would have servants obey their masters, not as submitting to men, but as to God.—MELANCHTHON:—Thus is obedience ordained. Obey the Divine voice first; then the king commanding things not repugnant to the Divine law.—This will be in conformity with the rule given Acts iv. 19.—STARKE (ver. 8):—The powerful ones of this world have among men no higher one over them, to whom they must give an account, but in heaven there is One higher than the highest. Wisdom of Solomon vi. 2-4.—(Ver. 5): He who keeps the commandments of God will, for the sake of God and his conscience, also obey the salutary commands of authority, Col. iii. 23.—HENGSTENBERG (Ver. 5):—The wise heart knows well that as certainly as God will judge justly in His own time, so certainly also can he not be really and lastingly unhappy who keeps the commandments, and therefore has God on his side.—(Ver. 6): With all his power, man is nevertheless not independent, but is subjected to the heavy blows of human destiny. Thus all men will be unable to place any impediment to the execution of the justice of God for the good of His children.

Ver. 7, 8. HIERONYMUS (Ver. 8): We are not to mourn, though often oppressed by the unjust and powerful; since all these things come to an end in death, and the proud potentate himself, after all his tyrannical cruelties, cannot retain the soul when taken away by death.—CRAMER (Ver. 7):—It is vain that we anxiously trouble ourselves about the progress and issue of things to come; therefore we should abandon our prying desire. Ps. xxxvii. 5.—GEIER:—The last conflict and struggle is the hardest and most dangerous; but a pious Christian should not be terrified at it; for the conquest of Jesus over death will become his own through faith; temporal death is for him only a dissolution, a passing away in peace.

MELANCHTHON:—This question tortures all minds; so that many who see the prosperity of the wicked, and the misfortunes of the just, begin to think there is no Providence. It is the excelling strength of faith, that it is not broken by such spectacles, but retains the true cognition of God, and waits patiently for the judgment.—OSIANDER:—It does not become us to dictate to God how He shall rule the world. Let it satisfy us that God rules, and will finally bring to light

the justice of His judgment.—Because God delays a while in the punishment of sin, men falsely convince themselves that their wickedness will go wholly unpunished, Sirach v. 4, 5.—J. LANGE:—The children of God consider the patience of the Lord their salvation [2 Pet. iii. 15]; whilst the wicked consider this patience as a privilege to sin the more boldly (Rom. vi. 1). But however happy they may esteem themselves, they nevertheless die unblessed, and their happiness is changed into eternal shame.

Vers. 14 and 15. BERLEB. BIBLE:—Joy is a godly cheerfulness and serenity of soul; since the just man, though he may suffer from the vanities of this world, which are common to all, keeps his soul free from vain cares, calm through faith in God, and hence cheerful and ready in the performance of its duties; so that he eats, drinks and rejoices, *i. e.*, enjoys what God gives him, in a calm, cheerful, and fitting manner.—HENGSTENBERG:—[See previous exegetical illustrations to ver. 14].

FOURTH DISCOURSE.

Of the relation of true wisdom in the internal and external life of man.

(CHAP. VIII. 16—XII. 7.)

A. The unfathomable character of the universal rule of God should not frighten the wise man from an active part in life, but should cheer and encourage him thereto.

(CHAPTER VIII. 16—IX. 16.)

1. It cannot be denied that the providence of God in the distribution of human destiny is unfathomable and incomprehensible.

(CHAP. VIII. 16—IX. 6.)

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his
17 eyes:) Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea, further; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

IX. 1 For all this I considered in my heart even to declare all this, that the righteous and the wise, and their works, *are* in the hand of God: no man knoweth either love
2 or hatred *by* all *that is* before them. All *things come* alike to all: *there is* one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as *is* the good, so
3 *is* the sinner; *and* he that sweareth, as *he* that feareth an oath. This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while
4 they live, and after that *they go* to the dead. For to him that is joined to all the
5 living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any
6 more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

2. Therefore it behooves us to enjoy this life cheerfully, and to use it in profitable avocations.

(VERS. 7–10).

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for
8 God now accepteth thy works. Let thy garments be always white; and let thy
9 head lack no ointment. Live joyfully with the wife whom thou lovest all the days

of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takest
10 under the sun. Whatsoever thy hand findeth to do, do *it* with thy might, for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

3. The uncertain result of human effort in this world should not deter us from zealously striving after wisdom.

VERS. 11-16.

11 I returned, and saw under the sun, that the race *is* not to the swift nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding,
12 nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil
13 time, when it falleth suddenly upon them. This wisdom have I seen also under the
14 sun, and it *seemed* great unto me: *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks
15 against it: Now there was found in it a poor wise man, and he by his wisdom de-
16 livered the city; yet no man remembered that same poor man; Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

[Ch. viii. 17.—בְּשֶׁל equivalent to באשר ל, "in that which to"—"in proportion to;" Vulgate well renders it *quanto plus*. LXX. ὅσα ἐὰν; "in proportion to that which one shall labor"—or "the more he labors." It is found elsewhere only in Jonah i. 7, or, in composition, בְּשֶׁלְּמִי and בְּשֶׁלִּי. It is certainly not a Chaldaism, but it is said "to belong to the later Hebrew," and the argument runs in this way: Koheleth must belong to the later Hebrew, because this word is elsewhere found only in Jonah; and Jonah must belong to the later Hebrew, because this word is elsewhere found only in Koheleth. It is also called a Rabbinism in Koheleth; but it is rather a Kohelethism much employed, with other Kohelethisms, by the earliest Rabbins, because that book was a great favorite with them, and regarded by them as a specimen of the more elegant and courtly, as well as the more philosophical Hebrew.—Ch. ix. 1, וְלָבוּר; it has the same meaning here with ברר, Ecclesiastes iii. 18, to *explore—prove* by exploring—primary sense, *separate, purify*. It is an example of the affinity, or of the interchange of meanings, in verbs *ain wau* and double *ain*.—T. L.]

EXEGETICAL AND CRITICAL.

1. VAIHINGER deviates from the above analysis of this section into three divisions, but only so far as to extend the first division simply to chap. ix. 3, which does not well coincide with the contents of ver. 4-6, that clearly refer to what immediately precedes. Several commentators begin a new section with chap. ix. 11 [HAHN, indeed a new discourse], and deny in this way that the principal theme of the whole piece—the contrast between the inscrutability of human destinies, and the wisdom which still retains its worth, and is to be sought after as the highest good—is also treated in this last division, and that it is more closely allied with the foregoing than with that which follows ver. 17.—HENGSTENBERG also very improperly separates vers. 11, 12 from the four subsequent ones, with which they are most closely connected; see below at ver. 13.

First Strophe, first division. Chap. viii. 16, 17. **The universal rule of God is unfathomable.—When I applied mine heart.**—Lit., "gave;" comp. chap. viii. 9, כַּאֲשֶׁר introduces the longer primary clause, to which then, in ver. 17, a still longer secondary clause corresponds, introduced by וְ or וְרָאִיתִי. There is no closer connection with the preceding, such as is affirmed by ROSENMUELLER, HITZIG, HENGSTENBERG and HAHN, according to the example of most old authors. The commendation of pleasure in ver. 15, like the earlier praise of cheerfulness [chap. ii. 24; iii. 22; v. 18, 20], fittingly closes the preceding, whilst this clause, as is shown by כִּי chap. ix. 1, serves as a basis and preparation for the subsequent reflections.—**To know wisdom, and see the business.**—Comp. i. 13, 17. The word עִנְיָן is here as there the travail caused by a zealous searching after the grounds and aims of human action, fate, and life.—**For also there is that neither day nor night.** כִּי here gives the nature and operation of the travail; or is inferential, "so that," as Gen. xl. 15; Ex. iii. 11, *etc.* [comp. VAIHINGER]. The parenthetical interpretation of this third clause [EWALD, ELSTER, HAHN, *etc.*] is also unnecessary.—"To see sleep" is equivalent to enjoying sleep; comp. Gen. xxxi. 40; Prov. vi. 4; Ps. cxxxii. 4 (Lat. *somnum videre*).—Ver. 17. **Then I beheld all the work of God.** אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים is the accusative of relation: "I saw in relation to all the work of God." The work that is done under the sun, that we find in the subsequent clause, is the same as the "work of God," the universal rule of the Most High; and the inability to find this work, its incomprehensibility and inscrutability [comp. Ps. cxlvii. 5; Rom. xi.

88] form from the beginning the principal theme of the assertion. To "find" is used in the sense of "to comprehend, to fathom;" comp. iii. 11; vii. 24.—**Because though a man labour to seek it out.**—That is, however much he may try, in spite of all his toil, *etc.* בְּשֶׁל אֲשֶׁר* is equivalent to בַּאֲשֶׁר-לַאֲשֶׁר [comp. the similar crowding of relations in Jonah i. 7, 8, 12, and also the Aramaic בְּדִיל דְּ], and signifies, when taken together with the following verb יַעֲמֹל, "with that which is in it," *etc.;* that is, "with that which there is in his labor," or "with that zeal and talent perceptible in it." Compare HITZIG on this passage, who correctly rejects as unnecessary EWALD's emendation בְּכָל אֲשֶׁר in place of בְּשֶׁל אֲשֶׁר, although the LXX., Vulgate, and Syriac seem to have so read it.—**Yea further, though a wise man think to know it.**—אִם יֹאמַר "should he presume," "should he attempt;" comp. Exod. ii. 14; 2 Sam. xxi. 16.

8. *First strophe, second division.* Chap. ix. 1-8. All men, the just, as well as the unjust, are subject to the same fate, especially to the law of mortality.—**For all this I considered in my heart.** Namely, when I applied my heart to know wisdom, chap. viii. 16. "All this" refers to what immediately follows.—**Even to declare all this.** The infinitive construct with לְ: לָבוּר continues the finite verb, as elsewhere the infinitive absolute; comp. Isa. xxxviii. 20; x. 32, בּוּר equivalent to בָּרַר (chap. iii. 18) is found only in this passage in the O. T.—**That the righteous and the wise, and their works, are in the hand of God.** That is, wholly dependent on Him, not capable, in any manner, independently to shape their life; so that their best actions may be followed by the saddest fate. Comp. HENGSTENBERG on this passage, who correctly shows that there is affirmed an unconditional dependence, not of human action in itself, but of its results on God.—**No man knoweth either love or hatred.** That is, no man knoweth in advance whether God will grant him love or hatred (*i. e.*, happiness or unhappiness); (MICHAELIS, KNOBEL, VAIHINGER, and HENGSTENBERG are correct). Others read: "No man knoweth whether he will love or hate;" [HITZIG, ELSTER]. But this interpretation is not in harmony with the text, and would give a sense which is foreign alike to the passage and the book, and for which chap. ii. 5 cannot be quoted as proof, as is done by HITZIG.—**By all that is before them.** That is, not as affirmed by HIERONYMUS, GEIER, and ROSENMUELLER,—all their destinies are clear, and as it were visible before their eyes, but the reverse: all their destinies lie in the dark uncertain future before them; they have yet everything to experience, happiness as well as unhappiness, good as well as evil. Comp. vii. 14, where אַחֲרָיו "behind him" signifies just the same as here לִפְנֵיהֶם "before them." Knobel unnecessarily insists that כֹּל here means: Everything is before them, everything can occur to them—even great misfortune—a sense that would need to be more clearly indicated by the context than is here the case.—Ver. 2.—**All things come alike to all.** That is, every thing happens to the wise and just as to all others; the just have no special fortune, they share the common fate of all (in this world of course). KNOBEL, EWALD, HEILIGSTEDT, UMBREIT, and HENGSTENBERG correctly take this position, whilst HITZIG and ELSTER include the following words מִקְרֶה אֶחָד, and so bring out this somewhat obscure and distorted thought: "All are as all, they meet one fate;" but VAIHINGER takes הַכֹּל at the beginning of the verse as an elliptical repetition from ver. 1: "Yes all! Just as all have the same destiny," *etc.*—**There is one event to the righteous and to the wicked.** Not that they are the offspring and the victims of one and the same blind power of chance [HITZIG], but they are subjected to one and the same divine providence as regards the issue of their life. HENGSTENBERG justly says: "Chance (מִקְרֶה) just as in iii. 19 (comp. ii. 14, 15), does not form the counterpart to divine providence, but to the spontaneous activity on the part of the just."—**To the good and to the clean and to the unclean.** In order that one may not take clean and unclean in the levitical or externally legal sense, but in the moral sense, the kindred thought of טוֹב (good) precedes that of טָהוֹר (pure) as explanatory.—**He that sweareth as he that feareth an oath.** That is, the frivolous swearer, and he that considers an oath sacred. That this is the sense is plainly seen in chap. viii. 2, from which passage it appears that it does not enter the author's mind to condemn the oath in general as something immoral. VAIHINGER is of opinion that by him that feareth an oath, as by him that does not sacrifice, is meant an Essene, or at least a representative of growing Essenianism. But the designation is by no means clear enough for this; and the one not sacrificing seems clearly to be a wicked contemner of the levitical laws concerning the temple and sacrifices, and not an unreasonably conscientious ascetic in the sense of Essenianism.—Ver. 3.—**This is an evil among all things that are done under the sun.** רָע בְּכֹל וגו cannot mean the worst of all, *etc.* (ROSENMUELLER, VAIHINGER) but in the absence of the article before רָע (comp. the Song of Solomon i. 8; Jos. xiv. 15, *etc.*), simply bad, evil among all things, or in all things; therefore an evil accompanying and dwelling in every earthly occurrence.—**That there is one event unto all.** Namely, that befalls all. מִקְרֶה must be taken as in verse 2, and points out, therefore, not what one meets with in life, but its issue, its end. The equal liability of all to death, even the good and the just, is designated by Koheleth as that evil, that evil thing that is mixed with every earthly occurrence; (comp. Rom. v. 14, 21; 1 Cor. xv. 55 f.; Heb. ii. 15). **Yea, also the heart of the sons of**

*[See the text note on this word, and the simple translation of the Vulgate and LXX., which came from the text as it is.—T. L.]

men is full of evil; namely, in consequence of this their liability to the power of death, which, therefore, also in addition exerts a demoralizing effect on them; comp. chap. viii. 11.—**And after that they go to the dead.** The suffix to אַחֲרָיו is to be considered as neuter, ("and after this condition," comp. Jer. li. 46), not masculine as if the sense were "and after it" (*i. e.*, after this life) as in vi. 12; x. 14. The preposition of motion (אֶל in אֶל הַמֵּתִים) "indicates that the sense of 'it goes,' is to complete the sentence," HITZIG.

4. *First strophe, conclusion.* Vers. 4-6. In spite of the presentation just given, the condition of the living is ever to be preferred to that of the dead.—**For to him that is joined** (ZÖCKLER, taking the reading יְבֻחַר translates it, "who is it that is preferred?"—T. L.). Thus according to the k'tib יְבֻחַר, pual of בחר "to choose, prefer," does VAIHINGER more correctly give the sense: "There is no one who would be here preferred and accepted, or who would have a choice, who would be exempted from death; since dying is a common fate; each one must go to the dead; but in death there is nothing more to hope." In the same way, substantially, does ELSTER translate, except that he punctuates יִבְחַר, and therefore gives it actively; "For who has any choice?" Many later commentators adhere to the k'ri יְחֻבַּר, which the LXX. read (τίς ὃς κοινωνεῖ πρὸς πάντας τοὺς ζῶντας) together with Symmachus and the Targum. They translate, therefore, with EWALD, "who is joined to the living has hope," or, with HITZIG, interrogatively, "who is it who would be joined to all the living?" But the sense thus arising makes a very forced* connection; and the translation of HAHN, who takes the word חבר in the sense of "charming," is open to very weighty linguistic objections.—**To all the living there is hope.** Literally, "for all living," for all as long as they live. The grammatical expression does not accord with HENGSTENBERG's interpretation: "One may trust to all living;" for אֶל is used with the verb בטח (Ps. iv. 6; xxxi. 7), but not with the substantive בִּטָּחוֹן for the introduction of the one in whom the confidence is placed. Comp. Job xi. 18.—**For a living dog is better than a dead lion.** For the most contemptible and hateful thing that lives (comp. for the proverbial use of the dog in this relation, 1 Sam. xvii. 43; 2 Sam. ix. 8; Isa. lxvi. 8; Matt. xv. 26; Rev. xxii. 15, *etc.*) is more valuable than the most majestic of all beasts if it is dead; (for the majesty and glory of the lion as the king of beasts, consult Isa. xxxviii. 13; Hosea xiii. 7; Lamentations iii. 10; Job x. 16). This proverb is also known to the Arabs. See GOLIUS, *Adag. Cent.* 2, n. 8.

Ver. 5.—**For the living know that they shall die.** The consciousness of the necessity of death, is here presented not as the only, but yet as the characteristic superiority of the living over the dead, just as if only the necessity of death were the object of human knowledge—an individualizing statement of an ironical and yet most serious nature.—**Neither have they any more reward.** Not that they have had their share (HITZIG) but that God no longer exercises retributive justice towards them, because they are wanting in conscious, personal life. The fact of a retribution in a world beyond, is only apparently denied here, for the author now sees only the conditions of this world: on the subsequent fate of a spirit returned to God he is for the present entirely silent (chap. xii. 7; comp. xi. 9)—**For the memory of them is forgotten.** So entirely do the dead remain without reward; not even the smallest thing that could profit them here below, not even the preservation of their memory with their posterity, is granted to them. Comp. Ps. xxxi. 12; Job xiv. 21. It is doubtful whether זֵכֶר "memory" is intended to rhyme with the preceding שָׂכָר "reward" (as HITZIG supposes). It is more probable that such a rhyming is made in the following verse between שִׂנְאָתָם and קִנְאָתָם.—Ver. 6. A continued description of the sad fate of the dead; "from the very beginning with touching depth of tone, a strain of lamentation overpowering the author" (HITZIG). **Also their love and their hatred and their envy is now perished.** That is, not that they are deprived of the objects of their love, hatred, or envy (KNOBEL), but these sentiments and activities themselves have ceased for them; as רפאים they are destitute of all affections, interests, and exertions, and lead rather a merely seeming life. (ROSENMUELLER, HITZIG). The sad existence of departed souls in Scheol, as described in Job xiv. 11 ff., seems here to hover before the author, just as in ver. 10 below, he expressly speaks of it. It is significant that he denies them love as well as hatred, and would seem thereby to mark their condition as one extremely low.

5. *Second strophe*, vers. 7-10. On account of this superiority of life, compared with the condition of the dead, and the uncertainty of human fate in general, it behooves us to enjoy life cheerfully (vers. 7-9), and to use it zealously in the activity of our vocations (ver. 10).—**Go thy way, eat thy bread with joy, and drink thy wine with a merry heart.** (Comp. ii. 24; v. 19). This collective triad, "eat, drink, and be merry," is here, as it were, increased to a quartette; joy being doubly designated, first as it finds its expression in cheerful adornments of the body and appropriate ornament, and then in loving unison with a wife.—Wine* is used as a symbol and producer of joy, and also in chap. x. 19; Gen. xxvii. 25; Ps. civ. 15, *etc.* For בְּלֶב־טוֹב, "of joyful heart, gay," comp. 1 Sam. xxv. 36; also chap. vii. 3 of the foregoing.—**For God now accepteth thy works.** That is, not that God finds pleasure in just this eating, drinking, *etc.* (HITZIG),

*[It may well be said, on the other hand, that the exceedingly forced rendering of ZÖCKLER and VAIHINGER show that the common translation "*joined, associated*," and the reading יְחֻבַּר on which it is grounded, are correct—T. L.]

*["And merrily drink thy wine." No where do we find more of the Bacchanalian expression, and yet ZÖCKLER would regard it here as the "innocent and normal use of wine." (See his comment on x. 19): whilst elsewhere, with no difference of language, it denotes, he says, the "corrupting and licentious use" The irony of the passage is shown at once by comparing it with vii. 2 and ii. 2.—T. L.]

but, thy moral conduct and efforts have long pleased Him,* wherefore thou mayst hope in the future surely to receive thy reward from Him. (HENGSTENBERG correctly takes this position).—Ver. 8. **Let thy garments be always white.** White garments are the expression of festive joy and pure, calm feelings in the soul, comp. Rev. iii. 4 f.; vii. 9 ff. Koheleth could hardly have meant a literal observance of this precept, so that the conduct of Sisinnius, Novatian bishop of Constantinople, who, with reference to this passage, always went in white garments, was very properly censured by Chrysostom as Pharisaical and proud. HENGSTENBERG'S view is arbitrary, and in other respects scarcely corresponds to the sense of the author: "White garments are here to be put on as an expression of the confident hope of the future glory of the people of God, as SPENER had himself buried in a white coffin as a sign of his hope in a better future of the Church."—**And let thy head lack no ointment.** As in 2 Sam. xii. 20; xiv. 2; Isa. lxi. 3; Amos vi. 6; Prov. xxvii. 9; Ps. xlv. 8, so here appears the anointing oil, which keeps the hair smooth and makes the face to shine, as a symbol of festive joy, and a contrast to a sorrowing disposition. There is no reason here for supposing fragrant spikenard (Mark xiv. 2), because the question is mainly about producing a good appearance by means of the ointment, comp. Ps. cxxxiii. 2.—Ver. 9.—**Live joyfully with the wife whom thou lovest.** That is, enjoy life with her, comp. iii. 1; Ps. xxxiv. 12; and also chap. vii. 28, above, to which expression, apparently directed against all intercourse with women, the present one serves as a corrective.—**All the days of the life of thy vanity.** This short repetition of the preceding ("all the days of thy vain life, which he has given thee under the sun") is left out of the *Septuagint* and *Chaldaic*, but is produced in the *Vulgate*, and should be by no means wanting, because it points with emphasis† to the vanity of life as a principal motive to joy.—**For that is thy portion in this life and in thy labor,** *etc.* That is, for this cheerful and moderate enjoyment of life shall, according to the will of God, compensate thee for the toil and labor which this life brings with it; comp. ii. 10; iii 22; v. 18.—Ver. 10.—**Whatsoever thy hand findeth to do, do it with thy might,** The word בְּכֹחֲךָ is by the *Vulgate* and most modern authors joined to עֲשֵׂה, whilst according to the accents and the collocation, it belongs to what precedes. But it is a vigorous doing, nevertheless, that is here recommended; for the sense is clear: whatsoever presents itself, is to be performed with thy strength, whatsoever offers itself to thee as an object for thy exertion, that do! For the expression, "whatsoever thy hand findeth to do," comp. 1 Sam. x. 7; xxiii. 8; Judges ix. 33; also Isa. x. 13, 14.—**For there is no work nor device,** *etc.*, **in the grave whither thou goest.** comp. ver. 6. As Koheleth gives a motive here in his admonition to an active life, by pointing to the lifeless and inactive condition of departed souls in the realm of death, so speaks Christ in John ix. 4: *ἐμὲ δεῖ ἐργάζεσθαι ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.* Since the *νὺξ* (night) mentioned in John ix. 4 and elsewhere, is clearly something else than the שְׁאוֹל of this passage, there is no definite reference to the latter, as HENGSTENBERG affirms, but between the two assertions there is a certain analogy.

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*[As there is nothing said about moral conduct in the text, or any other conduct except unrestrained eating and drinking, this remark of ZÖCKLER's is perfectly gratuitous. If it is to be taken as serious advice of Koheleth, then HITZIG's view is far more logical: "It is just this eating, drinking, *etc.*, that God approves beforehand, so that you can indulge, without any scruple to disturb your sensual joy." How contrary this is to other declarations of Koheleth we have elsewhere shown. How utterly opposed it is to other numerous passages of Scripture need not be pointed out. It is equivalent to saying God will never "bring thee into judgment" for it, or that He is utterly indifferent. See the Appendix to this Division, p. 134.—T. L.]

†[Ver. 9. "*The days of thy vain life,*" or, more literally, "*all the days of the life of thy vanity.*" The lxx. left out this second mention because they regarded it as a mere repetition. MARTIN GEIER would connect it, not with the former, which he says would be *odiosa repetitio*, but specially with what is said about the wife, as indicating that the conjugal relation continues through life, as also the idea, Luke xxvi. 36, that there is no marriage in the other world. Other commentators have, in like manner, been disturbed by it, but it only shows that no amount of piety, or of learning, will fit a man to be a true interpreter of this book without something of the poetic spirit by which it is pervaded. It is not *emphasis* merely, much less an enforced motive to joy, that this repetition gives us, as HITZIG and ZÖCKLER maintain, but a most exquisite pathos in view of the transitoriness and poverty of life. The style of diction reveals the style of thought, showing how far it is from the Epicurean sentiment of any kind, whether gross or moderate. It is the language of one musing, soliloquizing, full of some touching thought that causes him to linger over his words, and keep their sad music in his ear. There are examples of it in the Greek poets, especially in HOMER, which have led the ancient writers on rhetoric to give it a technical name. Thus PLUTARCH calls it *ἐπαναφορά*, and so also the later writer MACROBIUS, *Saturnal.* Lib. iv. 6, more particularly describes it: *Nascitur pathos et de repetitione quam Græci ἐπαναφορὰν vocant, cum sententiæ ab iisdem nominibus incipiunt:* "Pathos also comes from repetition, which the Greeks call *epanaphora*, when sentences begin from the same words." It receives some of its best illustrations from passages in the *Iliad*, such as xx. 371, xxiii. 641, and especially xxii. 126, which, though very different from this, in other respects, has this same kind of pathetic repetition. It is Hector soliloquizing in the time of his awful danger from the near approach of Achilles—

> *οὐ μέν πως νῦν ἐστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης,*
> *τῷ ὀαριζέμεναι, ἅτε παρθένος ἠΐθεός τε,*
> *παρθένος—ἠΐθεός τ' ὀαρίζετον ἀλλήλοιιν.*
>
> No time for such a friendly parley now,
> As when from oak and rock, *the youth and maid,*
> *The youth and maid*, hold parlance sweet together.

Very different is the sentence of Solomon in its subject matter, but like it in pathos, in the peculiar repetitive diction to which it gives rise, and the musing state of soul from which it flows:

> Go then, with gladness eat thy bread, and merrily drink thy wine,
> Thy garments ever white, thy head with fragrant oil adorned;
> Enjoy with her whom thou dost love, *the days of thy vain life,*—
> *The days of thy vain life*, the all, that God has given to thee Beneath the sun.

It is indeed irony, but not that of scorning sarcasm, nor of heartless satire. It is the irony of Scripture, full of a mournful tenderness, taking this as its most impressive form of serious admonition. Interpreted in its spirit, and even by what is rhetorically revealed upon its face, there is no contradiction between it and vii. 2, 3; ii. 2; and other passages in this book that represent sobriety, and even sadness, as morally and spiritually better for man than mirth. We have dwelt more fully on these topics, and at the hazard of some repetition, in the extended excursus on the alleged Epicureanism of Koheleth, p. 131. It has been done, because no ideas suggested by the book seemed more important in their bearing upon its thorough interpretation.—T. L.]

6. *Third strophe, Introduction.* Vers 11 and 12. Human actions in this world depend entirely on divine fate, and their success, therefore, is too often in no comparison with the real ability and strength of the actor.—**I returned.**—Comp. chap. iv. 1. For the infinitive absolute וְרָאֹה comp. chap. viii. 9.—**That the race is not to the swift, nor the battle to the strong.** These remarks serve only to illustrate what follows: "**Neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill.**" חֵן favor, as in Ex. iii. 22; xi. 3; xii. 36, *etc.* —**But time and chance happeneth to them all.**—That is, the success of human actions depends wholly on that higher power which controls the change of seasons, and permits men to be met sometimes by this, sometimes by that (פֶּגַע) which "happens, meets;" (comp. 1 Kings v. 18). A New Testament parallel is found in Rom. ix. 16, where, instead of time and chance, divine mercy is called the highest power in all human affairs.—Ver. 12. **For man also knoweth not his time.** A conclusion, *a majori ad minus.* "Even over his time itself, over his person and his life, to say nothing of his actions (ver. 11), there is a controlling power outside of him" (Hitzig). The "time" of a man is here clearly equivalent to the time of his destruction; as elsewhere the "day," of Job xviii. 20; or the "hour," Job xii. 27; Mark xiv. 41. Comp. also chap. vii. 17 preceding.—**As the fishes that are taken.** For net, and noose, and trap, as symbols of the judgments overtaking men, comp. Hosea vii. 12; Ezek. xii. 13; xxxii. 3; Prov. vii. 23; Luke xxi. 35.—**So are the sons of men snared.** יוּקָשִׁים Part. Pual see Ew. § 169. d. The word strikingly represents the helpless condition of men in the presence of divine destiny, that can put an end to their life at any moment, as the fowler who suddenly robs of its life the bird caught in the snare. An allusion to the catastrophe threatened to the Persian kingdom by a new universal monarchy, the Macedonian, is not found in the passage, as Hengstenberg supposes.

7. *Third strophe. Conclusion.* Vers. 13-16. In spite of that dependence of human destiny and success on a higher power, which often violently interferes with them, wisdom remains, nevertheless, a valuable possession, still able to effect great results with inconsiderable means of an external character, as is seen in the example of a poor and despised man, who, by his wisdom, became the deliverer of his native city from threatening danger of destruction. Whether this example is a purely feigned didactic story (thus think Hengstenberg, Luther, Mercerus, Starke, *et al.*), or whether it refers to an historical fact within the experience of the author, must remain uncertain, on account of the general character of the description; and this so much the more so, because the only passage that could seem to refer to a definite fact from Persian history (ver. 15) is of doubtful exposition.—**This wisdom have I seen also under the sun.** (Zöckler, this have I seen as wisdom). The words גַּם זֹה רָאִיתִי חָכְמָה must clearly be thus translated (comp. the similar construction in chap. vii. 25), not, "thus also saw I wisdom," *etc.* (thus usually), or, "this also have I seen: wisdom,"* *etc.* (as Hitzig renders it,) changing זֹה into זֶה.—**And it seemed great unto me,** *i. e.*, it appeared large, comp. Jonah iii. 3.—Ver. 14.—**There was a little city, and few men within it.** That is, not few inhabitants in general, but few fighting men available for defence—a circumstance which shows the danger of the city to be so much greater, and the merits of its deliverer to be so much more brilliant.—**And there came a great king against it.** We cannot deduce from the expression that the great king was the Persian; because the predicate גָּדוֹל attributed to the hostile king serves mainly to show the contrast to the smallness of the city, and the great size of the army led against it.—**And built great bulwarks against it.** מְצוֹדִים (from מָצוֹד "an instrument for seizure," hence sometimes a "net;" *e. g.* vii. 26) is here used only in the signification of bulwarks, and must therefore not here be confounded with the more customary מְצוּרִים (Deut. xx. 20; Micah iv. 14), as two manuscripts here read.—Ver. 15. **Now there was found in it a poor wise man.** Literal, "one found in it," impersonal—not, "he, the king found." —**Yet no man remembered that same poor man.** [Zöckler renders in the pluperfect "had remembered," *etc.*, and then makes it the ground of the remarks that follow. —T. L.] We can neither urge against this pluperfect rendering of וְאָדָם לֹא זָכַר the circumstance that the one in question is here designated as אִישׁ מִסְכֵּן and not as חָכָם (for the predicate poor is clearly to point out why they did not remember him—), nor also the contents of the following verse. For in it the emphasis lies upon the commendation of wisdom contained in the first clause, not on the subsequent restrictive remark concerning the contempt and disregard that it often meets with. Vaihinger is correct in his deviation from Hitzig, Ewald, Elster, and most modern authors, who, like the *Vulgate* and Luther, translate: "no man remembered." As certain as this sense, according to which the discussion would be concerning a deliverer of his country, rewarded with the ingratitude of his fellow-citizens, is approached neither through language nor connection, just so certainly may we not (with Ewald and some ancient authors) here find an allusion to Themistocles as deliverer

*[A much clearer sense, and better adapted to the whole spirit of the passage, is obtained by taking חָכְמָה in the concrete, like the Greek τὸ σοφόν, for a *wise thing*, a problem, a mystery, something that requires wisdom to explain it. Such use of it, though not found elsewhere in the Hebrew, is justified by the perfectly parallel Greek idiom, and by what is demanded to represent the peculiar thinking of this book. The mystery, puzzle, *τὸ σοφόν, φιλοσόφημα, ζήτημα, inquiry*, is the curious case which he is going to state. The use of חָכְמָה, chap. vii. 25, is quite dissimilar. This view is confirmed by what follows: "and *it* seemed great to me."—T. L.]

of Athens from the hand of Xerxes: and this latter so much the less because Athens could scarcely have been designated by the author as עִיר קְטַנָּה. Hitzig is of opinion that the besieged city is the little sea port Dora, vainly besieged by Antiochus the Great in the year 218 (Polyb. v. 66); but nothing is known of the deliverance of this city by a "poor wise man," and for many reasons the epoch of this book cannot be brought down to so late an era as that of Antiochus Magnus. Comp. the Introduction, § 4, Obs. 3.—Ver. 16. The moral of the story, is given in the words of Koheleth uttered immediately after he had heard it.—**Then said I, wisdom is better than strength.** Comp. similar sentences in chap. vii. 19; Prov. xiv. 29; xvi. 32; xxi. 22; xxiv. 5.—**Nevertheless the poor man's wisdom is despised.** These words, which again limit the praise of wisdom expressed above, depend also on the expression, "Then said I." They refer, according to ver. 15, to the fact that in the beginning no one had thought of the wisdom of that deliverer of the city—and not even of the ingratitude afterwards shown to him, or of not having followed his wise counsels (which latter view however would be in antagonism with ver. 15, according to which the sorely pressed city was really delivered).

DOCTRINAL AND ETHICAL.

(*With Homiletical Hints.*)

As the previous section contained a series of ethical precepts with an anthropological foundation (similar to the one preceding it) so is this one a combination of *theological* and ethical truths, which the author lays to the heart of his readers. And it is especially the doctrine of the incomprehensibility of the decrees and judgments of God, and of the hidden character of His universal rule that the author treats, and from which he derives the duties of a cheerful enjoyment and use of the blessings of life (ix. 7-9) of an untiring activity (ix. 10) and of continued striving after practical wisdom as a possession that is valuable under all circumstances. The contents are therefore similar to those of chap. iii., only that there the principal thought is of the conditioning and restrictive character of the divine counsels and acts of universal rule; here, on the contrary, the prominent idea is their hidden and unsearchable nature (Rom. ix. 33; 1 Cor. xiii. 12). This section is also in close relation with chap. vi., especially in regard to its ethical and practical precepts (comp. ix. 9, with vi. 12; ix. 14, with vi. 8; ix. 1-6, with vi. 2-6, *etc.*), only that from the former, the conclusions drawn are mainly serious and gloomy, while from the latter they are predominantly cheerful.

Homily on the whole section. The thought of the brevity of human life, and the obscurity of that which awaits us in it, should not discourage but impel us to a ready and cheerful use of the blessings granted us here below, as well as of the powers for a truly wise exertion; or more briefly: Of the blessing and value of reflections concerning death, as an impulse to the zealous fulfilment of the avocations of life.

HOMILETICAL HINTS TO SEPARATE PASSAGES.

Chap. viii. 16, 17. Hieronymus:—He shows that there are causes for all things, why each thing should thus be, and that there is righteousness in all, though they may be latent and beyond the comprehension.—Zeyss: a Christian should neither show himself negligent in investigating the works of God, nor too curious.—Hansen: God's works that He performs among the children of men have eternity in view, and nothing short of eternity will open up to us their inner perfection, Rev. xv. 3.—Berlenb. Bible: —O ye poor blind men, who think to fathom by your wisdom the cause of divine providences; ye are indeed greatly deceived! You condemn everything that surpasses our understanding, when you should rather confess that these things are so much the more divine, the more they surpass your comprehension. The more trouble you take to fathom the secrets of wisdom by your own study, so much the less do you attain your goal. The true test that a man possesses genuine wisdom, is when he is assured that he cannot comprehend the mysteries of God as He deals with souls.—Hengstenberg:—Blessed is the man who accepts without examination all that God sends him, in the firm trust that it is right, however wrong it may appear, and that to those who love God all things must be for the best.

Chap. ix. 1-3. Brenz (ver. 1):—There are those whom God loves and whom He hates. For He does not cast off the whole human race, though He might justly do so; neither does He embrace all men in His favor; but to some He deigns to grant His mercy, whilst others He leaves to their own destruction. There is, however, no one who can know by any external sign, whom God receives or rejects.—(Ver. 2, 3). Whoever in faith looks into the word of God may easily know that, though the wicked may now seem to have the same fortune with the pious, there shall come, at last, a clear discrimination between the good and the bad, adjudging the one class to eternal punishment, the others to the happiness of everlasting life.—Geier (ver. 2, 3). We cannot judge of the condition of the dead after this life, by our reason, but only by its accordance with the revealed word of God.—Hansen:—We are to ascribe it to the peculiarities of this present life, if the just suffer with the wicked; Sirach xl. 1 ff.

Zeyss:—A child of God should love this life not on account of temporal prosperity, but for the honor of God, and the welfare of his neighbor. Cramer:—So long as the wicked lives, it is better for him than if he is dead, since he has yet time to repent. But when he is dead then all hope for him is lost. Starke:—Atheists live in the foolish delusion that after death all is over and that the soul ceases with the death of the body; but they will receive the most emphatic contradiction on the great day of judgment.

Vers. 7-10. Luther (ver. 7):—You live in a world where there is nothing but sorrow, misery, grief, and death, with much vanity: therefore use life with love, and do not make your own life sour and heavy with vain and anxious cares.—Solomon does not say this to the secure and wick-

ed children of the world, but to those truly fearing and believing God. These latter he consoles, and desires that they may cheerfully take comfort in God. To the former He says rejoice, but does not bid those to drink wine, eat, *etc.*, who are but too much inclined to do so, and pass their lives in idleness and voluptuousness as wicked and depraved men.

ZEYSS (ver. 7):—The believers have more claim to the gifts of God than the unbelievers (1 Cor. iii. 21, 22), although they may enjoy them the least.—(ver. 9). Marriage is a sacred and wise ordinance of God; therefore the Christian may use it with a good conscience; but it must be enjoyed in the fear of God, Eph. v. 31. STARKE (ver. 8):—Arrogance, pride, and display in dress are very common vices in these latter times: the children of God find it very difficult to suppress these in themselves.—(ver. 10). The obligations that you owe to the body, you owe doubly to the soul. O man neglect not the labor due to thy soul; the night of death is coming when no one can work.—CRAMER (ver. 10):—We should perform the work of our calling with a resolute and confident spirit, and never hesitate in our charge.—HENGSTENBERG (ver. 10):—That we should do all that lies in our power is required by the facts that what we leave undone here below is never done, that the tasks placed upon us by God for this life, and which here remain unperformed, never find their performance, and that the gifts and powers conferred on us for this life must be used in this life.

Vers. 11 and 12. TÜBINGEN BIBLE:—Even in temporal things it does not depend upon any one's will or movements, but only on God's mercy. Everything is derived from God's blessing.—STARKE (ver. 12):—By his skill man can calculate the rising and setting of the sun; but human wisdom does not extend so far that one can tell when the sun of his life will rise or set.—HENGSTENBERG:—If it seems sad with the people of God when the world triumphs, let us reflect that such result does not depend on the might, or the weakness of men; and that a sudden catastrophe may overwhelm the highest, and cast him to the ground. Have we God for our friend? it all comes to that as the only thing that can decide.

Ver. 13-16. MELANCHTHON:—Such a poor man, in a city, was Jeremiah, as he himself writes, a man who saved the church in the midst of disorder and confusion. At the same time the precept admonishes us that good counsels are listened to by the few, whilst the worst please the many. And thus he says; The poor man's wisdom is despised.—CARTWRIGHT:—Wisdom, however splendid, if in lowly state, is so obscured by the cloud of poverty that in a brief time it has all eyes averted, and utterly falls from the memory.

CRAMER:—Thou shouldst laud no one on account of his high estate, and despise no one on account of his low estate. For the bee is a very little creature, and yet gives the sweetest fruit.—STARKE:—The heart of man is by nature so corrupt that to its own injury it is inclined to run after folly, and be disobedient to wisdom.—But true wisdom always finds those who know and love her. Though a wise man may for a time dwell in obscurity, he will nevertheless be drawn forth from it before he is aware. Wisdom of Solomon x. 13, 14.

APPENDIX.

[I. KOHELETH'S IDEA OF THE DEAD.—Chap. ix. 5:—

> The living know that they must die, the dead they nothing know;
> For them there is no more reward—forgotten is their name;
> Their love, their hate, their zeal, all perished now;
> Whilst the world lasts, no portion more have they
> In all the works performed beneath the sun.

STUART thinks that the Preacher "claims small merit for the living, merely the knowledge that they must die." "Is this," he asks, "better than not knowing any thing?" He argues, besides, that there is an inconsistency in such a view, made greater by the fact that this praise of life is one of the cheering passages, whereas such declarations as vii. 1; iv. 2-3 are from the desponding mood. Is not this, however, a mistake? The language here is gloomy, if not wholly desponding. Koheleth is perplexed and bewildered as he contemplates the apparent state of the dead, especially as it presents itself to the *sense*, inactive, motionless, silent, unheeding. He turns to the living, and surveys their condition, so full of vanity, with only the superiority of a little knowledge, one important element of which is a knowledge that this vanity must come to an end. It is just the survey that would give rise to that touching irony already spoken of, that mournful smile at human folly, in which a just contempt is blended with deepest sympathy,—an irony, not sneering, but tenderly compassionate, such as we find in some other Scriptures. As, for example, in Gen. iii. 22, where God is represented as ironically repeating the words of Satan, but in a spirit how different from that of the fiend! Ah, poor wretch! he knows it now, the difference between good and evil! See Gen., p. 240. So here, as though he had said, "Alas, their boasted knowledge! They know that they must die,—this is the substance of it, the remotest bound to which their science reaches." There is something of the same feeling in what is here affirmed of the state of the dead. It gloomily contemplates only the physical aspect, or the physical side of death, such as presents itself, sometimes, to the Christian, without any feeling of inconsistency, and without impairing that hope of future life which he possesses in a higher degree than Koheleth. We may even say that it is good for us, occasionally, to fix our minds on this mere physical aspect of our frail humanity.

> O when shall spring visit the mouldering urn?
> O when shall day dawn on the night of the grave?

It was not an infidel, but a devout believer, that wrote this. And so, too, there may be, at times, a sort of melancholy pleasure in thinking of death mainly in its aspect of repose from the toils and anxieties of the present stormy life; as in that mournful dirge so often sung at funerals—

> Unveil thy bosom, faithful tomb;
> Take this new treasure to thy trust;
> And give these sacred relics room
> To slumber in the silent dust.

> Nor pain, nor grief, nor anxious fear,
> Invade thy bounds; no mortal woes
> Can reach the peaceful sleeper here.

We feel no inconsistency between such strains, even when they assume a more sombre aspect, and that brighter view which the Christian takes in contemplating the spiritual side of our strange human destiny, or even as it sometimes presented itself to the Old Testament believer (Ps. xvi. 11; xvii. 15; lxxiii. 24). They no more jar upon our speculative theology than the language of our Saviour, John ix. 4: "The night cometh, when no man can work" [comp. Ecclesiastes ix. 10; xi. 8], or that touching language of the New Testament which represents death under the soothing conception of a sleep—*κοίμησις*—a lying down to rest. This term is not confined to the body, as the best exegesis would show, but would seem to denote also a most blessed state of quiescence for the spirit,—a state rudimental, imperfect, unfinished, anomalous, preparatory, yet most *secure*,—tranquil, yet not torpid—inactive, yet not inert—a holy conscious rest, a lying "under the shadow of the Almighty,"—separate from the present world, away from all its busy doings, if not from all its memories, and thus cradled again, nursed and educated, we may say, for that higher finished life, when death shall be fully conquered. He is the last and greatest enemy [1 Cor. xv. 26] who, until that time, retains some dominion over all humanity,—even over those "who *sleep in* Jesus," or "*through* Jesus," as it should be rendered,—the saved, or rather, the being saved [present participle. *οἱ σωζόμενοι*] *the being healed*, or made *alive*, as the Syriac has it, those in whom the redemptive life of Christ is overcoming death, and growing to the matured and perfect life of eternity. For it is clear, even from the New Testament, that this "*state* of death," or reign of death, still continues, in a certain sense, and in a certain degree, until the resurrection. Its power is over all men, and over the whole man, soul and body, although for the Christian, whose "life is hid with Christ in God" [Col. iii. 3], its sting is taken quite away. There is no mistaking the language, 1 Cor. xv. 54: *ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν κ. τ. λ.* It is only when this corruption puts on incorruption, and this mortal puts on immortality, that there is brought to pass the saying, "*Death is swallowed up in victory.*" Till then, Death and Hades go together. One is but the continuation of the other. Being in Hades is being in the kingdom of the dead. Till then, the Old Testament idea still holds of death, not as extinction, non-existence. or *not being* [see Genesis, Notes, pp. 273, 586], but as *a state*, a state of positive being, though strange and inexplicable,—a state of continued personality, real though undefined, utterly unknown as to its condition, or only conceived of negatively as something that differs, in almost every respect, from the present active, planning, toiling, pleasure-grasping, knowledge-seeking life "beneath the sun." That there is something strange about it, something difficult to be thought, is intimated in our Saviour's language respecting the Old Testament saints, Luke xx. 38. *πάντες γὰρ αὐτῷ ζῶσιν*, "for they all live unto Him" [unto God],—as though what was called their life was something out of them, and could only be made dimly conceivable to us by this remarkable language. Compare the Jewish expression as we find it, 1 Sam. xxv. 29, and as it is interpreted and often quoted by Rabbinical writers, צְרוּרָה בִּצְרוֹר הַחַיִּים "bound up in the bundle of life with Jehovah thy God," or as the Vulgate renders it—*anima custodita quasi in fasciculo viventium apud Dominum Deum tuum.*

There is yet a reserve to the doctrine of the immediate after life, still a veil cast over it, we may reverently say, even in the New Testament. The most modern notions of a sudden transition to the highest Heavens, and to the perfect life, are, perhaps, as far to the one extreme, as the descriptions of mortality which Koheleth gives us, in his gloomy mood, may be in the other. This idea of the dead passing straightway into a busy active state of existence, in these respects resembling the present life, with its proud talk of progress, was unknown to the early Church, as its liturgies and funeral hymns most evidently show. See especially the earliest Syriac hymns, much of whose language the modern notions would render almost unintelligible. Christ has indeed "brought immortality to light," but it is chiefly by the doctrine of the resurrection, that great article so clear in the New Testament, though having its shadow in the Old. But there is another doctrine there, however little it is studied. We are taught that there was a *work of Christ in Hades.* He descended into Hades; he makes proclamation [*ἐκήρυξεν*] in Hades (1 Pet. iii. 19) to those who are there "in ward." He is our Christian Hermes, belonging to both worlds. He is the *ψυχαγωγός*, the conductor and guide of redeemed spirits in Hades, the "*Shepherd* and Bishop of souls" (1 Pet. ii. 15), the "Good Shepherd" (Ps. xxiii.), who leads his spiritual flock beside the *still waters*, in the *Ge-tzalmaveth*, the "valley of the death shade," or *terra umbrarum*, and, at the same time, the great High Priest above, to whom is "given all power in Heaven and in earth." He is the מלאך הגואל the Redeeming Angel of the Old Testament, to whom the righteous committed their spirits [Ps. xxxi. 6] and the Mediator more clearly revealed in the New.

The doctrine of the *immediate after life*, as we have said, has still a shadow cast upon it. We should not, therefore, wonder to find Koheleth still more under the veil. His very language implies *continuance of being*, in some way, although presenting a state of inactivity, and, in a word, a want of all participation in the doings and even memories of the present "life beneath the sun." It did not fall in the way of his musing to speak of differences, in this state, between the "righteous and the wicked;" but, in other passages of the Old Testament, it appears more clear, though still barely hinted, as in Prov. xiv. 32; Ps. lxxiii. 20; xlix. 15. It is a state in which the one is "driven away," whilst the other "has hope." Elsewhere, however [iii. 17: xii. 13, 14], Koheleth affirms his strong belief that at some time, and in some way, the two classes will be judged, and the difference between them most clearly manifested.

In the rhythmical version of ix. 10, חָכְמָה

is rendered *philosophy*, because the writer seems, in this place, to take it in its more pretentious sense, or for human wisdom in distinction from the Divine,—speculative inquiry,—very much as Paul uses σοφία, sometimes, in the New Testament. And so, perhaps, we would come nearer to the intended force of the other word דַּעַת by rendering *science*, although not exactly corresponding to it in the most modern acceptation of the term. It is Paul's γνῶσις, "curious knowledge,"—not mere knowing, as consciousness, whether Koheleth held to any such consciousness or not. Comp. it with חֶשְׁבּוֹן (*plan, reckoning*) in immediate connection. So, too, even when speaking of the perfect psychological state (1 Cor. xiii. 8) Paul says of *knowledge* (γνῶσις), καταργηθήσεται—not, "it shall cease," as rendered, but "it shall be deposed"—put one side—no longer made the highest thing, as in this fallen life, where the intellectual is placed above the moral nature. In the blessed and perfect life to come, moral or spiritual contemplation, pervaded by ἀγάπη, shall be the highest exercise of the soul. Even the intermediate state is to be regarded as superior to the present existence in ontological rank, and the terms *embryotic* or *rudimental*, if applied to it, must be taken simply as denoting a formative state of repose, preparatory to the more glorious life that follows.—T. L.]

[II. THE ALLEGED EPICUREANISM OF KOHELETH. NOTE on chap. ix. 7–10, in connection with chap. xi. 9, 10. These passages have given rise to much comment. Stuart, with many others, regards the first of them as expressing the real advice which Koheleth would give in regard to the conduct of life, and then says: "In all this there is nothing Epicurean." What then is Epicureanism? Or how shall we distinguish? It would seem to be almost too sober a word. The language here used may almost be characterized as Anacreontic: "Eat with joy thy bread, and drink with mirth thy wine,—thy garments always white, and oil ne'er lacking to thy head:"

> Πίνωμεν, ὦ πίνωμεν—
> Τὸ ῥόδον τὸ καλλίφυλλον
> Κροτάφοισιν ἁρμόσαντες.

How, then, shall we avoid what seems to be on the very face of the passage? It will not do to resort to any special interpretation on account of a mere exigentia loci; although it might, with perfect truth, be said, that such Anacreontic advice is not only contrary to all the more serious portions of the Scriptures, Old and New; but also to the deeply solemn views in regard to human vanities, and the great awaiting judgment, that Koheleth himself has, in other places, so clearly expressed. All this outward argument, however, would not justify us in calling it irony, unless there were some internal evidence, something in the very style of the passage which called for such a conclusion. A careful examination, made in the spirit of the whole book, shows that there are such internal grounds of criticism. It was a feeling of this that led Jerome, the most judicious of the Patristic commentators, to call it a προσωποποιΐα, a *personification*, or dramatizing, *more rhetorum et poetarum*, or what the Jewish critics (see p. 71) called "the case speaking," the language of human life and human actions, in view of the pure earthliness of its condition. It is the language of the author so far as he puts himself forth as the representative of such a despairing state: *quasi dixerit, O homo quia ergo, post mortem nihil es, dum vivis in hac brevi vita fruere voluptate, etc.*: "O man since, after death, thou art nothing, then, whilst thou livest thy short life, enjoy pleasure, indulge in feasts, drown thy cares in wine, go forth adorned in raiment ever white (a sign of perpetual joy), let fragrant odors be ever breathing from thy head; take thy joy in female loveliness (*quæcunque tibi placerent feminarum, ejus gaude complexu, et vanam hanc et brevem vitam vana et brevi voluptate percurre*) and in brief pleasure pass this thy brief life of vanity," *etc.* He then represents Koheleth as retracting all this in the passage immediately following, where he says, "*I turned again*, and saw that the race was not to the swift, nor the battle to the strong, nor wealth to the prudent, *etc.*," in other words, that thus to live in joy was not in man's power, but that all things happened as they were disposed by God: *Hæc, aliquis inquit, loquatur Epicurus et Aristippus, et ceteri pecudes philosophorum, ego autem* (*inquit Koheleth*) *mecum diligenter retractans, invenio non est velocium cursus, nec fortium prælium, etc., etc.*

There are two things in the passage itself that lead the serious reader to such a feeling, and such a view of its ironical, or, rather, its dramatic character. The first is the exuberance of the language, its extravagance, its Bacchanalian style, we might almost call it, inconsistent with, or certainly not demanded by, such a moderate, rational, sober view, or such a sober advice to live a contented life, as Stuart contends for, or, in other words, a judicious, virtuous Epicureanism. The joy so oft repeated, the mirth, the wine, the white raiment, the aromatic oils—what has such superlativeness of style to do with such a moderate, sober purpose? It was no more needed than the language which Euripides (Alcestis 800) puts into the mouth of Hercules when playing the Bacchanalian, and which this Solomonic irony so closely resembles:—

> Εὔφραινε σαυτὸν, πῖνε· τὸν καθ' ἡμέραν
> Βίον λογίζου σόν· τὰ δ' ἄλλα τῆς τύχης.
> Τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεων.
> Οὔκουν, μεθ' ἡμῶν, τὴν λύπην ἄφεὶς, πίῃ,
> Στεφάνοις πυκασθεὶς κ. τ. λ.

> Make glad thy heart, drink wine, the life to-day
> Regard thine own; all else belongs to chance.
> In high esteem hold Love's delightful power.
> In social joy indulge—with chaplets crowned;
> And drive dull care away.

Hear Koheleth:

> Go then and eat with joy thy bread, and drink with mirth thy wine,
> In every season be thy garments white,
> And fragrant oil be never lacking to thy head;
> Live joyful with the wife whom thou hast loved.

The one kind of language seems but the echo of the other. If we disregard the spirit and the design of Koheleth, there is an Epicurean zest in his description, not surpassed, to say the least, by that of Euripides. We may say, too, on the other hand, that it is not easy to distinguish his language, and the spirit of it, from that of Paul in his quotation, 1 Cor. xv. 32: "Let us eat and

drink, for to-morrow we die." If it be said that the context there makes it impossible for us to mistake the Apostle's ironical meaning, the same may be said in respect to the writer who tells us, only a short distance back,

> Better to visit sorrow's house, than seek the banquet hall;
> Better is grief than mirth;
> For in the sadness of the face the heart becometh fair.

It is the very nature of rhetorical irony, especially if it be the irony of sorrowful warning, to paint the thing in higher colors, we may say, than would suit its description in a more direct and didactic admonition. Had it been a piece of Isocratean moralizing in commendation of a moderate, contented, frugal, and thankful enjoyment of life, it would naturally have been in a lower and calmer strain. The wine, the odors, the splendid raiment, would have been all wanting. They are just the points in the picture, however, to make an impression on the serious mind when it is felt to be a description of the vanity of life. We may even say that they are just the things that lead to such a feeling.

The second internal evidence showing the true character of this passage, is the feeling of sorrow, which, amidst all its apparent joyousness, the writer cannot suppress. We have called it irony, but the irony of the Bible is not only serious, but sometimes most tender. Whilst, then, the language here criticised is not the mere worldly advice that Stuart and others would represent, neither is it, on the other hand, the hard irony of sarcasm, or of unpitying satire. Koheleth's thoughts of death, and its awful unknown, have depressed his faith, and there seems to have come over him a feeling akin to despair. His idea of God's justice, and of some great destiny, or world, over and encompassing the present, is not lost—for it reappears strongly afterwards—but, for the moment, the thought of man, as he is seen in the earthly state, becomes predominant, and he breaks out in this strain, in which pity is a very manifest element. "Go then and enjoy thy poor life." There is strong feeling in it, a most tender compassion, and this shows itself in that touching mention of the transient human state, and, especially, in the pathetic repetition of the words

> The days of thy vain life,—that life
> Which God hath given to thee beneath the sun;
> Yea, all thy days of vanity.

This plaintive tone is utterly inconsistent with the Epicurean interpretation, however moral and decent we may strive to make it.

Again, there are two arguments against such a view that may be said to be outside of the passage itself, though one of them is derived from another place in the book. First—in chap. xi. 9, 10, we have a strain so precisely similar, in style and diction, that we cannot help regarding it as possessing the same rhetorical character. It may be thus given metrically, yet most literally, and with the full force of every Hebrew word:

> Rejoice O youth in childhood; let thy heart
> Still cheer thee in the day when thou art strong;
> Go on in every way thy will shall choose,
> And after every form thine eyes behold.

It is not easy to mistake the character of this, even if it were not followed by that most impressive warning:

> But know that for all this, thy God will thee to judgment bring:
> O then turn sorrow from thy soul, keep evil from thy flesh;
> For childhood and the morn of life, they, too, are vanity.

Here the caution is clearly expressed, although we feel that such expression is just what the previous words, rightly comprehended in their spirit, would have led us to expect. Rhetorically regarded, such an addition would have been exactly adapted to this place (ix. 7–10). It would have been in harmony with the tone of what had gone before. It is, however, so suggested by the whole spirit of the passage, and especially by that irrepressible tone of commiseration that appears in the words before cited (the pathetic allusion to our poor vain life), that it may well be a question whether any such distinct warning, or any mere moralizing utterance, could have had more power than the "expressive silence" which leaves it wholly to the feeling and conscience of the reader.

The passage xi. 9, 10, is so important in itself, and has such a bearing on the one before us, as to justify its fuller interpretation in this place. Many modern commentators regard these verses also as a *serious* advice to the young man, if the term *serious* could, with any propriety, be applied to such an admonition. The older commentators, however, are mostly the other way. They regarded the passage as indeed most *serious*, but as having this character from its sharp yet mournful irony. So Geier says: "*magnam interpretum partem hæc verba imperativa ironice accipere.*" Among these were Kimchi, Munsterus, Mercerus, Drusius, Junius, Piscator, Cartwright, Cajetan, Vatablus, Ar. Montanus, Osorius, Mariana, Menoch, Pineda, Jac. Mathiæ, and others, among whom may be reckoned Tremellius, if we may judge from the tone and style of his Latin translation. Luther was the other way, and it may be said that he has given the tone to many that have come after him, evangelical as well as rationalist. "This is said seriously by Solomon," he tells us, "*de licita juventutis hilaritate*, concerning the permitted joyfulness of youth, which ought not to be unbridled, or lascivious, but restrained within certain limits." But what right has he to say this? What limits are assigned? The language seems wholly without limitations, or reserve: "Walk in the ways of thine heart, and in the sight of thine eyes," terms which every where else in the Hebrew Scriptures are used, in *malam partem*, to denote sensual and ungodly conduct; as in Numb. xv. 39: "Ye shall not go (roam) אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם after your own heart, and after your eyes." Compare also the frequent phrase שְׁרִירוּת לֵב, commonly rendered "the imagination of the heart," but really meaning the *turnings* (choices) of the heart,—doing as one pleases. See Deut. xxix. 18; Ps. lxxxi. 13 where it is synonymous with יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם "walking in their own counsels," also Jerem. ix. 13, and other places. Compare especially Job xxxi. 7, where, for "the heart to follow the eye" is placed among the grievous sins, being regarded, in fact, as the very fountain-head of

sin: אִם אַחַר עֵינַי הָלַךְ לִבִּי, "if my heart hath gone after mine eyes," the *will* (the conscience) after the *choice*, the *velle* after the *optare*, the *voluntas* after the *voluptas*. "Walk in the way of thine heart;" what an admonition this to a young man, even if such a one ever needed an exhortation to hilarity, or to the following of his own pleasure! How strange, too, as coming from one who, in other parts of this book, talks so differently: "Better the house of mourning than the house of feasting;" "I said of laughter it is mad, of mirth, O what availeth it!" Compare it with the repeated charge of Solomon, in the Proverbs, to restrain the young man—not to let him go after the imaginations of his heart, to put a bridle on him (חנך Prov. xxii. 6), and "bow down his neck in his youth." The language here is peculiar, and each word must be sharply looked to: "Go on" (it is הַלֵּךְ, the piel intensive) "keep going, in the ways (all the ways, in the plural, every way) of thine heart," וּבְמַרְאֵי עֵינֶיךָ (the k'tib is undoubtedly right) and in (or after) the forms of thine eyes." The word מַרְאֶה is so frequently used of female beauty (see the phrase יְפַת מַרְאֶה Gen. xii. 11, and other places) that the idea is at once suggested here; and what a contrast then to our Saviour's teaching, that even to look is sin. What a contrast, we may say, is the whole of it thus considered, to what Christ says about the broad way, and to St. John's most emphatic language (1 Epist. ii. 16) respecting "the lust of the eye," the desire of the eye, τὴν ἐπιθυμίαν τῶν ὀφθαλμῶν! If we give the phrase the more general rendering, "the sight of the eyes (sight objectively) it would come to the same thing It would be a license to follow every form of beauty. There might be urged, too, the contrast between it (thus regarded as serious advice even in the most decent sense that could be given to it) and Paul's counsel for young men, Titus ii. 6, τοὺς νεωτέρους παρακάλει σωφρονεῖν, "exhort them to be sober," temperate, sound-minded, having reason and conscience ruling over appetite and desire. How unlike, too, the Psalmist's direction cxix. 9, "Wherewith shall a young man cleanse his *way*,—by *taking heed* thereto (לִשְׁמֹר), by watching it, according to Thy word." How utterly opposed to this is the unlimited advice to the young man "to walk in the way of his heart," that is, to do as he pleases. Luther feels the force of this contrast, for he says in the same comment, when he comes to speak of the words ותלך בדרכי לבך "walk in the ways of thine heart," *fecit hic locus ut totum hunc textum ironiam esse putarem, quia ferme in malam partem sonat, siquis incedat in via cordis sui:* "This place would make me think that the whole text was irony, because the phrase 'to walk in the way of one's heart,' is so generally taken in a bad sense." But, after all, he goes on to say that we must abide by the general idea of the passage (as he had taken it) and suppose the necessary limitations. Very few commentators have had a clearer perception than Luther of the general sense of the Scripture, but in regard to such passages as these he is not to be implicitly trusted. He was of a very jovial disposition; but what chiefly led him to such interpretations, here and elsewhere in this book, was his aversion to some of the more austere dogmas, as well as practices of Romanism, and especially his dislike of asceticism, as exhibited by the Monks. Hence he allowed himself too much to be driven towards the opposite extreme. Thus in his commenting on the words במראה עיניך, "in the sight of thine eyes," he boldly says, *quod offertur oculis tuis hoc fruere, ne fias similis Monachorum, etc.:* "whatever is offered to your eyes, that freely enjoy, lest you become like the monks who would not have one even look at the sun." And so in the beginning of the passage, ver. 9: *non prohibet jucunditates sive voluptates, quemadmodum stulti monachi fecerunt, etc.:* "It does not prohibit delights nor pleasures, as the foolish monks have done, which is nothing else than making stocks of young men (even as ANSELM says, *ille monachissimus monachus*, that most monkish monk), or than attempting to plant a tree in a narrow pot." Others of the Reformers and early Protestant commentators were influenced in the same way in following LUTHER, and there can be no doubt that this has much affected their interpretations of Koheleth, making him talk like an Epicurean, and then denying that it was Epicureanism, or trying to throw over it a decent ethical mantle by their unwarranted hypotheses and limitations. After they have done their best, however, in this way, they make this writer of Holy Scripture to be a moralist inferior to SOCRATES and SENECA, who certainly never thought that a young man needed any such advice as that. The pious GEIER seems to be aware of the suggestions that might arise from other parts of Scripture, and would zealously guard this virtuous Solomonic young man, who needs such a caution against excessive sobriety, from any comparison with the Prodigal Son, Luke xv. But what did he do, that *filius perditus*, that spendthrift, *ille heluo*, as GEIER calls him, except "to walk in the ways of his heart, and in the sight of his eyes?" What is all pleasure-seeking selfishness [φιλαυτία, φιληδονία, 2 Tim. iii. 2-4] but saying "give unto me *my* portion of *goods* that falleth to me," in this world?

It might have been thought, however, that the latter part of ver. 10, following the warning of judgment, would have been treated in a different manner; but the general consistency of which LUTHER speaks has led some to an Epicurean interpretation even of this. We regret to find our author ZÖCKLER following such a course in his interpretation of the words הסר כעס מלבך "turn away sorrow from thy heart." "Here," he says, "the positive exhortation to hilarity (*Frölichsein*) is followed by a dissuasion from its opposite,"—that is, the young man is told to avoid seriousness as painful and troublesome (*Kummer, Unmuth,*) which he gives as the interpretation of כַּעַס]. It is a recommendation of hilarity, of mirth, in opposition to asceticism or undue sobriety, as though the young man's danger in Solomon's time, or in the days of Malachi, or at any other period in the human history, had been in that direction of gloom and monkery.

There are few interpreters more honest, or more learned, than STUART, and yet his comment here is certainly a very strange one. "In verse 9th," he tells us, "the command is to do something positive in the way of enjoyment; here it is to shun evil and suffering. Taking both together, the amount is, enjoy all that a rational man can enjoy in view of retribution, and avoid all the evil and suffering that can be avoided." Retribution here is a mere make weight. Why retribution for simply acting according to the advice? If *pleasure* be the *good*, then, as that acute moralist SOCRATES says, "he who gets the most of it is the *ἀγαθὸς ἀνὴρ*, the *good* man, the best man." "But why," asks STUART, "is this so strongly urged upon the young?" The question is certainly one that is very naturally suggested in view of such an interpretation, but the answer he gives is remarkable: "Plainly because that even they, although in the best estate of man, hold life by a very frail tenure. Therefore, as even youth is so frail and evanescent, make the best of it. It is almost as if he had said—Then or never." In other words, a short life and a merry one. ANACREON could not have said it better. No exhortation to obedience to parents, to temperance, to sober-mindedness, in the style of Paul, no advice to "watch over the heart," such as Solomon gives in the Proverbs, but a direction "to walk in the sight of the eyes," and a caution against seriousness as inconsistent with youthful hilarity. Strange advice this under any circumstances; and still more strange from the fact that it is the only place in the book in which young men are addressed,—the first verse of chap. xii. being but a continuation of the admonition here given. Look at the argument as it thus presents itself: God will bring thee unto judgment, young man; therefore put away all serious concern from thy heart. And why? Because youth is brief and evanescent. How does it compare Scripturally with the other view as presenting the other reasoning: Know that God will bring thee into judgment for "following the ways of thine heart, and walking in the sight of thine eyes;" therefore "turn sorrow from thy heart" [thy soul], that is the feeling of remorse, the sense of the Divine displeasure, or of thine own self-accusing indignation [כַּעַס] for such an unrestrained living to thyself, and "keep off [הַעֲבֵר, avert] evil from thy flesh"—that is, the bodily ills that must come from a life of sensuality, or following "the desire of thy heart," and "the voluptuous sight of thine eyes." And why? Because "childhood and youth [שַׁחֲרוּת, literally, the morn of life] are vanity;" that is, all their joys, take them at the highest, are vain and worthless in comparison with the serious evils, whether for this life or another, that such a course of free indulgence may bring upon thee.

The ironical nature of this passage is accepted by that great critic, GLASSIUS, in the *Philologia Sacra*, p. 1518. It is an "apostrophe," he says, "*a concessio ironica cujus correctio, a consuetudine animi et sensuum prava revocans, statim subjungitur:*" Go on,—but know. He compares it with Isaiah ii. 10, "enter into the rock, and hide thyself in the dust," but know that God will find thee. So Isaiah viii. 9, "Join yourselves together, enter into council, but know that it will be all in vain." It is equivalent to saying, "*though* ye do this,"—the imperative being really the statement of an hypothesis. Another passage he cites is Isaiah xxi. 5: "Spread the table, set the watch, eat, drink," *etc.;* though that may be taken in a different way.

A second outside proof of the true character of the language, Eccles. ix. 7-10, is derived from a passage in the Apocryphal book entitled Wisdom of Solomon. It is evidently an imitation of these very verses, and, whether written by a Jew or a Christian, is evidence of the earliest mode of interpreting all such modes of speaking in Koheleth. It is the language of the worldly pleasure-seeker, chap. ii. vers. 6-8: "Come then, and let us enjoy the good that is before us; let us be filled with costly wine and aromatic odors; let no flower of the spring pass by us; let us crown ourselves with roses before they be withered," *etc.* The imitation is evident throughout the passage. It appears not only from the language used, but also from the fact that the writer, both by his general style and by the title he has given to his book, intended it as a more full and florid setting forth of what he deemed the pervading thought and feeling of Koheleth. Now, by placing this same style of language in the mouth of the sensualist, he makes clear that he was of like opinion with JEROME (whose views may have been derived from his Hebrew teacher representing the same view afterwards advanced by Kimchi), that as uttered by Koheleth, it was a *προσωποποιία*, a dramatic representing of what is expressed in human action,—the sensualist's own conduct speaking forth the view of life that would be in accordance with the idea that this is all of man, and that there is no such judgment as that on which Koheleth elsewhere so strongly insists. This is rendered still more clear from the sudden change that immediately follows in ver. 11, and which JEROME justly characterizes as Koheleth *retractans*. He cannot let the language go without showing how full of vanity it is, viewed only in regard to the present world, and according to the known condition of human life:

I turned again to look beneath the sun.
Not to the swift the race, I saw, nor victory to the strong,
Nor to the wise secure their bread, nor to the prudent wealth.

The very uncertainty of all human efforts renders such advice utterly vain. Why say to men, be happy, eat, drink, and be merry, "let thy garments be ever white, and let aromatic oils be never lacking to thy head," when no strength, no wisdom, can give any security for the avoidance of sorrow, much less for the attainment of such Epicurean joys. In such a connection the thought of there being, necessarily for man, a judgment and a destiny, making all such pleasures, even if innocent, mere vanity and worthlessness in the comparison, is more powerfully suggested than it would have been by the most express utterance.

There are some other things of less exegetical importance, but deserving of attention in their bearing on the real character of these important passages. Thus the words כִּי כְבָר רָצָה

הָאֱלֹהִים אֶת־מַעֲשֶׂיךָ [ix. 7] are rendered in E. V.: "God now accepteth thy works," indicating that He has, in some way, become gracious. The true rendering is, "God hath already," or rather, "long ago, accepted thy works." It is a thing of the past, settled as the Divine way in regard to man; He has never been offended at all. It is the doctrine of Plato's second class of atheists (as he calls them, though they claim to be theists), who believe in a Divine power, but regard Him as taking no account of men, or rather, as accepting all human works, as He accepts the operations of nature. Or it is a Hebraistic form of the Lucretian doctrine of the Divine nature:

Semota ab nostris rebus, sejunctaque longe.

That this general acceptance by Deity of human works is not the serious language of Koheleth, is evident from his so frequent insisting on judgment, either in this world or in another, as though it were his favorite doctrine, his "one idea," we might say, in all this discourse. So WORDSWORTH regards the whole passage as the language of the sensualist (which is the same as JEROME's ironical προσωποποιία, or Koheleth speaking in their person), and thus comments on the words in question: "Evil men misconstrue their prosperity into a sign that God accepts their works." There is, however, too much inferential moralizing in such a statement. In *their* language, God's "accepting their works" is rather another mode of saying that He is utterly indifferent about them, or, as they would represent in their Lucretian hyperpiety, too great, too exalted, to mind the affairs of men.

The 10th verse of ch. ix. is rendered in E. V.: "Whatever thy hand findeth to do, do it with thy might." The Vulgate favors this, but the accents forbid it. They connect בכחך with לעשות, requiring us, if we follow them, to render: "whatever thy hand findeth to do in thy strength, do it." This puts a different aspect upon the sentence, and the accents, with their usual nice discrimination, bring it out. The other rendering would indeed suggest a similar meaning, but the accents make it clear. It becomes the maxim, τὸ κράτιστον τὸ δίκαιον, might makes right, or let might be thy law of right, or as it is rendered in the Metrical Version,—

Do, then, whate'er thy hand shall find in thy own might to do.

WORDSWORTH takes the same view: "Do all that thy hand findeth to do by thy power" [see HENGSTENBERG, EWALD]; that is, "let might be right with thee; care nothing for God or man, but use thy strength according to thy will." Surely this is not the serious language of the serious Koheleth, the earnest teacher of judgment, who speaks so solemnly of "the fear of God, and who says, only two verses from this: "Then I turned again to look beneath the sun, and saw that the race was not to the swift nor the victory to the strong."

The language following: "For there is no knowledge," *etc.*, even STUART regards as that of the objector, though replying to the serious advice given above, as though he had said in addition: enjoy thyself, *etc.*, for there is no after state to give thee uneasiness. "But we have seen," says STUART, "that the settled opinion of Koheleth himself [viii. 12, 13] was something quite different from this." It is not easy to understand the remark. It would have furnished STUART a much more consistent ground of reasoning, had he regarded the whole passage as irony or personification. He says, at the close of his comment on the verses: "The positive passages which show Koheleth's view of judgment, and of retribution, are too strong to justify us in yielding to suggestions of this nature"—that is, the supposition of his denial of all future accountability. This rule of criticism, had they consistently followed it, would have made Koheleth all clear in many places where the opposite method produces inextricable confusion and contradiction.

Such remarks as ZÖCKLER and STUART sometimes make in deprecation of Epicureanism [HITZIG, in general, gives himself no concern about it] show the pressure upon evangelical commentators (and even upon all who may in a true sense be styled rational), when they adopt what may be termed the half-way Lutheran mode. The doctrine of Epicurus, even in its most decent form, is so inconsistent with any devout *fear of God*, and this again is so utterly alien to any philosophic or scientific theism that maintains a Deity indifferent to human conduct, one who cannot be prayed to, ἀνευκταῖος, and without any judgment either in this world or another; for in respect to the true nature of Koheleth's exhortation, either idea presents a conclusive argument. His doctrine must be somehow connected with all that system of truth, with all that "wisdom, of which the fear of the Lord is the beginning." To a mind deeply meditative like that of Koheleth, the thought of there being no judgment, no hereafter (should such a belief be ever forced upon it), would not be ground of joy, much less of an exhortation to joy, as addressed to others. He would not, even in that case, adopt the Epicurean maxim: Let us eat and drink,—rather let us fast, let us mourn, in view of an existence so brief, so full of vanity, so soon to go out in darkness all the more dense, a despair all the more painful, in consequence of the transient light of reason with which we are so strangely and irrationally endowed—*e tenebris in tenebras*—like the bubble on the wave in a stormy night, reflecting for a moment all the starry hosts above, and then going out forever. There is no religion, no superstition, no creed so awfully serious, as that of human extinction, and of a godless world. Place the two exhortations side by side: Live in the fear of God, for thou must come to judgment: Live joyful, for soon thou wilt be no more; in either alternative, the present value of the present being, considered for its own sake, dwindles in a rational estimate. As connected with a greater life to come, though made important by such connection, yet how *comparatively* poor! regarded as the whole of our existence, how *absolutely* vain! In the first aspect, it is *vanitas;* in the second, it is *vanitas vanitatum*, utterly vain, a "vanity of vanities." The Epicurean idea and the Epicurean call to mirth are as inconsistent with the one as with the other.—T. L.]

B.—In Presence of the Insolence, Bold Assumption and Violence of Fortunate and Influential Fools, the Wise Man can only Preserve his Peace of Soul by Patience, Silence and Tranquility.

CHAP. IX. 17—X. 20.

1. Of the advantage of a wise tranquility over the presumptuous insolence of fools.

(IX. 17—X. 4.)

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth
18 among fools. Wisdom *is* better than weapons of war: but one sinner destroyeth
1 much good. Dead flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.
2, 3 A wise man's heart *is* at his right hand; but a fool's heart *is* at his left. Yea also, when he that is a fool walketh by the way, his wisdom faileth *him*, and he
4 saith to every one *that* he *is* a fool. If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

2. Of the advantage of quiet, modest wisdom over the externally brilliant but inconstant fortune of fools.

(VERS. 5–10.)

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth
6, 7 from the ruler: Folly is set in great dignity, and the rich sit in low place. I have seen servants upon horses, and princes walking as servants upon the earth.
8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent
9 shall bite him. Whoso removeth stones shall be hurt therewith; *and* he that
10 cleaveth wood shall be endangered thereby. If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

3. Of the advantage of the silence and persevering industry of the wise man over the loquacity and indolence of fools.

(VERS. 11–20.)

11 Surely the serpent will bite without enchantment; and a babbler is no better.
12 The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow
13 up himself. The beginning of the words of his mouth *is* foolishness: and the end
14 of his talk *is* mischievous madness. A fool also is full of words: a man cannot
15 tell what shall be; and what shall be after him, who can tell him? The labour of the foolish wearieth every one of them, because he knoweth not how to go to
16 the city. Wo to thee, O land, when thy king *is* a child, and thy princes eat in the
17 morning! Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy
18 princes eat in due season, for strength, and not for drunkenness! By much slothfulness the building decayeth; and through idleness of the hands the house drop-
19 peth through. A feast is made for laughter, and wine maketh merry: but money
20 answereth all *things*. Curse not the king, no, not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

*[V. 8. גּוּמָּץ. A *ditch*, or *pit*, *Vulg.*, *fovea*, LXX. *βόθρον*. The Syriac Version has the same word. It is, however, no more Aramaic than Hebrew, being rare in both languages, though the verb, signifying to *dig*, is found in the latter. Its form is unusual in having dagesh after shurek, as is noted in the margin.—T. L.]

[Ver. 9. יִסָּכֶן; for יִשָּׂכֶן, a denominative from שַׂכִּין, "a knife," and, therefore, having no relation to the verb סכן as found, with quite a different meaning Job xxii. 2; xxxiii. 3; xv. 3; Isaiah xxii. 15, *etc.* Lit., "shall be cut," or, "may be cut thereby." It is another example of variant orthography, showing that the first manuscripts of this work were written from the ear. See remarks on שִׂכְלוּת and similar words, page 116.—T. L.]

[Ver. 10. קִלְקַל; the sense of *swinging*, which Zöckler, Hitzig, and Elster give to this word, is not confirmed by Ezek. xxi. 26, to which they refer. Gesenius gives the sense to *sharpen*, *polish*, but derives it from the primary idea of *light moving*, as in the rapid motions of a whet-stone, which is very probable. The accents connect it with פָּנִים *faces*, *edges*, though the *Vulgate* and LXX have disregarded it.—T. L.]

EXEGETICAL AND CRITICAL.

Of the three sections of this division, as we lay them down in essential conformity with Vaihinger, the first compares the entire nature of the wise man with that of the fool, whilst the second draws a parallel between the two regarding the conditions of their happiness; but the third points out the more profound* causes of their opposite destinies in two special qualities of both (the loquacity and indolence of fools, and the opposite of these faults in the wise man). This train of thought is less clear on account of the peculiar form of the sentences,—nearly all being proverbs of two lines, concise in extent, and significant and aphoristic in character;—but it must not therefore be disregarded, nor displaced by the acceptance of an incongruity of plan or connection, as if it were a conglomerate of many groups of maxims or of separate proverbs with no internal connection. By an atomistic and disintegrating process, this section has been divided by Hengstenberg into five divisions, by Hahn into eight, and by Elster even into nine; (1) ix. 17—x. 1; (2) x. 2, 3; (3) ver. 4; (4) vers. 5–7; (5) vers. 8–10; (6) vers. 11–14; (7) ver. 15; (8) vers. 16–19; (9) ver. 20; we shall present the special refutation of this system in our illustrations of the words and sense of the individual verses.

2. *First strophe.* Chap. ix. 17—x. 4. Of the patient and tranquil nature of the wise man in contrast with the arrogant insolence and irascibility of the fool.—**The words of wise men are heard in quiet more than the cry of him that ruleth among fools.** Observe the connection with the section immediately preceding, vers. 13–16, which shows the superiority of wisdom by a single example. But this verse opens a new section in so far as it begins to treat specifically of tranquility as a characteristic and cardinal virtue of the wise man. He who hears in quiet, proves himself thereby a lover of quiet and tranquility, and therefore a wise man. A quiet attention to wise words is a condition necessary to their practical obedience, and consequently to becoming wise and acting wisely. The counterpart of this is shown by the boisterous and passionate cry of the "*ruler among fools*," *i. e.*, not absolutely of the "foolish ruler" (Vaihinger, *etc.*, referring to Ps. liv. 6; Job xxiv. 13, ff.), but of a ruler who, as he rules over fools, is foolish himself; comp. chap. x. 16. Elster correctly observes: "Two pictures are here compared, the wise man among his scholars, who receive his teachings with collected attention, and thoughtful quiet, and a ruler wanting in wisdom to control, and who, in undignified and boisterous ostentation, issues injudicious commands to those who execute them quite as

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*[These ethical and logical divisions are not easy to trace. The different methods adopted by different commentators, warrant a strong suspicion of their reality. There is, doubtless, a connection in the thought, but it is poetical rather than logical, suggestive rather than formally didactic. In the Metrical Version there is an attempt to group into separate cantos the thoughts that seemed to have the nearest relation to each other; but these might, perhaps, be differently arranged, and with equal effect. The mind of the author may be regarded under different aspects. And so, too, of the reader, it may be said, that the division for him may depend very much on his own spiritual state: for it is the very nature of all such musing, emotional writing, to suggest more to one mind than to another. It may even give a wider and a higher train of thought to the reader than the writer himself possessed: and that too legitimately, or without any violence to the text; for there is *a spirit in words* witnessing with our *spirits*, and, under favorable spiritual circumstances, there may be seen a light in our author's language which he did not see, or but dimly saw, himself. And this we may suppose to have been the very design of the higher or divine author, in giving such a dramatic or representative work a place in His holy written revelation. The whole book is a *meditation*, or a series of meditations. The thoughts do not, indeed, follow each other arbitrarily; but, like our best thinking, are connected more by emotional than by logical bands. Place ourselves in the same subjective state—read it as poetry, not as a formal didactic ethical treatise—and we shall readily see what there is in each part, in each verse, in a single word sometimes, that makes the writer think of what follows, though all logical, or even rhetorical criticism might fail to find it. (See remarks p. 176). Take, for example, these verses of the ix. and x. chapters, as apparently the most disconnected of any in the whole poem. The ever-recurring, or underlying thought is wisdom in its two apparently contradictory aspects of *preciousness* and *vanity*—wisdom, of such inestimable value in itself as compared with folly, and yet, through folly, rendered so unavailing. The episodal mention of "the poor wise man" leads on the general train of thought, but it immediately suggests (ver. 7) how one sinner (one fool) may destroy its effect upon a community. This prompts the parallel thought, how, in the individual, too, a little folly taints all his better acquisitions,—the mode of expressing this being, doubtless, a favorite proverbial form commending itself less for its nicety than for its exquisite appositeness. This again makes him think how readily the fool exposes his folly; as the most striking example of which there occurs to the mind the rashness with which such bring upon themselves the displeasure of the ruler. Then comes readily up the folly of rulers themselves,—then examples of it in subverting the proper relations of life. A pause, perhaps, occurs; some links pass silently through the mind, but the chain of thought still shows itself. It is transferred from the higher to the more ordinary avocations of life. It is still the unavailingness of human wisdom. With all our care, and all our skill, there is danger everywhere, liability to mistakes and mishaps in every business, and in every act. Another pause; it is the same thought but it takes a different form—the unavailingness of eloquence, or the gift of speech [that splendid evil, ὁ *κόσμος τῆς ἀδικίας*, Jas. iii. 6, or "ornament of unrighteousness"]. Here, too, there is to be traced the influence of the proverbial association: "the serpent bites without enchantment;" so is the gift of speech to its possessor when misemployed in vain babbling or in slander. In such a tracking of ideas and emotions, the transitions may seem slight and even fanciful; but they are more natural, more sober, more impressive, we may say, in their moral and didactic effect, than those formal, logical divisions which commentators so confidently propose, and in which they so greatly differ. Other readers may be differently affected, so that they discover in it other associations of thought [for there are various ways, lying below the soul's direct consciousness, in which our spiritual movements link themselves together] but such diversity of view, it may be said, arises from the very nature of this kind of subjective writing, and is evidence of excellency in it rather than of a defect. It comes from its very suggestiveness, and shows the rich fertility inherent in its germs of thought.—T. L.]

injudiciously. Comp. the mild and tranquil nature of the servant of God, with the criers in the streets: Isa. xlii. 2; Matt. xii. 19.—Ver. 18. **Wisdom is better than weapons of war;** *i. e.*, it is stronger, more effective, and indomitable than the greatest physical strength and warlike preparation, קְרָב poetical, and equivalent to מִלְחָמָה comp. Ps. lv. 19; Dan. vii. 21; and therefore, כְּלֵי־קְרָב as elsewhere we have כְּלֵי מִלְחָמָה, not merely weapons of war (*Vulgate: arma bellica;* ELSTER, *et al.*), but implements of war, warlike instruments, and apparatus, war material in general (LXX σκεύη πολέμου).—**But one sinner destroyeth much good.** "One sinner," *i. e.*, a single one of those coarse miscreants or fools, who can command physical strength, but are destitute of wisdom. There certainly can be no intention to make a special allusion to the "heathen world-monarch," *i. e.*, the Persian king (HENGSTENBERG), nor in the expression, "much good" is there any reference to the prosperity of the Persian realm. This expression טוֹבָה הַרְבֵּה can rather be only intended to show what is homogeneous with wisdom and belonging to it, consequently the salutary creations and measures of wisdom, its blessings in the various spheres of the civil, and, especially, of the moral life of men.—Nine manuscripts read וְחֵטְא instead of וְחוֹטֶא "and *one sin* destroyeth much good;" but the connection imperatively demands the retention of the Masoretic reading. —Chap. x. 1. **Dead flies cause the ointment of the apothecary to send forth a stinking savour.** Literal, "flies of death," *etc.* The singular יַבְאִישׁ, with the plural זְבוּבֵי, is to be taken distributively: each individual dead fly can make the ointment stink, as soon as it falls into it. For this construction comp. Hosea iv. 8; Prov. xvi. 2; Song of Solomon ii. 9; GESENIUS, *Lehrgebäude*, pp. 665, 713. יַבִּיעַ means literally "turns into liquid, causes to bubble up," *i. e.*, sets into fermentation, and in that way produces the decomposition and rottenness of the ointment. רוֹקֵחַ, dealer in spices. This addition gives us to understand that the valuable ointment of commerce is meant, and by no means a worthless article.—**So doth a little folly him that is in reputation for wisdom and honor.** [ZÖCKLER's comment is based upon his translation: "Weightier than wisdom, than honor, is a little folly,"* which is essentially different from our English Version.—T. L.] יָקָר is here used in its original signification "heavy, weighty," namely, in the eyes of the dazzled multitude, that is, accustomed to esteem folly, and indeed a very small amount of folly, of more value than all real wisdom and honor. "Wisdom and honor" correspond in this second clause to the costly ointment of the first, and the "little folly" (כְּעָט) corresponds to the fly, the little dead animal, that nevertheless corrupts the whole pot of ointment; comp. 1 Cor. v. 6.—Ver. 2. After ver. 1 has explained and developed the second clause of ix. 18, the author turns back to the illustration of the great advantages of wisdom over folly, that is, to the first clause of ix. 18. **A wise man's heart is at his right hand.** That is, it is in the right place, whilst the fool's is really at the left, *i. e*, has sinister and perverse purposes. "Heart" is here equivalent to judgment, as in the subsequent verse, and in Prov. ii. 2; xiv. 33; xv. 28.—Ver. 3. **Yea also, when he that is a fool walketh by the way, his wisdom faileth him.** That is, when he goes out he lets people perceive his want of judgment in various ways—for which reason he would do much better to remain at home with his stupidity.—**And he saith to every one that he is a fool.** Namely, because he considers himself alone wise, and as a fool he can do no otherwise; for as soon as he should consider himself a fool, he would have made the beginning of his return to the path of wisdom. KNOBEL, EWALD, and VAIHINGER render; "it is foolish." But סָכָל stands elsewhere only for persons; for the adjective sense it would be necessary to assume the reading סֶכֶל.—Ver. 4 is not a specific maxim incidentally dropped, (ELSTER) but an admonition holding the closest connection with what precedes, and which forms the practical conclusion of the whole discussion (beginning with ix. 17) concerning the relation between wise gentleness and foolish passionateness. For the ruler among fools (ix. 17) here

*[The objections to the rendering of ZÖCKLER, HITZIG, STUART, and others, are 1st: the unusual meaning "*heavier*," which it gives to יָקָר, a sense existing primarily in the root, and appearing in the Syriac and the Arabic, but having no other example in the Hebrew; 2d, the filling up, or supposed ellipsis ("in the eyes of the ignorant and foolish"), which is required if we give it the more common Hebrew significance of "precious, honorable;" 3d, and chiefly, the singular incongruity that, by either of these authors, is introduced into the comparison: "as the dead fly *taints* the precious ointment, so a little folly *outweighs* wisdom," *etc.*, or, is more precious in the vulgar opinion. It is evidently a comparison in either rendering, though the particle of comparison is omitted, as in many other cases, especially of the concise sententious kind [see the long list in the Grammar of JONA BEN GANNACH]. The objection to the common English rendering (which is also that of GEIER, TREMELLIUS, and the great critic GLASSIUS) is that it requires a repetition of יַבְאִישׁ in the second member; but for such ellipsis, especially in proverbial expressions, and when the context evidently favors it, there is good and clear authority. Comp. Prov. xiii. 2: "From the fruit of his mouth a man shall *eat* good, but the soul of the wicked—folly;" that is, shall *eat* folly [with ellipsis of תֹּאכַל]. Comp. Prov. xxvi. 9; Jerem. xvii. 11. A still stronger case is found, Job xxiv. 19, where there is, in fact, a double ellipsis. and yet the comparison and the meaning are both quite clear: "Heat carries off the snow waters, Sheol—have sinned;" that is, so "sheol (carries off those that) have sinned"— שאול חטאו. There is an ellipsis both of the governing verb, and of the relative pronoun. "The dead fly *taints* the fragrant ointment, so a little folly [taints] one honorable for wisdom," *etc.* Nothing could be more apt, or true. This rendering preserves also the analogy between a *good name* and *precious odors*, a metaphor common in all languages, and so strikingly introduced vii. 1, and Cant. i. 3: Dead flies spoil the fragrant ointment, a little folly the good name. This is in accordance, too, with a common usage in Hebrew, by which the sense of הִבְאִישׁ is transferred from the literal *ill savor* to odiousness of character. The preposition מ with the sense of *propter*, *on account of*, is also well established: יָקָר מֵחָכְמָה מִכָּבוֹד, "precious," that is, held in esteem "for wisdom and honor." The two verbs יַבִּיעַ and יַבְאִישׁ are to be taken together, or the one as qualifying the other: "make corrupt, make ferment," or froth, that is, corrupt by fermentation—"with frothy taint." See Metrical Version.—T. L.]

clearly appears again as "ruler;" the "great offences" point back to the "sinner" of ix. 18; and thus also is there made a close connection with vers. 2 and 3 of this chapter. Hence LUTHER is correct in his rendering: "*Therefore*, when the insolence of a mighty one," *etc.* **If the spirit of the ruler rise up against thee.** For the expression רוּחַ תַּעֲלֶה עַל in which רוּחַ does not mean spirit (*Sept.*, *Vulg.*, HENGSTENBERG), but anger, comp. 2 Sam. xi. 12; Ps. lxxviii. 21; Ezek. xxxviii. 18.—**Leave not thy place**; *i. e.*, do not be disconcerted, do not become dissatisfied, as this would develop itself in a changed position of thy body in a manner that would entail danger on thee. In this obvious illustration it is not necessary, with HITZIG, to explain מְקוֹמְךָ by "thy condition of soul, thy usual state of mind,"—an interpretation for which the appeal to the soul—"maintain thy place"—in the Arabian story of the "Golden Necklace," scarcely affords a sufficient reason.—**For yielding pacifieth great offences**, *i. e.*, prevents them, smothers them in the birth, and does not let them come to light. We find similar sentences in Prov. x. 12; xv. 1; xxv. 15.

8. *Second strophe.* Vers. 5-10. Of the apparent but inconstant fortune of fools, and of the superiority of the modest, but effective and sterling influence of wisdom.—For ver. 5, first clause, comp. chap. vi. 1.—**As an error which proceedeth from the ruler.** By the comparative כְּ in כִּשְׁגָגָה, the evil in the first clause is marked as one that is not simply an error of a ruler, but which only appears as such, manifests itself as such, so as to draw after it much worse evils, (EWALD is correct in translating, "apparently in error"). We can also understand this כְּ as כְּ veritatis, and either leave it untranslated (as ELSTER, according to LUTHER and many older authors) or give it through our turn: "there is an evil in respect to an error" (HITZIG); it is then indicated that the particular action in question corresponds to the general idea of an evil (רָעָה); compare 2 Sam. ix. 8.—The explanations of KNOBEL, VAIHINGER, and HAHN are censurable in making כְּ equivalent to the expressions "according to, or in consequence of which;" as are also those of HENGSTENBERG, who, following the example of HIERONYMUS and a Jewish adept in Scripture learning whom he questioned, understands the term "ruler" (הַשַּׁלִּיט) to be God, and thence thinks of an act of divine power that seems like a fault, but is none,—an interpretation which is untenable on account of the manifest identity of שַׁלִּיט with מוֹשֵׁל in ver. 4.—Vers. 6 and 7 give two examples of errors of rulers.—**Folly is set in great dignity**; namely, by the caprice of a ruler who elevates an unworthy person to the highest honors of his realm. נִתַּן lit., "is given, is set," comp. Esther vi. 8; Deut. xvii. 15. The abstract הַסֶּכֶל stands for the concrete הַסָּכָל which the *Septuagint*, *Vulgate*, *etc.*, seem to have read directly, but which is not therefore to be put in the place of the Masoretic text, because the latter gives a much stronger thought; it is not simply a fool, it is personified folly.—**And the rich sit in low place**, *i. e.*, by virtue of those very despotic acts of a despotic ruler, the rich (*i. e.*, the noble and distinguished, whose wealth is patrimonial and just,) *homines ingenuos nobiles* (comp. ver. 20, as also the synonym בֶּן־חוֹרִים ver. 17) are robbed of their possessions and driven from their high places. HITZIG says: "Sudden and immense changes of fortune proceeding from the person of the ruler are peculiar to the East, the world of despotism, where barbers become ministers, and confiscations of large fortunes and oppression of possessors are the order of the day."—Ver. 7. **I have seen servants upon horses, and princes walking as servants upon the earth.** A contrast to sitting on horseback, which, among the Hebrews was considered a distinction for the upper classes. Comp. 2 Chron. xxv. 28; Esther vi. 8, 9; Jer. xvii. 25; and to this add Justinian xli. 8: "*Hoc denique discrimen inter servos liberosque est, quod servi pedibus, liberi non nisi equis incedunt.*" Here also, as in the preceding verse, the persons compared are to be considered as contrasted not merely in their external condition but also in their character; the princes are really princely, and princely-minded persons, but the servants are men with base servile feeling, which qualifies and makes it right for them to serve.—Vers. 8-10 show that in spite of this sudden elevation, so easily gained by unworthy and foolish persons, their lot is by no means to be envied; because their fortune is rife with dangers, because the intrigues by means of which they excluded their predecessors from their possessions, can easily overthrow them, and because the difficult tasks that devolve on them in their high offices can easily bring upon them injury and disgrace. Wherefore genuine wisdom, of internal worth and business-like capacity, is far preferable to such externally brilliant but unreliable and inconstant fortune of fools. The close connection between these verses and vers. 5-7 is correctly perceived by HITZIG, HENGSTENBERG and HAHN, whilst ELSTER and VAIHINGER isolate their contents too much in wishing to find nothing farther in them than a warning against rebellion, or resistance to divine command.—**He that diggeth a pit shall fall into it.** This is different from Ps. vii. 15; Prov. xxvi. 27; Sirach xxvii. 26; it is not a pit *for others*, but simply a pit, the result of severe exertion of a dangerous character, with the implements for digging. Falling into the pit is not presented as a necessary, but only as a very possible case.—**And whoso breaketh a hedge, a serpent shall bite him**; namely, in accordance with the well-known and frequently confirmed fact, that serpents and other reptiles nest in old walls; comp. Isa. xxxiv. 15; Amos v. 19. The breaking of this hedge appears clearly as an action by which one seeks to injure his neighbor.—Ver. 9. **Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.** HITZIG, taking the futures יֵעָצֵב and יִסָּכֶן too much in the mere potential sense, says:

"can injure himself." See ver. 8, second clause. For הִסִּיעַ, "to break loose, to tear out," that is stones from the earth (not "to roll away," as KNOBEL says), comp. 1 Kings v. 31.—יִסָּכֶן is not equivalent to "endangereth himself" (*Sept.*, EWALD, KNOBEL and VAIHINGER), but is to be derived from שַׂכִּין a knife (from סכה "to cut;"* comp. Prov. xxiii. 2) and is to be translated in accordance with the *vulnerabitur* of the *Vulgate* by, "he will injure or wound himself," (HITZIG, ELSTER, HENGSTENBERG); see LUTHER also.—Ver. 10. **If the iron be blunt.** (ZÖCKLER translates: "If one has blunted the iron"). Since קֵהָה as piel of קָהָה "to be blunt," can scarcely mean anything else than to make blunt, we must either consider the indefinite "one," as the subject, or the wood-chopper of the previous verse. EWALD ("Authors of the O. T."), HENGSTENBERG and most ancient authors (also the Vulgate and Luther) say, that קֵהָה is to be taken intransitively, and as equivalent to *hebescit, retusum fuit*, but this is opposed by the following הוּא before לֹא־פָנִים, which clearly shows a change of subject, forbidding the thought that iron can be the subject of this clause. The view formerly entertained by EWALD, "one leaves the iron blunt" (*Poetical Books*, 1 Ed.), he afterwards discarded as incorrect.—**And he do not whet the edge.** ZÖCKLER translates: "And it is without edge." HITZIG is correct in saying that לֹא־פָנִים is formed as לֹא בָנִים "childless," 1 Chron. ii. 30, 32, and is equivalent to saying, "without an edge, or edgeless." The subsequent קִלְקַל is not to be connected with these words, but with the following ones, especially as, according to the only passage in which it occurs (Ezek. xxi. 26,) it does not signify to "polish, to sharpen," but "to shake, to swing." (HITZIG and ELSTER are correct, though in opposition to most modern writers, who translate: "And he has not whet the edge"). **Then must he put to more strength;** *i. e.*, in splitting the wood he must swing† the ax with all his strength.—**But wisdom is profitable to direct.** ZÖCKLER translates: "But it is a profit wisely to handle wisdom." Read (with HITZIG and ELSTER) הַכְשִׁיר instead of הַכְשֵׁיר thus making the infinitive construct, which, with its object חָכְמָה (as predicate to יִתְרוֹן) forms the subject (*i. e.*, it is a profit, an advantage, or, it is the best; comp. the opposite וְאֵין יִתְרוֹן in ver. 11th. For the phrase הַכְשִׁיר חָכְמָה occurring only here (lit., to make wisdom straight, *i. e.*, to direct it successfully, to handle it skillfully) comp. a similar turn הֵיטִיב חֶסֶד in Ruth iii. 10. It is usual to retain the infinitive absolute הַכְשֵׁיר as a genitive dependent on יִתְרוֹן: "And wisdom is the profit of prosperity" (KNOBEL); or, "wisdom has the advantage of amendment" (HENGSTENBERG); or, "and wisdom is the profit of exertion" (?) EWALD); or, "wisdom gives the advantage of success" (VAIHINGER). But all these renderings give a thought less clear and conformable to the text than ours. LUTHER is not exact: "Therefore wisdom follows diligence," (in harmony with the Vulgate, *et post industriam sequetur sapientia*). The rendering of HAHN is nearest to ours: "And the favor of wisdom is an advantage," wherein the sense of "favor" for הכשיר does not seem quite appropriate. The entire sense of the verse is essentially correct in the following rendering of HITZIG: Whosoever would proceed securely, and not expose himself to the dangers that are inseparable, even from the application of proper means to ends, toils in vain if he undertakes the task in the wrong way (like those fools in vers. 6–9); the direct, sensible way to the end is the best"—namely, that very humble, modest, but effective way of wisdom, which the author had recommended already in ix. 17, 18; x. 2, 3, and now in vers. 12 ff., farther recommends.

4. *Third Strophe.* Vers. 11-20.—Of the advantage of the silent, sober, and industrious demeanor of the wise man, over the indolent and loquacious nature of the fool.—**Surely the serpent will bite without enchantment.** This sentence in close connection with verse 10 advises to a zealous and dexterous application of the remedies at the command of the wise man; but, at the same time, shows the necessity of such application by an example chosen perhaps with reference to verse 8; thus forming the transition to the warning against empty loquacity and its evil consequences contained in vers. 12-14. Koheleth does not here allude to the charming of spiritual serpents, *i. e.*, of vicious men, by importunate requests (HENGSTENBERG) but undoubtedly means the actual art of charming serpents; the possibility of which, or rather the actual existence of which he clearly presupposes in possession of wise and skillful persons, just as the author of the 58th Psalm (vers. 4 and 5), indeed, as Christ himself affirms in Mark xvi. 18; Luke x. 19. (Comp. also Ex. vii. 11, and the learned observations of Knobel on the art of charming serpents among the ancients). בְּלֹא לָחַשׁ literally, "without enchantment," *i. e.*, without that softly murmured magic formula, which, it was pretended, formed the principal agent in expelling poisonous reptiles, if spoken at the proper period, and thus guarded against the danger of being bitten. בַּעַל הַלָּשׁוֹן literally, the "master of the tongue," *i. e.*, who has the poisonous tongue of the reptile in his power, and knows how to extract the poison, or to prevent its biting; or it may also mean the "one with a gifted tongue," who by means of his tongue can produce extraordinary results (HITZIG, HAHN).

*[The meaning given to יִסָּכֵן is probably the correct one (see text note), as derived from the noun שַׂכִּין "a knife" (Arabic سكين); but שכה—סכה, means to *see*, and is only rendered to *cut* from its supposed affinity to the Latin *seco*, and to accommodate it to this word. The sense of סכן "to become poor," as in Isa. xli. 20 (pual), and in the Arabic, might perhaps answer here, but it would mar the parallelism.—T. L.]

†[See Text Note and Metrical Version.—T. L.]

The latter interpretation is preferable as much on account of the analogy of בַּעַל כָּנָף Prov. i. 17, and similar expressions, as on account of the context, which clearly shows that the author has in his eye one of ready tongue not making timely use of his gift, a hero with his tongue, but without energy and promptness in action.—Ver. 12. **The words of a wise man's mouth are gracious.** Such a one therefore should not be silent, as the slack serpent-charmer in ver. 11, but should speak often and much, because he does nothing but good, and acquires favor everywhere with his "gracious" words (LUTHER). חֵן here means *id quod gratiam seu favorem parit*, or graciousness; comp. Prov. xxxi. 30; and for the sentence in general Prov. xv. 2, 26.—**But the lips of a fool will swallow up himself.** Comp. Prov. xv. 2; x. 8, 21; xiii. 16, *etc.* Any other reference of the suffix in the verb תְּבַלְּעֶנּוּ than to the logical subject כְּסִיל is inadmissible. For the plural form שִׂפְתוֹת comp. Isa. lix. 3; Ps. lix. 7.—Ver. 13. **The beginning of the words of his mouth are foolishness; and the end of his talk is mischievous madness.** That is, there is nothing discreet either in the beginning or the end of his foolish twaddle (HITZIG); he remains a fool in everything that he says; comp. Prov. xxvii. 22. "The end of his talk" is the end which his mouth makes of speaking, the last and most extravagant of his foolish speeches. Of this it is here affirmed that it is mischievous madness, namely, even for himself injurious and mischievous madness; comp. Prov. xviii. 7; Ps. lxiv. 8, *etc.*—Ver. 14. **A fool is also full of words.** To the error of his silly speech, he adds that of endless loquacity.* And he is most apt to prattle gladly and much about things of which, from their nature, he can know the least, namely, about future events. And to this fact there is again reference in what is said in the second and third clauses.—**A man cannot tell what shall be.** מַה־שֶּׁיִּהְיֶה must not be changed into מַה־שֶּׁהָיָה, according to the Septuagint, Symmachus, Vulgate, and Syriac, Vaihinger, *etc.*; for the subsequent clause does not form a tautology with the present one, even when retaining the Masoretic reading, because there is here denied in the first place only the knowledge concerning the future in itself, and then the actual existence of a foreteller of future events (as a reason for the ignorance of the future).—**And what shall be after him who can tell him?** As in אַחֲרָיו of chap. vi. 12, (but different from that in וְאַחֲרָיו of chap. ix. 3), the suffix in מֵאַחֲרָיו refers to the subject הָאָדָם, not to מַה־שֶּׁיִּהְיֶה as though there were a distinction here drawn between the near and the remote consequences of the talk of the fool (HITZIG). A restriction of the here mentioned *res futuræ* to the evil consequences of the thoughtless twaddle of the fool, is quite as

* [יַרְבֶּה דְבָרִים. It is not mere "loquacity" that is here intended. The best explanation is that of Aben Ezra, who refers it to vain predictions, [see note on דְבָרִים, v. 5, Eng. v. 7, p. 91], or rather, boasting assertions in respect to the future: "I will eat and drink, says the fool, but he knows not what shall be in his life or in his death; as is said in another place [v. 7, vi. 12], there are many words that increase vanity, yet who knoweth what is good for man *etc.*" So also RASHI: "In his simpleness, the fool is full of words, deciding confidently and saying, 'to-morrow I will do so and so, when he knoweth not what shall be on the morrow,—or when he would undertake a journey for gain,' and knoweth not that he may fall by the sword." Comp. Luke xii. 20, James iv. 13. This is also the interpretation of MARTIN GEIER, at least in relation to the 14th verse. It is strongly confirmed by the immediately following context.

In such a rendering ו in וסכל, has an adversative force: "*Though* the fool multiply words, yet man knows not, *etc.*" "For who shall tell him what shall be *after him?*" This does not mean the remote future, nor even the future generally, as would be expressed by אחריו, but the near, the immediate, which is the sense given by the preposition in the compound מֵאַחֲרָיו, "*from after*"—that which comes from, out of or directly after the present,—or, "on the morrow," according to the language of these Jewish interpreters, and that of St. James. Comp. FUERST's derivation of מָחָר (to-morrow), which he regards, not as an independent root, but as a contraction of מֵאַחַר, as he makes it, or מֵאַחַר or מַה־אַחַר (see Marg. Note to ver. 7, p. 91). This shows, too, the direct connection with the verse that follows, and furnishes a key to that obscure expression on which there is so much comment to so little purpose. Our English Version: "The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city," is hardly intelligible in any sense that can be put upon it. The same may be said of HITZIG's and ZÖCKLER's attempts to explain it. The expression, עֲמַל הַכְּסִילִים is a collective one, "the toil of fools," equivalent to "a foolish toil," to be taken as a nominative independent, or what DE SACY styles, in his Arabic Grammar, *l'inchoatif*, or detached subject. Its separation from the verb following is shown by the change of gender,—the feminine prefix in תְּיַגְּעֶנּוּ being used to show that the immediate grammatical subject is the neuter, or indefinite, fact: "Vain toil of fools! *it* only wearieth him;" the singular objective pronoun in תְּיַגְּעֶנּוּ referring, not to כְּסִילִים taken distributively, but to the vain predicter in ver. 14, and who is kept in view throughout. "It wearieth him,"—is too much for him—surpasses his knowledge. Then אֲשֶׁר gives the reason: "One who knoweth not לָלֶכֶת אֶל עִיר, the going to the city"—so plain a fact as that—or "that he shall go to the city;" even this comes not within his knowledge of the future. "*How* to go," says our E. V., and that is the idea conveyed by most others; but there is a great difficulty in making any sense out of it, and the grammatical construction does not require it. In the small number of cases in Hebrew where we find ידע followed by the infinitive (whether with or without ל) it is to be determined by the context whether it means a knowing *how* to do a thing, or a knowledge of the doing, as a *fact* or *event*. Thus in Ecclesiastes iv. 13, it cannot mean, "knows not how to be admonished," which makes a very poor sense, but, "no longer knows (that is, heeds or recognizes) admonition," or the being admonished. In Exod. xxxvi. 1, 2 Chron. ii. 13; 1 Kings iii. 7; Isai. vii. 16; Amos iii. 10; the context favors the sense of "*knowing how.*" In Isai. xlvii. it is decidedly the other way: ידע שכול does not mean "*know how* to be bereaved," but, "know bereavement." Still more clear, and *precisely parallel to this case*, is Ecclesiastes iv. 17 (Eng. Bib. v. 1) where אינם יודעים לעשות רע can only mean the *fact:* "They know not that they are doing evil" in their sacrifices. So Ewald renders it. Hitzig and Stuart find there too the sense of *knowing how:* "They know not how to do evil," or, according to the turn they give it, "*how to be sad;*" a meaning which we do not hesitate to pronounce absurd in itself, and also altogether unsupported by 2 Sam. xii. 18, to which they refer. According to the view we have taken, the whole passage (vers. 14, 15) may be thus rendered:—

Predicting words he multiplies, yet man can never know
The thing that shall be; yea, what cometh after who shall tell?
Vain toil of fools! it wearieth him,—this man who knoweth not
What may befall his going to the city.

It is no paraphrase, but only so expressed as to give the spirit of the Hebrew as shown by the general connection, and by the evident reference of the ידע in ver. 15, to the

inadmissible as defining it to consist of his lofty plans and bold projects (HENGSTENBERG). There is simply a general mention of coming events, precisely as in the similar passage in chap. vi. 12.—Ver. 15. **The labor of the foolish wearieth every one.** Literal, "the labor of fools:" the plural is used distributively just as in verse 1; comp. Hosea iv. 8. The author here passes from the empty and annoying loquacity of the fool to his indolence, his downright inertness, and feeble slothfulness, as to qualities forming a close connection with, and mainly the foundation of, this loquacity.—**Because he knoweth not how to go to the city.** HITZIG less correctly says: "him who knoweth not," and EWALD "the one who," *etc.* But this second clause is rather intended to give the reason of the premature fatigue of the fool, as also of the feebleness and unprofitableness of his exertions. "Not to know how to go to the city," is doubtless a proverbial expression allied to that in chap. vi. 8: "to walk before the living," denoting ignorance in respect to behaviour and general incompetency. The way to the city is here mentioned as that which is the best known, most traveled, and easiest to find (VAIHINGER, HENGSTENBERG), not because it leads to those great lords described in ver. 16-19, whom it avails to bribe [EWALD], but simply in so far as the city is the seat of the rulers, of the officers, whence oppression proceeds, and whence also may come relief for the inhabitants of the land (HITZIG, ELSTER). HAHN is peculiar, but hardly in accordance with the true sense of the word אֲשֶׁר: "The travail which foolish rulers (?) prepare for their subjects makes these latter tired and faint, brings them to despair, so that they do not know regarding their going to the city, whether, or when, or how it must take place, in order not to violate a law."—Vers. 16-19 have so loose a connection with ver. 15, that HITZIG seems to be right when he perceives in them the words of the prattling fool previously described (vers. 12-15), instead of the actual speech of the author. The lament about the idle lavishing of time, and luxurious debauchery of a king and his counsellors in these verses, would be then given as an example of the extreme injudiciousness of a foolish man in his talk, and the following warning against such want of foresight (ver. 20) would then be very fittingly annexed. The whole tendency of the section would then seem directed only against thoughtless and idle loquacity, together with its evil consequences; whilst the indolence and luxury of extravagant nobles (vers. 16, 18, 19) form no object of the attack of the author, although he may consider the complaints of the foolish talker as well grounded, and may himself have lived under an authority attended with these vices.* For him who will not accept this view, for which the relation between vers. 5 and 6 of the fourth chapter may be quoted as analogous, there is no other course than, with the great majority of commentators, to see in these verses a farther exten-

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לא ידע האדם in ver. 14. The difference between ידע לכת, and ידע ללכת, is very slight, but the ל makes it correspond more nearly to our English genitive phrase, "to know of a thing,"—that is, as an event or fact. The relative אשר here, has an inferential sense, just as ὅς, sometimes, in Greek and the Latin *qui* when equivalent to *quia*: "*who* knoweth not"—to "seeing he knoweth not," or (quod) "because he knoweth not." Such a mention of "going to the city," as one of the most common and familiar illustrations of human ignorance of the future, suggests immediately James iv. 13: "Go to ye who say to-day, or tomorrow, we will *go to a certain city, etc.*, ye who know not (ὅιτινες used exactly as אשר is here) what shall be on the morrow, *etc.*" It may have been this very passage, thus understood, that suggested the illustration to the Apostle; since his language is almost identical with the very words of Rashi's interpretation. The great difficulties under which HITZIG and ZÖCKLER labor, and their far-fetched reasons, warrant the offering of the above explanation, as one that deserves attention, to say the least, in clearing up this obscure passage.

We may arrive at the same general idea, even if we render לא ידע ללכת "knows not *how to go, etc.*;" and such is substantially the conclusion of ABEN EZRA in another comment on the 15th verse: "The fool is like one who would pry into things too high or too wonderful for him, when he knows not the things that are visible and familiar, or like a man who purposes to go to a city when he knoweth not the way, and so he gets weary, and fails in his design." It is the same general lesson, the folly of confident assertions or confident plans respecting the future. Taken in either of these ways, it avoids the exceedingly forced explanations which ZÖCKLER here, and HITZIG in his commentary, give of the passage.

The expression יֹודֵעַ לַהֲלֹךְ, vi. 8, may, perhaps, be cited as a parallel case to ידע ללכת. An answer might be found in the different form of the infinitive לכת, which is used more like a substantive denoting *the event, or fact*, as the object of knowledge. This reference, however, is at once disposed of by a consideration of the accents, which, in vi. 8, separate the two words, and require the rendering: "What to the poor man who knows,"—or "what to the *intelligent* poor man, to walk,"—or "that he should walk before the living." In other words: What profit is his intelligence in his walking before the living? Thus it becomes, according to the usual law of parallelism, an amplification of the thought just above it: "What profit to the wise?" It is another example of the spiritual and critical acuteness that dictated the Masoretic accentuation (see 2d Marginal Note, p. 94). ZÖCKLER thinks the accents here of no authority; but that great critic EWALD holds himself governed by them. The assertion, moreover, that יֹדֵעַ never has the adjective sense *intelligens*, is refuted by simply looking into a concordance, and noting the places where it is joined with the participle מֵבִין having a like adjective force. With this view agrees also Aben Ezra, the prince of Jewish critics. It is fortified, too, by the difficulty which all commentators have felt in making any clear sense out of the language: "Who *knows how* to walk before the living?" The references given by Hitzig, Gen. xvii. 1, and 2 Kings iv. 13, are not parallel; since the preposition, on which the meaning of the phrase so much depends, is entirely different.—T. L.]

*[This most absurd and far-fetched view of HITZIG only shows how a false critical theory of division may turn one of the most impressive passages of the book into a fool's gabble. It all comes from looking for logical connections where they do not exist, and from overlooking the poetical subjective character of the work as a series of meditations, each one prompting the other, but by associations discerned by the feeling rather than the ethical reason. It is the free discursive view of human folly, and of the inefficiency of man's best wisdom, that brings out the exclamation: O ill-governed land with its weak king and drunken nobles, where folly so abounds; and then this calls up the picture of the higher and purer ideal. He may have thought of the weak son to whom his kingdom was soon to be committed; it may have been a humbling thought of himself and of his own misgovernment, although there is in the way of this that Solomon's youth was the best part of his life; or it may have been prompted by his general historical experience. View it any way, it is far more expressive in this exclamatory and discursive aspect, than though it were bound together by the closest syllogistic ties. And this appears in what follows. In perfect poetical harmony does this free, contemplative style of thought turn again from the political to the common life—from the revelry and misgovernment of kings and nobles to the slothfulness, luxury, and mercenary spirit that are found in the lower plane. Yet "revile not the ruler,"—that is the next thought that arises. Obedience and reverence are still due to authority, since evils abound in all ranks. Things are described as they are, and to find here an authority for wine drinking is about as rational as to seek an excuse for sloth and shiftlessness.—T. L.]

sion of the theme of indolence, business incapacity and slothfulness of fools, the treatment of which was begun in ver. 15. Ver. 16 would then pass from indolent fools in general to indolent, supine and inefficient rulers and nobles in particular. But there would then exist a very imperfect, if, indeed, any, connection with the final warning in ver. 20; indeed the open manner in which complaints are made, in what immediately precedes, regarding the bad conduct of rulers, would seem to be in direct contradiction to this warning about uttering these complaints loudly. —**Woe to thee, O land, when thy king is a child!**—That is, an inexperienced, thoughtless fool, incapable of governing; comp. 1 King's iii. 7: Isa. iii. 4, 12,—which passages also describe it as a great misfortune to be governed by a child [νήπιος]. Therefore נַעַר is not to be rendered by "servant, slave," which latter would rather be expressed by עֶבֶד [contrary to DÖDERLEIN, HERZFELD, *et al.*).—**And thy princes eat in the morning.**—A sign of especially excessive intemperance and gluttony; see Isa. v. 11 ff.; Acts ii. 15, and compare also the classical parallels in CICERO, Phil. ii. 40; CATULLUS, Carm. xlvii. 5, 6; JUVENAL, *Sat.* II. 49, 50.—Ver. 17. **Blessed art thou, O land, when thy king is the son of nobles.**—(בֶּן־חוֹרִים compare בַּת־נָדִיב Song of Solomon vii. 2; Isa. xxxii. 8); a noble not merely by birth, but also in disposition, *vere nobilis, generosus*.—**And thy princes eat in due season, for strength and not for drunkenness.**—Therefore make that proper use of wine treated of in Ps. civ. 15; 1 Tim. v. 23; not that perverted use against which we are warned* in Prov. xxxi. 4. בִּגְבוּרָה is not "*in* strength" (HAHN), or "in virtue" (EWALD), but "for strength," for obtaining strength. The prep. ב relates to the object on whose account the action occurs, just as in באדם ii. 24 (comp. בם iii. 12). —Ver. 18. **By much slothfulness the building decayeth.**—That is, the edifice of state, that is here compared to a house that is tottering and threatening to fall (comp. Isa. iii. 6; Amos ix. 11). The intent here is to point out the bad effects of the rioting idleness of the great ones who are called to govern a state. עֲצַלְתַּיִם literally: "the two idle" [hands]; comp. EWALD, § 180 *a*, 187 *c*. The expression is stronger than the simple form עַצְלָה or עַצְלוּת (Prov. xix. 15; xxxi. 27); "double idleness," *i. e.*, "great idleness."—**And through idleness of the hands the house droppeth through.**—That is, the rain penetrating through the leaky roof. The words שִׁפְלוּת יָדַיִם are used as elsewhere רִפְיוֹן־יָדַיִם "idleness of the hands," Isa. xlvii. 3; comp. Prov. x. 4.—Ver. 19. **A feast is made for laughter.**—A return to the description of riotous and ruinous conduct as given in verse 16. לִשְׂחוֹק "for laughter," as elsewhere בִּשְׂחוֹק with laughter; comp. for this use of לְ 2 Chron. xx. 21; Ps. cii. 5.—עֹשִׂים לֶחֶם literally, "they make bread;" *i. e.*, they give banquets, have riotous feasts. עָשָׂה לֶחֶם is therefore used here in a sense different from that in Ezek. iv. 15, where it signifies "to prepare bread, to bake bread;" comp. עָשָׂה in chap. iii. 12; vi. 12.—**And wine maketh merry.**—The suffix is wanting just as in עֹשִׂים the הֶם was left out. Comp. moreover, Ps. civ. 15, where an innocent and reasonable enjoyment of wine is meant* whilst here the allusion is to a perverted and debauching use of it, as in chap. vii. 2 ff.—**But money answereth all things.**—That is, to these luxurious rioters, who, counting on their wealth, declare in drunken arrogance that "money rules the world," "for money one can have every thing that the heart desires, wine, delicacies," *etc., etc.* For this Epicurean rule of life see HORACE, *Epis.* I., 6, 36–38. עָנָה literally, "to answer, to listen to" (v. 10), but is here equivalent to "to afford, to grant;" comp. Hosea ii. 23. HITZIG unnecessarily considers יַעֲנֶה as Hiphil ("makes to hear").—Ver. 20. Concerning the probable connection with the preceding, consult vers. 16-19 above.—**Curse not the king, no, not in thy thought.**—מַדָּע elsewhere "knowledge," here "thought," Sept. συνείδησις. The signification, "study chamber," given by HENGSTENBERG, lacks philological authority. For the sentence comp. 2 Kings vi. 12. HENGSTENBERG is correct in saying: "We have here a pure rule of prudence (not a formal precept of duty), a tenet that may be simply summed up in the expression of the Lord: γίνεσθε φρόνιμοι ὡς οἱ ὄφεις."—**And curse not the rich in thy bed chamber.**—The rich here represents the noble, the prince, or the counsellor of the king (comp. v. 16).—**For a bird of the air shall carry the voice.**—That is, in an inconceivable manner, which no one would consider possible, will that he betrayed which thou hast said. See the proverb: "The walls have ears;" also Hab. ii. 11; Luke xix. 14.—**And that which hath wings shall tell the matter.**—בַּעַל הַכְּנָפַיִם equivalent to בַּעַל־כָּנָף Prov. i. 17. The K'ri would unnecessarily here strike out the article before כְּנָפַיִם.

*[As drunkenness is condemned here, or, rather, *excess of any kind*, revelling, or high banqueting, which is the predominant meaning of שְׁתִי [comp. מִשְׁתֶּה *convivium*], whilst not a word is said about any *moderate drinking*, this remark must be regarded as rather gratuitous. What makes it more than gratuitous is the fact that in Prov. xxxi. 4, instead of a mere warning against perverted use," there is enjoined upon "kings and princes" *total abstinence* from "all wine and strong drink," as something only fit to be given to persons *in extremis*, in great pain or debility [the *perishing*, the מָרֵי נֶפֶשׁ or "*bitter in soul*"], and *therefore* unfit for those in health, and especially for all who have responsible duties to perform.—T. L.]

*[In Ps. civ. 15 a *certain effect* of wine is mentioned; nothing is said about either its innocent or its immoral use. All such remarks are gratuitous.—T. L.]

DOCTRINAL AND ETHICAL.

(With Homiletical Hints)

Although the conclusion of the chapter—the warning against injudicious speeches assailing

the respect due to kings in ver. 20—may have been written with conscious reference to the relation of Israel to its Persian rulers, the section, taken as a whole, is simply an unambiguous illustration of the relation between wise men and fools. The allegorical conception of HENGSTENBERG, by virtue of which he sees in chap. x. 1-3 the idea that the people of God, groaning under the tyranny of the world, will be sustained by reference to the fact that the hostile world, *i. e.*, the Persian world, is given over to folly, and that thus its destruction cannot be far off,—this conception, we say, finds no sufficient support in the text; it is, rather, very decidedly opposed by the exceeding general character of the morally descriptive as well as of the admonitory parts. The contents and the tendency of the section form an eloquent, figurative, vivid and popular illustration of the superiority of wisdom over folly. The theme here treated is that favorite one of the Proverbs—the parallels between wisdom and folly [Prov. i. 20 ff.; ix. 1 ff.; x. 1 ff.; xiv. 1 ff.; xxiv. 1 ff.]; and simply with the difference that here are more emphatically and accurately described the insolence and haughtiness of fools, as well as their loquacity and indolent levity, in contrast to the corresponding virtues of the wise. See exegetical illustrations above, No. 1. *A Homily on the entire Chapter:* Of a few dominant qualities and principal characteristics of wisdom and folly.—Or, of genuine wisdom as the only remedy against the vices of pride, levity and arrogance, together with their evil consequences.—Comp. STARKE: Three moral precepts: 1. Esteem genuine wisdom (vers. 1-15). 2. Avoid indolence and debauchery (vers. 16-19). 3. Curse not the king (ver. 20).

HOMILETICAL HINTS ON SEPARATE PASSAGES.

Ch. ix. 17; x. 4. MELANCHTHON (ix. 17): The words of the wise are heard by the silent—that is, by those who are not carried away by raging lusts, but who seek for things true and salutary. (Ver. 10). Good counsels, sound teaching, well ordered methods, are constantly marred and rendered unavailing by trifling meddlers, who are more readily heard, both in courts and by the people, than the more modest and poor, who give right instruction and salutary advice. LANGE (ix. 18). He who has learned any thing thoroughly can effect much good thereby, but also much evil, if he wickedly uses what he has learned against the great purposes of God. CARTWRIGHT:—Such patient submission calms the most violent tempests of the soul; it makes tranquil the most swollen waves of passion; it turns the lion into a lamb. Let us strive then to be imbued with this virtue by which we may please God as well as men, even those who are the farthest removed from piety and humanity. STARKE (ver. 3):—It is difficult to expel folly and instil wisdom; but it becomes still more difficult when man in his folly considers himself wise (Rom. i. 22).—(Ver. 4). To suffer and patiently commend one's innocence to God is the best remedy against misused power and the wrong that we have endured, Jer. xi. 20.

GEIER (ver. 5):—Lofty positions and great power have not the privilege of infallibility. Therefore, the higher one stands, the more careful let him be, entreating God that he may not fall into error and vice.—HANSEN (vers. 6 and 7):—The want of foresight in rulers ever exerts evil influences in the world. The unworthy are thereby preferred to the worthy, and every thing takes a wrong course.—(Ver. 10):—It depends more on wisdom and foresight than on physical strength, to carry on the occupations of men with success.—HENGSTENBERG (ver. 9): He who proceeds with violence in the moral sphere, and thus performs actions that, in respect to this quality, are similar to the breaking of stone or the splitting of wood, will suffer inevitable injury.—(Ver. 10). He who in wisdom possesses the corrective whereby he can sharpen the blunt iron of his understanding, must rise, however deep he may be sunken. He who does not possess it must go to ruin, however high he may have risen.

Vers. 11-15. BRENZ:—There is nothing in man which contributes more to bring him into sin than his tongue. Truth is satisfied with the fewest and simplest words, and the wiser the man, or the more attached to truth, the more sparing is he in his speech. (Ver. 15). This teaches that no labor, no diligence, will produce fruit, if one knows not the legitimate use of labor. As the unskilled steward has much toil, with little or no result, if he knows not how to put to use the goods acquired in the proper manner, or does not carry them to market in the city.—CRAMER:—The unprofitable babblers prattle about things of no import; but the wise weigh their words with a golden balance, Sirach xxi. 27.—STARKE:—Ver. 15. That men must painfully toil is a thing of universal necessity since the fall; but to toil in profitless and sinful things is double folly and sin, Isaiah lvii. 10.—ZEYSS [ver. 15]:—Remember the city of the living God (Heb. xii. 22) and learn the right way thither, which is indeed narrow and not easy to find (Luke xiii. 24).—GEIER (ver. 16):—In judging a wise man we are not to regard his years, but the power of his mind, and what they manifest, 1 Sam. xvi. 17; 1 Tim. iv. 12.—[Ver. 17]. A pious and virtuous magistracy we should gratefully recognize as an inestimable gift of God, and heartily pray to him for their preservation.—ZEYSS (vers. 18, 19):—Beware, above all things, that the house of thy soul be not ruined by neglect, whilst thou art yielding to the flesh and its sinful desires.—TUB. BIB.:—Observe this rule of wisdom: speak no evil of thy ruler, nor of any one else, James iv. 11.—[MATTHEW HENRY] (ver. 14):—*A fool also is fond of words*, a passionate fool especially, that runs on endlessly, and never knows when to take up; it is all the same, over and over; he will have the last word, though it be but the same with that which was the first. What is wanting in the strength of his words he endeavors in vain to make up in their number. The words that follow may be taken either (1) as checking him for his vain-glorious boasting in the multitude of his words (in respect to the future), namely, what he *will do*, and what he *will have*, not considering what every body knows, that a man cannot tell *what shall be* in his own time while he lives (Prov. xxvii. 1), much less can one tell *what shall be after him*, when he is dead and gone. Or (2) as mocking him for his tauto-

logies; he is *full of words*, for if he do but speak the most trite and common thing, such as *a man cannot tell what shall be*, then, because he loves to hear himself talk, he will say it over again, *what shall be after him*, who *can tell him?* like BATTUS in *Ovid:*

Sub illis
Montibus (*inquit*) *erant, et erant sub montibus illis.*

Whence vain repetitions are called Battologies (Matth. vi. 7).—[Ver. 15. The foolish tire themselves in endless pursuits, *because they know not how to go to the city*, because they have not capacity to apprehend the plainest thing, such as the entrance to a great city. But it is the excellency of the way to the heavenly city, that it is "a highway" in which "*the wayfaring men, though fools, shall not err*" (Isaiah xxxv. 8); yet sinful folly makes men miss that way.—T. L.]

C. The only true way to happiness in this world and the world beyond consists in benevolence, fidelity to calling, a calm and contented enjoyment of life, and unfeigned fear of God from early youth to advanced age.

CHAP. XI. 1—XII. 7.

1. Of Benevolence and Fidelity to Calling.

(CHAP. XI. 1-6.)

1 Cast thy bread upon the waters, for thou shalt find it after many days.
2 Give a portion to seven, and also to eight, for thou knowest not what evil shall be
3 upon the earth. If the clouds be full of rain, they empty *themselves* upon the earth, and if the tree fall toward the south, or toward the north, in the place where the
4 tree falleth, there it shall be. He that observeth the wind shall not sow, and he
5 that regardeth the clouds shall not reap. As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even
6 so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

2. Of a Calm and Contented Enjoyment of Life.

(VERS. 7-10.)

7 Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:
8 But if a man live many years, *and* rejoice in them all; yet let him remember the days
9 of darkness, for they shall be many. All that cometh *is* vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for
10 all these *things* God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

3. Of the Duty of the Fear of God for Young and Old.

(CHAP. XII. 1-7.)

1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in
2 them; While the sun, or the light, or the moon, or the stars, be not darkened, nor
3 the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because
4 they are few, and those that look out of the windows be darkened. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;
5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the

way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about
6 the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the
7 pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

[Ch. xi. Ver. 3.—יְהוּא. If it is allowable at all to vary from the text that has come down to us, this may be regarded as equivalent to שָׁם הוּא (comp. i. 5) "*there is he,*" *there it is.* It might easily arise in writing from the ear, the shewa sound being hardly perceptible. If we regard it as the future of the substantive verb הָיָה, or הוה, with א for ה, it is not a Syriasm, since the future of the Syriac verb would be יֶהֱוֵא or rather נֶהֱוֵא.—T. L.]

[Ver. 5.—כַּעֲצָמִים with ellipsis of דֶּרֶךְ, equivalent to כדרך עֲצָמִים.—T. L.]

[Xii. 3—יָזֻעוּ. This is called Aramaic, but it is as much Hebrew as it is Aramaic or Arabic. The intensive form, זעזע, occurs Hab. ii. 7. It is one of those rarer forms that are to be expected only in impassioned writing, like this of Solomon, or in any vivid description. Its frequency or rarity would be like that of the word *quake*, in English as compared with *tremble*. The rarer word [as is the case in our language] may be the older one, only becoming more frequent in later dialects according as it becomes common by losing its rarer or more impassioned significance.—T. L.]

[On the difference between יַלְדוּת and בְּחוּרוֹת xi. 9. the words שַׁחֲרוּת xi. 10, בָּטְלוּ xii. 3, יָנֵאץ xii. 5, יֵרָחֵק xii. 6, and תָּרוּץ and נָרוֹץ xii. 5, see the exegetical and marginal notes.—T. L.]

EXEGETICAL AND CRITICAL.

The close connection of verses 1-7 of the 12th chapter with chap. 11 is correctly recognized by most modern commentators; a few, as HITZIG and ELSTER, unnecessarily add to it also chap. xii. 8. A section thus extended beyond the limits of the 11th chapter concentrates within itself, as the closing division of the fourth and last discourse, all the fundamental thoughts of the book, and in such a manner that it almost entirely excludes the negative and skeptical elements of earlier discussions and observations [only that the words כָּל־הֶבֶל return again in chap. xi. 8; comp. xi. 10], and therefore lets its recapitulation very clearly appear as a victory of the positive side of its religious view over the gloomy spectre of doubt, and the struggles of unbelief (comp. Int. § 1, Obs. 2). The entire section may be clearly divided into three subdivisions or strophes, the first of which teaches the correct use of life as regards actions and labor, the second concerns enjoyment, and the third the reverence and fear of God, with an admonition to these respective virtues.

2. *First Strophe, first half.* Chap. xi. 1-3. An admonition to benevolence, with reference to its influence on the happiness of him who practices it. HITZIG, instead of finding here an admonition to beneficence, sees a warning against it, an intimation that we hope too much for the good, and arm ourselves too little against future evil; but every thing is opposed to this, especially the words and sense of ver. 3, which see.—**Cast thy bread upon the waters.**—That is, not absolutely cast it away (HITZIG), nor send it away in ships (as merchandise) over the water (HENGSTENBERG), but "give it away in uncertainty, without hope of profit or immediate return." The admonition is in the same spirit as that in Luke xvi. 9; Prov. xi. 24 f. The Greek aphoristic poets have the expression "to sow on the water;" as THEOG., *Sent.* 105. *Phocyllides,** 142 *c.*

The entire sentence (most probably as derived from this source) is found in BEN SIRA (BUXTORF, *Florileg. Heb.*, page 171), and among the Arabians as a proverb: *Benefac, projice panem tuum in aquam; aliquando tibi retribuetur* (DIEZ, *Souvenirs of Asia*, II., 106).—**For thou shalt find it after many days.**—תִּמְצָאֶנּוּ is here clearly used in the sense of finding again.—בְּרֹב הַיָּמִים literally, "in the fullness of days, within many days." Comp. Ps. v. 6; lxxii. 7, *etc.* The sense is without doubt this: Among the many days of thy life there will certainly come a time when the seeds of thy good deeds scattered broadcast will ripen into a blessed harvest. Comp. Gal. vi. 9; 2 Cor. ix. 6-9; 1 Tim. vi. 18, 19; also Prov. xix. 17: "He that hath pity upon the poor lendeth unto the Lord."—Ver. 2. **Give a portion to seven and also to eight.**—That is, divide thy bread with *many;* for "seven and eight" are often used in this sense of undetermined plurality, as in Micah v. 4; comp. also "three and four," Prov. xxx. 15 ff.; Amos i. 3; ii. 1 ff.—HITZIG runs entirely counter to the text, and does violence to the usual signification of חֵלֶק in saying: "make seven pieces of one piece, divide it so that seven or eight pieces may spring from it," which admonition would simply be a rule of prudence (like the maxim followed by Jacob, Gen. xxxii. 8) not to load all his treasures on one ship, that he might not be *robbed* of every thing at one blow. This thought comports neither with the context nor with ver. 6, where the sense is entirely different.—**For thou knowest not what evil shall be upon the earth.**—That is, what periods of misfortune may occur when thou wilt pressingly need strength by community with others; comp. Luke xvi. 9.—Ver. 3. **If the clouds be full of rain, they empty themselves upon the earth.**—Not that evil or misfortune "occurs from stern necessity, or in immutable course" [HITZIG, and also HENGSTENBERG, who here sees announced the

* [The heathen sentiment of PHOCYLLIDES is as nearly the direct opposite of Solomon's as language could express, although it contains the same phrase here: μὴ κακὸν εὖ ἔρξῃς· σπείρειν ἐστιν ὡς ἐνὶ πόντῳ. "Do no favor to a bad man; you might as well sow in the sea."—T. L.]

near and irrevocable doom of the Persian monarchy], but exactly the reverse: let the good that thou doest proceed from the strongest impulse of sympathy, so that it occurs, as from a natural necessity, that rich streams of blessings flow forth from thee; comp. John vii. 38; also Prov. xxv. 14; Sirach xxxv. 24; also the Arabian proverbs in the grammar of ERPENIUS, *ed. Schultens*, p. 424. *Pluvia nubis co-operiens, dum dona funderet, etc.*—**And if the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be.**—This is apparently a parallel in sense to the second clause of ver. 2, and therefore refers to the irrevocable character of the doom, or the Divine decree that overtakes man [HITZIG, HENGSTENBERG, *etc.;* also HAHN, who, however, translates the last clause thus: "One may be at the place where the tree falls," and consequently be killed by it]. But it seems more in accordance with the text, and with the introduction [not with כִּי but with the simple copula וְ] to find the same sense expressed in this second clause as in the first, and consequently thus: "the utility of the tree remains the same, whether it falls on the ground of a possessor bordering it to the north or the south; if it does not profit the one, it does the other. And it is just so with the gifts of love; their fruit is not lost, although they do not always come to light in the manner intended" (ELSTER; comp. also VAIHINGER and WOHLFARTH, *etc.*). GEIER and ROSENMUELLER are quite peculiar in the thought that the falling tree is the rich man, who is here warned of his death, after which he can do no more good deeds (similar to this are the views of SEB. SCHMIDT, STARKE, MICHAELIS, *etc.*). יְהוּא a secondary Aramaic* form of יִהְיֶה and therefore literally equivalent to: "it will *be*, it will *lie* there;" for which consult EWALD, § 192 *c*, as well as HITZIG on this passage. There is no grammatical foundation for the assertion that it is a substantive to be derived from an obsolete verb הוא and explained by the word "break" [שָׁם יְהוּא "there occurs the break or fracture of the tree," as says STARKE].

3. *First strophe, second half.* Vers. 4-6. An admonition to zealous, careful, and untiring performance in one's calling [μὴ ἐκκακεῖν, "not to faint," as before he was warned ποιεῖν τὸ καλὸν, to be earnest in well doing, Gal. vi. 9]. **He that observeth the wind shall not sow.**—A warning against timid hesitancy and its laming influence on effective and fruitful exertion. He whom the weather does not suit, and who is ever waiting for a more favorable season, misses finally the proper period for action. The second clause expresses the same admonitory thought regarding excessive considerateness.—Ver. 5. **As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her who is with child.**—[ZÖCKLER renders "way of the wind." See the excursus appended, p. 150.—T. L.]—That is, as thou canst not comprehend nor see through the mysteries of nature. That the origin and pathway of the winds is in this regard proverbial, is shown by John iii. 8 [comp. above, chap. i. 6]. For the formation of the bones in the womb of the mother as a process peculiarly mysterious and unexplainable, comp. Ps. cxxxix. 13-18.—**Even so thou knowest not the works of God who maketh all.**—The "works" or action of God are, of course, His future dealing,* which is a mystery absolutely unknown and unfathomable by men; wherefore all success of human effort can neither be known nor calculated in advance. "Who maketh all;" for this comp. Amos iii. 6; Matth. x. 28, 29, Eph. iii. 20, *etc.*

[THE UNKNOWN WAY OF THE SPIRIT AND OF LIFE.—ECCLESIASTES xi. 5.—"As thou knowest not the way of the Spirit, nor how the bones do grow," *etc.* The words דֶּרֶךְ הָרוּחַ are rendered here by ZÖCKLER, STUART, and HITZIG, "the way of the wind." There would be good reason for this from the verse preceding; but what follows points to the sense of spirit, although the word was undoubtedly suggested by what was said in ver. 4 of the wind. The best way, however, is to regard the double idea of wind and spirit as being intended here, as in our Saviour's language, John iii. 8. About the words following there can be no mistake. The process described is set forth as the peculiar work of God, a Divine secret which human knowledge is challenged ever to discover. "Thou knowest not the way of the spirit" [רוּחִי Gen. vi. 3, "*my spirit*," that I have given to man], "nor how the bones do grow," that is, how that spirit, or life, reorganizes itself each time, clothes itself anew in the human system, making the bones to grow according to their law, and building up for itself a new earthly house in every generic transmission. This is the grand secret, the knowledge and process of which God challenges to Himself. Science can do much, but it can never discover this. We may say it boldly, even as Koheleth makes his affirmation, science never will discover this; for it lies above the plane of the natural; and in every case, though connected with nature, demands a plus power, or some intervention, however regulated by its own laws, of the supernatural. The Bible thus presents it as God's challenged work [comp. Gen. ii. 7; vi. 3; Job xxxiii. 14; Ps. cxxxix. 13; Jerem. i. 5], the same now as in the beginning when the Word of life first went forth, and nature received a new life power, or, rather, a rising in the old. The passage of life from an old organism to a new is as much a mystery as ever. We mean the transition from the last enclosing matter of the former, through the moment of disembodiment, or material unclothing (see note, Gen., p. 170), when it takes that last matter of the previous organization, or of the seed vessel, or seed fluid, and immediately makes it the commencing food, the first material it uses in building up the new house in which it is to dwell. In respect, too, to the mystery of supernatural origin, it is as much a new creation as though that unclothed and immaterial power of life [whether in the ve-

* See the text note.

* [This is an unwarranted limitation. It refers evidently to God's dealing in nature, present and past, as well as future; and especially to the mystery of generation.—T. L.]

getable or in the animal sphere] had for the first time begun its manifestation in the universe. It is the same Word, sounding on in nature, or, as the Psalmist says, "running very swiftly,"—*πνεῦμα νοερὸν, εὐκίνητον, ἐνεργετικὸν, παντοδύναμον, πάσης κινήσεως κινητικώτερον, καὶ διὰ πάντων διήκον, διὰ τὴν καθαρότητα*; Wisd. of Sol. vii. 23, 24. It is the transmission, not merely of an immaterial power (though even as a *power* science can only talk about it or find names for its phenomena), but also of a *law* and an *idea* (*νοερὸν* as well as *ἐνεργετικὸν*, an intelligent working we may say) representing, in this dimensionless monad force the new life exactly as it represented the old in all its variety, whether of form or of dynamical existence,—in other words, *transmitting* the *species*, or the specific life, as that which lives on, and lives through, and lives beyond, all the material changes that chemistry has discovered or can ever hope to discover. Science may show how this life is affected in its *manifestations* by the outward influences with which it comes in contact, the changes that may seem to enter even the generic sphere, and it may thus rightly require us to modify our outward views in respect to the number and variety of strictly fundamental forms; but the transmission itself of the species (however it may have arisen or been modified) into the same form again of specific life, or the carrying a power, a law, and an idea, in a way that neither chemical nor mechanical science can ever trace,—this is the Divine secret towards which the Darwinian philosophy has not made even an approach. Its advocates know no more about it than did the old philosophers who held a theory precisely the same in substance, though different in its technology. They talked of atoms as men now talk of fluids, forces, and nebular matter; but give them time enough, or rather give them the three infinities of time, space, and numerical quantity of conceivable forms, and they would show us how from infinite incongruities falling at last into congruity and seeming order, worlds and systems would arise, though their form, their order, and the seeming permanence arising from such seeming order, would be only names of the states that were; any other states that might have arisen being, in such case, equally entitled to the same appellations. Like the modern systems, it was all idealess, without any intervention of intelligence either in the beginning or at any stages in the process. It is astonishing how much, in the talk about the Darwinian hypothesis, these two things have been confounded,—the possible outward changes in generic forms, and the inscrutable transmission of the generic life in the present species, or in the present individual. The theory referred to is adapted only to an infinity of individual things, ever changing *outwardly*, and which, at last, fall into variety of species through an infinite number of trials and selections, or of fortunate hits after infinite failures. It makes no provision, however, for one single case of the transmission of the same specific life, either in the vegetable or the animal world. There it has to confess its ignorance, though it treats it sometimes as a very slight ignorance, soon to be removed. How pigeons, taken as an immense number of individual things, undergo an eternal series of outward changes,—how existing pigeons spread into varieties, by some being more lucky in their selections than others—all this it assumes to tell us. But in the presence of the great every day mystery, the wonderful process that is going on in the individual pigeon's egg, invisibly, yet most exactly, typing the pigeon life that now is, it stands utterly speechless. One of its advocates seems to regard this as a very small matter, at present, indeed, not fully understood as it will be, but of little consequence in its bearing on the great scheme. It has its laws undoubtedly, but the *principle of life*, he maintains, is chemical,—that is, it is a certain *arrangement* of matter. Now this we cannot *conceive*, much less *know*. We are equally baffled whether we take into view the grosser (as they appear to the sense) or the more ethereal kinds of matter, whether as arranged in greater magnitudes, or in the most microscopic disposition of atoms, molecules, or elementary gases constituted by them. We may attempt still farther to etherealize by talking of forces, motions [motions of what?] heat, magnetism, electricity, *etc.* They are still but *quantities*, matters of more or less. And so the modern chief of the positive school has boldly said: all is quantity, all is number; life is quantity, thought is quantity (so much motion); what we call virtue is quantity; it can be measured. And so all knowledge is ultimately mathematics, or the science of quantity. There is nothing that cannot be reduced, in its last stages, to a numerical estimate. There is, moreover, just so much matter, force, and motion in the universe,—ever has been, ever will be. And there is nothing else. But how life, a thing in itself dimensionless, to say nothing of feeling, thought, and consciousness, can come out of such estimates is no more conceivable of one kind of matter, however moving, than it is of another. Still more do we fail to imagine how it can, in any way, be the result of figure, arrangement, position, quantity, or of *σχῆμα, τάξις, θέσις*, as LEUCIPPUS and DEMOCRITUS called their three prime originating causalities [see ARISTOT., Met. II. 4]. But so it is, they still continue to insist, though chemistry has searched long and could never find it, or even "the way to its house," as is said, Job xxxvii. 20, of the light. Prof. HAECKEL, of Jena, in his *Natürliche Schöpfungsgeschichte*, maintains "that all organized beings are potentially present in the first matter of the nebular system." He looks upon "all the phenomena of life as a natural sequence of their chemical combination, as much as if they were conditions of existence, *though the ultimate causes are hidden from us*." There may be some truth in what is said about *conditions* [for conditions are not causes], but it is the other remark that demands attention: "*though* the ultimate causes may be hidden from us." He seems to regard this as a very slight circumstance, which ought to have little effect on the great argument of what calls itself the exact and "positive philosophy." There is yet indeed an unimportant break in the chain; a link or two is to be supplied; that is all, they would say. But what data have we for determining what is lacking before the full circuit of knowledge is completed? A most important inquiry this: how great is the separation made by the unknown?

Is it a few inches, or a space greater than the stellar distances? Is it a thin partition through which the light is already gleaming, or is it a vast ...m, compared with which any difference be- ... the most ancient and the most modern ...dge is as nothing? Is it something that ...assed over in time, or is it the measure- of infinity which the Eternal and Infi- ...lone can span? "They are yet hid- ..." he says. Is there the least ray of ...st advanced science that shows us ... approaching this mysterious re- ...? Is there any reason to think ...ticle more about it than ARIS- ... ancient positivists who talked ...nd θέσις, or any of those profound ...old whose better reasoned atheism ... has so fully refuted in his great ... And yet this professor of "exact sci- ... talks of his *monera*, the prototypes of the ...*otista*, and how from these came *neutral monera*, and from these, again, vegetable and animal monera, just as freely as though he knew all about it from his inch of space and moment of time, or had not just admitted an ignorance which puts him at an inconceivable distance from that which he so confidently claims to explain. For it should be borne in mind that science has not merely failed to discover the principle of life, as "positive knowledge;" she cannot even *conceive* it: she cannot form a theory of it which does not run immediately into the old mechanical and chemical language of number and quantity, out of which she cannot think, nor talk, without bringing in the supernatural, and that, too, as something above her province. After what is told us about the *monera, etc.*, the writer proceeds to say: "*this once established*, from each of the archetypes, we have a genealogy developed which gives us the history of the protozoan and animal kingdoms," *etc.*, as though any thing had been established, and he had not admitted his ignorance of a prime truth without which he cannot take a step in the direction in which he so blindly hastes. There is nothing new in this, in substance, though there may be much that is novel in form and technology. It is the old philosophy of darkness. It is as true of this modern school as it was of the old cosmologists of whom ARISTOTLE first said it, ἐκ νυκτὸς πάντα γεννᾷν, "that they generate all things out of Night." This bringing every thing out of the nebular chaos through mechanical action and chemical affinities, and these grounded on nothing else than σχῆμα, τάξις, and θέσις, is nothing more than the Hesiodean generations, or the Love and Discord, the attractions and repulsions, of EMPEDOCLES. It is the pantogony of these old world builders, but without their splendid poetry.

"All organized beings in the first nebular matter," and that from eternity! Then, of course, there has been no addition in time, no plus quantity, or plus power, or any plus idea combined with power; for that would be something which previously was not. NEWTON was in the toad-stool; for what is not *in* cannot come *out*, or be developed; and so every toad-stool now contains a NEWTON; every fungus contains an academy of science, or a school of "positive philosophy." The carbon, hydrogen, nitrogen, oxygen, or still earlier and more formless matter out of which this thinking arises, is there, only in a different τάξις and θέσις, perhaps. There has been no more addition to nature in the physical development of the rationalist commentator than in that of the כִּנִּם (Exod. viii. 17; Ps. cv. 31) or Egyptian lice, whose *immediate* production he regards as beneath the dignity of any supposed Divine or supernatural action. And so there can be no *real* or *essential* difference in rank. The *kinnim* were as much in the first matter as the phosphorus that thinks in the brain of the theologian; they had as high and as old a place. The *idea*, too, of the *kinnim* was there, and all the machinery of their development; so that there was no saving of means or labor; their *immediate* genesis would cost no more, or be any more of a belittling work, than their mediate, or developed production. These insignificant creatures were *provided* for from all eternity. But *providing* means *foreseeing, foreknowing;* and language revolts. We cannot consistently talk atheism or materialism in any human dialect; God be thanked for such a *provision* in the origin and growth of speech. We can, indeed, say in words, as one of the boldest of this godless school has said, *ohne Phosphor kein Gedanke*, "without phosphorus no thought;" but then we must give up the word *idea* as, in any sense a cause originating; for there could be no idea antecedent to the phosphoric matter, or that *order* and *position* of it, out of which *idea*, or the development of thought, was to arise; that is, any idea of phosphorus before phosphorus. There is, then, nothing eternal, immutable, undeveloped, or having its being in itself, and to which, as an ideal standard, the terms *higher* and *lower* can be referred to give them any meaning. For all *risings* of matter, or form, to higher forms regarded as any thing else than simply unfoldings of previous matter, or previous arrangements of forces, are *creations* as much as any thing that is supposed first to commence its being as a whole; since *more from less* involves the maxim *de nihilo*, as well as *something* from *nothing* in its totality. If they were in that previous matter without a new commandment, a new *word*, and a plus activity accompanying it, then they are not truly a rising. They are no more, in *quantity*, than what they were; and quantity is all. Quality, according to COMTE, is but a seeming; it is not a positive entity, but only σχῆμα, τάξις, and θέσις, an arrangement of matter. The *potentiality*, then, has all that there is, or can be, in any actuality. Even that inconceivable power which causes any potentiality to be thus potential, is, itself, only a potentiality included in the infinite sum of potentiality, which, as a whole, is also, in *some way*, caused to be what it is, and as it is. We say, *in some way;* for to say for *some reason*, would, at once, be bringing in a new word, and a new idea, utterly foreign to this whole inconceivable scheme. According to the other philosophy, Reason is "*in the beginning*," ἐν ἀρχῇ ἦν ὁ Λόγος (John i.; Prov. viii. 22). But here reason is junior to matter, something developed, and which could, therefore, neither as *intelligens* nor as *intellectum*, be made a ground of that from which itself proceeds. We can never get out of this labyrinth; for the moment we bring in a plus

quantity, or a plus activity, or a plus idea, or any thing seeming to be such, we only have a new causative potentiality, and that demanding another, which is potential of it, and so on *ad infinitum;* the infinity, too, not proceeding from the highest downward, but from the lowest state [or that which is next to nothing], as being the *first* possible manifestation of being in the universe of conceivable things. Again, it may be asked, why has not this infinite potentiality, in this infinite time, developed all things potential, so that pigeons should long since have become arch-angels, and our poor, earthly, dying race long since risen "to be as gods." Or how, if we shrink from that, are we to avoid the converse conclusion, that the whole state of things now actual, now developed, is still infinitely *low*, and that the *highest* and *best* in the sphere of soul, and thought, and reason, is not only as yet undeveloped, but infinitely far in condition, and eternally far in time, from its true actuality,—if, in such a scheme, *highest* and *best* have any real meaning. It makes the lowest and most imperfect first, the best and perfect last, or at such an infinite distance that it may be said they never come. Religion and the Scriptures just reverse this. They put soul first, mind first, the Personal first, the all Holy, the all Wise, the all Righteous, the all Perfect, first, whilst every seeming imperfection contributes to the manifestation of the infinite excellency and infinite glory of the one separate personal God who is first of all and over all.

How poor the science of Koheleth, it may be said, and yet he has propounded here a problem having regard to one of the most common events of life, but which the ages are challenged to solve: "As thou knowest not the way of the spirit, or even how the bones do grow in the womb of her that is with child, even so thou knowest not the work of God who worketh all,"—אֶת־הַכֹּל *the all*, the great paradigm which He is bringing out in space and time [ch. iii. 14], and for those moral and spiritual ends to which the natural, with all its changes, and all its developments, is at every moment subservient In one sense, indeed, it has no plus quantities. All is provided for in Him "who is the A and the Ω, the First and the Last, the ἀρχὴ καὶ τέλος, the Beginning and the End." "All that God doeth is for the olam, the Great Eternity" [iii. 14]. "Nothing can be added to it or taken from it;" but this, instead of excluding the supernatural, or shutting all things up in nature, necessitates the idea that there is a world above nature, a power, or rather an Eternal "Word [ἐν ᾧ τὰ πάντα συνέστηκε (Col. i. 17)] in whom all things *consist*," or stand together. This Word still speaks in nature. There, still abides its constant voice, קוֹל דְּמָמָה דַקָּה [1 Kings xix. 12], *susurrus auræ tenuis*, its "thin still voice," that is heard "after the fire and the wind," its שֵׁמֶץ דָּבָר, its "whisper word," as Job calls it, xxvi. 14; and then again there is the "going forth" of its "mighty thunder voice," רַעַם גְּבוּרֹתָיו which "none but God can understand," speaking in its great periodic or creative utterances, as it did of old, and as it shall speak again, when it calls for the "new heavens and the new earth," giving to nature its new movement and its still holier Sabbath. It is this greater utterance that brings into the natural development its plus powers and plus ideas, not from any undeveloped physical necessity, but from a Divine fullness, not arbitrarily, but from its own everlasting higher law.

Throughout all the seeming nature there remains this mysterious, generative, life-giving process in the vegetable, the animal, and especially in the human birth, as a constant symbol of the supernatural presence, or of the old unspent creative force, still having its witness in continually recurring acts, ever testifying to the great Divine secret that baffles science, and to the explanation of which she cannot even make an approach.

There is an allusion to this mystery of generation, Ps. cxxxix. 13: "Thou didst *possess* my reins [claim them as thine own curious work], thou didst overshadow me in my mother's womb." So also in ver. 15: "My substance was not *hid from thee*,"—עָצְמִי *my bone*, the same symbolic word that is here employed by Koheleth. In fact, it was ever so regarded by the earliest mind, as it must be by the latest and most scientific. Koheleth simply expressed the proverbial mystery of his day. It existed in the thinking and language of the most ancient Arabians; as is evident from the use Mohammed makes of it in the Koran. His mode of speaking of it shows that it was a very old query that had long occupied the thoughts of men. Hence his adversaries are represented as proposing it to him as a test of his being a true prophet (see *Koran* Sur. XVII. 78): "They will ask thee about *the spirit* (عن الروح); say: the *spirit* is according to the command of my Lord, and ye have been gifted with knowledge but a very *little way.*" When he says "the spirit is by the *command* of my Lord," he has reference to a distinction that was made (and very anciently it would seem) between the creation of spirit, and that of matter, or nature strictly. The latter was through media, steps, or growth, whilst spirit was *immediate*, by the *command* of God, according to the language of Ps. xxxiii. 9, or the frequent expression in the Koran which so closely resembles it, كُنْ فكان, "be, and it was." AL ZAMAKHSHARI, in his Commentary, p. 783, 2, tells us that the Jews bid the Koreish ask Mohammed three questions—one about the mystery of "the cave and the sleepers," one about Dhu l' Karnein, and the third, this question about the spirit. If he pretended to answer them all, or if he answered neither of them, then he was no true prophet. He answered the first two, but confessed his ignorance of the human soul, as being something "the knowledge of which God had reserved to Himself." Then he told them that there was the same reserve in their law (the Old Testament) which revealed to them nothing about the way of the spirit, דרך הרוח. If Mohammed knew any thing about the Bible (and there is but little reason in the contrary supposition), then it may be

reasonably thought that in what is thus said of him by the Koranic commentator, he had reference to such passages as this of Ecclesiastes (compare also Eccles. iii. 21, מִי יֹדֵעַ רוּחַ, "who knoweth the spirit," *etc.*), or to the general reserve of the Old Testament respecting the soul, or in a more special manner to Gen. ii. 7; vi. 3, where there are ascribed to God the more direct creation of, and a continued property in, the human spirit. This would seem, too, from Ps. civ. 29, to be asserted, in some sense, even of the animal creation.—T. L.]

Ver. 6. **In the morning sow thy seed.**—The sowing of seed is here a figurative designation of every regular vocation or occupation, not specially of benevolence; comp. Job iv. 8; Ps. cxxvi. 5; 1 Cor. ix. 10, 11.—**And in the evening withhold not thine hand.**—Literal, "towards evening" (לָעֶרֶב), *i. e.*, be diligent in thy business from the early morning till the late evening, be incessantly active.—**For thou knowest not whether shall prosper, either this or that.**—אֵי זֶה, not "what," but "whether;" the expression refers, as it seems, to the double labor, that of the morning and that of the evening. "We are to arrange labor with labor, because the chances are equal, and we may therefore hope that if one fails, the other may succeed. God may possibly destroy one work—and who knows which? (comp. chap. v. 6); it is well if thou then hast a support, a second arrow to send" (HITZIG).—**Or whether they shall both be alike good**—*i. e.*, whether both kinds of labor produce what is really good, substantial and enduring, or whether the fruit of the one does not soon decay, so that only the result of the other remains. כְּאֶחָד "together," as in Ezra vi. 20; 2 Chron. v. 13; Isa. lxv. 25.

4. *Second strophe.* Vers. 7-10. Admonition to calmness and content, ever mindful of divine judgment, and consequently to the cheerful enjoyment of the blessings of this life.—**Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.** HITZIG correctly gives the connection with the preceding: The tendency of the advice in vers. 1-6 (mainly in ver. 6) to secure guaranties in life, is justified in ver. 7. "Life is beautiful and worthy of receiving care." ELSTER is less clear and concise: "Such an energy of mental activity (as that demanded in vers. 1-6) will only be found where there is no anxious calculation about the result; but where man finds alone in the increased activity of his mental powers, (?) and in the intense striving after an eternal goal, his satisfaction and reward," *etc.* The "light" here stands for life, of which it is the symbol. (Comp. Ps. xxxvi. 9; xlix. 19; lvi. 13; Job iii. 20). And so the expression: "to behold the sun," for which see not only Ps. lviii. 9; John xi. 9, but also passages in classic authors, *e. g.*, EURIPIDES, IPHIG. in *Aul.* 1218: ἡδὺ γὰρ τὸ φῶς βλέπειν; also HIPPOL. 4: φῶς ὁρῶντες ἡλίου; PHOENISS: εἰ λεύσσει φάος.—Ver. 8. **But if a man live many years.** כִּי here greatly increases the intensity of thought (comp. Job vi. 21; Hosea x. 5); it is consequently to have no closer connection with the following אִם; comp. Prov. ii. 8; Isa. x. 22, *etc.*—**And rejoice in them all**; [ZÖCKLER renders: Let him rejoice in them all];* therefore daily and constantly rejoice, in harmony with the apostolic injunction, χαίρετε πάντοτε. See the "Doctrinal and Ethical" to know how this sentence is to be reconciled, in Koheleth's sense, with the truth that all is vanity, and at the same time to be defended against the charge of Epicurean levity.—**Yet let him remember the days of darkness, for they shall be many.** כִּי is here the relative, not the causal ὅτι; comp. the *Septuagint: καὶ μνησθήσεται τὰς ἡμέρας τοῦ σκότους, ὅτι πολλαὶ ἔσονται.* "The days of darkness are those to be passed after this life in Scheol, the dark prison beneath the earth (chap. ix. 10), the days when we shall no longer see the pleasant light of the sun, or the period of death;" comp. Job x. 21, f.; xiv. 22; Ps. lxxxviii. 12, *etc.*—**All that cometh is vanity**; that is, that cometh in this world; everything that exists in this life, consequently all men especially; comp. chap. vi. 4; John i. 9. Nevertheless the translation should not be in the masculine; the *Septuagint* is correct: πᾶν τὸ ἐρχόμενον, ματαιότης. The sense given by VAIHINGER and ELSTER is too broad: "All future things are vanity." But even this is more correct than the *Vulgate* and LUTHER, who refer שֶׁבָּא to the past. Moreover the clause is a confirmation of what precedes, though used without a connective, and therefore making a still greater impression.—Ver. 9. **Rejoice, O young man in thy youth.**—Here we again have a vividly emphatic omission of the connective. That which the previous verse recommended in general, is now specially addressed to youth as that period of life especially favorable to cheerful enjoyment, and therefore, in accordance with God's will, especially appointed thereto. But the necessary check is indeed immediately placed upon this rejoicing, by the reminder of the duty to forget not that God will bring to judgment. בְּ in בְּיַלְדוּתֶךָ does not give the cause or object of rejoicing, but, as also in בִּימֵי in the following clause (comp. Isa. ix. 2), the period and circumstances in which it is to occur.—**And let thy heart cheer thee in the days of thy youth.**† For this expression comp. i. 17;

*[XI. 8. בְּכֻלָּם יִשְׂמָח. To take this as an exhortation: "Let him rejoice," *etc.*, would not seem very congruous to what follows: "let him remember the days of darkness," which is certainly not a joyful thought. Our English translators have inserted the conjunction: "*and* in them all rejoice," which gives the spirit of the passage, although there is no ו in the Hebrew. The better way is to regard the particles כִּי and אִם as affecting both the futures, the second as well as the first, whilst the third, introduced by the conjunction, is the one exhortation of the sentence, to which the others are preparatory: "For *if* a man shall live many years, *if* he shall rejoice in them all," or as it is elliptically, yet most literally, expressed in the Metrical Version—

Yet if a man live many years, in all of them rejoice,
The days of darkness let him not forget.

Or it may be the imperative style with the conditional aspect: let him live, let him rejoice, (that is, though he live, though he rejoice) yet let him remember, *etc.* In such a rendering there is no discord in the thought.—T. L.]

†[Ver. 9. בְּחוּרוֹתֶךָ, a rising upon the word יַלְדוּת childhood, as is seen by the parallelism. It is the period of

iii. 18; vii. 25, *etc.* The heart delights the whole man in proportion as it itself is טוֹב, that is, of good cheer.—**And walk in the ways of thine heart**, *i. e.*, in the ways in which it will go; follow it. Comp. Isa. lvii. 17 and for the thought above chap. ii. 10.—**And in the sight of thine eyes**, *i. e.*, so that thy observation of things shall form the rule for thy conduct, (comp. iii. 2–8). This is in accordance with the k'ri בְּמַרְאֵה, which is attested by all versions and manuscripts; the ketib בְּמַרְאֵי which is preferred by HENGSTENBERG and others, would designate the multitude of the objects of sight as the rule for walking, which, as HITZIG correctly observes, would be an intolerable zeugma. We moreover decidedly condemn the addition of לֹא before בְּמַרְאֵה: "and *not* according to the sight of thine eyes," as is found in the Codex Vaticanus of the *Septuagint*, and in the Jewish Haggada; for the passage in Numb. xv. 39, that probably furnished the inducement to this interpolation, is not, when rightly comprehended, in antagonism with the present admonition; for quite as certain* as the allusion is there to amorous looks of lust, is it here, on the contrary, to an entirely innocent use of sight, and one well-pleasing to God.—**But know thou, that for all these things God will bring thee to judgment.** Comp. Job xi. 6. The judgment (מִשְׁפָּט) is very certainly not merely to be considered as one of this world, consisting of the pains of advanced age (HITZIG), described in chap. xii. 1, ff., or of human destinies as periods of the revelation of divine retributive justice in general (CLERICUS, WINZER, KNOBEL, ELSTER, *etc.*). The author rather has in view the "judgment" in the absolute sense, the great reckoning after death, the last judgment, as the parallels Ps. cxliii. 2; Job xiv. 3; xix. 29, *etc.*,† incontestably show (comp. also Heb. ix. 27; x. 27); the preludes of the final judgment belonging to this life come into view only as subordinate. Neither ver. 8 of this chapter nor chap. ix. 10 are opposed to this; for Koheleth in these teaches not an eternal, but only a long sojourn in Scheol. Our interpretation receives also the fullest confirmation in chap. iii. 17 as in chap. xii. 7, 14.—Ver. 10. **Therefore remove sorrow from thy heart.** The positive command to rejoice, is here followed by the warning against the opposite of rejoicing כַּעַס "sorrow, dissatisfaction;" the *Septuagint*, *Vulgate*, GEIER, *etc.*. most unfittingly render it "anger," just as the following, רָעָה which means "evil, misfortune," they render, "wickedness," (*πονηρία, malitia*). The recommendation to cheerfulness instead of sadness and melancholy (comp. Mal. iii. 14; Isa. lviii. 3) is here clearly continued; comp. chap. ix. 7, ff. For בָּשָׂר in the second clause, comp. chap. v. 6.—**For childhood and youth are vanity.** The figure (הַשַּׁחֲרוּת a later expression for שַׁחַר; comp. the *Talmudic* שַׁחֲרִית), and the thing compared (הַיַּלְדוּת also a later word) are here, as in chap. v. 2; vii. 1, connected by a simple copula. Koheleth would have written more clearly, but less poetically and effectively if he had said "for as the dawn of the morning so is the period of youth all vanity" (*i. e.*, transitory, fleeting. comp. vii. 6; ix. 9).

[KOHELETH'S DESCRIPTION OF OLD AGE, chap. xii.—The imagery and diction of this remarkable passage show it to be poetry of the highest order; but it presents a very gloomy picture. Even as a description of the ordinary state of advanced life, it is too dark. It has no relief, none of those cheering features, few though they may be, which Cicero presents in his charming treatise *De Senectute.* As a representation of the old age of the godly man, it is altogether unfitting. Compare it with the שֵׂיבָה טוֹבָה, the "good old age" of Abraham and David, Gen. xv. 15, 1 Chron. xxix. 28, the serene old age of Isaac, the honored old age of Jacob, the hale old age of Moses and Joshua. See how Isaiah (xl. 30, 31) describes the aged who wait upon the Lord: "The youths may faint and be weary, even the young men may utterly fail, but they who wait on Jehovah shall renew their strength, they shall mount up on wings as eagles, they shall run and not be weary, they shall walk and not faint." A more direct contrast is furnished by the striking picture of aged saints, Ps. xcii. 15: They are like the grandæval cedars of Lebanon; "planted in the house of the Lord, they shall still bring forth fruit in old age; they shall be fat and flourishing" (more correctly, "still resinous and green"), *be evergreens;* or, as WATTS has most beautifully paraphrased it,

> The plants of grace shall ever live;
> Nature decays, but grace must thrive;

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commencing manhood. Its etymological sense would be the *choice period* of life, from בחר primary sense, that of *exploring, proving* (the keen eye), hence choosing, selecting that which is most precious. From this the idea of excellence, superiority. In the noun בָּחוּר, it is taken collectively for the youth, the choice young men, as in Isaiah xl. 29, where, in the parallelism it is a rising on נְעָרִים, "the youths shall be weary, even the young men shall utterly fail." Here it is an abstract noun in the fem. plural, to denote intensity. We have the masculine plural in the same way, Numb. xi. 28. It is of the same form, in the masculine, with זְקֻנִים an intensive form to denote extreme feebleness of age. This is the direct opposite.—T. L.]

*[How is it "certain," unless it be that the hard necessities of this exegesis demand such an assertion? The two expressions are precisely alike, both in their letter and their spirit. There is nothing said, Numb. xv. 39, about "amorous looks," since the word זְנִים applies to any evil desire, any going away after the eye (see Ps. lxxiii. 27), and is often used of idolatry. The term מַרְאֶה, which is so much used of female beauty, suggests the idea here, more than any thing in the other passage. Everywhere else this kind of language, "following the heart," the "desires of the heart," "going after the eye," *the sense* (compare Job xxxi. 7), is used in *malam partem*, and to give it just the contrary sense here, as something "well pleasing to God," is to abandon every safe guide in interpretation. See the remarks on the solemn and sorrowful irony of this passage, in connection with ix. 7–9: Note on the Alleged Epicureanism of Koheleth; p. 132.—T. L.]

†[Still more striking allusions to such a judgment may be found Ps. i. 5; Job xxi. 30, the יוֹם אֵיד, the יוֹם עֲבָרוֹת, the *dies iræ* (*irarum*) "to which the wicked are reserved;" as also to Psalm xlix. 15, "the morning (לַבֹּקֶר) in which the just shall triumph."—T. L.]

Time that doth all things else impair,
Still makes them flourish, strong and fair.
Laden with fruits of age they show,
The Lord is holy, just and true;
None that attend His gates shall find,
A God unfaithful or unkind.

Another very striking contrast to this is that picture which Solomon twice gives us in the Proverbs xvi. 31, and xx. 29, "the hoary head a crown of glory when found in the way of righteousness." But one supposition remains; the picture here given is the old age of the sensualist. This appears, too, from the connection. It is the "evil time," the "day of darkness" that has come upon the youth who was warned in the language above, made so much more impressive by its tone of forecasting irony. It is the dreary old age of the young man who *would* "go on in every way of his heart, and after every sight of his eyes,"—who did not "keep remorse from his soul, nor evils from his flesh"—and now all these things are come upon him, with no such alleviations as often accompany the decline of life. Such also might be the inference from the words with which the verse begins: "Remember thy Creator *while* the evil days come not" (עַד אֲשֶׁר לֹא). It expresses this and more. There is a negative prohibitory force in the עַד אֲשֶׁר: So remember Him that the evil days come not,—"*before they come*," implying a warning that such coming will be a consequence of the neglect. Piety in youth will prevent such a realizing of this sad picture; it will not keep off old age, but it will make it cheerful and tolerable, instead of the utter ruin that is here depicted.

Another argument is drawn from the character of the imagery. The general representation is that of the decay of a *house*, or rather of a household establishment, as a picture of man going to his eternal *house*, his בֵּית עוֹלָם, ἀΐδιον οἴκησιν. This earthly house (ἐπίγειος οἰκία, 2 Cor. v. 1) is going to ruin, but the style of the habitation is so pictured as to give us some idea of the character of the inhabitant. It is not the cottage of the poor, nor the plain mansion of the virtuous contented. It is the house of the rich man (Luke xvi. 19) who has "fared sumptuously (λαμπρῶς, splendidly) every day." The outward figure is that of a lordly mansion,—a palace or castle with its "keepers," its soldiers, or "men of might," its purveyors of meal and provisions, its watchers on the turrets. It is a luxurious mansion with its gates once standing wide open to admit the revellers, now closing to the street. The images that denote these different parts of the body, the different senses or gates of entrance to the soul, are all so chosen as to indicate the kind of man represented. It is the eye that looked out for every form of beauty, the mouth (the teeth) that demanded supplies of the most abundant and delicious food. It is the ear that sought for "singing women," כָּל בְּנוֹת הַשִּׁיר, the loudest and most famed of the "daughters of song." And so, too, the appurtenances at the close of the description, the hanging lamps, the golden bowl, the costly fountain machinery all falling into ruin, present the same indications of character, and of the person represented.

Another very special mark of this may be traced in the expression וְתָפֵר הָאֲבִיּוֹנָה ver. 5, rendered, "desire shall fail," rather, "shall be frustrated," still raging but impotent. How characteristic of the old sensualist, and yet how different from the reality in the virtuous old age that has followed a temperate and virtuous youth! See how Cicero speaks of such failure of desire as a release, a relief, instead of a torment: *libenter vero istinc, tanquam a domino furioso, profugi; De Senectute*, 47. This view is rendered still stronger, if we follow those commentators who would regard אֲבִיּוֹנָה as denoting an herb used for the excitement of failing desire: It shall fail to have its effect. The meaning seems plain, however, as commonly taken, and there is, perhaps, no good reason for departing from the etymological sense. Everything goes to show that Watts has rightly paraphrased the passage—

Behold the aged *sinner* goes,
Laden with guilt and heavy woes,
Down to the regions of the dead.

The soul returns murmuringly to God, as though with its complaint of the cruel and degrading treatment it had received from "the fleshly nature" "in the earthly house," or as a wailing ghost "driven away" (see Prov. xiv. 32), naked and shivering into the uncongenial spiritual sphere.

It is in view of such a life, and such a death, that we see the force of the closing exclamation—"O vanity of vanities—all vanity!" As a finale to the life and death of the righteous, even if the writer, like Solon, had had reference only to this world, it would have seemed inharmonious and out of place. If we regard it, however, as Solomon's picture of himself repenting *in extremis*, then may we indulge a more cheerful hope in regard to its close, though still with the wail of vanity as its mournful accompaniment. One thing seems almost certain. Such a description as this, so sad, so full of feeling, must have been written by one who had had some experience of the situation described. There is a pathos about it that indicates personality, and a personal repentance. If so, no one is so readily suggested as the king of Israel, whose fall into sensuality and idolatry is so vividly described, 1 Kings xi., where the divine judgments upon him are also fully set forth. His repentance is not there mentioned, but it may be because this book of Koheleth, which he left behind him as his brief spiritual autobiography, contained such ample evidence of the fact.—T. L.]

5. *Third strophe.* Chap. xii. 1-7. An admonition to fear God during youth, and not to leave this till old age, the period when approaching death announces itself through many terrors—here depicted in a series of poetical figures drawn from the various realms of nature and human life.—**Remember now thy Creator in the days of thy youth.** For the plural בּוֹרְאֶיךָ see chap. v. 8 preceding. The word "remember" (זְכֹר) is, of course, a remembering with becoming reverence, as well as with a feeling of gratitude for the many blessings received. It is therefore substantially the same with the *fear* expressly recommended in chap. xii. 13, and in substance, at least, in chap. xi. 9, second

clause.—**While the evil days come not.** Literally, "until not," *i. e.*, "before;" just as in ver. 2 and in the later recapitulation ver. 6. The "evil *days*," and the "*years*" following are naturally the years of old age, of the period immediately preceding death, in contradistinction to the joyous period of youth.—Ver. 2. **While the sun, or the light,* or the moon or the stars be not darkened.** The darkening of the sun and the light must here be synonymous with the diminishing and the saddening of the joys of life, as is experienced in advanced age. A more special interpretation of the sun and the light, as well as of the moon and the stars (only added to finish the description), is inadmissible, and leads to platitudes, as is the case with GLASSIUS, OETING, and F. W. MEYER, who think of the darkening powers of the mind or with WEDEL, who would interpret the sun by the heart, the moon by the brain, the stars by the bowels (!), and the clouds and rain, even, by the catarrhal rheums of old age (!). Moreover the darkening of sun, moon and stars is a favorite figure for seasons of misfortune, punishment and judgment; comp. Joshua iii. 4; ii. 10; Amos viii. 9; Isa. xiii. 10; Ezek. xxxii. 7; Acts ii. 20; Rev. vi. 12. The same is also found in classic authors, *e. g.*, Catullus viii. 3; *Fulsere quondam candidi tibi soles;* Martial Epigr. v. 20, 11: *Bonosque soles effugere atque abire sentit.*—**Nor the clouds return after the rain.** That is, one calamity follows another, one season of misfortune begins where the other ceases. The rainy season, or winter, is therewith described, in contrast to the mere showers or passing thunder storms of summer. Old age is symbolized as the winter† (or autumn of life, as it has previously been termed the approaching night; comp. Job xxix. 3; where the mature age of man is designated as "the days of autumn" (יְמֵי חָרְפִּי). So we too sometimes speak of the evening, the autumn, and the winter of life.—Vers. 3-5. A more intimate figurative description of old age's infirmity and proximity to death. This is here represented under the figure of a house whose inhabitants, formerly cheerful and animated, now become weak, inactive and sad. UMBREIT and ELSTER condemn this view as harsh and devoid of taste, and consider the passage rather as a poetic description of the day of death, which is represented under the figure of a fearful tempest, see especially GURLITT, *Studien und Kritiken*, 1865, II., p. 331, ff. (comp. p. 27, preceding). Comp. also the subsequent remarks under the head of Doctrinal and Ethical.—**In the day when the keepers of the house shall tremble.** The human body is often compared to a house* or a tent, *e. g.*, Isa. xxxviii. 12; Wisdom ix. 15; Job iv. 19; 2 Cor. v. 1, ff.; 2 Peter i. 13, f. So also in profane writings, *e. g.*, in the Arabian poet HARIRI, (RUECKERT's Ed., p. 293); in Virgil, Eneid VI., 734. The "keepers of the house" are the arms with the hands, that are intended to protect the body, but which become tremulous in aged persons. These are considered as outside of the house, but as closely belonging to it. For the use of the hands as protection and armor for the body, comp. GALEN, *de usu partium* I., (4 Opp. ed. KUEHN T., III., p. 8).—**And the strong men shall bow themselves.** That is, evidently the legs, which in old age lose their muscular power; whilst in the young, strong man they may be compared to marble columns, (comp. Song of Solomon v. 10), they now shrink and become feeble, and crooked. Comp. the "crooked knees" of Job iv. 4; the "weak knees" of Ps. cix. 24; "the feeble knees," Isa. xxxv. 3; Heb. xii. 12; also 3 Mac. iv. 5. "Men of strength," is, on the contrary, a designation for valiant warriors: Judges xx. 44; 2 Sam. xi. 16; 2 Kings xxiv. 16; and to these especially strong legs are very necessary: see Ps. cxlvii. 10; 2 Sam. i. 23, *etc.*—**And the grinders cease† because they are few.** הַטֹּחֲנוֹת "the grinding maids" are to be construed as referring to the teeth, as is also shown by כִּי מִעֵטוּ, "for they have become few," and by the subsequent mention of the "sound of the mill," *i. e.*, of the human speech proceeding from the wall of the teeth (ver. 4). The closeness of the comparison between human teeth and a mill is proved by the designation "grinders," for the molar teeth in many languages, *e. g.*, in the Syriac (טחנות), in the Greek (*μύλακροι μολοδοντες*), in the Latin (*molares*). The feminine form is in allusion to the custom

*[Ver. 2. "*Whilst the sun or the light.*" This is not a tautology; nor does it mean the light as an element. That would be too abstract for such a writing as this. ABEN EZRA gives a good interpretation in referring it to the *morning light* that precedes the sun rising. This is essentially the same with the light of the sun, but is phenomenally and poetically different.—T. L.

† Ver. 2. "*And the clouds return after the rain.*" There is no need of regarding this as denoting the winter season. It represents the subjective state of the old man. In youth the sunshine is predominant. The cloudy days are little remembered. The sun is ever coming out, or as it is expressed in the beautiful language of 2 Sam. xxiii. 4, it is ever נֹגַהּ מִמָּטָר, "clear shining after rain." In old age, especially the old age of the sensualist, who has no spiritual sun to cheer him, it is just the reverse. The clouds seem ever coming back. It is all dark, or the intervals of sunshine seem brief and evanescent.—T. L.]

*[Ver. 3. שֹׁמְרֵי הַבַּיִת, "*The keepers of the house.*" HITZIG recognizes the comparison, throughout, of the human body to a house, but he trifles when he says, that this is suggested by the mention of the rain in ver. 2, and that the figure is used because a house is made of loam and white bricks that are dissolved and worn away by the *showers*. Every thing goes to show that there is had in view, rather, the decay of some lordly mansion, the richly furnished house of some Dives, "who had fared sumptuously every day," or of a castle with its apparatus of war and luxury, as we have said p. 153.—T. L.]

*[Ver. 3. בָּטְלוּ. "*The grinders fail.*" It is rendered cease in our E. V. ZÖCKLER, *feiern*, to rest, keep holiday. GESENIUS, the same. *feriati sunt.* It is one of the words of this book reckoned to the later Hebrew. It is common, however, to all Shemitic tongues, and there is no reason why it should be regarded as either unhebraic, or as late in the Hebrew. Those who argue from its rare, or single, occurrence, should show that there is any other place in the scanty Hebrew writings we have, where it would have been more suited to the idea than the word or words used. The rendering of ZÖCKLER and GESENIUS would make it synonymous with שָׁבַת, but this is not its sense in the Arabic and Syriac, and an examination of passages would show how unsuitable it would have been as a substitute for שָׁבַת, *to cease, rest, keep holiday*, in any of the many places where the latter occurs. Its true sense is *to fail*, or rather, *to be worn out*, to *become useless*. It may, therefore, be regarded as an old Hebrew word, but as used in this place only, because it is the only one in which its peculiar sense was required.—T. L.]

of all antiquity, according to which female slaves performed the grinding with hand-mills (Ex. xi. 5; Job xxxi. 10; Isa. xlvii. 2; Matt. xxiv. 41), and is also in harmony with the use of שֵׁן (tooth) as feminine, occurring in Prov. xxv. 19. —**And those that look out of the windows be darkened.** These are the *eyes*,* that are here the more fittingly designated as הָרֹאוֹת בָּאֲרֻבּוֹת, because עַיִן the "eye" is feminine, and since the eyelids, in other passages compared to the threads of a net (Prov. vi. 25), are here clearly compared to the bars of a grate or to the grating (אֲרֻבּוֹת), and since also it was very natural to present the eyes, the most noble of all our organs, as the mistresses of the house, who look quietly out into the exterior world, but the teeth on the contrary as the servants or slaves. Comp. CICERO Tusc. I., 20: *Oculi quasi fenestræ sunt animi; foramina illa, quæ patent ad animum a corpore, callidissimo artificio natura fabricata est;* also LACTANTIUS, *de opif. Dei*, c. 8; CLEMENS, *Stromata*, VII., p. 685, § . See also the Cabalistic theory of the seven openings or doors of the head, of which the two sockets of the eyes are the most elevated and distinguished (JEZIRA, c. 4; comp. Talmud tract, Schabb. p. 152, col. 1; BUXTORF, *Florileg.* p. 320). Those looking out of the windows are said to be darkened with reference to the feebleness of sight in old persons, *e. g.*, Isaac (Gen. xxvii. 1), Jacob (Gen. xlviii. 10), Eli (1 Sam. iii. 2), Ahia (1 Kings xiv. 4), *etc.*; comp. also Ps. lxix. 23; Lam. v. 17; Deut. xxxiv. 7.—Ver. 4. **And the doors shall be shut in the streets.** Namely, the mouth* whose upper and lower lips are compared to the two sides or folds of a door (דְּלָתַיִם); comp. Ps. cxli. 8; Micah vii. 5; Job xli. 6. בַּשּׁוּק literally, "on the street," points to the function of the mouth as a means of communication with the outer world, whether by the reception of food or the sending out of words or other sounds As the latter reference is not so close, and would anticipate the subsequent clause, we are doubtless to think of the mouth as the organ of eating, and the shutting of the doors as an allusion to the feeble appetite of old men, [in this EWALD is correct, in opposition to KNOBEL, VAIHINGER, *etc.*]. HERZFELD and HITZIG are entirely too artificial: "the lips of the toothless mouth cling together;" but HENGSTENBERG also says: "the shutting of the doors refers to the difficulty of hearing in old men, a common infirmity with them that would not be wanting here" (?!).—**When the sound of the grinding is low.** ZÖCKLER translates: "the voice of *the mill.*" The mill is the teeth,† according to ver. 8; its voice

*[Ver. 3. "And they who look out of the windows be darkened" (הָרֹאוֹת בָּאֲרֻבּוֹת). All agree that this means the eyes in respect to the body; but what does it stand for in the figure, or parallel representation of the mansion? To this ZÖCKLER does not advert except in what he says about the "mistresses," which is very inadequate and unpicturesque. His remarks, too, about the eyelids, and "the threads of a net," with his reference to Prov. vi. 25, are fanciful prettinesses, which seem out of place in so serious yet so animated a description. The question is, what places and persons are meant? There is something here instructive of the character of the house that is pictured. As it had "its strong men," its אַנְשֵׁי הֶחָיִל, so these are the castle-watchers who look out from the turrets, or rather, *at* or *by* the turrets (ב instead of מ). If we are to be governed by the gender of רֹאוֹת, we should think of women employed for that purpose, which would suit well enough,—the strong men being otherwise employed—but the gender may have been controlled by the thought of the thing represented, the eyes, which in Hebrew, are feminine. The word, אֲרֻבּוֹת, does not mean the ordinary windows of a house (חַלּוֹנִים), but some opening high up, in the roof, or in a turret. This is shown from all its uses, as in Gen. vii. 11, viii. 12, 2 Kings vii. 19, Isa. xxiv. 15, Malachi iii. 10, in all of which places it is rendered the windows of heaven (supposed openings in the sky) Hosea xiii. 3, where it means *chimneys*, and Isa. lx. 8, where it is used diminutively for the *openings* in the dove houses. Here, therefore, it must mean *turret* windows or openings, where the watchers are stationed, and this is in harmony with the usual sense of the verb ארב, to *lie in wait*, to *watch*. There is a striking pictorial propriety in this which has led to similar representations by other ancient writers. "Thus" the sight (says PLATO in the *Timæus*, 90 A), "as the noblest of the senses, is placed in the highest part" ἐπ' ἄκρῳ τῷ σώματι. So CICERO *De Nat. Deorum*, II., 140, *Sensus autem, interpretes ac nuntii rerum, in capite, tanquam in arce, collocuti sunt:* "The senses, as interpreters and messengers of things without, are placed in the head as in a *watch tower.*" "And this," he says, "is especially true of the eyes as watchers:" *nam oculi, tanquam speculatores, altissimum locum obtinent, ex quo plurima conspicientes funguntur suo munere.* Compare also *Xenophon Memorabilia* Lib. I., ch. iv. 11, where we have the same idea as in the well-known passage from *Ovid Met.* I., 85:

Os homini sublime dedit, cœlumque tueri,
Jussit, et erectos ad sidera tollere vultus.—T. L.]

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*[Ver. 4. "*And the doors shall be shut in the streets;*" or rather, "the doors to the street" (the street doors) are shut (*becoming shut, closing;* see Metrical Version). The reference of this to the mouth, which began with JEROME, has been the occasion of much false interpretation, both here and in what follows. The dual number is just as applicable to the eyes and ears as to the lips. It agrees, therefore, far better with the whole context, to take it as HENGSTENBERG does, of the ears closing to sounds, or rather, of all the senses, as the avenues to the outer world. To say that this is too remote or abstract a sense for Koheleth, is to overlook the whole scope of this most thoughtful representation, and to fail in appreciating the spirit of its grand poetry. The old sensualist, he who had lived so much *abroad*, and so little at home, is shut in at last. Again, the language is inconsistent with the other and more limited view. With no propriety could the mouth be called the *street door*, through which the master of the house goes abroad; especially when regarded, as this interpretation mainly regards the mouth, in its eating or masticating function It is rather the door to the interior, the cellar door, that leads down to the stored or consumed provision, the stomach, or belly. The word בַּשּׁוּק whether we render it *in* the street, or *to* the street, would be altogether out of place in such a narrow view, and more especially since שׁוּק has such a wide meaning (*platea*, wide place, *foras*, abroad), comp. v. 5, Prov. vii. 5, Cantic. iii. 2. —T. L.]

†[Ver. 4. "*When the sound of the grinding is low.*" In ver. 3 the טֹּחֲנוֹת, or female servants who grind the meal in the rich mansion, undoubtedly represent the teeth; that is, the term is directly metaphorical. Here, on the other hand, הַטַּחֲנָה, the grinding, or the mill, is not so much metaphorical as illustrative. It is to be taken, therefore, in its primary sense as a fact showing the old man's dullness of hearing. The most familiar and household sounds, such as that of the grinding mill, are faintly distinguished. The making it represent the mouth masticating, as a mill grinding, has given rise to a great many disagreeable and very unpoetical images, marring, as STUART admits, the otherwise admirable propriety, or keeping, of the picture. The mill, it is said, is the old man's collapsed mouth; the low sound of the grinding is the mumbling noise made by his feeble chewing, the "sinking daughters of song" are his feeble piping. Commentators seem to have vied with each other here in the exercise of their ingenuity. Some of these most unpoetical critics have referred the low grinding sound to the rumbling noises in the belly and stomach arising from poor digestion (see their names in GEIER, also the commentators cited in POLE's *Synopsis*). STUART says truly: "none of these interpretations (whether referring to the chewing or the piping, or the digestion) are very inviting," and yet he is not prepared to give any other. He says well that "eating seems to be dispatched in the 3d verse, and there is an incongruity

is not, however, the noise caused by the chewing of food—which would be very harsh and unnatural (contrary to Ewald, *et al.*), but human speech breathed out, as it were, from the wall of the teeth [ἕρκος ὀδόντων], that voice which in old age usually becomes weaker and lower.—**And he shall rise up at the voice of the bird.** Zöckler translates: "and it seems like the voice of the sparrow." Ewald and Hitzig are correct [in regard to the impersonal rendering of יָקוּם] with reference to Isa. xxix. 24, where also a weak voice is compared to the low chirping, if not of the sparrow, at least of some other small birds. It is usually rendered (*Sept.*, *Vulg.*, Luther, Knobel, Vaihinger, *etc.*: "and he rises up at the voice of the birds," *i. e.*, in the early morning—which might also afford an allusion to the sleeplessness of old men. But it is more than doubtful whether קום לְקוֹל הַצִּפּוֹר should express this sense of early rising. Instead of יָקוּם we should in that case have expected יָעִיר. And early rising is by no means a general custom of old men, and—what seems more weighty than all the rest—the *context* requires a reference to the low, whispering speech of old men; see the following clause. For קום לְ in the sense here given to it, comp. Zeph. iii. 8; 1 Sam. xxii. 13.—**And all the daughters of music shall be brought low**, that is, all the songs in which the old man endeavors to join, but which he utters only with a trembling, and scarcely audible voice. The "daughters" of a thing means in Hebrew style its special or specific announcement or utterance; comp. the Rabbinic בַּת קוֹל as well as the expression "Son of fruitfulness," Isa. v. 1, *etc.* Hitzig is correct, and Hengstenberg substantially so, who understands by the "daughters of song" the qualities required in singing. But Knobel is arbitrary, who, with Herzfeld, sees in the singers only singing birds (according to which the failing here described would be the deafness of the old man); Vaihinger sees an allusion to the organs of singing; and, finally, Umbreit and Elster understand the passage to be about the low flight of birds, and their uneasy fluttering at an approaching thunder storm.—Ver. 5. The discourse continues to depend on בַּיּוֹם שֶׁ at the beginning of the third verse, if not grammatically, at least logically.—**Also when they shall be afraid of that which is high**; *i. e.*, of ascending an eminence which would be difficult on account of their sunken chests, and short breath; a remark in sympathy with what precedes concerning the feeble voice of old men. Nearly all modern commentators are correct on this point, as is now Ewald, who formerly translated: "when they shall be afraid of the Lofty One," that is of God, the one supremely lofty.—**And fears shall be in the way**; namely, "threaten" them, "meet" them, who are too lame and weak easily too avoid such frights. For the abstract form of the plural חַתְחַתִּים, see Ewald, § 179, a.—**And the almond tree shall flourish.** Thus we must, without doubt, translate the words יָנֵאץ הַשָּׁקֵד, for יָנֵץ (Hiphil of נצץ). For this compare Ewald, § 15, a.;

in supposing it to be again introduced here." The incongruity is all the greater from bringing this lowest part of the human economy, (even if it had not already had place enough) between the two noblest senses; for what follows (בנות השיר), undoubtedly refers to the hearing; or else (which would indeed be most strange) there is no notice taken at all of this most important function. We would not hesitate, therefore, to refer this clause also to that sense. There is, too, a wonderful pictorial propriety in it, when we consider the important part which this *grinding*, and its constant sound, must have borne in an ancient wealthy mansion. From the want of outside mills, this domestic occupation was in continual demand for the daily provisioning; and, in a large house, or castle, it must have employed a great many servants. It was generally done by women, and to this our Saviour refers, Matt. xxiv. 41, Luke xvii. 35: "Two women shall be grinding together." They must have been constantly at work to supply the demand for bread at every meal. Day and night "the sound of the grinding" was heard, like that which proceeded from the tired and drowsy female slaves in the house of Ulysses; as described in the *Odyssey* XX., 109:

Αἱ μεν ἄρ' ἄλλαι εὗδον, ἐπὲι κατὰ πυρὸν ἄλεσσαν,
Ἡ' δὲ μί' ὄυπω πανέτ', ἀφαυροτάτη δ' ἐτέτυκτο,
'Η ῥα μυλην στήσασα, ἔπος φάτο, σῆμα ἄνακτι.

The rest had lain them down to sleep, their weary task was done;
One still kept on the ceaseless toil, the weakest of them all;
When suddenly she stopped the mill, and spake aloud the sign.

The account is very touching. It is very late at night, and near the dawn. These poor wearied creatures, who had been grinding all day for the rapacious suitors, finish their long tasks, one after another, and lie down, overcome by fatigue and drowsiness, until one alone is left in her late hour of toil. In answer to the prayer of Ulysses, Zeus had given the signal thunder in the early cloudless sky. Startled at the sound she stops the mill, and hails it as a signal of deliverance, whilst Ulysses recognizes her words as an auspicious omen.

There was hardly any part of the day or night when this work was not going on with its ceaseless noise. It was, indeed, a sign, then, that the senses were failing in their office (בִּשְׁלֹג), when this familiar, yet very peculiar, sound of the grinding had ceased to arrest the attention, or had become low and obscure.

When the hum of the mill is faintly heard,
And the daughters of song are still.

It is from this, too, that the words וְיָקוּם לְקוֹל הַצִּפּוֹר, which have been so much misunderstood, get their clearest exposition. יָקוּם has for its subject, not the old man, but "the sound of the grinding," the last grammatical antecedent, and it presents a contrast, as Hitzig says, with שפל preceding, as well as with יִשַּׁחוּ following. "Though it *rise* to the sparrow's note"—"*attain unto*," as קוּם, with לְ following, is used Zeph iii. 8, 1 Sam. xxii. 13, Mic. ii. 8,—referring not so much to loudness, or volume of sound, as to that sharp, shrill noise which was ever ringing in the ears of others. Its real sound, shrill as the sparrow's voice, is put in contrast with the dull droning sound that reaches the old man's ears. What follows would seem to put this interpretation beyond doubt. The term daughter (בת) is used in Hebrew, not as Zöckler takes it, but to intensify, to give the very best of a thing. בְּנוֹת הַשִּׁיר, "daughters of song," then, does not necessarily mean singers, though it may have that sense, but may be understood of "the loudest songs," or the loudest voices in the song. They are faintly heard; יִשַּׁחוּ they *sink down*. The sound they make to the old man is exactly represented by the same word, Isaiah xxix. 4, where we have also שפל used as it is here: "And thou shalt speak low out of the ground (שִׁפְלַת תְּדַבֵּרִי), and thy speech shall sound low (תִּשַּׁח shall *sink* down) out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and shall whisper out of the dust." See Metrical Version.—T. L.]

§ 141, b. The almond tree bears its blossoms in the midst of winter,* and on a naked, leafless stem, and these blossoms (reddish or flesh-colored in the beginning) seem at the time of their fall exactly like white snow-flakes; (BODENSTEDT, 1001 *Days in the Orient*, II., p. 237). In this way the almond blossom is a very fitting symbol of old age with its silvery hair, and its wintry, dry, barren and unfruitful condition. EWALD, HEILIGSTEDT, VAIHINGER, and GURLITT, are correct; the first-named makes an appropriate reference to Philo, *de vita Mosis* iii. 22.—HENGSTENBERG's view is too far-fetched in finding in the words (according to Jerem. i. 11) the wakefulness, or sleepless nights of hoary old age; whilst SCHRÖDER, GESENIUS, DIETRICH, *et al.*, consider יָנֵאץ as intrans. Fut. Hiph. from נאץ, and render: "And the almond is despised" (by the toothless old man who cannot bite it): others undertake emendations, *e. g.*, GAAB, who reads יִנָּאֵץ "is despised," HITZIG, who points it יִנְאַץ and thus obtains the scarcely intelligible sense: "And the Almond tree refuses," *i. e.*, does not permit the weak old man to obtain its fruit (which is to be understood according to the analogy of the Song of Solomon vii. 9). Still others, finally, force an unusual sense on the word שָׁקֵד as HAHN, who understands and translates it "the waking," referring it to the human mind; "the waking one acquires pinions," which is about equivalent to saying: "The previously half-wakened spirit is, in the moment of death, released unto clear life and full liberty" (against which explanation is the absence elsewhere of any Hiphil denominative הֵנֵץ from נוֹצָה "pinion."—**And the Grasshopper shall be a burden** (ZÖCKLER renders "burdensome"), on account of its singing and chirping, or also on account of its hopping flight and creeping. חָגָב literally, "locust," but here more fittingly translated by grasshopper, because, in rendering locust, it is most probably the comparative smallness, as in Isa. xl. 22; Numb. xiii. 34, which is mainly considered (as though we should say: "And the gnat becomes a burden, or the fly"). For יִסְתַּבֵּל (fut. Hithpa of סבל) "to become a burden," comp. GESENIUS in the *Thesaurus*. KIMCHI is correct regarding this, and he is followed by GURLITT, especially among modern authors, and approximately also by GESENIUS and HENGSTENBERG, of whom, however, the former thinks of the burdensomeness of the locust as an article of food, whilst the latter prefers to have locust understood figuratively in the sense of influences hostile to life. The numerous remaining hypotheses are to be decidedly rejected; they are divided into two groups, according as they interpret the locust as a symbol of the old man himself, that is as to the form of his body, or seek to alter the sense of חָגָב by peculiar explanations. To the former group belong the Septuagint, Vulgate, Syriac, *etc.*, which agree in the signification that "the locust becomes fat" (swells up), and understand the whole, though in opposition to the true signification of הסתבל as a biblical representation of the corpulency of old men; and 2. those of LUTHER, GEIER, VAIHINGER, *etc.*, who explain locust to mean the crooked or bent skeleton and spinal column of man in old age, and therefore translate: "The locust is burdened;" and 3. that of HITZIG: "And the jumper permits himself to be carried," *i. e.*, the one formerly hopping merrily about can no longer walk: 4. that of OETINGER: "the locust becomes a burden to itself," *i. e.*, "drags its body about with difficulty; 5. those of EWALD, HEILIGSTEDT, and HAHN, who agree in making locust point to the inner body, or to the mind of man (EWALD): and "the locust rises," namely to fly; HEILIGSTEDT: "*et tollit se ad volandum locusta;*" HAHN: "And the locust unburdens itself," which is equivalent to our expression: "And the butterfly bursts its cocoon." Among the second class we may count such illustrations as the Chaldaic, and that of Aben Ezra: "when the ankle-bones become thick;" that of BOCHART, "when the bones of the legs become heavy;" and of KNOBEL: "and the breathing is a burden" (the last two on the basis of a peculiar signification of חגב derived from the Arabic).*—**And desire shall fail**, that is, when neither the appetite nor sexual desire can be excited by so strong a stimulant as the caper-berry. As

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*[Ver. 5. וְיָנֵאץ הַשָּׁקֵד, ZÖCKLER well defends here the old interpretation. The other mode of exegesis gives a poor and mean image, marring the poetry, and exceedingly far-fetched as a supposed trait of old age; whereas the comparison of the hoary head to a flowering tree is very striking, as well as natural. The old man's mouth, and eating powers had been treated of before (*ad nauseam*, we might say, if, with some critics, we allow a second reference to it in ver. 4, as well as in ver. 3), whilst it would indeed be a wonder if so marked a characteristic as the gray head had been wholly omitted. By changing the punctuation to יִנְאַץ, these critics would render it "the almond disgusts;" it is too hard a nut for the the old man's teeth to crack; or "the almond disgusts," because it is "sour grapes" to the old man; it grows so high he cannot get at it. For other incongruous imagery, see HITZIG and STUART. In regard to the orthography, whilst רְאֵם for רֵם (see Numb. xxiii. 22, Ps. xxix. 6, Ps. xxii. 22) presents a parallel to נֵאץ or נֵאץ for נֵץ, the other view of יָנֵאץ for יִנְאַץ is wholly unexampled. The objection from the color of the almond blossoms is well answered by ZÖCKLER. These difficulties settled, what can be more striking than the metaphor! A good parallel to it is found in SOPHOCLES' *Electra* 42, where it is said of the Tutor,

Οὐ γάρ σε μὴ γήρᾳ τε καὶ μακρῷ χρόνῳ
Γνῶσ', οὐδ' ὑποπτεύσουσιν, ὧδ' ΗΝΘΙΣΜΕΝΟΝ:

They'll know thee not,
Through age and time thus blossomed;
Nor even have suspicion who thou art.

Some would explain this of the flowers and garlands he is supposed to wear as a messenger: but the critical reader must see that this would be altogether out of keeping with the circumstances, as there detailed, and especially with the sad message he was supposed to bear. The other objection, made by BOTHE, that it would be a tautology with γήρᾳ (age), is very trifling. It is the very nature of poetry thus to intensify, and often by what would be tautology in prose. WUNDER gives an explanation from FR. JACOBSIUS, which refutes completely his own criticism, and that of BOTHE. He cites examples that put the meaning of SOPHOCLES beyond a doubt; as from *Cyril c. Julian* VI., p. 157, ὅτε λευκῇ πολιᾷ κατηνθισμένος; and another, where the same figure is applied to the beard, *De Chryse sene Christodor. Ecphr.* 90:

βαθὺς δὲ οἱ ἤνθεε πώγων.

Modern poetry has the same metaphor.—T. L.]

*[Most of these hypotheses seem absurd, and all of them inconsistent with the simplicity and directness of the whole picture. After all, none of them seem so obvious as that which is given by some Jewish commentators, and suggests itself directly from our common English Version: namely, that it is a hyperbolical expression of feebleness. "He cannot bear the least weight."—T. L.]

הָאֲבִיּוֹנָה has the meaning of "Caper" (κάππαρις) by the testimony of the oldest translators as well as of the Rabbins (comp. BUXTORF, *Lex Rabb. et Talm.*, p. 12, 2098), and as the use of the berries or buds of the caper-bush undoubtedly stimulate the appetite, and, according to the ancient oriental representation a voluptuous desire (comp. also PLUTARCH, *Sympos.*, 6; WINER, *Real Lexicon, Art. Caper*), the correctness of this interpretation is not to be doubted, and LUTHER's translation: "and all desire fails," appears at least consonant with the sense. Varying interpretations: 1) Septuagint, Vulgate, Syriac, Arabic; ROSENMUELLER, HEILIGSTEDT, EWALD, VAIHINGER: "and the caper bursts," *i. e.*, the spirit presses forth as a kernel from the husk; 2. Vers. Veneta (παύση ἡ ὄρεξις) ABULWALID, LUTHER, HENGSTENBERG, *etc.*: "Since desire fails;" 3. SCHMIDT, DÖDERLEIN, *etc.*: "since the turtle-dove, the messenger of spring is despised;" 4. HAHN: "Since the poor one (fem. of אֶבְיוֹן) bursts forth," *i. e.*, since the imprisoned soul bursts its prison, its mortal coil, *etc.* KNOBEL, HITZIG, and GURLITT are correct among the modern writers.—**Because man goeth to his long home, and the mourners go about the streets.** Clearly a parenthesis by which the previous description of the infirmities of age, especially that contained in the last three clauses, is strengthened by pointing to the imminent approach of death for the old man. **Man passeth away,** (הֹלֵךְ) *i. e.*, he is on the point of going; comp. Gen. xix. 13, 14, *etc.* "His long home" is the grave, from which there is no more return to earthly life (comp. Job vii. 10; Ps. xlix. 12; Isa. xiv. 18, *etc.*). The same appellation is also found in Tob. iii. 6; Targ. Jonath. in Jes. xlii. 11; among the Egyptians (Diodorus Sic., i. 51). among the Arabians (Koran, Sur. xli. 28) and the Romans (*domus æterna; marmorea domus, Tibull. Carm.*, III., 2, 22).

[THE ETERNAL HOUSE.—Ver. 5. בֵּית עֹלָמוֹ. ZÖCKLER's interpretation of this striking expression is scanty and misleading. It cannot, any more than Sheol, mean the grave simply. Without insisting upon the fact that the Hebrews had for that a distinct term (קֶבֶר), when nothing more was intended (see Bibelwerk Gen. 536), it may be said that the context almost immediately following is at war with such an idea. The expression here, had it stood alone, might have been regarded, perhaps, as a figurative one for extinction of all being. The "long home" might have been thought to denote the dark house of bodily dissolution and spiritual nothingness; though still it would be a question whether language, thus implying residence, permanence, and something like continuance of selfhood, could ever, even in figure, have arisen from such a nihility of conception. What is said, however, in ver. 7, forbids it altogether. The being of man, though one and inseparable in personality, is there regarded as locally divided: "The dust goes down to the earth, the spirit returns unto God who gave it." Now to predicate this residence of the dissolving dust alone does not satisfy the conception. The passage, Job vii. 10, to which ZÖCKLER refers, has no application, whatever; Isaiah xiv. 18 is only a highly figurative representation of the remains of monarchs, lying in state, or in their splendid mausoleums, and the בֵּית מוֹעֵד of Job xxx. 23, "the house of meeting," or of "the assembly," which he might more properly have cited, has the same meaning as in this place; and every argument against regarding it as the mere place of deposit for the decomposing remains, which are not man in any sense, is as applicable to the one place as to the other. There is equal difficulty in regarding it as any separate mansion of the spirit by itself. Neither can be said to be *man*, the personality, the self-hood, when separately viewed: and yet it is man himself that has gone to the house of his olam, or rather to his olamic house; since the pronoun in עֹלָמוֹ belongs to the whole compound taken as one epithet. God is spoken of as the מָעוֹן, "the dwelling-place" of His people (see Ps. xc. 1), but that cannot be the sense intended here; neither, on the other hand, can the "spirit's return to God" be regarded as a pantheistic absorption, as ZÖCKLER well shows. No theism was ever more clear of such an idea, or more opposed to Buddhism, whether in its ancient eastern, or its modern transcendental form, than that of the old Hebrews. Although in the Old Testament God is represented as אֱלֹהֵי רוּחוֹת (Numb. xvi. 22) "God of spirits," yet it would seem to go even to the extremes in setting forth His distinct and incommunicable personality, His unapproachable *holiness*, that is, His separation from all things, and all beings, even the highest whom He has created, or to whom He has given being. As it cannot, therefore, apply separately, either to the soul or the body, the term beth-olam must denote something consistent with such a modified being of both. It is clear, then, that it cannot express *locality*, nor even duration as such, but a *state of being*, unknown except as obscurely defined in what follows (ver. 7), though positive as a fact. This state of being is so called in distinction from the present being upon earth. Although the idea of place is thus excluded, yet the word בית is used as suggested by the previous figure of the decaying mansion. The "earthly house," ἡ ἐπίγειος ἡμῶν οἰκία, is dissolved, and now man goes to the οἰκία αἰώνιος, the olamic house, not under the law of space and time, "the house not made with hands,"—whatever it may mean, whether the same as, or less than, Paul intends by the use of similar language. The term beth-olam, however it may have been suggested here, is in striking accordance with the corresponding classical Greek usage of οἶκος 'Αἴδου (Homeric, δῶμ' 'Αΐδαο, 'Αΐδος δόμος) representing the other *world*, or the other condition of being, as a house, a home, or abode, though unseen and unknown. This was its pure primary sense and usage, denoting *state* alone, though afterwards the poetry and mythology gave it scenery and locality. עולם here corresponds to Hades in etymological significance, as well as in its manner of usage. It is the *hidden*, the unmeasured, as that is the *unseen*.

The idea of time, though in general inseparable, from עוֹלָם, is not here predominant. It certainly does not denote an absolute, endless eternity. And so another phrase, ἀΐδιος οἴκησις, as used in Greek (DIODORUS, XENOPHON, and PLATO: see Gen. p. 587) is etymologically the *unseen*, though coming to be used for eternal, or æonian, through the near relation, and frequent blending of the Hadean and the æonian, or olamic conceptions.

The view, then, of this phrase בית עולם which is least liable to objection, or on which we can most safely rely, is that which is content with regarding it as simply the antithesis of this present worldly state of being. There is suggested the same rendering (*world*) which we have given chap. i. 11, iii. 11, and ix. 7. It is the other *world* in distinction from this, whether regarded as lying parallel or as succeeding. It is the house in which the dead (who yet have some unknown being) are to abide, while the world lasts (even this world) as we have rendered לעולם. ix. 7, in the Metrical Version.

> *Whilst the world* lasts, no portion more have they,
> In all the works performed beneath the sun.

In the same manner also, in our modern language, do we speak of *this world*, and *the other world*. We use the latter term in two ways; 1) as the great *world*, or olam, which, as a whole, is historically to succeed this as a whole that shall have passed away; or 2) as the *world* into which each individual goes at death,—as though the finishing with *this* were virtually the entrance into *that*, although its historical manifestation for all men collectively may yet be far remote. Our mode of speech has not come from the Bible,—certainly not from the English Bible,—for its general mode of translating עולם vaguely by *forever* and *everlasting*, and its avoiding the rendering *world*, are unfavorable to it. It is a thought born in the modern as in the ancient mind, and existing from the earliest ages. It was accompanied by no knowledge, yet none the less tenaciously held. It was the goal of the Patriarch's pilgrimage idea. They were "going to Sheol," to the *other world*, yet all unknowing as Abraham was, when, at the command of God, he went out from Mesopotamia: ἐξῆλθε μὴ ἐπιστάμενος πõυ ἔρχεται, Heb. xi. 8. So "went they out" (from this world), confiding in God, hoping "for a better country," yet "not knowing whither they went," or having the least conception, perhaps, of the mode of being that was to follow.

We are simply told of the fact: man goes to the olam, the beth-olam, to the other world, and there the Old Testament leaves him; and leaves the interpreter to give it as high or as low a sense as his spiritual-mindedness or lack of spiritual-mindedness may lead him to prefer. It speaks of it as a *state*, but throws no light upon it as a *mode* of being. It is not wholly a blank, but in almost everything we deem of highest worldly importance, it is set forth as the opposite of the present life. These images, however, of stillness, unknowingness, (not to say unconsciousness), inactivity, want of interest, in a word, lack of vitality, as we would call it, and which would seem to reduce it almost to an embryo existence (see ix. 5, and note p. 129), may be because the impossibility of our conceiving it aright, and the consequent veil of reserve which the old Scripture throws over the whole subject, leaves little else to the picturing imagination than a description of negatives. Any premature development in the other direction might have falsely stimulated the fancy, and led the divinely guarded people of God into many of those wild conceptions which so deform the Heathen mythologies of Hades, or the world of the dead.

In respect to other great ideas, however, as connected with such a state, the Old Testament is by no means silent. In some places it would seem to speak of death as though it were the end of man, as indeed it is of life, like the present. But again, it sets forth duties to God and man that cannot be measured by time, a law for the spirit, so searching, so high and holy as to seem incompatible with a mere finite earthly animal being; it speaks of *relations* to Deity, of awful accountabilities, that have no meaning, or that greatly collapse in their significance, if there be not for man another olam, another and greater state of being, either in itself, or to which it is preparatory. It never turns aside to explain any such seeming inconsistencies. Sublime in its reserve, in its types and shadows, in its mere hints of a post-mundane human destiny, as in its clearest announcements, this most suggestive Old Scripture goes on its majestic way, fearing no charge of contradiction, taking no pains to make any explicit provision against Sadducean cavils, and leaving the matter wholly to that spiritual discernment which the Saviour manifested (Matt. xxii. 23-33) against those who sought to entangle him with verbal and casuistical difficulties. One great truth of this kind stands prominently out. It is the idea of a judgment, somewhere, and at some time in the great æon of æons, the kingdom of God. This is especially the case in Koheleth, and all that is dark in the book is relieved by this one thought so firmly adhered to, so positively stated, so distinct in itself, or as a fact, yet so undefined in time, locality, and circumstance, as to make it extremely difficult for one who should demand attention to these in defending its consistency.—T. L.]

The mourners going about the streets, is a vivid description of the preparations for a great funeral, which are often made by his heirs for a mortally sick old man even before his decease. With this explanation, (agreeing substantially with HITZIG) it is not necessary, with HENGSTENBERG, to consider וְסָבְבוּ as relative future, and therefore to translate: "The mourners will soon go about." For the mourning customs of the ancient Hebrews consult Amos v. 16; Isa. xv. 33; Jer. ix. 16 ff.; Matt. ix. 23; xi. 17, *etc.*—Verses 6 and 7, following the description of hoary age, give that of his final end in death, and in such a way that the dissolution of the spiritual-bodily organism is first described in ver. 6 in a variety of figures, and then literally or in accordance with its inner nature. In syntactical relation the two verses run parallel with ver. 2, the construction there begun with עַד אֲשֶׁר לֹא "before," "being taken up again."—**Or ever the**

silver cord be loosed—*i. e.*, before the thread of life is ruptured. The thread of life is here designated as a silver cord, and not as a tent-cord (which keeps the tent from falling together, see Job iv. 21; Isa. xxxviii. 12), because the author imagines the living one, or rather his living organism, as a golden lamp hanging by a silver cord, as the sequel shows. Both figures, however, point, through the noble metals of which they speak, to human life as a valuable and noble possession; comp. the association of gold and silver in Prov. xxv. 11.—Read יֵרָחֵק* *discessit longe recessit* ("gives way"), not יֵרָתֵק ("is unbound"), as the K'ri has it; nor יִרְחַק as it stands in the text, nor יִנָּתֵק ["is torn asunder"] (PFANNKUCHE), nor יֵחָרֵק as HITZIG has it. These emendations are rendered unnecessary by the simplicity and perspicuity of the text.—**Or the golden bowl be broken.**—גֻּלָּה is literally equivalent to גַּל "fountain" (comp. Song of Solomon iv. 12 with Joshua xv. 19 and Judges i. 15); in Zach. iv. 3 it signifies a vessel for oil, or an oil lamp, and is so to be considered here. The human body is therefore considered as a vessel in which is contained, as in a lamp, the oil, the blood, which is the supporter of the soul or of life [comp. Lev. xvii. 14]. Like the precious oil of Zechariah, iv. 3, which is called "golden oil," so "is the blood the noble, precious fluid in the human organism;" and with reference to it as the condition of life and health, the organism itself is called גֻּלַּת הַזָּהָב "the golden bowl." HENGSTENBERG and HITZIG both maintain that this expression of the author here seems to be materially affected and modified by this passage in Zechariah iv. 2 ff.—**And the pitcher broken at the fountain.**—The pitcher [כַּד] is not identical with the golden bowl, and therefore a figurative designation of the whole body, but only of a special organ of it; of that one, namely, with which we draw air or breath, that is, nourish the body from the fountain of all life that surrounds it. The previous figure is now abandoned, or rather insensibly changed into one nearly allied to it; the burning flame of the golden lamp becomes the invisible inner flame of the process of respiration, whose physical organ is the lungs. Its destruction in death is figuratively described as the breaking (הִשָּׁבֵר) of the pitcher at the fountain, from which it had hitherto daily drawn water,—wherein there clearly appears an amplification of the expression as compared with the preceding form; comp. שבר in Isa. xlii. 3.—**Or the wheel broken at the cistern.**—Not a new figure, but only a more special illustration of the one just presented. The "wheel at the fountain" is the cistern wheel by which the bucket is raised or lowered, and cannot have a specific reference to any definite organ of the body, but symbolizes organic life itself in its continuous circle, just as "the wheel of birth" of James iii. 6 (τρόχος τῆς γενέσεως) based probably on this passage. The cistern (הַבּוֹר) is not materially different from the fountain (מַבּוּעַ) and likewise means the air surrounding man and affording the most indispensable of all conditions of life, namely, breath; it does not mean the whole world, as HENGSTENBERG maintains, or the grave, as some others think.—אֶל־הַבּוֹר is moreover the same as עַל הַבּוֹר "at the fountain," comp. 1 Sam. xx. 25; 2 Sam. ii. 9 ff. Observe also the passive נָרֹץ instead of the earlier active, תָּרֻץ; it means that the golden bowl "breaks," as it were, of its own accord, as soon as the silver cord that holds it is loosed; but the wheel "is broken," is destroyed at the same time with the whole machinery of life, by an act of violence operating from without.*—In older

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*[The K'tib, or text as it stands in Niphal, יֵרָחֵק, is better, for it has something of a passive or rather deponent sense: "Thus parted"—"parts," intransitively, or "parts itself,"—*elongabitur*. It is the idea of giving way from stretching, or attenuation. The other various readings and renderings, as ZÖCKLER says, are useless.—T. L.]

*[ZÖCKLER's general comment here is judicious and safe. Attempts to be more particular are apt to mislead into fanciful error. And yet there remains the impression from the whole, and especially from the evident particularity in the first four verses, that certain parts or functions of the body are directly intended by the golden bowl, the bucket at the spring, and the wheel at the cistern. The ancients had more knowledge of the human anatomy than we give them credit for. The Egyptians must have learned much from their continual processes of embalming. It would appear also from HOMER's minute and varied descriptions of wounds, and especially in passages from ARISTOTLE and PLATO that show even a scientific knowledge of the human system. There is, for example, a passage of some length in the Timæus, extending from 70 B to 76 E, containing quite a full description of the more vital internal parts and their uses, with some things much resembling what we find here. In the assigning, too, of different spiritual powers and affections to different parts of the body, as though it were a kind of civil corporation, the author of the Timæus reminds us of JOHN BUNYAN and his town of Mansoul. Solomon's golden bowl, too, is suggested, when we read in the Timæus how the θεῖον σπέρμα, the "divine seed" of life was moulded into a round shape, and made the ἐγκέφαλος, or brain: and there are other things about the fluids and their περίοδοι, or circulations, that call up what is here said about the wheel and the fountain. Neither is there to be ridiculed and wholly rejected the idea which some have entertained that Solomon referred to the circulation of the blood. We need not suppose that he had anticipated HARVEY's great discovery; but the general idea that the human system had its period [or, to use ARISTOTLE's language before quoted, p. 46, that every organism was in the nature of a cycle, something going round and returning into itself] was a very early one. It came not so much from scientific or inductive observation, as from a sort of *a priori* thinking: so it *must* be; to constitute a living, or even an organic thing, there must be some such going round and round, to keep it from running out or perishing. It was this mode of thinking that showed itself in language, as in the Rabbinic גלגל תולדות and the τροχὸς γενεσεως, the "wheel of generation" of James iii. 6, to which ZÖCKLER refers.

As a lesson, however, to those who are inclined to be extravagant here, nothing can be more judicious than the remarks of MAIMONIDES in the Preface to his *More Nevochim*, where he tells those who would demand a minute explanation of every part of a *mashal* or parable—such, for example, as Prov. vii. 6–23—that "they will either miss the general thought, or get wearied in seeking particular illustrations of things that cannot be explained, and thus utterly fail in their vain attempt to get from the writer what perhaps never came into his mind."

On the whole, therefore, we cannot expect to get a much better interpretation of this passage than that early one given by JEROME: *Funiculus autem argenti candidam hanc vitam, et spiramen quod nobis de cœlo tribuitur, ostendit; Phiala quoque aurea animam significat, quæ illuc recurrit unde descenderat, etc.*: "The silver cord denotes the pure life and respiration [inspiration] which was given to us from heaven; the golden bowl also means the soul which returns whence it had descended; the breaking of the bucket at the fountain, and the shattering of the wheel at the cistern, are enigmatical metaphors of death; for as when the bucket which is worn out ceases to draw, and the wheel by which the waters are raised is broken, the flow of the water is in-

commentators there are many arbitrary physiological and anatomical interpretations of the respective points of the description: MELANCHTHON sees in the silver cord the nerves and sinews, in the golden fountain the heart, and in the pitcher at the fountain, the great vein over the liver; PRAUN [*Physico-Anatomica Analysis*, Cap. XII., *Ecclesiastes*] thinks the silver cord the lacteal vessel of the breast, and WITSIUS the golden bowl the brain, whilst WEDEL makes it the heart, and HOTTINGER refers it to the gall. Since HARVEY'S discovery of the circulation of the blood, many have seen this pictured in the golden bowl as in the fountain (JABLONSKI, HANSEN, MICHAELIS, STARKE, SCHEUCHZER, *etc.*), and have mingled many strange things with it, *e. g.:* the pitcher is the liver (WITSIUS), or the lymph (WEDEL), or the stomach (HOTTINGER), or the chyle (PRAUN, SCHEUCHZER); the wheel signifies the kidneys, urinary passages, and bladder (WEDEL), or the peristaltic motions of the bowels (SCHEUCHZER), or the motion of the lungs (SIBEL, JABLONSKI). Look especially at STARKE on this passage, and also at the Exegetical monographs quoted on page 27.—**Then shall the dust return to the earth as it was.**—Namely, as dust; comp. Gen. iii. 19; Ps. civ. 29; Job xxxiv. 15, to which passages, especially the first named, Koheleth conforms in expression. For the form וְיָשֹׁב comp. EWALD, § 343 *b*.—**And the spirit shall return unto God who gave it.***—Namely, as the life-giving principle in the human organism, comp. Gen. ii. 7; Ps. civ. 30; Isa. xlii. 5; Jer. xxxviii. 16 This passage does not expressly affirm a personal immortality of the human soul, but it also does not deny it; for that the author is thinking of a pantheistic floating of the soul in the universal spirit, and that, "separated into individual existence, this particle of the Divine breath poured forth into the world by God will again be drawn to Him, and thus again unite with His breath, the soul of the world" (HITZIG)—all this, only rationalistic extravagance, can find in this passage. Koheleth's earlier testimonies rather show him to have thought of the return of the spirit to God as an entrance into the presence and eternal communion of God, and not as an absorption by God. And the arrival of the departed ones into the dark Scheol separating them from Divine light and life, so depicted in chap. ix., evidently appears to him only a provisional and intermediate condition which will finally be followed by an eternal existence with God after that "judgment" (chap. xi. 9). Compare VAIHINGER: "According to this the coming to God seems, in the conception of the Preacher, to be gradual, and the view in Ps. xlix. 6 to have been in his mind, *viz.:* that the good will be liberated from Scheol, and, after being acquitted in the judgment, will live blessed in God. Ps. xvii. 15, whilst the wicked will be cast back into Scheol after the judgment, and there eternally remain, Ps. xlix. 15;* Luke xvi. 22 ff." HENGSTENBERG says: "It is impossible that at the period of death the hitherto so marked difference between the just and the wicked will be suddenly effaced. The sharp earnestness with which the judgment of this world is every where announced, and especially in this book, decides against this. After all this, after the impressive emphasizing of the retributive justice of God, in which the entire book ends in ver. 14, the return of the soul to God can only be that spoken of by the Apostle in 2 Cor. v. 10; Rom. xiv. 10; Heb. ix. 27." It is noteworthy also that the *Avesta*, of all the religious documents of the ancient heathen the one which is most nearly allied to the Old Testament revelation, and most in harmony with it, contains an assertion quite similar to the one before us: "When the body dies here below, it mingles with the earth, but the soul returns to heaven." (*Bundehesch*, p. 384.) Something allied to this is found in some of the Greeks, *e. g.*, *Phokyllides*, *Ποίημα νουθετικόν*, and in *Euripides' Fragments* [but more distinctly in the *Drama of the Suppliants*, 535: *πνεῦμα μὲν πρὸς Αἰθερα (προς Δία) τὸ σῶμα δ' εἰς γῆν*.—T. L.]

DOCTRINAL AND ETHICAL.

(*With Homiletical Hints.*)

This section properly contains the net result of the religious speculation of the Preacher; and in it the positive ground thoughts of the entire book arrive at their fullest development, and most striking and definite expression. This is externally seen in the style, hitherto at times, languid, of prosaic latitude, and unharmonious, but now rising to the loftiest strains, and clothed with the richest figurative adornments. Chap. x. had distinguished itself from the preceding by its greater wealth of figures and ingenious expressions; but now, from the very beginning of chap. xi., figure crowds on figure in a still more remarkable degree, until, in the introductory verses of the 12th chapter, or the third strophe of this section, the figurative ornament of speech rises to a fullness of the most profound, vivid, and surprising comparisons, which here and there almost give the impression of excessive and tumid accumulation. And yet the single figurative expressions need only correct illustration and fitting insertion into the combination of the whole, in order to stand justified against every suspicion of absence of taste or presence of ex-

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tercepted,—so also when the silver cord (of life) has parted, the stream of vitality returns back to its fountain, and the man dies."

There must, however, be kept in mind the general parallel with the rich mansion of the voluptuary; and in this aspect the golden bowl is undoubtedly the lamp depending from the ceiling by the silver cord, as is described in the Æneid I. 726.

Dependent lychni laquearibus aureis
Incensi, et noctem flammis funalia vincunt;

and which finally wears out and gives way. So the fountain and the cistern are the costly and curious water-machinery which such a mansion required for domestic drinking, and for irrigation. All is pictured as now in ruin, or going to ruin, like the curious circulating machinery of the human body with which it is compared. In regard to the reading of the text, we cannot do better than to retain the K'tib יִרָחֵק, and, pointed as it is, in the Niphal. From the sense of *distance* comes easily that of *elongation* (*elongabitur*), and thence of *giving way*, or *parting*. The words כַּבּוּעַ and כּוֹר although they differ etymologically, are probably chosen only for the sake of variety.—T. L.]

*[Compare iii. 21, and the marginal note, page 71, on the expression, "who knows the spirit of man that goeth up," *etc.*—T. L.]

*[See the remarks on this passage Ps. xlix. 15—and the בֹּקֶר, "the morning," or *dies retributionis*, in the Introd. to Gen. i., *Bibelwerk*, Genesis, page 142, and marginal note.—T. L.]

cess, and to bring out into clearer light the object of the picture, *viz.*, the many tribulations of age, the premonitions of approaching death, and finally the very process of life's dissolution itself; all this, too, more vividly than is elsewhere in Holy Writ effected, at least in so restricted a space. It shows an imperfect comprehension of this most interesting and original of all the descriptions in the book, that several commentators, especially UMBREIT and ELSTER, mistake the gradual progress of the described symptoms of dissolution from the commencement of senile feebleness till death, and, by means of an allegorical perversion, force on the details concerning old age as the forerunner of death (vers. 3–5), a direct reference to death itself. The usual conception of these verses, according to which they describe the body of man, together with its organs, as they grow old under the figure of a household sinking into decay and dissolution, is precisely that which justifies the praise ever given to the author as the representative of a wisdom endowed with unusual penetration in the sphere of theological and anthropological research. That characterizing of Koheleth originating with ORIGEN, and adopted by HIERONYMUS, giving to it the signification of a compendium of the physics of Solomon, (just as Proverbs contains the quintessence of his ethics, and the Song, the logic or dialectics of the wise king—comp. the General Introduction to the Solomonic writings) appears very especially justified by this passage; but this can only be the case when it is understood on the basis of the above developed, and only just comprehension of it as a description of the sad autumn and winter of the corporeal life of this world, and therewith as a foundation for the conception of human nature as a manifoldly significant image of the universe in general.

Beneficent, prosperous, industrious, and cheerful labors in life, afford the strongest security for lasting happiness, and to this fundamental thought of the section, the description in question holds the double relation that, on the one hand, it is to present and confirm the preceding admonition to a cheerful enjoyment of the pleasures of life's spring and summer, by reference to the contrast between these and the terrors of the autumn and winter of life, whilst, on the other hand, it is to present the basis for the farther admonition to that continual fear of God, which was necessarily to form the crowning termination and final goal of all the practical precepts of the author.—Comp. EWALD, p. 324: "The numerous tribulations of old age, and the mournful signs of approaching death, are described in the most striking figures, in order the more pressingly to admonish to a cheerful enjoyment of life at the proper period; but, at the same time, there appears most significantly the other truth by which the former receives its full light and correct limits, namely, that this very joy in life must not be blind and thoughtless, but thoughtful and conscious in remembrance of the eternal judgment over all things;—a truth which is indeed to be understood in every stern view of life, and which, therefore, has been only cursorily touched at an earlier period, (iii. 12, 17; viii. 12 ff.), but which is purposely alluded to here, in order to avoid any possible misunderstanding before the final close."—In view of the fearful earnestness of this concluding reference to death and eternity, every suspicion of Epicureanism, or of a frivolous, skeptical, and materialistic disposition, as a background for the preceding counsels to enjoy life, must disappear; and this the more so, since that which precedes this admonition to enjoyment of life testifies clearly enough of the deep seriousness and purity of the author's ethical views. For the admonition at the commencement of the 11th chap. (vers. 1-3) which reminds us of that in Ps. cxii. 9, counselling a profuse benevolence, mindful of no loss and of no gain, appears clearly as a true fruit of faith in a holy, just, and paternally loving God, but which could never spring from an Epicurean, skeptical, or fatalistic view of the world. The subsequent admonition to an unwearied fulfilment of our calling, unmindful of the future yet cautious and conscientious (vers. 4-6), proceeds not from a dull, melancholy resignation, or a loathing despair of life, but simply and alone from a childlike yielding to the will of God, and obedient subjection to His counsels as the only wise. Indeed, even in the reference to the sweetness of light, and the loveliness of life under the sun, with which (in ver. 7) he paves the way to that injunction to cheerful enjoyment, there is nothing in any way Epicurean, or that shows a one-sided, earthly, irreligious disposition. There is rather nothing expressed therein but the deep religious feeling of a pure joy in the beauty of the works of God, and an inwardly thankful appreciation of the proofs therein offered of His boundless goodness; a feeling that forms a contrast quite as opposite to all fatalism and gloomy atheistical materialism, as to every kind of moral levity, or thoughtless desire for enjoyment. See ELSTER, p. 125: "The deep feeling for the beauty and loveliness of life, which Koheleth expresses in this verse, shows us that it was not a bitter discontent based on a dull insensibility of the inward spirit; but his grief lies therein that with this deep feeling for beauty which human existence bears within itself, he painfully encounters, on the one hand, the fact that men are mutually cheating each other out of the real profit of life, whilst, on the other, he perceives that this existence is fleeting and transitory, and that he has foreclosed the hope of a future clearing up of human destiny because the view of a life after death seems to him utterly dark and uncertain (??).—The period which man is permitted to seize in the present, must now appear to him only so much the more important; and the only sure thing remaining to man must seem to him to be the holding fast of eternity by the highest activity in this particular period. Therefore to verse 8 there is again joined the admonition to pleasure, whose nature and character are clearly enough depicted in what precedes, as *free from everything low and common, and rather as depending on the Most High and Eternal One.*"

Add to all this the fact, that the author marks the youthful vivacity and cheerfulness of life, which he recommends, expressly as a disposition to be tempered and purified by the thought of the retributive justice of God (ii. 9) and that there is ever present as the final aim of every earthly-human development (according to chap.

xii. 7), an eternal sojourn of the immortal soul with a holy and just God—a thought which Elster in the passage just quoted is clearly wrong in denying (see the exegetical illustrations to this passage),—adding this, and there results from it most conclusively that character of his ethical wisdom which is in conformity with revelation, and indeed directly belonging to revelation. We see especially the divinely inspired and incomparable nature of the religious truths of this section, in which the devout meditation of the author has reached its highest point, and after vanquishing doubt and hostility, combines its positive results into a chain of the purest ethical maxims, and the most profound physico-theological observations.

Homily on the Entire Section: The fear of God is the foundation of all true virtue, and all lasting joys.—*Or:* The fear of the Lord is the beginning and end of all wisdom.—*Or:* Live so in thy youth that old age brings to thee not terrors, but only the desire of relief from the yoke of this earthly life, and the joyful hope of an eternal existence with God.—*Or:* Use the morning of thy life profitably, that its evening may be calm and blissful; sow good seed in the spring-time of thy life, that thou mayest have a good harvest in the autumn.

HOMILETICAL HINTS ON SEPARATE PASSAGES.

Chap. xi. 1-3. Luther (ver. 1):—Be liberal whilst you can; use wealth in doing all the good in your power; for if you live long you shall receive a hundredfold.—Cartwright:—The universal instability of all things should excite you to munificence, whatever may happen in respect to you or the riches you may possess. Credit it for gain, whatever you may save from the flames and conflagration, as it were, by bestowing it upon the poor.—Starke (ver. 2):—In giving alms we are not to look too closely at the worthiness of the individuals. God permits His sun to rise on the just and the unjust!—Von Gerlach:—Collect not thy treasures by gathering in, but rather by giving out, by a denial of self! Ps. cxii. 9; 2 Cor. ix. 9.

Vers. 4-6. Hieronymus:—In season, out of season, the word of God is to be preached; and so without thought of clouds, or fear of winds, even in the midst of tempests, may we sow (the word). We are not to say this time is convenient, another unsuitable, since we know not what is the way of the Spirit that controls all.

Hansen:—In the distribution of his good deeds a man should not be too timorous; the left hand should not know what the right hand doeth.—Lange (ver. 5):—One cannot know how much good God may effect for the perfection of the faith, even among the dissolute poor!—Starke (ver. 6):—Do not delay thy amendment until an advanced age; begin early to fear God; thou wilt never repent of it. It is, however, better to repent even in age than to continue in one's sins. But he who fears God from youth up, will find his reward so much the more glorious, Rev. ii. 10.—Hengstenberg (ver. 6):—Be incessantly active. In seasons of destitution be so much the more active, because just then many things may miscarry. The more doubtful the result, so much the less should we lay our hands in our lap.

Vers. 7 and 8. Melanchthon:—Whilst God permits, reverently use His gifts; when He takes away, patiently submit; as Paul says, "Let the peace of God dwell in your hearts."—Cramer:—Because man has a desire for natural light, and shuns darkness, he should, therefore, practice the works of light, and shun those of darkness. It is a piece of ingratitude that we think more of our past evil days than of the good ones. We must thank God for both: Job ii. 10.—Hengstenberg:—However great are the sorrows of this life, however manifold its vanities, and sad its circumstances, it is nevertheless true that life is a good, and it is the office of the word of God to impress this truth when gloomy despondencey has gained the ascendency. Disgust of life is also sinful under the New Testament law. A pious spirit will find out the sunny side in this earthly existence, and rejoice in it with heartfelt gratitude.

Vers. 9 and 10. Luther:—When the heart is in a right state no joy will harm, provided only it be true joy, and not merely a corrupting mirth. Enjoy it, then, if there is any thing pleasant for the sight or hearing; provided you sin not against God.—Zeyss:—If thou wilt be preserved against the sadness of the world, thou must carefully guard thyself against its causes, *i. e.*, the ruling sins and vices, and accustom thy heart to the genuine fear of God, Sirach i. 17.—Wolle:—He who would rejoice in the best bloom of his youth, must become acquainted with the Lord Jesus betimes, the fairest among the children of men, and make his heart a temple of the Holy Spirit, Sirach li. 18 ff.—Wohlfarth:—That your youth may gladly enjoy youth, that the tempter may not destroy its roses and cast it into endless woe, have God before your eyes, ye young men and maidens, and remember the serious words: Every one who forgets Him, He will summon to judgment.

Chap. xii. 1-5. Luther:—Holy Writ calls consolation and happiness *light*, and tribulation *darkness*, or *night*. For boys, for youth, for manhood, there is joy. After rain comes the beautiful sunshine, *i. e.*, although at times there may be tribulation, yet joy and consolation follow. But age has no joy; the clouds return after the rain; one misfortune follows another.—Cramer (ver. 1):—Who would be devout must begin betimes; for it is unseemly to offer the dregs of life to God, after having given his blooming youth to the devil.—[Matthew Henry (ver. 5):—Man goes to "his long home." At death he goes from this world and all the employments and enjoyments of it. He has gone *home;* for here he was a stranger and a pilgrim. He has gone to his rest, to the place where he is to fix. He has gone to *the house of his world*, so some would render it; for this world is not his. He is gone to his *house* of eternity (Beth olamo). This should make us willing to die, that at death we *go home;* and why should we not long to go to our Father's house? Ver. 6. Death will dissolve the frame of nature, and take down the earthly house of this tabernacle. Then shall the *silver cord* by which the soul and body were wonderfully fastened together be *loosed*, that sacred knot untied, and those old friends be forced to part. Then shall the golden bowl which held for us the waters of

life *be broken;* then shall the *pitcher* with which we used to fetch up water, for the constant support of life, and the repair of its decays, be broken, even *at the fountain;* so that it can fetch up no more; and *the wheel*, all those organs that serve for the collecting and distributing of nourishment, shall be shattered, and disabled to do their office any more. The body has become like a watch when the spring has broken; the motion of all the wheels is stopped; they all stand still; the machine is taken to pieces; the heart beats no more, nor does the blood circulate.

Ver. 7:—So death resolves us into our first principles. Man is a ray of heaven united to a clod of earth; at death these are separated, and each goes to the place whence it came.—T. L.]

Vers. 6 and 7. LUTHER:—It is not defined where the spirit goes, but only that it returns to God from whom it came. For as we are ignorant of the source whence God made the spirit, so also we know not whither (or to what) it returns. Comp. HENGSTENBERG: The view that the individual soul returns to God, is supported by the fact that it had its origin immediately from God. According to this passage, creationism must be true, although it is a truth which, for certain significant reasons that favor traducianism, can only be regarded as a partial, or one-sided one. It is important that the two apparently opposing views should be reconciled by something common to both.

ZÖCKLER:—Not a few older theologians have endeavored to interpret this passage (xii. 7) in the interest of a one-sided creationism; *e. g.*, HIERONYMUS, who says: "They are to be contemned who hold that souls are sown with bodies, and are born, not from God, but from the bodies of the parents. But since the flesh returns to earth, and the spirit to God who gave it, it is clear that *God, not man*, is the parent of souls. To this the traducianist replies: Koheleth treats, in this verse, solely of the creation of the first man (or the first humanity) * and of his relation to God (and so, at least by intimation, LUTHER on this passage, and CARTWRIGHT in *Hengstenberg*, p. 258); but they are not able thereby to remove the partial creationistic sense of the passage. Compare HENGSTENBERG and VAIHINGER.

WOLLE:—Unblessed is the old age and death of those who grow old in the service of sin. On the contrary, a conscience kept pure from youth up, lightens and sweetens both the toils of age and the bitterness of death, Job xxvii. 6.—BERLEB. BIBLE:—Souls come from eternity into the world as to a stage. There they manifest their persons (their masks) their affections, and their passions, whatever is in them of good or bad. When they have, as it were, sufficiently performed their parts, they again disappear, and lay off the persons that they have represented, and stand, naked as they are, before the divine tribunal. Universal as is the decree that all men are to return to God, there is, nevertheless, a great difference in them. The most return to him as to their offended Lord; but some as to the All-merciful, their friend and father. Because then this coming to God is certain and unavoidable, it should be our most necessary care that we are every moment concerned as to how we may come to Him rightly.—VAIHINGER:—The divine judgment of the life and conduct of men, as mentioned in chap. xi. 9, is only rendered possible by the personal return of the spirit to God. Therefore in youth must we think of our Creator, and live in His fear (iii. 14; v. 7); for the spirit does not become dust with the body; it returns not to the universal force of nature, but because it is from God it returns to God, to be judged by Him, *i. e.*, either to be blessed or condemned.

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* [There is a sense in which creationism may be held in respect to the animal, and even the vegetable life. It is not irrational, it is not unscriptural, to suppose that in every true genesis there is a going on of the old unspent creative power, or word acting in a plane above the ordinary mechanical and chemical laws which God has given to nature. In a still higher sense may this be held of the human generation,—of the individual as well as of the first generic man (see Ps. cxxxix. 13–16; Jer. i. 4). And yet such a view is consistent with a doctrine of traducianism that connects every man with the first man, not by an arbitrary *forensic* decree, or appointment from without, but by a vital union, a psychological continuance of the same being, however great the mystery it may involve. There is a school of theologians who say that "*in some way*," by God's appointment, we are so connected with Adam that we sin "in consequence" of his sin, and suffer "in consequence" of his sin, though each succeeding human soul is born separate and pure. There is another school that brands this with heresy, or treats it as evasive, and claims for itself a higher orthodoxy on account of the use of the words "federal headship," "imputation," *etc.*, whilst they equally affirm that Adam's posterity are not *morally guilty* in respect to the first sin. It is a representative, a forensic guilt, though involving the most tremendous consequences. Any essential difference between these is not easily discerned. Both make it a matter of outward and arbitrary institution, as long as there is denied any such psychological and ontological connection between us and the first man as grounds this "federal headship" and "imputation," as well as this "certain consequence as a fact," on a remoter and deeper union. The first class of terms are very precious ones, and sustained by the figures and analogies of Scripture, but their meaning collapses, or becomes arbitrary, when we put nothing beyond them as a fact, however inexplicable that fact may be. Holding to such deeper union, we become, indeed, involved in a *metaphysical* mystery, but we get free from the moral mystery, which is a much more important thing.—T. L.]

EPILOGUE.

Review of the whole, and Commendatory Recapitulation of the truths therein contained.

CHAP. XII. 8–14.

1. With reference to the personal worth of the author.

(VERS. 8–11).

8 9 Vanity of vanities, saith the Preacher; all *is* vanity. And moreover, because the Preacher was wise, he still taught the people knowledge: yea, he gave good heed,
10 and sought out, *and* set in order many proverbs. The Preacher sought to find out acceptable words: and *that which was* written, *was* upright, *even* words of truth.
11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

2. With reference to the serious and weighty character of his teachings.

(VERS. 12–14).

12 And further, by these, my son, be admonished: of making many books *there is*
13 no end; and much study *is* a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole
14 *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Ver. 9.—אִזֵּן. The primary sense of this root must be the *ear*, or *hearing;* since it is easier to understand how the sense of *weighing* (as it is in the Arabic וזן) came from that, than *vice versa*. The latter sense is either by a very natural figure, or from the resemblance of a balance with its two ears, as they may be called. Its intensive piel sense here may denote listening attentively, as a prelude to judging, or the act of the mind itself.

[Ver. 11.—בַּעֲלֵי אֲסֻפּוֹת would be, according to the common usage, "masters of collections," or of gatherings. בַּעַל, however, sometimes only very slightly modifies the meaning of the following word, and there is nothing in the way of its having the objective sense, like other similar auxiliary words: "objects of collections," rather than "makers of collections,"—the things gathered rather than the gatherers. So HITZIG views it, who has rendered it simply *gesammelten*, that is, *collectanea* or collections. In this way alone does it make a true parallel with the "words of the wise" in the previous number: "their gathered sentences," as we have rendered it in the Metrical Version.—T. L.]

[Ver. 12.—סְפָרִים. See remarks, p. 30.—T. L.]

EXEGETICAL AND CRITICAL.

This concluding discourse opens purposely with that sentence which opened the book (1, 2), namely, with a lamentation over the vanity of all earthly things. This exclamation cannot be considered as a conclusion to what precedes, because the very words that immediately precede (ver. 7) had opened the view to something that is not הֶבֶל, but the vanquishing of all הֲבָלִים, and because, especially in the last section of the fourth discourse, the reference to the vanity of the world, or the negative side of the truths taught by the author, had fallen much behind the positive ideas of zeal in vocation, cheerful joy of life, and fear of God (as not vanities, but as virtue conquering vanity). Unlike the division followed by DE WETTE, KOSTER, ROSENMUELLER, KNOBEL, EWALD, HITZIG, ELSTER, *etc.*, verse 8 is to be connected with what follows, in accordance with most of the older commentators (also with DATHE, UMBREIT, VAIHINGER, HENGSTENBERG, HAHN, *etc.*) and is to be considered as an introductory formula * of the Epilogue, purposely conforming to the beginning of the whole. This view is also strengthened by the circumstance that the וְ at the commencement of the

* [The correctness of this would depend entirely upon the view we take of the preceding description. If it is the old age of the sensualist, the "aged sinner," as WATTS calls him, and as we have maintained in the note preceding the exegetical remarks on the section,—then this exclamation: Oh, vanity! all vanity! would be a very appropriate close. At the beginning of this scholium it would seem out of place under any circumstances, except, perhaps, as an imitation of the beginning of the book, for which there can be assigned no reason in any connection it has with what follows, whether regarded as all appended by a scholiast, or, which is the most probable view, that vers. 9, 10 are an inserted *prose* note by some other hand, intended to call special attention to the weighty concluding words that follow from the original author. These are clearly poetry, and as rhythmical as any

ninth verse presents this, not as an introductory verse, but as the continuation of something already begun, whilst on the contrary the expression הֲבֵל הֲבָלִים, ver. 8, according to the analogy of chap. i. 2, is clearly used as an introductory formula. The object of this formula at the opening of the epilogue is again to present to the reader the negative summation of the observations and experience of the author, the fact of the vanity and perishability of all earthly things in order subsequently to establish the correctness of this result by a double testimony:—1. By vindication of the moral weight of the personality of the author as a genuinely wise man and teacher of wisdom (vers. 9-11); 2. by referring to the very serious and important character of the precepts laid down by him (vers. 12-14). These two divisions are characterized by equal length and analogous construction* (*i. e.*, that they both begin with וְיֹתֵר "and moreover") as skilfully planned strophes or executions of the theme contained in ver. 8, and not as two mere postscripts of the author added as by chance (HITZIG); whilst in the latter the positive result of the religious and moral observations of the Preacher appears again in the most significant and precise form possible (ver. 13), strengthened, too, by an addition (ver. 14) which presents most clearly the correct intermediation of the positive with the negative result in ver. 8, and thus affords the only true solution of the great enigma from which chap. i. 2 had proceeded. This solution consists simply in pointing him who is discontented and anxious about the vanity and unhappiness of this life, to the great day of universal reckoning, and in the inculcation of the duty of deferential obedience to a holy and just God,—a duty from which no one can escape with impunity. As this epilogue is in reality the first to offer the key to the correct understanding of the whole, (for the sum of the previously developed precepts of wisdom, is given neither so clearly nor impressively in chap. xi. 1–12, 7, as is the case here) we clearly perceive the untenability of that hypercritical view (V. D. PALM, DÖDERLEIN, BERTHOLD, KNOBEL, UMBREIT, and, to a certain extent, also, of HERZFELD) which denies the authenticity of these closing verses (from ver. 9). For a special refutation of their arguments comp. the Int. § 8, Obs.

2. *First strophe.* Vers. 8–11. The negative result of the book, attested in its truth and importance by reference to the personal worth of the author as a genuine teacher of wisdom. For verse 8 see partly the previous paragraph (No. 1), and partly the exegetical illustrations to chaps. 1 and 2. For the name קֹהֶלֶת (here without the article) see the Intr., § 1. Ver. 9. **And moreover because the Preacher was wise.** וְיֹתֵר (used substantively): "and the remainder" (comp. 1 Sam. xv. 15), is here, and in verse 12, clearly equivalent to: "and there remains," namely, "to say." The indirect construction follows here, introduced by שֶׁ (comp. the Lat. *restat, ut, etc.*), whilst in ver. 12 we find the direct construction (comp. the Lat. *Quod restat*, or *Ceterum*). GESENIUS, WINER, KNOBEL, VAIHINGER, *etc.*, translate וְיֹתֵר שֶׁהָיָה "and moreover, because," and therefore accept this clause as preliminary, letting the subsequent one commence with עוֹד (LUTHER does the same: "This same Preacher was not only wise," *etc.*; and so, in sense, the Vulgate: "*Cumque esset sapientissimus Ecclesiastes*"). But this is opposed partly by the analogy of the commencement, v. 12, and partly by the circumstance that the עוֹד alone could scarcely introduce the secondary clause. HENGST. correctly remarks concerning חָכָם: "A wise man, not in the sense of the world, but of the kingdom of God, not from one's self, but from God (comp. ver. 11), so that this passage is not in contradiction with Prov. xxvii. 2: 'Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.' And nevertheless, Solomon could hardly have spoken thus of himself without incurring the censure of self-praise. And even another, who had written this with reference to him, would, in reality, have expressed something insipid and inappropriate, in case he really had the historic Solomon in his eye. For which reason the fictitious character of Koheleth, or his merely ideal identity with Solomon is quite apparent.—**He still taught the people knowledge.**—For עוֹד at the beginning of a sentence, comp. Gen. xix. 12; Micah vi. 10; Job xxiv. 20.—**Yea, he gave good heed, and sought out, and set in order many proverbs.**—אִזֵּן "to consider, to weigh," the root of מֹאזְנַיִם "balances." This verb in conjunction with the following וְחִקֵּר shows the means whereby he "set in order" (תִּקֵּן comp. chap. i. 15; vii. 13), many proverbs. This product was the result of careful investigation and reflection—a relation of the three verbs to one another, which is clearly indicated by the absence of the copula before the third: תִּקֵּן; comp. Gen. xlviii. 14; 1 Kings xiii. 18; EWALD, § 338 *c.*—By the "many proverbs" (הַרְבֵּה as in v. 7; xi. 8), the author evidently does not mean those mentioned in 1 Kings v. 12, but rather those sayings of Solomon that are contained in the Book of Proverbs; for he imitates mainly these latter in his own contained in this book.—Ver. 10. **The Preacher sought to find out acceptable words.**—דִּבְרֵי־חֵפֶץ, pleasant, agreeable words (λόγον χαριτος, Luke iv. 23), comp. אַבְנֵי חֵפֶץ Isa. liv. 12. Here are naturally meant

thing in the book. Such inserted scholia should create no more difficulty than their evident appearance in Genesis, and elsewhere in the Pentateuch. The remark that follows, about the force of the conjunction ו has no weight whatever. It is so often used as a mere transition particle; and the idea of any logical, or even rhetorical, connection between the exclamation and the plain prosaic annotation that follows is absurd.—T. L.]

*[It should be said, rather, that the two divisions are made by the 9 and 10, on the one hand, and all that follows on the other. The fact that ver. 12 begins with וְיֹתֵר is of no importance in this respect. But that which has a decided bearing on the division is overlooked, namely, that the first (9 and 10) is the plainest prose, whilst the second (beginning with the 11th) most clearly returns to the poetical both in thought and diction.—a fact which shows that the first belongs to a scholiast, the second to the main and original author of the book. See the Metrical Version.—T. L.]

words acceptable not to the great mass, but to serious minds, heavenly inclined, and seeking wisdom; words of honeyed sweetness in the sense of Ps. xix. 11, *verba quæ, jure meritoque desiderari et placere debent, tamquam divinæ virtutis et certitudinis* (S. SCHMIDT). The expression חֵפֶץ can scarcely relate to mere acceptability and adornment of the form of speech (as asserted by HITZIG and ELSTER).—**And that which was written was upright, even words of truth.** The passive participle וְכָתוּב expresses that which was written by the author in consequence of seeking after acceptable words; hence HERZFELD, and after him, HENGSTENBERG and ELSTER, are correct: "*and* thus then was written what was correct;" EWALD and VAIHINGER, on the contrary, render erroneously: "*but* honest words were written," which adversative rendering of the conjunction is decidedly injurious to the sense and opposed to the text. HITZIG reads וְכָתוֹב the infinitive absolute: "to find (לִמְצֹא) and *write*;" but this change is quite as unnecessary as the adverbial rendering of יֹשֶׁר in the sense of "correct, honest," which latter rendering is also found in LUTHER, KNOBEL, VAIHINGER, ELSTER, *etc.* It is מֵישָׁרִים that expresses this adverbial sense every where else (Song of Solomon i. 4; vii. 10; Prov. xxiii. 31; Ps. lviii. 1). יֹשֶׁר is, on the contrary, here, as every where, a substantive, meaning straightforwardness, uprightness; and that in which this uprightness consists is expressed by the words in apposition, דִּבְרֵי אֱמֶת—"words of truth," *i. e.*, in true teaching, acceptable to God, and therefore bringing blessings; teachings of the genuine "hea venly wisdom." Comp. Prov. viii. 6–10; James iii. 17.—Ver. 11. **The words of the wise are as goads.**—The author, by bringing "the words of truth" under the general category of "words of the wise" (*i. e.*, of those ethical precepts as they issue from the circles of the Chakamim, to which he himself belongs according to ver. 9), lends to them so much the more weighty significance and authority; for all that can be said in praise of the words of the Chakamim in general must now especially avail also of his proverbs and discourses. Hence the phrase דִּבְרֵי חֲכָמִים would be more fittingly rendered by: "Such words of wise men" (comp. HITZIG). HENGSTENBERG takes too narrow, or, if we will, too broad a view of the idea of "wise men," when he, in connection with older authors, as LUTHER, RAMBACH, STARKE, *etc.*, sees therein only the inspired writers of the O. T., or the authors of the Canonical Books; according to which this verse would contain a literal and direct self-canonization. But this is opposed by the fact that חכמים elsewhere always means the authors of the characteristic Proverbial wisdom, or Chokmah, the teachings of the Solomonic and post-Solomonic era, which is to be clearly distinguished from the prophetic and lyrico-poetical [Psalmistic] literature (see 1 Kings iv. 30 f.; Prov. i. 6; xxii. 17; Jer. xviii. 18; and comp. §3 of the *General Intr.* to the Solomonic literature, Vol. XII., p. 8 f.), so that Moses, Joshua, Samuel, David, *etc.*, could not possibly have been reckoned in this category. This is quite apart from the fact that such a self-canonization expressed in the manner aforesaid, would have been neither especially appropriate nor sufficiently clear. כַּדָּרְבֹנוֹת, "like goads," *i. e.*, endowed with stinging, correctly aiming, and deeply penetrating effect, "*verba, quæ aculeorum instar alte descendunt in pectora hominum, iisque manent infixa*" (GESENIUS; comp. EWALD, HITZIG, HENGSTENBERG and ELSTER). It is usually regarded as "ox-goads" (Septuagint, ὡς τὰ βούκεντρα; Targ., Talm., Rabb., and most of the moderns). But דָּרְבָן or דָּרְבֹן (1 Sam. xiii. 21), neither means specially, according to its etymology, a goad to drive cattle, nor does the parallel "as nails" lead exactly to this special meaning, to which the plural form of the expression would not be favorable. Neither is it the case that all the words of the wise, nor especially all the proverbs of this book, are of a goading, that is, an exhortatory, nature, as HITZIG very correctly observes. Therefore we must stop at the simple meaning of "goads," and interpret this to signify the penetrating brevity, the inciting and searching influence of these precepts of wisdom of Koheleth and other wise men.—**And as nails fastened by the masters of assemblies.**—As the "fastened nails" doubtless form a synonym to the "goads," so the masters of assemblies, literally "the colleagues of the assembly" [בַּעֲלֵי אֲסֻפּוֹת comp. chap. x. 11, 20; Prov. i. 17; Isa. xli. 15] can only be another expression for those "words of the wise." We are therein to understand collected maxims of wisdom, united into one assembly or collection, and not merely well connected proverbs, as EWALD and ELSTER would have it; for the verb אסף does not refer to the excellence and perfection of the collection; neither does the figure of the nails, which, at most, leads to the idea of juncture, and not to that of a specially beautiful and harmonious order. Highly unfitting also is the interpretation of בַּעֲלֵי אֲסֻפּוֹת as "masters of assemblies" (LUTHER), *i. e.*, partakers in learned assemblies [GESENIUS] or principals of learned schools, teachers of wisdom [VAIHINGER, *etc.*], or even authors of the individual books of the sacred national library, or authors of the separate books of the Old Testament Canon [HENGSTENBERG]. This personal signification of the expression is forbidden once for all by the parallelism with the "words of wisdom" in the first clause.—**Which are given from one shepherd.**—That is, in so far as the "words of the wise" in the preceding book are united, they proceed from one author, who was not only a wise man, but a "shepherd" in the bargain, *i. e.*, a wise teacher, the leader of a congregation, an elder of the synagogue. For this sense of "shepherd" as chief of a school, or a priestly teacher, comp. Jer. ii. 8; iii. 15; x. 21; xxiii. 4. The oneness of the authorship is here thus pointedly expressed by way of contrast to the many "wise men" in the first clause. To refer the expression to God [HIERON., GEIER, MICHAELIS, STARKE, HENGSTENBERG, HERZFELD, KNOBEL,

etc.], is quite as arbitrary as a reference to Moses [Targ.], to the historic Solomon [JABLONSKI, *etc.*], to Zerubbabel [GROTIUS], or as the emendation כְּרֹעֶה for מֵרֹעֶה by virtue of which HITZIG translates: "which are given united as a pasture" [reading נִתְּנוּ instead of נִתְּנוּ]

8. *Second strophe.* Ver. 12–14. The positive result of the book as a self-speaking testimony for the truth, worth, and weight of its contents.—**And further, by these, my son, be admonished.**—The word מֵהֵמָּה is closely but improperly connected by the Masoretic accentuation with וְיֹתֵר (it can as well be absolute as in ver. 9 above): it refers to the "words of the wise given by one shepherd," contained in ver. 11, and thus, in short, to the maxims of this book [not of the entire Old Testament Canon, as HENGSTENBERG thinks]. "From them" [comp. Gen. ix. 11; Isa. xxviii. 7], the reader, the "son" of the wise teacher, is to be admonished. For בְּנִי "my son," which is equivalent to my scholar; compare Prov. i. 8; x. 15; ii. 1, *etc.*, and for הִזָּהֵר "be admonished," "accept wisdom," chap iv. 13, preceding.—**Of making many books there is no end.**—That is, beware of the unfruitful, even dangerous, wisdom which others [partly in Israel, partly among the heathen, *e. g.*, Egyptians, Persians, Greeks, *etc.*—Comp. Intr., § 3, Obs] endeavor to spread and inculcate in numberless writings * It is not worldly literature. in general, in contrast to the spiritual literature of Divinely inspired writings, against which the author utters a warning (HENGSTENBERG), but the useless and deceitful literature of others which he contrasts with that genuine wisdom taught by him. The countless elaborations of false philosophers [Col. ii. 8], as they already then in the bloom of Hellenistic sophistry were beginning to fill the world, are presented to his readers by way of warning, as a foul and turbid flood of perverted and ruinous opinions, by which they ought not to permit themselves to be carried away. HERZFELD takes the infinitive עֲשׂוֹת as a genitive dependent on אֵין קֵץ, and renders אֵין in a conditional sense, "to making many books there would be no end." HITZIG opposes this rendering, but improperly takes אֵין קֵץ as a mere adverbial modifier to הַרְבֵּה instead of the מְאֹד elsewhere customary in such connection, and hence translates "the making of *very* many books," requiring much exertion of the mind (לַהַג) "is weariness of the body." Thereby Koheleth would give his readers to understand that he might have written for them whole books filled with maxims of wisdom (comp. John xxi. 25), but would rather not do this, as being useless and fatiguing. But the term "infinitely many" would then involve a very strong hyperbole; and the equality and rhythmical harmony of the construction would be too much destroyed by such an affirmation of two subjects for the predicate יְגִעַת בָּשָׂר.—**And much study;** Namely, the study of many books, much reading (ABEN EZRA, EWALD, VAIHINGER, ELSTER, *etc.*) not the writing of books (HITZIG), nor the thirst after knowledge (HENGSTENBERG), nor preaching (LUTHER, HAHN, *etc.*),—these are all renderings at variance with the simple and clear sense of לַהַג הַרְבֵּה.—**Is a weariness of the flesh.**—VAIHINGER correctly says, "the passion for reading, which weakens mind and body, whilst fruitful reflection strengthens both. Such a morbid desire corresponds entirely with the later Jewish eras.* See above, chap. i. 18.—Ver. 13. **Let us hear the conclusion of the whole matter:** In contrast, that is, to this useless making of many books and much reading. סוֹף, "the end" (comp. iii. 11; vii. 2) does not literally signify the sum of all that has been previously said, but the limit which the author wishes just now to set to his discourse, the practical conclusion by which we are to abide. Therein we see that it is not the total and all-comprehending result of his observations and teachings, but only the positive or practical side of this result (in contrast to the negative one expressed in ver. 8) that he will now express in the following maxim; see above No. 1.—דָּבָר points, even without an article, to the precise discourse of this book, and therefore to the entirety of דִּבְרֵי קֹהֶלֶת (comp. i. 1, and for דָּבָר in this collective sense, see 1 Sam. iii. 17; Joshua xxi. 43, *etc.*) הַכֹּל is really in apposition with דָּבָר, consequently, when strictly taken is to be translated, "the end of the discourse,—of the whole," and not, "the end of the whole discourse." And therewith it is indeed intimated that in the end of the discourse the whole is included, or that the final thought is the ground thought (or at least *one* principal thought); comp. HENGSTENBERG and VAIHINGER. Observe also that by the mutual נִשְׁמָע "let us hear," the author subjects himself to the absolute commandment of fearing God and obeying Him.—**Fear God, and keep His commandments.** Literally, "God fear"—the object of fear emphatically placed before, as in Chap. v. 7.—**For this is the whole duty of man.** There is an ellipsis of the verb in the original, for which comp. chap. ii. 12; Jer. xxiii. 5; xxvi. 9. The correctness of our rendering, which is the same as Luther's ("for that belongs to all men") is confirmed by verse 14, where we are informed of a divine judgment of all men regard-

*[See the remarks in Appendix to Introduction. p. 30, on סְפָרִים as referring here to this very book of Koheleth itself.—the plural either denoting chapters, or *parts* of one treatise, as the term is used by Greek and Latin writers, or being equivalent to πολλὰ γράμματα, or *multæ literæ*, "much writing." It may be rendered, therefore, collectively, or in the singular: "in making a great book there is no end." It is an endless. a useless, labor. What is already written is enough; "therefore let us hear," *etc.*—T. L.]

*[There is no maintaining this unless the date of Koheleth is brought down to a period nearly, if not quite, cotemporaneous with the Christian era. Even then, there was no such establishment of Jewish schools, or spread of Jewish books, as would render credible the existence among them of such a *Lesewuth*, or *Lesesucht* ("passion for reading," "morbid desire for reading") as is here spoken of by ZÖCKLER and HITZIG. Such an idea is not hinted at in the New Testament. All this shows the difficulty of finding any place for this book of Koheleth between the time of Solomon and that of Christ. The application of such a remark to the times of Malachi would be utterly absurd.—T. L.]

ing their works. The *Vulgate*, EWALD, HERZFELD, and ELSTER say, "for that is the whole man," which is as much as saying, "thereon rests his entire fate." But this sense would be very obscurely expressed; and כָּל־הָאָדָם, moreover, never means "the whole man," but "every man," "all men.* Ver. 14.—**For God shall bring every work into judgment, with every secret thing.** (ZÖCKLER renders: "Judgment upon every hidden thing"). This direct connection of עַל כָּל־נֶעְלָם with the preceding בְּמִשְׁפָּט is sustained by the construction of the verb שָׁפַט in Niphal with עַל, Jer. ii. 35, as well as by the frequent use of עַל in the sense of "on account," "concerning." The view of HITZIG that עַל here stands for לְ, the particle of relation, is too artificial, as is that of VAIHINGER and HAHN, that עַל=עִם "together with every secret thing." The natural meaning is, the judgment in the next world, as also in ch. xi. 9, not simply that which is executed in the ordinary development of this world. This view is supported also by the addition, "every secret thing," compared with Rom. ii. 16; 1 Cor. iv. 5, as well as by the subsequent, "whether it be good, or whether it be evil," compared with 2 Cor. v. 10; John v. 29, *etc.* Still the present judgment, executed in the history of the world, may come into consideration, here as well as in chap. xi. 9, and Psalm xc. 8. (Comp. John iii. 17 ff.; Eph. v. 13, *etc.*).

DOCTRINAL AND ETHICAL.

(*With Homiletical Hints*).

The ground thought of this closing section, as already developed in No. 1 of the exegetical illustrations, is about as follows: The speech of the truly wise man infallibly proves itself to be such by its inner strength and truth; its effect, penetrating, like goads and nails, deeply into the heart, sharpening the dull conscience, mightily summoning the whole man to the fear of God and obedience to His sacred commandments, testifies in the most direct manner to its harmony with the word of God,—yes, even to its divine origin and character. It is the voice of eternity in time, of the imperishable, ever-living truth, rescuing us from sin and death in the midst of the vanity of this world. Thus is it to be understood when the preacher of the genuine truth proclaims to his hearers these two great truths of revelation: "All is vanity," and, "Fear God and keep His commandments," and thus it guides them to a correct knowledge of sin as well as of the way of salvation,—of the law as of the gospel.

In accordance with this, the theme for a succinct homiletical treatment of the section, would be about the following: Of the inward power and truth of the divine word, as is shown in the preaching of the law and gospel (of repentance and faith) as the immutably connected, and fundamental elements of divine revelation.—Or, the knowledge of the vanity of all earthly things as the foundation for the knowledge and inheritance of heavenly glory.—Or: Of the wholesomeness of the wounds inflicted by the goads of the divine word.

*[כָּל, in the *construct.* state, rather means, "the whole of man." The other expression, "every man," might have the *construct.* form, but כֹּל, the absolute, with or without the article, would be the best adapted to it.—T. L.]

HOMILETICAL HINTS TO SEPARATE PASSAGES.

Vers. 9 and 10. CRAMER:—It is not enough that a teacher be simply learned unto himself; it is his duty to serve others with the talent that God has given him, and not to bury it.—STARKE:—He alone is skilful in leading others into the way of truth who himself has been a pupil of truth, who has been instructed in the school of Jesus. GEIER (ver. 10):—Every one who speaks or writes should endeavor with all zeal to present nothing but what is just, true, lovely, and edifying, Phil. iv. 8; 1 Peter iv. 11.

Vers. 11 and 12. BRENZ:—Unless you lay the foundation of faith in the word of God, you will be the sport of every wind; much reading, frequent hearing of discourses, will bring more of error, disquietude, and perturbation, than of genuine fruit.—LUTHER:—He exhorts us not to be led away by various and strange teachings It is as if he had said: You have an excellent teacher; beware of new teachers; for the words of this teacher are goads and spears. Such also were David's and the prophets'. But the bungler's words are like foam on the water.—GEIER:—In sermons and other edifying discourses, we must not speak words of human wisdom, or fables and idle prattle, but the words of the holy men of God, which are, themselves, the words of the living God; godly preaching is proof of the spirit and the power, 1 Cor. ii. 4.—HENGSTENBERG:—We have here a rule for the demeanor of hearers towards the sermon; they are not to be annoyed if its goad penetrates them.

Vers. 13 and 14. MELANCHTHON:—He sets forth a final rule which ought to be the guide of all counsels and actions: Look to God and His teaching; depart not from it, and be assured that he who thus departs rushes, without doubt, into darkness, into the snares of the devil, and into the direst punishments. Refer all counsels and all actions to this end, namely, obedience to God. STARKE:—A sure sign of genuine fear of God, is to be zealous in keeping the commandments of God by the grace of the Holy Ghost.—SIBEL:—Since God has given to us the spirit, let us keep pure and sound this noble deposit, that we may thus return it to the Giver and the Creator. So good and faithful men are wont to guard a deposit committed to their care (1 Tim. vi. 20). On the health of the soul depends the health of the body, and of the whole man. The soul saved we lose nothing; when that is lost all perishes. ZEYSS:—The thought of the day of judgment, is a salutary medicine against false security (Sirach vii. 40), and a sweet promise of the rewards of mercy in eternal life. WOLLE:—Because God is infinitely just, He will neither let hidden evil be unpunished, nor hidden good be unrewarded. To Him therefore be all the glory forevermore.

AMEN.

METRICAL VERSION OF KOHELETH.

BY THE AMERICAN EDITOR.

INTRODUCTION.

POETICAL CHARACTER OF THE BOOK.

[STUART asserts that Koheleth is not poetry. HITZIG treats it very much in the same way, as essentially a formal prose ethical treatise. It is not too much to say that this overlooking the true poetical character and spirit of the composition, is, with both these commentators, the cause of much frigid exegesis, and false rhetorical division. There is, however, high authority for the other view [see LOWTH's *Heb. Poetry*, p. 205, 411, *Eichhorn Einleitung*, Vol. V., 250, 228, and JAHN's *Introduction to the Old Testament*]. EWALD is decided for its poetical character, and ably maintains it. "A genuine poetic inspiration," he says, "breathes through it all" [see ZÖCKLER's *Introduction*, § 2, Remark 3, p. 10]. He, however, regards some parts as prose (such as the little episode ix. 13-16), or as mere historical narrative, which seem to present the poetic aspect, both in the thought and in the measured diction. Thus the allusion to the "poor wise man who saved the city" is as rhythmical in its parallelism (when closely examined) as any other parts, whilst it is not only illustrative of what is in immediate proximity, but is also itself of the poetic cast in the manner of its conception. Although ZÖCKLER thus refers to EWALD, his own interpretation seems affected too much by the prosaic idea of a formal didactic treatise, with its regular logical divisions. We have deemed this question entitled to a fuller argument here, because it seems so intimately connected with a right view of the book, both as a whole and in the explanation of its parts. The whole matter, however, lies open to every intelligent reader. The question is to be decided by the outward form as it appears in the original, and by the peculiar internal arrangement of the thought in its parallelistic relations. This latter is the special outward mark of Hebrew poetry. Though there may not be anything like iambics or dactyls discoverable, even in the Hebrew, yet every reader of the common English Version feels, at once, that he is coming into a new style of diction, as well as of thought and emotion, when, in Gen. iv. 23 he finds the plain flow of narrative suddenly changed by a new, and evidently measured, arrangement, calling attention to a peculiar subjective state in the writer or utterer, and putting the reader immediately *en rapport* with it:

> Adah and Zillah, hear my voice;
> Ye wives of Lamech, listen to my speech.

So is it also when he finds the inartificial, yet highly eloquent prose narrative of Exodus xiv., and chapters preceding, all at once interrupted by a strain commencing thus—

> I will sing unto Jahveh, for glory! glorious!
> Horse and his rider hath He thrown into the sea;

or when, after the plainest historical style in Numbers xxiv., and previously, he is startled by such music of thought and language as this—

> I shall see Him, but not now;
> I shall behold Him, but not nigh;
> There shall come a star out of Jacob;
> A sceptre shall arise out of Israel.

This is not so striking in Koheleth; in some places it is barely discoverable; but such parallelism of thought and diction is really there, to a greater or less extent, and, in many parts, as clearly discernible as in Job or the Psalms; more clearly than in much of Isaiah. Thus, for example, chap. x. 20—

> Not even in thy thought revile the king;
> Nor in thy chamber dare to curse the rich;
> The birds of heaven shall carry forth the sound;
> The swift of wing, the secret word reveal.

We may even say that it exists throughout, with a few exceptions, perhaps, that may be regarded as introductory or transition sentences, such as brief descriptions of the writer's outward state (i. 12, 13, as also i. 16) and the frequent formulas: "I said in my heart,"—"then I turned again to behold," *etc.* But after each of these, the strain goes on as before. It is musing, meditative, measured thought, in a peculiarly arranged diction, sometimes presenting much regularity in its rhythmical movement, as in chaps. i., xi. and xii., and sometimes seeming so far to lose it that it is known to be poetry only by the inward marks,—that is, the musing cast of thought, and that soul-filling, yet sober emotion which calls up the remoter and more hidden associations, to the neglect of logical or even rhetorical transitions. It is this latter feature that gives to Koheleth an appearance which its name, according to its true etymology, seems to imply—namely, of a *collection* of thoughts as they have been noted down, from time to time, in the memory or common-place book of a thoughtful man, not aiming to be logical, because he himself knows the delicate links that bind together his ideas and emotions without express grammatical formulas, and which the reader, too, will feel and understand, when he is brought into a similar spiritual state. Such a spiritual transition is aided by the rhythmical form, however slight, producing the feeling that it is truly poetry he is reading, and not outwardly logical statements of dogmatic truth,—in short, that these gnomic utterances are primarily the emotional relief of a meditative soul, rather than abstract ethical precepts, having mainly a scientific or intellectual aspect.

In this thought there seems to be found that essential distinction between poetry and prose, which goes below all outward form, whether of style or diction, or which, instead of being arbitrarily dependent on form, makes its form, that is, demands a peculiar dress as its most appropriate, we may even say, its most natural expression. In other words, poetry is ever subjective. It is the soul soliloquizing,—talking to itself, putting in form, for itself, its own thoughts and emotions. Or we might rather say that *primarily* this is so; because, in a secondary sense, it may still be said to be objective and didactic in its ultimate aim, whilst taking on the other, or subjective, form, as least indicative of a disturbing outward consciousness, and, therefore, its most truly effective mode of expression even for outward uses. That this, however, may be the more strongly felt on the part of the reader, his mind, as has been already said, must be *en rapport* with that of the writer, that is, it must get into the same spiritual state, by whatever means, outward or inward, suggestive or even artificial, this may be effected. Poetry is the language of emotion; and it is true of all poetry, even of the soberest and most didactic kind. This emotion may be aroused by the contemplation of great deeds, as in the Heroic poetry, whether of the epic or dramatic kind, or of striking natural objects, as in the descriptive, or of *great thoughts* contemplated as they arise in the mind, with more of the wonderful or emotional than of the logical or scientific interest. This is philosophical poetry,—the thinker devoutly musing, instead of putting forth theses, or aiming primarily to instruct. The utterance is from the fullness of the spirit, and, in this way, has more of didactic or preceptive power than though such had been the direct objective purpose. We have a picture of such a mind, in such a state, in this philosophical poem of Koheleth, with just enough of rhythmical parallelism to awaken

the emotional interest. It is this representation of a bewildered, questioning, struggling soul, perplexed with doubt, still holding fast to certain great fundamental truths regarded rather as intuitions than as theorems capable of demonstration, which makes its great ethical value. This value, however, is found in it chiefly as a whole. It consists in the total impression; and we shall be disappointed, often, if we seek it in the separate thoughts, some of which are exceedingly skeptical, whilst others we may not hesitate to pronounce erroneous. It is this subjective picture which the higher, or the divine, author has caused to be made, preserved, and transmitted to us, for our instruction (*πρὸς διδασκαλίαν—προς παιδείαν*, see 2 Tim. iii. 16), so that along with some things fundamental, immutable, which the thoughtful soul can never part with, we may also learn how great the darkness that hangs over the problem of the human and the mundane destiny when illuminated by nothing higher than science and philosophy, either ancient or modern. We need not hesitate to say, that so far as these are concerned, the teaching of the book is as important for the 19th century as it was in the days of Koheleth, whoever he may have been, or at whatever early time he may have lived. STUART thinks differently. Remarking on the affirmations respecting the vanity of what is called "wisdom and knowledge," he says: "Put such a man as Koheleth, at the present time, in the position of a Laplace, Liebig, Cuvier, Owen, Linnæus, Day, Hamilton, Humboldt, and multitudes of other men in Europe and in America, and he would find enough in the pursuit of *wisdom and knowledge*, to fill his soul with the deepest interest, and to afford high gratification." "But it does not follow [he adds] that Koheleth felt wrongly, or wrote erroneously, *at his time*, in respect to these matters. Literary and scientific pursuits, such as are now common among us, were in his day, beyond the reach, and beyond the knowledge of all then living; and how could he reason *then* in reference to what these pursuits *now* are?" (STUART, *Com. on Ecclesiastes*, p. 141). Now Koheleth admits that knowledge, whatever its extent, even mere human knowledge, is better than folly; it is better than sensual Epicureanism; even the sorrows of the one are better than the joys of the other, more to be desired by a soul in a right state; and yet, not in view of any *small amount*, but of the widest possible extent, does he say that "he who increases knowledge" (knowledge of mere earthly things, knowledge of *links* instead of *ends*, knowledge of man's doings, merely, instead of God's ways) only "increases sorrow." The wonder is, that there is not more commonly felt, what is sometimes admitted by the most thoughtful men of science, that the more there is discovered in this field the more mystery there is seen to be, the more light the more darkness following immediately in its train and increasing in a still faster ratio,—in short, the more knowledge we get of nature, and of man as a purely physical being, the greater the doubt, perplexity, and despair, in respect to his destiny, unless a higher light than the natural and the historical is given for our relief. In this respect the modern physical knowledge, or claim to knowledge, has no advantage over the ancient, which it so much despises, but which, in its day, and with its small stock of physical experience, was equally pretentious. Read how LUCRETIUS exults in describing the atomic causality, and the wonderful discoveries that were to banish darkness from the earth, and put an end to that dreaded *Religio*—

Quæ caput a cœli regionibus ostendebat,
Horribili super adspectu mortalibus instans.

How greatly does it resemble some of the boasting of our 19th century, and yet how does our modern science, with its most splendid achievements (which there is no disposition to underrate) stand speechless and confounded in the presence of the real questions raised by the perplexed and wondering Koheleth! What single ray of light has it shed on any of those great problems of destiny which are ever present to the anxious, thoughtful soul! "Our science and our literature!" How is their babble hushed in the presence of the grave! How wretchedly do they stammer when asked to explain that which it concerns us most to know, and without which all other knowledge presents only "a lurid plain of desolation," a "darkness visible," or to use the language of one much older than MILTON, "where the very light is as darkness!" How dumb are these boasting oracles, when, with a yearning anxiety that no knowledge of "the seen and temporal" can appease, we consult them in respect to "the unseen and eternal!" They claim to tell us, or boldly assert that the time is rapidly coming when they will be able to tell us, all

that is needed for the perfectibility of human life. But ask them now, what is life, and why we live, and why we die? No answer comes from these vaunting shrines. They have no reply to the most momentous questions: Whence came we? Whither go we? Who are we? What is our place in the scale of being? What is our moral state, our spiritual character? Is there any such thing as an immutable morality? Is there a true ethical rising at all above the physical, or anything more than the knowledge and prudent avoidance of physical consequences? Is there any hope or meaning in prayer? Is there a holy law above us to which our highest ideas of righteousness and purity have never risen? Is there an awful judgment before us? Are we probationers of a moral state having its peril proportioned to an inconceivable height of blessedness only to be attained through such a risk? Is there, indeed, a great spiritual evil within us, and a mighty evil One without us against whom we have to contend? Is there a great perdition, a great Saviour, a great salvation? Is man truly an eternal and supernatural being, with eternal responsibilities, instead of a mere connecting link, a passing step, in a never completed cycle of random "natural selections," or idealess developments, having in them nothing that can truly be called higher or lower, because there is no spiritual standard above the physical, by which their rank and value can be determined?

Such questions are suggested by the reading of Koheleth, although not thus broadly and formally stated. In his oft-repeated cry that "all *beneath the sun* is vanity," there is, throughout, a pointing to something *above the sun*, above nature, above the flowing world of time, to that "work of God" which he says (iii. 14) is לְעוֹלָם, "*for the eternal*," immovable, without flow, without progress, perfect, finished,—"to which nothing can be added, and from which nothing can be taken,"—that high "ideal world," that unmoving Olam, where "all things stand,"—that spiritual supernatural paradigm for the manifestation of which in time, nature with all its flowing types and paradigms was originally made, and to which it is subservient during every *moment*, as well as every *age*, of its long continuance. All here, when viewed in itself, was vanity, but מֵעַל הַשֶּׁמֶשׁ, *supra solem*, above the sun, there stood the real. He was sure of the fact, though he felt himself utterly unable to solve the questions connected with it. This makes the impressiveness of his close, when, after all his "*turnings to see*," and his "*thinkings to himself*," or "talkings to his heart," he concludes, as Job and the Psalmist had done, that the "fear of God is the beginning of wisdom," and the keeping of His commandments "the whole of man" (כל האדם), his great "*end*," his constant duty, his only hope of obtaining that higher spiritual knowledge which alone can satisfy the soul (John vii. 17). This he fortifies by the assurance that all shall at last be clear: "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

It is this continual pointing to the "unseen and eternal" [לעולם] that constitutes the peculiar poetical character of the book, so far as the thought is concerned. And then there is the subjective style: "I thought to myself"—"I said to my heart"—"I *turned again* to see"—"I went about, I and my heart;" this, together with the measured diction into which it naturally flows, forms the more outward poetical dress. There are in Koheleth the germs of ideas that extend beyond the utmost range of any outward science, or even of any merely dogmatic ethical teaching. It was the inner spirit of the reader, through his own inner spirit, that he sought to touch. These "thinkings to himself" filled his soul with an emotion demanding a peculiar style of utterance, having some kind of rhythmical flow as its easiest and most fitting vehicle. Why it is, that when the soul muses, or when, under the influence of devout feeling, or inspiring wonder, it is thus moved to talk to itself, it should immediately seek some kind of measured language, is a question not easily answered. It presents a deep problem in psychology which cannot here be considered. The fact is undoubted. The rhythmical want is felt in ethical and philosophical musing, as well as in that which comes from the contemplation of the grand and beautiful in nature, or the heroic and pathetic in human deeds. Some have denied that what is called gnomic, or philosophical poetry is strictly such, being, as they say, essentially prose, artificially arranged for certain purposes of memory and impression. We may test the difference, however, by carefully considering what is peculiar, outwardly and inwardly, to some of the most striking examples of this kind of writing, and noting how the power, character, and association of the

thoughts are affected by the rhythmical dress, even when of the simplest kind. Pope's Essay on Man, for example, has been called simply measured prose; but it is in fact, the highest style of poetry, better entitled to be so characterized than the greater part of his other rhythmical compositions. Certain great ideas belonging to the philosophy of the world and man, are there contemplated in their emotional aspect. Wonder, which enters into the very essence of this highest species of poetry, is called by Plato "the parent of philosophy," and this is the reason why the dry and logical Aristotle, who could intellectually analyze what he could not emotionally create, gives us that remarkable declaration (*De Poetica*, chap. ix.) *διὸ καὶ φιλοσοφώτερον καὶ σπουδαιότερον* ΠΟΙ'ΗΣΙΣ *ἱστοριας ἐστίν*—"Wherefore it is that poetry is a more philosophical and a more *serious thing* than history itself." In perusing the composition of Pope referred to, we are immediately, and without formal notice, made to feel this contemplative, wondering, emotive power, through the sympathetic influence of the outward dress. The measured style thus disposes us as soon as we begin to read. We are thereby put in harmony with the subjective state of the writer. We begin to muse as he muses, whilst the rhythmical flow causes our emotions, and associations of thought, to move easily, and without surprise, in the same smooth channel, however irregular it might seem if viewed under another aspect. We are not reading for knowledge, or ethical instruction even, but for the reception of that same emotion which prompted the seemingly irregular utterance. Under the binding influence of the melody, we no longer expect logical or scientific connections. There is felt to be a uniting under-current of thought and feeling, so carrying us along as to supply the want of these by the merest suggestions, some of them, at times, very far off, seemingly, whilst others come like inspirations to the meditative spirit, or seem to rise up spontaneously from the bubbling fountain of emotional ideas. Taking away the rhythm from such a work immediately does it great injustice, by destroying this sympathy. Put it in a prose dress, and we, at once, expect closer connections, more logical, more scientific, more formal, more directly addressed to an outward mind. The one soul of the writer and the reader is severed, the inspiration is lost, the dogmatic becomes predominant, whilst the intellect itself is offended for the want of those stricter formulas of speech and argument which its systematic instruction demands. Not finding these, we call it strange, rhapsodical, or unmeaning. What before impressed us now appears as trite truisms, and the fastidious intellect, or fastidious taste, contemns what a deeper department of the soul had before received and valued without questioning. The cause of this is in the fact that there are some thoughts, called common (and it may be that they are indeed very common), yet so truly great, that to a mind in a right state for their contemplation, no commonness can destroy the sense of their deep intrinsic worth. Truisms may be among the most important of all *truths*, and, therefore, all the more needing some impressive style of utterance, some startling form of diction, to arouse the soul to a right contemplation of their buried excellence. Undeterred by their commonness, the musing mind sees this higher aspect; it recognizes them in their connections with the most universal of human relations, and even with eternal destinies. The emotion with which this is contemplated calls out a peculiar phraseology, placing the thought in the foreground of the mind's attention, and divesting it of its ordinary homely look. This startling diction appears especially in the original language, if understood. We turn such meditations into prose; first in our words, as happens necessarily in a process of rigid, verbal translation,—then in our thoughts—and having thus stripped them of that rhythmical charm which called attention to their hidden worth, their real uncommonness, we pronounce them trite and unmeaning.*

Koheleth in his homely prose version—especially our English Version—suffers more, in this

*[Such common-places abound in the best poetry, ancient or modern. Often, when rightly set, they furnish its most precious gems. Especially is this the case with the more sombre and meditative poetry, as in YOUNG's *Night Thoughts*, and the more serious poems of TENNYSON. "Many of the ideas of his *In Memoriam*," says a certain critic, "are the merest common-places; strip them of their stilted verbiage, and there is nothing left but the most vapid truisms." Such criticism is, itself, both vapid and shallow. Common ideas have their uncommon or wonderful aspects, which the common mind fails to see, or loses sight of because of their supposed commonness. Thus, time presents a very ordinary conception, but think of it in connection with its infinite past, its infinite future, its infinitesimal present, or as an immeasurable cycle repeating itself, and "demanding the ages fled," as Koheleth represents it (chap. i. 10; iii. 15), and how full of the most solemn awe, as well as the deepest personal interest. Take, for example, one of the most ordinary truisms that we find in almost every mouth: "The past is gone, we can never recall it." How tame and prosaic it sounds when presented

way, than the Psalms or Proverbs, where the Hebrew parallelism is so clear in its general structure, and the antithesis of emphatic words demanded for each particular arrangement is so striking, that the poetical character appears in almost any version; the poorest translation, that has any claim to be faithful, not being able wholly to disguise it.

The object, therefore, is to give to a translation of Koheleth such a rhythmical dress, be it ever so slight and plain, that the reader may thereby make some approach to the mental position of the original utterer, or assume, instinctively, as it were, something of his subjective state. It is to lead him, by something in the outward style, to feel, however slightly, the meditative, emotional, yet sobered spirit of the writer—to give the mind that turn—(and a mere starting impulse may do it) which shall make it muse as he muses, and soliloquize as he soliloquizes, without being surprised at those sudden transitions, or those remote suggestions, which seem natural to such a state of mind when once assumed. They *are* natural, because the writer, understanding his own thoughts, and even feeling them, we may say, needs, for himself, no such logical formulas, and the reader equally dispenses with them as he approaches the same position. They are like modulations that are not only admissible but pleasing in a musical flow, whilst they would appear as flattened chords, or harsh dissonances, if set loose from their rhythmical band. Such is very much the appearance which the thoughts of this book often present when read merely as didactic prose, and this is doing them great injustice. For one example out of many, of these seemingly abrupt transitions in Koheleth, take chap. vi. 6: "unto one place go not all men alike?" There seems, at first view, little or no connection here. It is, however, the meeting of an objection that silently starts up, making itself felt rather than perceived as something formally stated: "Length of life is no advantage, rather the contrary, if one has *lived in vain*: Do not they both, the man of extreme longevity, and the still-born, or the *born in vain*, go at last to the same mother earth whence they came?" What avails, then, "his thousand years twice told?" If the reader's mind is in harmony with the writer's, and with his style, he sees the association, and is more affected by such apparent abruptness than he would have been by the most formal logical statement. He gets into the current of feeling, and this carries him over the apparent logical break.

It may be said, too, that such a rhythmical Version may be all the more faithful to the thought on this very account of its rhythmical form. It may be more literal, too, if by literal we mean that which most truly puts us in the mental position of the old writer, giving not only the thought, as a bare intellectual form, but, along with it, the *emotion* which is so important a part of the total effect, and even of the *thought* itself regarded as an integral state of soul. To accomplish this, Hebrew intensives must be represented, in some way, by English intensives, of like strength, though often of widely different expression. There is often, too, an emotional power in a Hebrew particle which may be all lost if we aim to give only its illative force. This is especially the case with a גַּם or a כִּי. The former always expresses more or less of surprise or wonder, along with its additive force of *too*, or *moreover*. The translation is to be helped, in

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merely as a truth or dogma. But give it a subjective interest such as comes from the diction and association in which YOUNG presents it, and how full of emotion!

> Hark! 'tis the knell of my departed hours;
> Where are they? With the years beyond the flood;

or as it appears in the Hebrew parallelism of Koheleth (chap. vii. 24):

> Far off! the past—where is it?
> Deep! a deep, O who shall find it?

Or as the kindred thought meets us in the musings of TENNYSON:

> But the tender grace of a day that is dead,
> Will never come back to me.

Of course, it will never come back. As a mere fact, or preceptive statement, we want no teacher, inspired or uninspired, to tell us that. But what, then, has changed the dry truism into a thought so full of the most touching interest that we read the simple lines over and over again, wondering at the strange power that is in them. It is in the rhythm, some would say. This is true, but not in the mere auricular sense. The rhythm *has* an effect, though the measure is of the simplest kind. It will be found, however, on analysis, to consist in the fact of its disposing the reader to the meditative or subjective state of soul. It sets the mind soliloquizing, unconsciously, as it were. It makes the thought and language seem, for the moment, as though they were the reader's own. It brings the idea to him in its emotional rather than in its intellectual, or dogmatic, aspect. In other words, it presents the *uncommon* side of the seeming truism. It is not only a deep view of being in general, but it is one that belongs to himself; and this is the secret of his emotion.—T. L.]

such cases, by our expressive particle *yea*, or some interjectional form such as, *ah! this too! yea, verily, this too!* Again, the illative power in the Hebrew particle may be much wider, and more varied, than that of any single one which we may select as corresponding to it in any single case. Thus כִּי connects by denoting a *cause, reason*, or *motive*; but it may be a reason *against*, a reason *notwithstanding*, as well as a reason *for*; just as the Greek ἕνεκα may mean *for the sake* of, or *in spite of,—for all that*—as ἕνεκα ἐμοῦ, "on my account," or *for all that I can do*. In the latter case כִּי should be rendered *although*, a meaning rare in other parts of the Bible, but quite common, we think, in Ecclesiastes, and furnishing the right key to some otherwise obscure passages. Thus in chap. vi. 4, כִּי־בַהֶבֶל בָּא is rendered, "*for* he cometh in with vanity," which simply inverts the illative aim of the particle as determined by the context. It reads as though the "coming in with vanity and departing in darkness," were assigned as the cause, or reason why, the abortion, or the "*vainly born*," is better than he who "*vainly lived*,"—thus making it the *reason* why instead of the *reason notwithstanding*, as it truly is. When we render it *although*, and supply the same particle in all the connected clauses, the meaning, which is so confused in our common English Version, becomes not only clear but most impressive. Again, this very frequent little word may be a transition, or starting particle, denoting a *reason*, and an *emotion* connected with it, but this emotion arising from an under-current of thought, or from something that starts up to the mind during a pause in the soliloquizing discourse. The speaker sets off again with a כִּי, *yet, surely, yea verily so is it;* as though what he had been thinking must have been thought by others near him. There are quite numerous examples of this kind in Koheleth, but the best illustration may be taken from a passage in Job where the ultimate thought is very similar to the one which pervades this book. To explain it there is required the very admissible supposition of a brief pause, or silence, holding still the flow of the discourse after some impassioned utterance. This is in accordance with the nature of grave oriental speaking, whether dialectical or continuous. It may be said, too, that such pauses of emotional silence, though occupying much shorter intervals in the middle of the dialogue, are of the same kind, and of the same spirit, with the silence described Job ii. 13: "And they sat with him on the earth seven days, and seven nights, and none spake a word unto him, for they saw that his grief was very great." Some such rest of silence may be supposed to have occurred after the impassioned close of the xxvii. chapter. We are almost driven to this view from the fact, that the xxviii. seems to have so little of direct, or, in fact, of any discoverable connection with it. When Job begins again "to take up his parable," his thoughts seem to have drifted to a great distance; and yet, during the silence, the thread has been preserved. It has been carried away by a devious current, but we recover it again before the new strain closes. So great has seemed the difficulty of connecting these two chapters, that PAREAU (*De Jobi Notitiis, etc.*, p. 247) reasons plausibly to show that there has been a misplacement, and that chap. xxviii. should come immediately after chap. xxvi. But there is a better explanation, and more in harmony with the spirit of this wonderful book. After the strong appeal of the xxvii., and the vivid picture, there presented, of the bad man's ruin, we find Job, instead of applying it directly to his own defence, or his defence of the ways of God, starting off in a strange manner, and with this particle כִּי, presenting no reason for what was said, seemingly, just before, but forming, as it were, the transition chord to a new modulation: "*For* there is a vein for the silver" (כִּי יֵשׁ) or, "*surely* there is an outlet for the silver, and a place for the gold," *etc.* What is the illative force of כִּי in this place, or what connective office does it perform at all? Far off, as it would seem, from the former train of thought, the speaker goes on to describe the human zeal and energy in its search for the treasures and secrets of nature. And most graphically is this done. The references in the beginning are to mining operations, in which men had made what might seem a wonderful progress in the earliest times: "He (man) puts a limit to the darkness" [he pushes farther and farther back the horizon of the unknown]; "he searches out *to the very end* (as CONANT well translates it) the stone (the ore) of darkness, and of the shadow of death." Away from the ordinary human haunts "he hangs suspended" (over the shaft of the mine). In wilds which even "the vulture's eye had not seen, nor the fierce lion ventured

to tread, he sendeth forth his hand, and turneth up the mountain from its roots." "He cutteth out channels in the rocks,—he bindeth the fountains from overflowing, and that which is most hidden bringeth he forth to light." Now what is the association of thought that led to this? We soon see it. It reappears in that yearning interrogatory: "*But where shall wisdom be found? O where is the place of understanding?*" All these discoveries, however great they may be conceived to be (and the searching appeal is as much to our own as to the earliest times) are not wisdom—הַחָכְמָה—"*the* wisdom." They give us not the great idea or reason of God in the creation of man and the world: "The deep" (the great Tehom) still "saith, it is not in me; the sea saith, it is not with me." "It is not found in the land of the living," in the world of active life; and yet, strange as it may seem, "a rumor thereof" has reached the dark, silent unboasting under-world. "Death and Abaddon (the state in which man seems *to be lost*, or to disappear) say, we have just heard the fame thereof with our ears." It is the wisdom which is known only to God, or to those to whom He reveals it,—His moral purpose in the origination and continuance of nature, and in the dark dispensations of human life. It is the spiritual idea of the supernatural world, to which the natural is wholly subservient, but to which neither its ascending or descending links do ever reach. To this, all unknown as it is, though firmly believed, does Job appeal in repelling the shallow condemnation of his friends, and the shallow grounds on which they place it. This is God's wisdom, which was with Him when He made nature and the worlds. Man's wisdom is to believe in it, to submit himself to it, to stand in awe of it, and to depart from evil, as the beginning of that course through which alone there can come any clearing of the mystery to the human soul. This connects the speaker with the former train of thought, or the vindication of God's ways as righteous, however dark they may seem in the human history, whether of the race or of the individual. The pause, the apparent break, is that which leads to the higher strain. So it is in the musings of Koheleth, less sublime, perhaps, less impassioned, but with no less of grave impressiveness. It is only when we thus read it as meditating, soul-interrogating, poetry, that we get in the right vein for understanding its subtle associations of thought.

In Koheleth, too, as in Job, there are certain underlying ideas, firmly held, and that never change. Though "clouds and darkness are round about" them, they form the מְכוֹן כִּסֵּא "the foundation of the throne,"—the settled basis of his belief in the eternal Righteousness. These no scepticism ever invades. They have not the appearance of inductions from experience, or from any kind of logical argumentation; neither are they so put forth. They are rather holy *intuitions*, inspirations we might style them, which admit of no uncertainty: "*I know* that whatsoever God doeth is for the olam," the eternity, the world idea; "nothing can be put to it nor any thing taken from it" (iii. 14). Earth may be full of wrong, but "there is One Most High above all height, that keepeth watch" over the injustice and oppression of men (v. 7): "Though a sinner do evil a hundred times, and his days be prolonged, yet *surely I know* that it shall be well with them that fear God, but it shall not be well with the wicked" (viii. 12). He *knew* it; his faith not only went beyond sight, but stood strong even in opposition to sense and earthly experience: "I said in my heart, the righteous and the wicked God shall judge;" for "*there*, too" (שָׁם, even *there*, in the great Olam, or world plan, mentioned just above), "is there an appointment for every purpose, and for every work" (iii. 17). This judgment will not be merely through blind "physical consequences," as though it were man's highest duty to obey nature [according to a favorite modern system of naturalizing ethics], instead of ofttimes having to fight against it,—but by a glorious and unmistakable manifestation of God Himself, somewhere in the *malkuth kol olamim*, or cycle of the Olams. It shall be "when God demands again the ages fled" [iii. 15], יְבַקֵּשׁ אֶת נִרְדָּף, literally, "*makes inquisition*," or "seeks that which is pursued." As the solemn proclamation is sent after the fleeing homicide, so shall He demand again the ages of wrong that have chased away each other in the revolutions of time. They shall be summoned to stand before His bar. The past is not gone; it is to appear again in the judgment, as real as in the events for which it is to be judged. Yea, more *real* will be that reappearing than any thing in the unheeded movements of the present. Neither will it be the exhibition of a general or abstract justice: "For God will bring *every work* into judgment with every secret thing, whether it be good or whether it be evil" [xii. 14]. It is this strong Hebrew

faith in the Holy Justice which the Rationalist commentators overlook in their absurd comparing of some things in this book with the dogmas of the later* Grecian schools. It wholly severs the reverent, God-fearing Koheleth from the sensual Epicurean, on the one hand, and the fatalizing, naturalizing Stoic, on the other. His darkness is better than their light, his very doubts are more suggestive than their most "positive philosophy." It is this God-fearing, yet man-loving, spirit, that makes his calm utterances so much more impressive than all their babbling disputations about pleasure and pain, the *summum bonum*, and the reality of evil. All good, he teaches, is from God, even the power to find any satisfaction in eating and drinking (ii. 24, when rightly interpreted, v. 18, 19), and yet again, "sorrow is better than mirth" (viii. 3), not on account of any ascetic merit in the endurance of pain and grief, but because a saddened state of soul is more in sympathy with a sad and fallen world, such as the writer evidently conceives it to be [see vii. 29; ix. 3; iii. 18]. "Sorrow is better than mirth," because it has more heart, more thought; it is more becoming, more humane, and, therefore, more *rational* in view of the vanity of life, and its abounding woes. It is better, as purifying and beautifying the soul, and thus producing, in the end, a serener happiness (vii. 3).

"For in the sadness of the face the heart becometh *fair*;"

as יִיטַב לֵב should be rendered, giving a clear and impressive antithesis, and being in accordance with the more common usage of the phrase, as denoting *comeliness*, or even cheerfulness of spirit, rather than moral improvement merely, as our common version gives it: As the face is outwardly marred by such grief for the woes of human life, the heart grows inwardly in serene spiritual beauty. Never was this more impressively illustrated than in the life of the "Man of sorrows," whose "visage was so marred more than any man, and his form more than the sons of men" (Isaiah lii. 14; liii. 3).

These great underlying ideas of Koheleth, and the manner in which they appear, form its most peculiar characteristic. It is its recognition that distinguishes the thoughtful reader from the one who would flippantly characterize the style of the book as homely, and its thoughts as confused and common-place. These immutable truths may be compared to a strong and clear under current of most serious thinking, rising, at times, above the fluctuating experiences that appear upon the surface and as constantly losing themselves in the deeper flow. It is the feeling of this under current that may be said to form the subjective band of thought. It furnishes the true ground of that rich suggestiveness which pervades the whole composition, and thus constitutes an important element of its poetical character.

In giving a rhythmical version, however plain, to such a book as Koheleth, it should be borne in mind that some degree of inversion as well as measured or parallelistic movement, is among the demands of the poetical style in all languages. Such inversion, however, exists to a much less degree in the Hebrew, than in the Latin and Greek, and may, therefore, be more easily represented in English. In truth, a version may be made more clear, and more literal, as well as more musical, in this very way. It may sometimes be accomplished by a faithful following of the original in its scantiness as well as in its fulness. Our English version of the Bible inserts in italics the substantive verb where it is not in the Hebrew. It does this, often, to the marring of the thought, and the enfeebling of the emotion: "From everlasting unto everlasting thou *art*;" how much more forcible, and, at the same time, more rhythmical, the literal following of the Hebrew: *from everlasting thou*. This may seem a very slight difference, but the effect on a wide scale, had such literal following been

*[The *earlier* Greek ideas, as manifested in their solemn dramatic poetry, before the Epicurean philosophy had been fully introduced, remind us strikingly, sometimes, of the language and ideas of the Bible. Nowhere else, out of the Scriptures, is this doctrine of retributive justice, and its awful certainty, more sternly set forth. The manner of expression, sometimes, shocks our more merciful Christian ideas; yet still we recognize in them the primitive dogma of the divine unfailing Justice, as inseparable from the divine Power and Wisdom:

ἡ παλαίφατος
ΔΙΚΗ ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.

DIKÉ, renowned of old,
Who shares, by ancient laws, the throne of Jove.

SOPH. *Œd.*, Col. 1381.—T. L.]

constantly practised, would have been very strongly felt. "Vanity of vanities," says our English version, "all *is* vanity." Leave out the useless substantive verb: "Vanity of vanities, all—vanity." A very slight change again, but it has more effect for the ear, as well as for the feeling. It is no longer an abstract, dogmatic affirmation, but an exclamation of wonder. Intensive phrases, however, generally refuse a strict verbal rendering, unless they have become naturalized, as it were, in our language, through a long used literal translation of the Scriptures, or in any other way. Thus that oft-repeated "vanity of vanities" (the Hebrew use of the construct. state with the plural for something superlative) may stand as it does, instead of being rendered "*most vain*," or "*utterly vain*." So again for the Hebrew סוֹבֵב סֹבֵב (i. 6), the most literal is the best sounding, as well as the most forcible translation: "*Whirling, whirling*," or "*round, round*,"—"*round about, round about*"—instead of our tame and prosaic rendering: "it *whirleth about continually*," or the still poorer Vulgate: *Lustrans universa in circuitu*. In other cases, a verbal rendering will not do at all; and yet in some way, must their intensiveness be given, or it is no true translation,—that is, no translation, or *setting over*, of what is most essential, which, in such a book as Koheleth, is the *emotion*, the state of soul, rather than the bare description or ethical *thought*. Thus, for example, in the Hebrew, the plural is sometimes used to express what is superlative or very great; as in chap. ii. 8, the expression שִׁדָּה וְשִׁדּוֹת, which, in our English version is most strangely rendered, "musical instruments and *that of all sorts*." The best Jewish authority regarded שִׁדָּה as the feminine of שַׁד, the common word for the breast, used here (the only case of its occurrence) as more feminine and voluptuous, and representative of Solomon's numerous wives and concubines. See KIMCHI, and ABEN EZRA who cites as a parallel phrase, רַחַם רַחֲמָתַיִם ("*a damsel or two*," expressed euphemistically) Judges v. 30. Now render this literally, "a breast and breasts," and how tame it sounds; how bare is it of all emotion! We want something to express this intensive sense, be it an intensive particle, or any other intensive word—"*the breast, yea, many breasts*,"—the seven hundred fair female bosoms on which Solomon, in "the days of his vanity," had the choice of reposing. The manner of saying it, and the feeling with which it is said, would furnish no slight argument that it is a real, and not merely a representative Solomon, who is speaking here. Sometimes this emotion, this intensity, is expressed, or rather suggested, simply by the rhythmical form of the translation, even though it be of the slightest kind;—the inverted or measured style immediately indicating such an emotional state of soul, as other language, in another order, would not have done. For all these reasons, it is no paradox to assert, that a rhythmical version of the book, such as is here attempted, may be the most true and literal, placing the reader's soul in some degree of harmony with that of the writer, not only as regards the general subject, but also in respect to the true thought and feeling of particular passages. To answer this purpose, there is need only of such a degree of inversion as our language most easily admits, and which might have been much more freely used than it has been in our common version. Such a style, freely employed in rendering all the poetical books, would have become naturalized in English through this very means. It might have been called prose, but would have had much more of the power of the poetical, and would have enabled us, whilst rendering most literally, to have entered more deeply into the thought of the sacred books through the emotion which is such an essential accompaniment of the thought, and of which a poor prose translation almost wholly divests it. In addition to this more inverted style, there is required only the simplest iambic movement, made as smooth as possible, but without much regard to the equality of the lines. The Version accompanying may be open to criticism in these respects, but the effect would, in fact, be weakened by having it too labored, even if that could be consistent with literalness. In short, there is wanted, for such a purpose, just enough of rhythm to arrest the attention, and set the mind in the direction of the inward harmony, without occupying it with an excessive artificialness. On these accounts it is hoped that the attempted rhythmical version will give the reader a better *view*, by giving him a better *feeling* of Koheleth (both as a whole, and in its parts) than can come from the very homely and defective prose translation of our English Bible, or even from the German

of ZÖCKLER, which is rhythmical only in appearance; since it simply follows the Hebrew accents in the divisions of the parallelisms, which are less evident in this book than in other parts of the Bible styled poetical. In the version offered, there is very little of what can be called addition or paraphrase. Some few places there are, in which brief explanatory words have been placed in parenthetical brackets, but they are not used to any greater extent than the explanations and connections that are found in the marginal readings of our English Version. These additions, though marked by enclosing lines, are included in the measured movement, and may, therefore, be read without interrupting it. They show the connections of thought, which are virtually in the Hebrew, in cases, often, where a verbal translation would fail to exhibit the full power of its conciseness. In such instances they are not additions, nor explanatory paraphrases, but genuine parts of a true translation. In other cases, the mere inversion discloses the association of thought, which we fail to see in the common rendering, because its unhebraical order divests certain words of that emphasis through which the connection is plainly marked in the original—more plainly, sometimes, than by any logical terms of assertion.

The measure employed is the Iambic, with occasional use of the Choriambus. The most usual lines are the pentameter, or the common English blank verse line, the Iambic of seven feet, the most musical of our English measures, with, occasionally, the less musical, because less used, Senarius. The shorter lines, of three or four feet, are used for the transitions and cadences which mark the flow of thought. One who carefully compares it with the original will see that the translation here attempted keeps to the Hebrew accentual divisions, with very rare exceptions, and, in most cases, (although a somewhat difficult task) to the measure of their verbal conciseness. Some few parts are regarded as bare prose, and are given accordingly, such as the first verse of the book, the passages from ver. 12 to ver. 14, and verses 16 and 17, of the first chapter, as also verses 9 and 10 of the twelfth chapter. These are viewed as simply introductory to what follows. Without at all affecting our view of the authenticity and inspiration of the book, they may be regarded as scholiastic prologues, or epilogues, made by some other hand, as explanatory of the whole poem, or of some particular things in it; as, for example, verses 9 and 10 of chap. xii. seem to be an added note (by some enthusiastic admirer, himself divinely guided) to show that Solomon's own language answers the description given in verse 11 that follows, beginning: " words of the wise, *etc.*" The reader will find remarks on these, both by ZÖCKLER and the editor, in their respective places.—T. L.]

METRICAL VERSION.

SAYINGS OF KOHELETH,

SON OF DAVID, KING IN JERUSALEM.

N. B.—The marginal numbers denote the chapters and verses of the common English Version. The smaller figures in the text refer to the brief notes in the margin, explanatory of differences between this and the common Version, or referring to pages where such explanations may be found.

I.

The introductory Thought and constant Refrain. Continual cyclical changes in Nature and in Human Life. Nothing new beneath the sun.

CHAPTER I.

2 O vanity of vanities! Koheleth saith;
O vanity of vanities! all—vanity.
3 What gain to man in all his toil, he toils beneath the sun?
4 One generation goes, another comes;
But the earth for the world[1] abides.
5 Outbeams[2] the sun, and goes beneath, the sun;
Then to his place, all panting,[3] glowing,—there again is he.
6 Goes to the South, the wind, then round to North again;
Still round and round it goes;
And in its circuits evermore returns the wind.
7 The rivers all are going to the sea;
And yet the sea is never full;
Whence came the rivers, thither they return to go.
8 All words[4] but labor; man can never utter it.
With seeing, eye is never satisfied;
With hearing, ear is never filled.
9 What WAS is what again SHALL BE;
What has been made, is that which shall be made;
There's nothing new beneath the sun.
10 Is there a thing of which 'tis said, Lo this is new?
It hath already been in worlds that were before.
11 Of former things the memory is gone;
Of things to come shall no remembrance be
With those that shall come after.

I. [1] See p. 45.—[2] P. 35, Text Note to v. 5.—[3] P. 38, note.—[4] P. 39, and Text Note, pp. 35, 36.

II.

Koheleth gives an account of himself, his kingly estate, his pre-eminence in Wisdom and experience, with meditations on the fruitlessness of human efforts, and the sorrows of knowledge. Prose mingled with verse.

CHAPTER I.

12, 13 I Koheleth was king over Israel in Jerusalem, and I set my heart to seek and to explore by wisdom all that is done beneath the sun,—That painful study which God has given to weary with.

14 I looked on all the works performed beneath the sun;
And Lo! all vanity, a chasing[5] of the wind.
15 That which is crooked cannot be made straight;
The lacking can't be numbered.

16 Then said I in my heart, Lo! I have become great; I have increased in wisdom beyond
17 all before me in Jerusalem; my heart hath seen much wisdom, and knowledge. Yea, I set my heart to know wisdom,—to know vain glory, too, and folly. This also did I see to be a caring for the wind.

18 For in much of wisdom there is much of grief;
And who increaseth knowledge, still increaseth sorrow.

III.

The Attempt to unite Pleasure and Wisdom—Figure of the Unruly Horse—The reining of the Flesh—The Heart guiding as Charioteer—Koheleth's ample means for the Experiment—Its wretched Failure—All Vanity.

CHAPTER II.

1 Then said I in my heart again—
Go to—I'll try thee now with pleasure.
Behold the GOOD. This, too, was vanity.
2 Of laughter, said I, it is mad;
Of mirth—O what availeth it?
3 Then in my heart I made deep search,—
To rein[6] my flesh in wine;
My heart in wisdom guiding;
To take near hold of folly, till I saw
What kind of good is that for Adam's sons
Which they would get, the numbered days they live,
Beneath the heavens.
4 Great works I did.
Houses I builded, vineyards did I plant,
5 Gardens and parks; fruit trees of every kind
6 I planted there. I made me water pools,
To water thence the wood luxuriant[7] of trees.
7 I gat me serving men, and serving women;
Thralls of my house were born to my estate;
Whilst store of cattle, yea of flocks were mine,
Surpassing all before me in Jerusalem.
8 I gathered to me also silver—gold,—
Treasures of kings, the wealth of provinces.
I gat me singing men, and singing women.
That choice delight of Adam's sons was mine,—
The breast[8]—yea many breasts.
9 So I was great, and grew in greatness more than all
Who were before me in Jerusalem.
My wisdom also still stood firm to me.

II. [5] P. 30, Text Note to v. 14. III. [6] P. 54, third note.—[7] P. 56, first note.—[8] P. 56, second note.

10 Of all mine eyes did ask I nought refused.
My heart I held not back from any joy.
For joyful was my heart in all my toil;
And this my portion was from all my toil.
11 Then looked I to the work my hands had wrought,
The labor I had labored in the doing;
And Lo! all vanity—a chasing of the wind;
No gain beneath the sun.

IV.

Contemplation of Wisdom and Folly—Koheleth is sure that Wisdom far excels Folly—But he is puzzled to see how slight the practical Difference in Life—One seeming Chance to all—All alike forgotten—Koheleth's Grief—His Hatred of Life and Discontent.

CHAPTER II.

12 Again I turned to think of wisdom, madness, folly;
For what shall he do who succeeds the king?
[What else than] that which they have done already.
13 As light excels the darkness, so I thought[9]
There surely must be gain to wisdom over folly.
14 The wise man's eyes are in his head [they say[10]],
The fool in darkness walketh.
And yet I know that one event awaits them all.
15 Then said I in my heart
Like the fool's chance so hath it chanced to me;
And wherefore, then, am I the wiser?
I told my heart, this, too, was vanity.
16 As of the fool, so also of the wise;
There's no remembrance that abides forever;[1]
In that the days are coming—have already come—
When all is clean forgotten.
Alas![2] how is it that the wise should die as dies the fool!
17 And then I hated life.
For grievous seemed the work performed beneath the sun,
Since all is vanity—a chasing of the wind.
18 I hated also all the labor I had wrought.
For I must leave it to a man who shall come after me.
19 Will he be wise or foolish? who can know?
Yet he will rule in all for which I've toiled,
In all I've wisely planned beneath the sun.
This, too, was vanity.

V.

Koheleth's Desperation—All vanity again.

CHAPTER II.

20 Thus I revolved[3] until it made my heart despair,
Of all the labor I had wrought beneath the sun.
21 For so it is; there's one whose toil is evermore
In wisdom, knowledge, rectitude;
And then to one who never toiled he yields it as his prize.
O this is vanity—an evil very sore.

IV. [9] P. 53, Text Note to v. 13.—[10] P. 58, proverbial saying.—[1] P. 58, second note.—[2] P. 58, third note. V. [3] P. 59, second note.

22 For what remains to man in all his labor?
In all his heart's sore travail, as he toils beneath the sun?
23 Since all his days are pain, his occupation grief.
This, too, is vanity.

VI.

The true Good not in the power of man—Who could do more to find it than Koheleth? All the gift of God.

CHAPTER II.

24 The good is not in[4] man that he should eat and drink,
And find his soul's enjoyment in his toil.
This, too, I saw, is only from the hands of God.
25 For who could more indulge?
Who faster, farther, run[5] (in such a race) than I?
26 To him who hath found favor in His sight
Doth God give wisdom, knowledge, joyfulness;
But to the sinner gives He travail sore,
To hoard and gather for the man whom he approves.
This, too, was vanity—a caring for the wind.

VII.

A time for every thing. The great world time, or world-problem, which men can never find out.

CHAPTER III.

1 To every thing there is a time,
A season fit, to every purpose under heaven;
2 A time to be born—a time to die,
A time to plant—a time to dig up what is planted,
3 A time to kill—a time to heal,
A time to break—a time to build again,
4 A time to weep—a time to laugh,
A time to mourn—a time to dance,
5 A time to scatter stones—a time to gather them again,
A time to embrace—a time to refuse embracing,
6 A time to seek—a time to lose,
A time to keep—a time to cast away,
7 A time to rend—a time to sew,
A time to hold one's peace—a time to speak,
8 A time to love—a time to hate,
A time of war—a time of peace.
9 What gain to him who works, in that for which he labors?
10 I saw the travail God hath given the sons of men,
That they should toil therein.
11 Each in its several *time*, hath He made all things fair;
The *world-time*[6] also hath He given to human thought;
Yet so, that man, of God's great work, can never find,
The end from the beginning.

VI. [4] P. 60, note.—[5] P. 61, third note. VII. [6] P. 67, note, also Excursus on Olamic Words.

VIII.

In worldly things, enjoyment and success the only good proposed. This God's gift. The Inquisition of the Past.

CHAPTER III.

12 There is no other good *in them*, I know,
But to enjoy, and to *do well* in life;
13 Yea, more,—to every man,
That he should eat and drink, and find enjoyment in his toil—
Even this is God's own gift.
14 For all God's work, I know, is for eternity.[7]
No adding to it—from it no diminishing.
And this He does that men may fear before Him.
15 What was is present now;
The future has already been;
And God demands again the ages fled.[8]

IX.

The Injustice in the world—God's sure Judgment—God's trial of men to prove them—Human Life and its Destiny as judged by human conduct—"Man who is in honor and abideth not is like the beasts that perish"—One chance, seemingly, to all.

CHAPTER III.

16 Again I looked beneath the sun—
The place of judgment—wickedness was there.
The place of righteousness—I saw injustice there.
17 Then said I in my heart:
The righteous and the wicked God will judge.
For *there*,[9] too, unto every purpose, and for every work,
18 There is a time appointed.
This said I in my heart—because of Adam's sons—
When God shall try them—for themselves to see
That they—in their own estimation[10]—are as beasts.
19 (So seems it)—one event for man, for beast,—one doom for all.
As dieth this, so dieth that—one breath is for them all.
There is no pre-eminence to man above the beast.
Since all is vanity.
20 Unto one place (the earth) go all alike.
All come from earth, and all to earth return.
21 For who (among them) is it that discerns,[1]
The spirit of the man that goeth up on high,
The spirit of the beast that downward goes to earth?
22 And so I saw there was (for them)[2] no higher good
Than that a man should joy in his own work,
Since this his portion is.
For who shall take him there to see
What shall be after him?

VIII. [7] Excursus on Olamic Words, p. 51.—[8] Excursus, p. 72. IX. [9] P. 69, note.—[10] P. 70, 71, note.—[1] P. 72, note.—[2] The same.

X.

Koheleth turns again—The sight of oppression changes the view—The Dead seem better off than the Living—Labor, when it prospers, only a source of envy—The envious fool's content in his idleness.

CHAPTER IV.

1 And then I turned again—
I looked on all the oppressions done beneath the sun.
For Lo! the tears of the oppressed, who had no comforter;
Whilst on the oppressors' side was power, to them no comforter.
2 O then I praised the dead who died long since,
More than the living men who now survive.
3 Ah! better than them both is that which hath not been,
Nor ever seen the evil work performed beneath the sun.
4 Again I thought of toil as prospering in its work,
That this is cause of hate to one man from his neighbor.
Yea, this is vanity, a caring for the wind.
5 The fool (in envy) folds his hands and his own flesh devours.
6 For better (saith he)[3] is the one hand full of quietness,
Than both hands full of toil and windy vain desire.

XI.

Another vanity—The lone Miser—The good of Society.

CHAPTER IV.

7 I turned to look again beneath the sun—
And Lo! another vanity!
8 There is one alone; he has no mate, no son or brother near,
And yet there is no end to all his toil.
With wealth his eyes are never satisfied.
Ah me![4] for whose sake do I labor so?
Or why do I keep back my soul from joy?
O this is vanity and travail sore.
9 Better are two than one, for then there is to them
A good reward in all their toil.
10 For if they fall, the one shall raise his friend.
But woe to him who falls alone, with none to lift him up.
11 If two together lie, they both have heat;
But how shall one be warm alone?
12 If one be stronger, two shall stand against him.
Nor quickly can the triple cord be broken.

XII.

Changes in the individual and political life—The lowly exalted, the high abased—Changes in the world-life—The passing generations.

CHAPTER IV.

13 Better the child, though he be poor, if wise,
Than an old and foolish king, who heeds no longer warning.
14 For out of bondage comes the one to reign;
The other, in a kingdom[5] born, yet suffers poverty.
15 I saw the living all, that walked *in pride*[6] beneath the sun.
I saw the second birth[7] that in their place shall stand.

X. [3] P. 81. XI. [4] P. 51, second note. XII. [5] Excursus, p. 84.—[6] The same.—[7] Excursus, p. 85.

16 No end to all the people that have gone before;
And they who still succeed, in them[8] shall find no joy.
This, too, is vanity, a chasing of the wind.

XIII.

Reverence in worship—In speaking—Observance of vows. Against superstition, dreams and fortune-telling—Fear God alone.

CHAPTER V.

N. B.—In the Hebrew this chapter begins with ver. 2.

1 O keep thy foot when to the house of God thou goest.
Draw nigh to hear.
'Tis better than to give the sacrifice of fools;
For they know not that they are doing evil.[9]

2 O be not hasty with thy mouth, nor let thy heart be rash
To utter words before the face of God.
For God in heaven dwells, thou here on earth.
Be, therefore, few thy words.

3 As in the multitude of care there comes the dream,
So, with its many words, the voice of fools.

4 When thou hast made a vow to God, defer not to fulfill.
He has no delight in fools—pay, then, as thou hast vowed.

5 'Tis better that thou shouldst not vow, than vow and not perform.

6 Give not thy mouth to cause thy flesh to sin;
Nor say before the angel:[10] "'twas an error."
Wherefore should God be angry at thy voice?
And why the labors of thy hands destroy?

7 Though dreams abound and vanities, presagings numberless,
Yet fear thou God.

XIV.

Be not stumbled at sight of oppression and oppressors—There are Higher Powers than they—And God is over all.

CHAPTER V.

8 When, in a province, thou beholdest the oppression of the poor,—
Bold robbery of judgment and of right;
At such allowance marvel not.
Since One most high, above all height, is keeping watch.
Yes—there be higher[1] far than they.

9 For every (rank) has profit from the soil,
The king himself owes[2] homage to the field.

XV.

Wealth never satisfies—The laborer's contented sleep.

CHAPTER V.

10 Who silver loves, with silver ne'er is satisfied,
Nor he who loves increase of wealth, with revenue.
This is another vanity:

11 When wealth increases, they increase who spend;
And what the owner's gain, except to see it with his eyes?

12 Sweet is the laborer's slumber, be it less he eat or more;
Whilst the abundance of the rich permits him not to sleep.

XII. [8] The same. XIII. [9] P. 89, and note p. 141.—[10] P. 90, second note. XIV. [1] P. 91, second note.—[2] P. 92, note.

XVI.

Another sore evil—The hoarding miser, who loses his wealth and dies poor—Darkness, Sickness, and Wrath.

CHAPTER V.

13 There is another grievous woe I've seen beneath the sun,—
Wealth hoarded to its owner's hurt.
14 With the sore travail (it had cost)[3] that wealth departs;
The son whom he begets is left with nothing in his hand.
14 Then bare, as from his mother's womb he issued forth,
Doth he return (to earth) poor as he came,
And nothing takes he of his toil to carry with him there.
16 O a sore evil this!
In all points as he came, so shall he go,
And what his profit that he thus should labor for the wind?
17 Yea, all his days doth he in darkness eat.
Abundant sorrow, sickness too is his,[4] and chafing wrath.

XVII.

The summing up of Koheleth's experience—The true Good, the *Good* that is *fair*—The ability to see good in anything is God's own gift—"His favor is more than life"—Makes the mere enjoyment of life little remembered.

CHAPTER V.

18 And now behold what I have seen!
GOOD[5] that is *fair*, to eat and drink, and see the good
In all the toil that one may toil beneath the sun,
The number of the days that God has given
19 To be his portion here—yea, every man,
As God has given him wealth and great estate,
And power to eat thereof,
To bear his portion, and be joyful in his toil—
THIS GOOD[6] (I say) is God's own gift.
20 For little will he call to mind, the days that he has lived,
When God doth thus respond to him in joyfulness of heart.

XVIII.

Koheleth turns again to the dark side—The rich man to whom God has not given the true good—compared to the untimely birth—He who vainly *lives*, less blessed than the vainly *born*

CHAPTER VI.

1 Another evil have I seen beneath the sun,
And great it is to man;
2 There is one whom God endows with wealth,
And store of goods, and glorious estate;
Who nothing lacks of all his soul desireth,
Yet God gives him no power to eat thereof;
For one, an alien[7] born, devoureth it;
This, too, is vanity, a very sore disease.
3 Though one beget a hundred sons—though he live many years,—
Yea, though to countless days his life extends—
His soul unsatisfied with good, and he no burial have;
The untimely born, I said, is better sure than he.

XVI. [3] P. 93, second note.—[4] P. 94, note. XVII. [5] P. 94, second note.—[6] The same. XVIII. [7] P. 99, first note.

4 For though[8] in vanity it comes, and into darkness goes,—
And darkness cover deep its name,—
5 Though[8] it hath never seen the sun, nor aught hath ever known,—
Yet better rests (the vainly born) than He [who vainly lived];
6 Yea, though he lived a thousand years twice told,
Yet never saw the good.
Unto one place, go not all men alike?[8]

XIX.

Unsatisfactoriness of human life and efforts—To the Wise, the Fool, the Poor—Content better than the Wandering of the soul—The frailty and earthliness of man as indicated by his name Adam—He cannot strive with his Maker—Multiplication of words—They only increase vanity.

Chapter VI.

7 All toil of man is ever for his mouth;
And yet the appetite is never filled.
8 What profit to the wise ('tis asked)[9] beyond the fool?
What to the poor, though knowing how to walk before the living?
9 Better the eyes beholding (say)[10] than wandering of the soul.
This, too, is vanity.
10 What each thing is, its name was named of old;
Known thus for *what he is*,[1] is Adam (named from earth);
And that he cannot strive with One so far in might excelling.
11 Though many words there are, in vain they multiply;
What profit then to man?
12 For who knows what is good for man in life,
The number of the days of his vain life,
He spendeth like a shadow gone? For who can tell to man
What shall be after him beneath the sun?

XX.

The sorrowful aspects of life better than the jovial—Better than the song of fools the chidings of the wise—Here, too, there is vanity—Since insolence of station and bribery may cause even the wise to err.

Chapter VII.

1 Better the honored name than precious oil;
Better the day of death than that of being born.
2 Better to visit sorrow's house than seek the banquet hall;
Since that (reveals) the end of every man,
And he who lives should lay it well to heart.
3 Better is grief than mirth;
For in the sadness of the face the heart becometh[2] fair.
4 The wise man's heart is in the house of mourning;
The fool's heart in the house of mirth.
5 Better to heed the chiding of the wise
Than hear the song of fools.
6 For like the sound of thorns beneath the pot,
So is the railing laughter of the fool.
This, too, is vanity.
7 For even the wise may arrogance[3] inflate,
A bribe his heart corrupt.

XVIII. [8]P. 100, note also p. 177, Int. to Met. Ver. XIX. [9] [10] Question and Answer.—[1] P. 101, note. XX. [2] P. 179, Int. to Met. Vers.—[3] P. 106, note, and Text Note, p. 104.

XXI.

Sundry maxims—The end determines—Be patient—Fret not—No mark of Wisdom to praise the past—In Wealth there is defence of life, in knowledge life itself—In prosperity be joyful—In adversity be thoughtful—God hath set one over against the other.

CHAPTER VII.

8 Better the issue of a thing than the beginning.
Better the patient than the proud in soul.
9 O be not hasty in thy spirit angrily to grieve;
For in the bosom of the fool such anger ever dwells.
10 Say not, why is it, days of old were better days than these?
'Tis not from wisdom comes such questioning.
11 Wisdom is fair with fair inheritance;[4]
And gain excelling hath it then for men.
12 In Wisdom's shade, as in the shade of Wealth,
[Defence of life][5]; but knowledge hath pre-eminence (in this),
That wisdom *giveth life* to its possessor.

13 Survey the works of God;
For who can make that straight which He hath left deformed?
14 In days of good, be thou of joyful heart;
In evil days, look forth (consider thoughtfully)
How God hath set the one against the other,
That aught of that which cometh after man may never find.

XXII.

Koheleth's sad experience—the wicked prospering—the good depressed. Over-righteousness—Be not too knowing—The fear of God the only safety—Wisdom stronger than strength—None righteous, no, not one—Heed not slanders.

CHAPTER VII.

15 Much have I seen, of all kinds,[6] in my days of vanity.
The righteous man who perished in his righteousness;
The wicked man, with life prolonged in wickedness.
16 Nor over-righteous be, nor over-wise;
For why thyself confound?
17 Nor over-wicked be, nor play the fool;
Why die before thy time?
18 Better hold fast the one, nor from the other draw thy hand;
But he alone who feareth God comes out unscathed[7] from all.
19 One wise man there may be whom wisdom stronger makes,
Than ten the mightiest captains in the city;
20 But *one*,[8] a righteous man, on earth is never found,
Who doeth always good and sinneth not.
21 [Learn this] too, give not heed to every word that flies;
Lest thine own servant thou shouldst hear reviling thee;
22 For many the time, as thine own soul well knows,
That thou thyself hast other men reviled.

XXI. [4] P. 107, first note.—[5] P. 107, second note. XXII. [6] P. 108, first note.—[7] P. 109.—[8] P. 109, third note.

XXIII.

Koheleth's desire to learn the great past. He then turns to seek wisdom in human life. The evil woman—A good one hard to find—One man in a thousand. Man made upright; now fallen.

CHAPTER VII.

23 All this have I essayed for wisdom's sake.
O that I might be wise, I said, but it was far from me;
24 Far off—the past, what is it?[9] deep—that deep, O, who can sound?
25 Then turned I, and my heart, to learn, explore,
To seek out wisdom, reason—sin to know,—
Presumption,—folly,—vain impiety.
26 Than death more bitter did I find the wife
Whose heart is nets and snares, whose hands are chains.
The blest of God from her shall be delivered;
The sinner shall be taken.
27 Behold, this have I found, Koheleth saith;
[As reckoning] one by one, to sum the account;
28 That which my heart was ever seeking though I found it not:
Out of a thousand, one man have I found;
Amidst all these, one woman seek I still.
29 This only have I found—behold it,—God made man upright;
But they have sought devices numberless.

XXIV.

Wisdom lighteth up the face. Koheleth's kingly admonition—Submission to right authority. The rebellious spirit—Safety of obedience.

CHAPTER VIII.

1 Who like the wise, or him who knows the reason of a thing?
Man's wisdom lighteth up his face,—its aspect stern is changed.
2 I, a king's mouth (do speak it),[10] heed it well;
By reason, also, of the oath of God;
3 In anger, from the [ruler's] presence hasten not;
Nor boldly stand in any evil thing;
For that which he hath purposed will he do.
4 Where'er the mandate of a king, there, too, is power;
And who shall say to him, what doest thou?
5 Who simply keeps the statute knows[1] no harm;
Yet still, the wise in heart doth time and judgment heed.

XXV.

Man's evil great, yet reason and justice in it all—No resistance in the warfare with death. Impotency of wickedness.

CHAPTER VIII.

6 For surely unto every purpose is there time and judgment fixed,
Although[2] man's evil be so great upon him,
7 Unknowing, as he is, of all that is to come.
For how it shall be, who is there to tell him?
8 Over the spirit, none has power to hold it back;
No strength availeth in the day of death;
For in that warfare there is no release;
And wickedness is impotent to free the sinner there.

XXIII. [9] Note pp. 113, 114. XXIV. [10] P. 113, Text Note to v. 2.—[1] P. 117, note. XXV. [2] P. 118, first note.

XXVI.

A close survey—Power hurtful to its possessors—The wicked rulers dead—Buried in Pomp—Forgotten.

CHAPTER VIII.

9 This too I saw—'twas when I gave my heart
To every work that's done beneath the sun—
That there's a time when man rules over man to his own hurt.

10 'Twas when I saw the wicked dead interred;
And to and from[3] the holy place (men) came and went;
Then straight were they forgotten in the city of their deeds.
Ah! this was vanity.

XXVII.

Human presumption arising from impunity—Judgment slow but sure—No good to the sinner notwithstanding appearances—"Woe to the wicked, it shall be ill with him—Joy to the righteous, it shall be well with him."

CHAPTER VIII.

11 Since sentence on an evil work is not done speedily,
Therefore the hearts of Adam's sons are filled with thoughts of wrong.

12 Yet though the sinner sin a hundred times, with life prolonged,
Still know I this—it shall be well with those who worship God,—
Who stand in awe before Him.

13 But for the sinner there is nothing good;
Nor shall he lengthen out his days that like a shadow (flee),
This man who hath no fear (to sin) before the face of God.

XXVIII.

Koheleth's faith grows weak again—He stumbles at the sight of the same seeming chance to all—It is then that he extols pleasure—No good except to eat, *etc.*

CHAPTER VIII.

14 'Tis vanity, what's done upon the earth, for so it is,
That there are righteous unto whom it haps as to the vile,
And sinners, too, whose lot is like the doings of the just.
For surely this is vanity, I said.

15 'Twas then[4] that pleasure I extolled:
How that there was no good to man beneath the sun;
Except to eat, and drink, and here his joy to find;
And this alone attends him in his toil,
During all the days of life that God has given beneath the sun.

XXIX.

The mystery deepens—No human philosophy can solve the problem of life—We can only say, "all things are in the hands of God:" Human Love and Hatred—The unknown All as it bears upon all—The seeming outward confusion in moral states—The still greater invisible evil in the hearts of men—Then to the unknown after state—Hope in the living—The highest form of death inferior to the lowest life.

CHAPTER VIII.

16 According as I gave my heart to know what wisdom was,
And to explore the travail sore that's done upon the earth,
[So sore that day and night the eyes no slumber take]

17 'Twas then I saw that man can never find the work of God;
That work which now is going on beneath the sun.
For though one labor in the search, his search is all in vain.
Yea, though the sage[5] may boast his knowledge, still he finds it not.

XXVI. [3] P. 119, note. XXVIII. [4] P. 120, note. XXIX. [5] Pp. 67, 68, note.

CHAPTER IX.

1 For this before my heart I set—all this to understand—
Even this (great mystery) how that the righteous and the wise,
With all their works, are in the hands of God.
Their love, their hatred too; man knows it not, the all[6] that lies before him;
2 The all according as it is to all—one fate to all—
The just, the vile, the good, the pure, the one with sin defiled;
To him who offers sacrifice—to him who gives it not;
As to the good, so unto him that sins;
As to the perjured, so to him who fears to break his oath.
3 Yes, this the evil sore in all that's done beneath the heavens:
That thus one doom should come to all alike.
And then, so full of evil are the hearts of Adam's sons!
Yea, madness in their hearts, whilst they do live;
Then to the dead they go.
4 For there is hope in one whose life still joins[7] the living throng.
To a living dog there's greater worth than to a lion dead.

XXX.

Koheleth's views of the state of the dead—Not as a state of extinction, but as opposed to the present active, loving, hating, scheming life—The unknown state of being to which there is no participation in the works of this world "beneath the sun."

CHAPTER IX.

5 The living know that they must die, the dead they nothing know.
For them there is no more reward, forgotten is their name.
6 Their hate, their love, their zeal, all perished now;
Whilst the world lasts, no portion more have they,
In all the works performed beneath the sun.

XXXI.

On this there follows a strain of sorrowing irony—[In language the opposite of 1 Cor. vii. 29]—Alas O man!—If it be all of life to live—Then go thy way, eat, drink thy wine—There is no judgment—God accepts thy works—Get all the good thou canst out of "thy day of vanity"—There is no work or scheme in Sheol. Comp. Wisdom of Solomon, II. 6.

CHAPTER IX.

7 Go then, with gladness eat thy bread, and merrily drink thy wine,
For God already hath accepted all thy works.
8 In every season be thy garments white,
And oil be never wanting to thy head.
9 Live joyful with the wife whom thou hast loved,
During all the days of thy vain life,—that life[8]
Which God hath given to thee beneath the sun—
Yea, all thy days of vanity.
For this thy only portion is in life,
And in thy weary toil which thou hast toiled beneath the sun.
10 Do then whate'er thy hand shall find in thine own might[9] to do,
For there's no work, no plan, no knowledge, no philosophy[10],
In Sheol, where thou goest.

XXIX. [6] Vaihinger, p. 124, 2d col.—[7] P. 125, 1st note. XXXI. [8] P. 126, second note.—[9] Excursus II., p. 135, 1st col.—[10] Excursus I., p. 131, 1st col.

XXXII.

Koheleth turns again—He revises and retracts what had been said—All such advice to live merrily is vain, because there is no certainty in human affairs, and human efforts—All Wisdom, therefore, and all resolving to be happy may be in vain.

CHAPTER IX.

11 I turned again to look beneath the sun.
Not to the swift the race I saw, nor victory to the strong,
Nor to the wise secure their bread, nor to the prudent wealth,
Nor favor to the knowing ones, but time and doom to all.

12 For man knows not his time.
Like fishes taken in the net, or like to birds ensnared,
So are the sons of Adam snared when comes the evil hour,
And falls upon them suddenly, unwarned.

XXXIII.

Koheleth gives an historical example of the little avail that wisdom is to its possessor, yet still protesting its desirableness, and its intrinsic superiority to strength and weapons of war—How sin and folly, too, may render it ineffectual, and even turn it to evil.

CHAPTER IX.

13 This, too, I saw, a mystery[1] great [to me] beneath the sun:

14 A little city—few its men—a monarch great invading,
With hosts surrounds, and builds against it mighty mounds of siege.

15 A man was found therein, a poor man, yet most wise.
This man the city by his wisdom saved;
Yet no one did that poor wise man remember.

16 Then said I, true it is, that wisdom's more than strength;
Yet see—the poor man's wisdom—how despised, his words unheard!

17 Words of the wise! in quiet are they heard
Beyond the shout of him who rules o'er fools.

18 Sure, wisdom is a better thing than instruments of war;
Though all its good so great one sinner may destroy.

CHAPTER X.

1 Like as dead flies, with frothy taint, the fragrant oil corrupt,
So taints[2] a little folly, one for worth and wisdom famed.

XXXIV.

A series of moral meditations, having more of suggestive than of logical association—Their main drift, that men should employ their faculties in the best way they can, notwithstanding the little efficiency of human wisdom in securing good and avoiding evil.

CHAPTER X.

2 The wise man's heart is on his right, the fool's heart on his left.

3 Even by the way, as walks the fool, his understanding fails,
And unto every one he meets, his folly he proclaims.

4 If e'er against thee swell the ruler's rage, leave not thy place;
Though great the offence, the yielding spirit calms.

5 Another evil have I seen beneath the sun:
An error such as comes from princes' favor;

6 Folly is set on high, the rich sit lowly on the ground.

7 Servants on horses mounted have I seen;—
Princes, like servants, walking on the earth.

XXXIII. [1] P. 127, note.—[2] P. 138, note.

XXXV.

There is danger, too, in the ordinary avocations of life.

CHAPTER X.

8 Who digs a ditch himself may fall therein.
Who breaks a hedge, a serpent there may bite him.
9 He who removeth stones, gets hurt thereby,
Who cleaveth trees, by them is put in peril.
10 If dull the iron, and its edge he fails to sharpen well,
Then greater force he needs,[3] and help of wise dexterity.

XXXVI.

The babbler—Speech of the wise—Of the foolish—Vain predictions.

CHAPTER X.

11 A serpent that without enchantment bites—
So is the slanderer's tongue; no gain hath it to its possessor.
12 Words of the wise man's mouth,—they're words of grace;
Lips of the fool,—the fool himself they swallow up;
13 His words in folly that began, in raving madness end.
14 Predicting[4] words he multiplies; yet man can never know,
The thing that shall be, yea, what cometh after who shall tell?
15 Vain toil of fools! it wearieth him,—this man that knoweth naught
That may befall his going to the city.[5]

XXXVII.

Evils of bad government—A blessing on the well-ruled State—Evils of slothfulness—The feast for joy—But money answers all—Revile not the powerful, or the rich.

CHAPTER X.

16 Woe unto thee, O land,—thy king a child,—
Thy nobles rising early to the feast.
17 Blessed art thou, O land,—thy king the son of princely sires,—
Thy nobles timely in their feasts, for strength,—not revelry.
18 Through slothfulness the building goes to ruin;
When hands hang down, the house lets[6] in the rain.
19 For mirth do men prepare the feast, and wine to gladden life;
But money is the power that answers all.
20 Not even in thy thought revile the king,
Nor in thy chamber, dare to curse the rich;
The bird of heaven shall carry forth the sound;
The swift of wing the secret word reveal.

XXXVIII.

Be boldly liberal—Let nature have its course—But do thy present duty—The Spirit's mysterious way—The secret of life known only to God—Be diligent and leave the issue to God—Life is sweet, but remember the day of darkness.

CHAPTER XI.

1 Upon the waters boldly cast thy bread;
For thou shalt find it after many days.
2 To seven a portion give, yea, more, to eight;
Thou knowest not what evil may be coming on the land.
3 If clouds be full of rain, they pour it on the earth.
Whether to North, or South the tree shall fall,
Where'er it falls, there shall it surely lie.

XXXV. [3] P. 140. XXXVI. [4] P. 141, note.—[5] Pp. 141, 142, note. XXXVII. [6] P. 143, second col.

4 He who observes the wind shall never sow.
Who gazes on the clouds shall never reap.
5 'Tis like the spirit's way;[7] thou knowest it not;
Or how the bones do grow within the pregnant womb;
Even so thou knowest not the way of God,
Who worketh all.

6 Then in the morning sow thy seed;
Nor yet at evening stay thy hand.
For which shall prosper, this or that,
Or both alike shall profit bring,
Lies all beyond thy ken.

7 Sweet is the light, and pleasant to the eye to see the sun.
8 Yet if a man live many years, rejoicing in them all,[8]
The days of darkness let him not forget,
That they are many; all that cometh, still is vanity.

XXXIX.

Youth warned of Judgment—Declared to be Vanity—Early Remembrance of the Creator—Old age and its gathering Darkness—The dissolving Earthly House. Figure of the Castle with its Keepers—Its men of Might—Its Purveyors, or Grinders—Its Watchmen—Its closing Gates—Fears of old age—Its Burdens—Its Hoary Hairs—Its failing Desire—The Beth Olam, or House of Eternity—Other Figures—The Broken Lamp—The Ruined Fountain—The Flesh to Dust—The Soul to God. The closing cry of Vanity—Hebel Hebalim—"A vapor that appeareth for a little while," Jas. iv. 14.

CHAPTER XI.

9 Rejoice O youth in childhood; let thy heart
Still cheer thee in the day when thou art strong.[9]
Go on in every way thy will shall choose,
And after every form thine eyes behold:
But know that for all this thy God will thee to judgment bring.
10 O then, turn sorrow from thy soul, keep evil from thy flesh;
For childhood and the morn[10] of life, they, too, are vanity.

CHAPTER XII.

1 Remember thy Creator, then, in days when thou art young;
Before the evil days are come, before the years draw nigh;
When thou shalt say—delight in them is gone.
2 Before the sun, the morning light,[1] the moon, the stars, grow dark,
And after rain the clouds again do evermore return;
3 Before the keepers of the house do shake,
Its men of might [its strong supporters] bend,
And they who grind, in strength and numbers, fail;
When darkness falls on them who from the turret windows watch;[2]
4 And closing are the doors that lead abroad;[3]
When the hum[4] of the mill is sounding low,
Though it rise[5] to the sparrow's note,
And voices[6] loudest in the song, do all to faintness sink.

XXXVIII. [7] Excursus, p. 147.—[8] P. 151, note. XXXIX. [9] Pp. 151, 152, note.—[10] P. 152, second col.—[1] P. 154, first note—[2] P. 155, first note—[3] P. 155, second note.—[4] P. 155, third note.—[5] The same.

5 When they shall be afraid of what is high;
And terrors fill the way;
And the almond[7] tree shall bloom,
The insects' weight oppress,[8]
And all desire shall fail;
For thus man goes to his eternal house,[9]
Whilst round about the streets the mourners walk—
6 Before the silver cord shall part,[10] the golden bowl be dashed,
The bucket broken at the spring, the wheel at cistern crushed,
7 And dust goes down to earth from whence it came,
And soul returns again to Him who gave it at the first.

8 O vanity of vanities, the preacher saith,
O vanity of vanities! all—vanity.

XL.

A prose Scholium by the general author, or compiler, praising the wisdom of Koheleth, and the excellence of his doctrine, with a closing poetic extract from the Solomonic meditations, as suitable to it. This is followed by the solemn conclusion to the whole as taken from the same ancient source.

CHAPTER XII.

9 And moreover; Because the Preacher was wise,[1] he continued to teach the people know-
10 ledge. Yea, he gave an attentive ear, and sought out, and set in order, many parables. The Preacher sought to find acceptable words, and what he wrote was upright, even words of truth.

11 Words of the wise! like piercing goads are they;
Like driven nails their gathered[2] sentences,
All from One Shepherd given.

THE GRAND CONCLUSION.

12 Be warned, my son,—'tis only left to say—
Of making many chapters[3] there's no end;
And thinking long is wearying to the flesh.
13 The great conclusion hear:
FEAR GOD AND HIS COMMANDMENTS KEEP, FOR THIS IS ALL OF MAN.
14 For every work, yea, every secret deed,
Both good and evil, God will surely into judgment bring.

XXXIX. [7] P. 157, first note.—[8] P. 157, second note.—[9] Excursus, p. 158.—[10] P. 160, second note. XL. [1] Notes 165, 166.—[2] P. 165, Text Note to v. 11.—[3] P. 168, first note, and Appendix to Int., p. 30.

THE

SONG OF SOLOMON.

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THE

SONG OF SOLOMON.

INTRODUCTION.

§ 1. NAME AND ARTISTIC FORM OF THE SONG OF SOLOMON.

The title שִׁיר הַשִּׁירִים, "Song of songs," or, as it is more fully expressed in i. 1, שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה "The Song of songs, which is Solomon's," describes this book neither as a "series (chain) or collection of many songs" (as KLEUKER, AUGUSTI, VELTHUSEN, PAULUS suppose), nor as one prominent among the many songs of Solomon (according to IBN EZRA's and D. KIMCHI's translation: "A song of the songs of Solomon"). "Song of songs" (Sept., ᾆσμα ᾀσμάτων; Vulg., *canticum canticorum*) is without doubt rather designed to characterize this poem as the most excellent of its kind, as the finest, the most precious of songs. Of the many songs, which, according to 1 Kings v. 12, Solomon composed, the author of this title,—whom we must at all events distinguish from the poet himself, as is shown particularly by its אֲשֶׁר instead of the poetical abbreviation שֶׁ, which is always used in the song itself*—would exalt the one before us as especially commendable and elegant. This sense, suggested by analogies like "heaven of heavens" (1 Kings viii. 27), "servant of servants" Gen. ix. 25, "vanity of vanities" (Eccles. i. 2), "ornament of ornaments" (Ezek. xvi. 7),† which LUTHER has briefly and appositely expressed by "*das Hohelied,*" is undoubtedly involved in the expression, whether אֲשֶׁר לִשְׁלֹמֹה, "which is Solomon's," be referred (as is usually done) to the principal subject in the singular שִׁיר, "song," or to the immediately preceding plural הַשִּׁירִים ("Song of the songs of Solomon=the noblest among the songs of Solomon;" so, *e. g.*, HITZIG, EWALD, *Dichter des A. Bds.*, 2d edit., I., 236; BLEEK, *Einleit. in's A. T.*, 2d edit., p. 636).‡

* [There is no reason whatever to suspect, much less believe, that this title is of a later date than the book itself, of whose text it is without doubt a genuine and integral part. In its favor may be urged the usage of ancient writers, both sacred and profane, to preface their productions by some such brief statement of the author, theme or occasion. It stands upon the same ground with the titles to the Psalms and prophecies, whose originality has likewise been disputed, often on the most frivolous pretences, but never disproved. The correctness of this title is conceded, or is capable of being readily established. It was neither indecorous nor unnatural for the author to designate his own production as the Song of songs, if it involved the sacred mystery which all but the lowest class of erotic interpreters find in it. In the elevated diction of this Song the abbreviated and unusual form of the relative, which occurs only sporadically elsewhere, is employed exclusively throughout; but it surely need occasion no surprise that it is not found likewise in the prosaic title, as ZÖCKLER himself confesses, § 3, Rem. 2. The occurrence of אשר in Judg. v. 27 casts no suspicion on the genuineness of that verse though שׁ is used elsewhere in the song of Deborah, ver. 7. Nor, on the other hand, does a single שׁ, where אשר is, the prevailing form, discredit Gen. vi. 3 or Job xix. 29. Both forms of the relative likewise occur interchangeably in Ecclesiastes, and both are found in the writings of Jeremiah.—TR.]

† [Other superlatives of like construction are the Holy of holies, Ex. xxvi. 33; King of kings, Ezek. xxvi. 7; God of gods and Lord of lords, Deut. x. 17 (but not Josh. xxii. 22, where the original is different); see also Dan. viii. 25, Ps. lxxii. 5, comp. Rev. i. 6. The same idiom is found in the Greek of the New Testament, *e. g.*, an Hebrew of the Hebrews, Phil. iii. 5, and has even been transferred to English as in the phrase "heart of hearts."—TR.]

‡ [Rendered by COVERDALE: Ballets. In MATTHEW's Bible, CRANMER's and BISHOPS': Ballet of ballets of Solomon. WICKLIFFE and the common English version: Song of songs. DOWAY: Solomon's Canticle of canticles. GENEVA: "an excellent Song, which was Solomon's," to which is added the note "Heb. a Song of songs, so called because it is the chiefest of those thousand and five which Solomon made, 1 Kings iv. 32." PATRICK: "The most natural meaning seems to be that this is the most ex-

The unity of its contents might accordingly be inferred from this most ancient denomination of the book, traditionally preserved in the Bible. The Song of Solomon is one poem, a poetical unit artistically arranged and consistently wrought out—not a collection of many songs put together like a string of pearls (HERDER), a "delightful medley" (GOETHE), an anthology of erotic poems without mutual connection (MAGNUS), a conglomerate of "fragments thrown together in wild confusion" (LOSSNER), *etc.* All these hypotheses which issue in the chopping up of this noble work of art (with which is to be classed in the most recent times the view taken by the Reformed Jews REBENSTEIN and SANDERS, which pares away portions of ch. iii. and viii. as spurious, and carves the whole into four songs) are utterly untenable. This appears both negatively from the meaningless and formless character of the fragments, great or small, which they create, and positively from the impression of unity and inner connection which an unprejudiced and thorough study of the whole produces. That in several passages the same sentence recurs in identical words as a refrain (see particularly ii. 7; iii. 5; viii. 4); that a chorus of "daughters of Jerusalem" is addressed no less than six times, and a seventh time is mentioned in the third person (iii. 10; comp. i. 5; ii. 7; iii. 5; v. 8; v. 16; viii. 4); that the relation of a lover to his beloved runs through the whole as the prominent theme, and prevailingly in the form of a dialogue or responsive song (see especially ch. i.; ii. 1–7; ch. iv.; ch. vii. and viii.); and finally that references not only to the times of Solomon, but to his person as the principal subject of all the descriptions and amatory outpourings of the heart stand out every where over and over again (i. 4, 5; iii. 7–11; vii. 6; viii. 11, 12); these are incontrovertible criteria of the strict unity of the whole which is not to be doubted even where particular portions seem not to cohere so well together, or where it remains uncertain to which of the actors a sentence or series of sentences is to be assigned. The whole is really a שִׁיר, a song or poem, *i. e.*. not a carmen (a lyric poem, hymn or ode), to be sung with instrumental accompaniment—in which case it would have been called מִזְמוֹר rather than שִׁיר—but a poem of a more comprehensive kind and of lyrico-dramatic character, a cycle of erotic songs, possessing unity of conception, and combined in the unity of one dramatic action. Whether now it be likened to the bucolic compositions of the later Greeks, and so be esteemed a Hebrew idyl or carmen amœbæum (so HUG, HERBST and older writers before them); or a proper dramatic character be claimed for it, and on this presumption it be maintained that it was actually performed in public, being both acted and sung after the manner of an opera (BÖTTCHER, RENAN), or at least was designed for such performance (EWALD); it must at all events be maintained as scientifically established and confirmed by all the details of its poetic execution, that its plan and composition are dramatic, and consequently that the whole belongs to the dramatic branch of the Old Testament Chokmah- (חָכְמָה) literature, and is the representative of the lyrico-dramatic (melo-dramatic) poetry of the O. T., as the Book of Job is the principal specimen of the epico-dramatic (didactic dialogue). Comp. the Introduction to the Solomonic Wisdom-literature in general (in commentary on Proverbs), § 5 and 10.

REMARK 1.—Against the attempt of IBN EZRA, KIMCHI and other Rabbins to explain שִׁיר הַשִּׁירִים as meaning "a song of the songs" may be urged not only the analogy of the expressions above adduced as "heaven of heavens," *etc.*, but also the fact that this partitive sense would have to be expressed by שִׁיר מֵהַשִּׁירִים. The expression "a song of the songs of Solomon" would also have been strangely pleonastic, and have conflicted unduly with the analogy of the titles to the Psalms, which never contain more than the simple שִׁיר (or מִזְמוֹר, or שִׁיר מִזְמוֹר).—On the other hand, it makes against the interpretation: "a song of songs," *i. e.*, "a collection of several songs, a chain of songs" (KLEUKER, *Sammlung der Gedichte Salomo's, sonst das Hohelied genannt*, 1780, p. 6 f.; AUGUSTI, *Einleitung*, p. 213), that then שִׁיר would have an entirely different sense the first time from that it has the second, as though it were synonymous with the Chald. שֵׁיר, "chain," and with the corresponding Arabic word, and signified "series" (so VELTHUSEN and

cellent of all songs that Solomon made; yet the Chaldee paraphrase and abundance of Christian writers think it called the most excellent song, with respect likewise to all the songs that had been formerly made by any prophetical person, as those, Ex. xv.; Judg. v.; 1 Sam. ii., *etc.*, because *they* celebrated only some particular benefits, *this* the immense love of God, not only towards that nation, but towards all mankind." POOLE: "The most excellent of all songs, whether composed by profane or sacred authors, by Solomon or by any other."]

PAULUS, in EICHHORN'S *Repertorium* XVII., p. 109 f.).* This would the more conflict with Hebrew usage because this language has a special fondness for the combination of a noun in the singular with a dependent plural of like signification to denote the superlative. Comp. EWALD, *Lehrb.*, § 313, *c*. [GREEN'S *Heb. Gram.*, § 254, 2, *a*].—On Solomon's authorship indicated by אֲשֶׁר לִשְׁלֹמֹה comp. § 3 below.

REMARK 2.—The unity of the Song of Solomon has been repeatedly contested in recent times. HERDER ("*Lieder der Liebe, die ältesten und schönsten aus dem Morgenlande,*" 1778) was followed in this direction not only by GOETHE (in the "*Westöstlicher Divan*" at least, whilst subsequently in his "*Kunst und Alterthum*" he declared for UMBREIT'S view that the whole possessed dramatic unity), but also by most of the theological commentators and critics down to the 20th year of the present century, particularly EICHHORN, BERTHOLDT, AUGUSTI, DE WETTE, in their Introductions to the Old Test.; KLEUKER, GAAB, DÖDERLEIN, GESENIUS, PAULUS, DÖPKE, and many others. And at a still later period, after EWALD (1826), KOESTER (in PELT'S "*Theologische Mitarbeiten,*" 1839), UMBREIT ("*Erinnerung an das hohe Lied,*" 1839) and others had contended for the unity of the poem with considerable energy and success, ED. ISID. MAGNUS (*Kritische Bearbeitung und Erklärung des Hohenliedes Salomo's*, Halle, 1842) with the greatest expenditure of acuteness and learning sought to prove that the whole originated from uniting a number of erotic songs and sonnets in an anthology. This "floral collection" contains according to him fourteen complete odes besides a number of fragments, which may all but one (ii. 15, fragment of a drinking song) be combined into three longer odes, together with two later supplements to two of these 17 or 18 pieces, thus making in all twenty distinguishable constituent parts, independent from one another in origin, and produced by several different poets at various periods. The seeming microscopic exactness of this investigation of MAGNUS made an impression upon several of the later critics, notwithstanding the evidently arbitrary manner in which the separate portions of the text "are shaken up together at pleasure like the bits of colored stone in a kaleidoscope." THEOD. MUNDT, in his "*Allgem. Literaturgeschichte,*" 1849 (I., 153) considers it settled that the Song of Solomon is an anthology of disconnected popular erotic songs. E. W. LOSSNER (*Salomo und Sulamith* 1851) in his exegesis of the Song chiefly proposes to himself the task of "inventing some connection between the fragments thrown together in wild confusion." And BLEEK in his "*Einleitung in's A. T.*" (2d edit., 1865, p. 641), edited by KAMPHAUSEN, thinks that with the admission that the whole, as it now exists, proceeded from one redactor, he must connect the assumption "that it contains sundry erotic songs," songs, too, only a part of which were composed with reference to Solomon, the greater portion having "relation to persons of the condition of shepherds,† and in the country."—The interpolation-hypothesis of the two Jewish interpreters, A. REBENSTEIN and DAN. SANDERS, is likewise based upon at least a partial dissection of the poem, the former of whom, in his "*Lied der Lieder*" (1834), the latter in BUSCH'S "*Jahrbüch. der Israeliten,*" 1845, and in his little treatise lately issued, "*das Hohelied Salomonis*" (Leipzig, O. Wigand, 1866), maintain that at least chap. iii.—either the entire chapter, as REBENSTEIN imagines, or its first five verses, as SANDERS makes it—and the concluding verses viii. 8–14 are later insertions, and that the book "purged" of these alleged spurious additions contains four songs relating to Solomon's love for Shulamith and so far connected, but which are now out of their original order and somewhat divided. These four songs or sections of the "*Idyl*" are: 1) ch. i. 1–6; viii. 12; i. 7—ii. 6; 2) ch. ii. 7–17; iv. 1—v. 1; 3) ch. v. 2—vi. 10; 4) ch. iii. 6–11; vi. 11—viii. 7.

* [So GOOD: "The word שִׁיר, in the present and most other instances translated *song*, means in its original acceptation 'a string or chain;' it is precisely synonymous with the Greek *σειρα*. The different idyls presented in the collection before us were therefore probably regarded by the sacred poet, at the time of their composition, as so many distinct beads or pearls, of which the whole, when strung together, constituted one perfect שִׁיר, string, catenation or divan."]

† [GOOD regards the Song "as a collection of [12] distinct idyls upon one common subject—and that the loves of the Hebrew monarch and his fair bride. * * * The author of these exquisite amorets was King Solomon." FRY also finds in the Song "a number of distinct pieces" proceeding, it is true, from a common author, and having "some unity of design in regard of the mystic sense which they are intended to bear." But the parties described are not the same throughout. "Though King Solomon is mentioned, and his marriage processions perhaps gave occasion to some of these allegories, yet the scene is every now and then changed, and we are led to contemplate the intercourse and concerns of some rural or domestic pair in humble life." NOYES agrees substantially with FRY, but without admitting the existence of a mystical sense.—TR.]

The internal grounds for the unity and integrity of the whole, as they have been recently put together by DELITZSCH particularly ("*das Hohelied untersucht und ausgelegt*," Leipz., 1851, p. 4 ff.), following up the previous presentation of them by EWALD, UMBREIT, *etc.* (see above) are decisive against all these fragmentary and crumbling hypotheses, not to speak of the uniformity throughout of the style of the language (of which more particularly in § 4). The first five and the weightiest of these grounds are: 1) The name of Solomon runs through the whole, i. 5; iii. 7, 9, 11; viii. 11, 12; those passages also are to be included, in which he and no other is called המלך, "the king," i. 4, 12; comp. vii. 6. 2) Throughout the whole there appears in addition to the lover and his beloved a chorus of בנות ירושלים, "daughters of Jerusalem." These are addressed i. 5; ii. 7; iii. 5; v. 8, 16; viii. 4; and in iii. 10 something is said about them. This shows the sameness in the dramatic constitution of the whole. 3) Throughout the whole mention is only made of the mother of the beloved, i. 6; iii. 4; viii. 2, (5), never of her father. 4) Distinct portions of the whole begin and end with the same or similar words in the style of a refrain. A new paragraph begins three times with the question of surprise, מי זאת וגו, "Who is this," *etc.*, iii. 6; vi. 10; viii. 5; the adjuration of the daughters of Jerusalem not to waken [her] love three times forms the conclusion, ii. 6 f.; iii. 5; viii. 3 f. So the summons to the lover to spring over the mountains like a gazelle manifestly stands twice at the end of a section, ii. 17, comp. 8; and viii. 14. 5) The whole is permeated too by declarations on the part of the maiden concerning her relation to her lover which are couched in identical terms. Twice she says "My beloved is mine and I am his, who feeds among the roses," ii. 16; vi. 3; twice "I am sick of love," ii. 5; v. 8; and not only in iii. 1, 2, 3, 4, but as far back as i. 7 she calls her lover שאהבה נפשי "he whom my soul loves." Likewise the address of the chorus to the beloved runs in a uniform strain, i. 8; v. 9; vi. 1, "thou fairest among women."—The last of these arguments contains (as does also No. 1) a special refutation of REBENSTEIN's and SANDERS' objections to the genuineness or integrity of Ch. 3. What are regarded as well by these critics as by the rest of those who impugn the unity of this book, as repetitions or imitations by a later hand, are shown by a true insight into the dramatic composition of the whole to be the necessary repetition of certain characteristic formulas purposely made by the poet himself. And as well in this as in all other respects the final judgment passed by DELITZSCH, p. 6, upon the whole controversy respecting the unity and integrity of the Song of Solomon, seems to be abundantly justified: "He who has any perception whatever of the unity of a work of art in human discourse, will receive an impression of external unity from the Song of Solomon, which excludes all right to sunder any thing from it as of a heterogeneous character or belonging to different periods, and which compels to the conclusion of an internal unity, that may still remain an enigma to the Scripture exposition of the present, but must nevertheless exist." Comp. also VAIHINGER, *der Prediger und das Hohelied*, p. 258 f.

REMARK 3. In respect to the poetic and artistic form of the Song of Solomon, provided its unity is admitted, and due regard is paid to the dialogue character of the discourse, there are on the whole but two views, that can possibly be entertained, that it is an *idyl* or *bucolic carmen amœbœum*, and that it is a proper drama though with a prevailing lyric and erotic character. The former supposition was adopted by some of the older interpreters mentioned by CARPZOV, *Introd. in libros canonicos V. T.*, and after them by L. HUG ("*das Hohelied in einer noch unversuchten Deutung*," 1813, and "*Schutzschrift*" 1816), who urges in its favor the rural and pastoral character of most of the scenes and the prevalence of the same form of alternate discourse between two lovers. He has, however, remained almost alone among modern students of the Old Test. in this opinion as well as in the allegorical and political explanation of the Song connected with it, as though it were a colloquy between the ten tribes of Israel and the King of Judah. Only another catholic, HERBST (*Einleitung in's A. T.*, edited by WELTE, 1842) substantially agrees with him; and the idyllic form of the whole as a group of twelve songs or scenes is likewise maintained by A. HEILIGSTEDT in his continuation of MAURER's *Commentar. Gramm. Crit. in V. T.*, (IV. 2, 1848). The decisive consideration against this idyllic hypothesis*

*[Sir WILLIAM JONES (followed by GOOD, FRY and NOYES): *Salomonis sanctissimum carmen inter idyllia Hebræa recensendum puto.* TAYLOR entitles the several divisions of the Song "eclogues," but like BOSSUET and PERCY regards the whole as a pastoral drama.—TR.]

is the constant change of scene in the Song, the frequent transfer of the locality from the country to the city, and from Solomon's palace to Shulamith's homestead, also the repeated change of actors and the unequal length of the intervals of time between the several scenes. All these peculiarities are foreign to the nature of the idyl or pastoral poem, and agree better with the view that the Song is a proper drama. The dialogue scenes, separated in time and place, are closely connected together by their common reference to one and the same loving relation; and with a strict maintenance of the characters introduced, though without a proper plot, they visibly depict the historical progress of the relation between a royal lover and his beloved raised from an humble position to princely splendor and exaltation. No essential characteristic of dramatic composition is wanting in this poem: from beginning to end it contains conversations between two or more persons alternating with monologues or with narrations of what had been said by others; a chorus of the daughters of Jerusalem accompanies the whole progress of the action and takes part in it; the several scenes are more or less plainly separated from one another, and at certain principal points, at least, are distinguished by the recurrence of final or initial refrains. Only we must not go so far in maintaining the dramatic character of the piece as to allege with EWALD (*d. poet. Bücher des A. Bds.* 2 *Aufl.* 1866, I. 73 ff.) that it was actually designed for public representation, or even with BÖTTCHER ("*die ältesten Bühnendichtungen*," Leipz., 1850; and "*Neue exegetisch-krit. Aehrenlese*" 3. *Abtheil.* 1865, p. 76 ff.) and RENAN (*Le Cantique des Cantiques*, p. 83 ff.) that it was actually exhibited in the form of a play to be sung and accompanied by mimic acting, that is to say, in the style of the Sicilian-Dorian mimes, the Etruscan fescennines, the Campanian and old Roman fabulæ Atellanæ, *etc.* In opposition to such an exaggeration of the dramatical view into the grossly realistic, HITZIG's remark (*das Hohelied erklärt, etc.*, p. 7,) continues in force almost without limitation. "If the piece actually came upon the stage it would be necessary for a speaker, where the language of other parties was introduced into the midst of his own, to change his voice so as actually to imitate the voices of others, and not to leave this distinction to the imagination merely: but the cases occur too frequently (ii. 10–15; v. 2, 3; vi. 10; vii. 1,) and the matter appears quite too complicated for this to be credible. The author would also assume the place of the chorus, and take part himself in the play; v. 1 *b*, (??—see against this improbable view § 2, Remark 1, p. 8); but then the piece also ceases to be objective to him, *i. e.*, to be a drama to him. The poem certainly has a dramatic structure; but ii. 8 already proves that the author has not the power to continue in so objective an attitude, and he slides into the more convenient path of description and narration. The action is often hidden behind an imperfect dialogue; and this is easily superseded by a prolonged discourse requiring no answer; or if one is made, it is slim and scanty (vii. 11; iv. 16). Finally one may well ask, if the piece were actually performed, what would be its moral effect, which must have been foreseen, and therefore intended? Would not vii. 2–10 represented on the stage have transferred the illicit desires * of the speaker to the soul of the spectators? How could the sensuality of the auditor excited by iv. 9, 10, 12 ff., be prevented from taking fire even in an extra-nuptial direction? The Song of Solomon is a drama which the poet saw in the spirit, as the apocalyptic (prophets) Daniel and John had a series of scenes pass before their spiritual eye."—DELITZSCH, too, emphasizes in opposition to BÖTTCHER's view of the mimic performance of the Song of Solomon in the form of a rude and "unenviable" stage play of the times of the Israelitish kings, the ideal character of its artistic and dramatic form, and the morally pure and elevated spirit which it manifestly breathes from beginning to end. He puts it, herein following the lead of LOWTH (*de sacra poesi Hebr. præl.* 30 ff., and EWALD (*Poet. B.*, 1st. edit., I. 40 ff., Comp. 2d edit., I. 73) as a representative of the sacred comedy of the Old Test., beside the book of Job as the chief product of the tragic art of the O. T. people of God. This designation may be allowed to pass as appropriate in the general, and not liable to be misunderstood. Nevertheless the essential character of the artistic form employed in this composition seems to be more accurately designated by the expression "melodrama" (v. AMMON) or lyrico-dramatic poetry, inasmuch as the relation of this form to that of the book of Job (as the epico-dramatic, or didactic-dramatic) is thus not only strikingly brought out, but also those defects and imperfections pointed

* [These belong to his own sensual interpretation, not to the Song itself.—TR.]

out in the passage cited above from Hitzig in the carrying out of the dramatic form, which is often exchanged for the purely lyric, are thus accounted for.

§ 2. CONTENTS AND DIVISIONS (CONSTITUTION) OF THE SONG OF SOLOMON.

The Song of Solomon begins with a responsive Song between the chorus of the daughters of Jerusalem and Shulamith, a simple country maid from Shulem or Shunem * in the north of Palestine (see vii. 1) who, for her beauty, was chosen by Solomon to be his bride, and brought to the royal palace in Jerusalem. With plain and lovely discourse, corresponding to the artless disposition of an unspoiled child of nature, she avows both her ardent love for her royal bridegroom, and her longing for her native fields, whose spicy freshness and simpler style of life she prefers to the haughty splendor of court life, and especially to being associated with the great number of ladies in the royal palace (these are the daughters of Jerusalem), i. 2–8. These feelings of love and of home-sickness which simultaneously assail her heart, she hereupon expresses likewise to Solomon himself, with whom, after the exit of the chorus of those ladies, she is left alone in the "house of wine," one of the inmost rooms of the palace, i. 9—ii. 7.—Returned to her country home (and this, it would appear, with the approval of her royal lover), she finds herself still more ardently in love with him, and reveals her longing for a union with him ii. 8—iii. 5, by relating two episodes from the previous history of their love, *viz.*, their first meeting (ii. 9–14) and a subsequent search for him, and finding him again (iii. 1–4).—Not long after the king really comes out for her, and has her brought home with great pomp and princely honors as his royal spouse. Her festive entry into the royal palace excites the admiring curiosity, astonishment, and enthusiasm of the inhabitants of Jerusalem (iii. 6–11). The cordial love, which her newly married husband shows her, makes her forget her home-sickness, and causes her to enter with her whole heart into the rapturous rejoicings of the wedding feast (iv. 1—v. 1). But the heaven of her happiness is soon darkened anew. A distressing dream (v. 2–7) mirrors to her the loss, nay the desertion of her husband; and soon after the way in which he mentions his numerous concubines, with whom she is to share his love (vi. 8), in the midst of his caresses and flattering speeches (vi. 4–9) shows her that she can never feel happy in the voluptuous whirl of his court life already degenerated into the impure. Hence her longing for the quiet and innocent simplicity of her rural home is awakened more strongly than ever before, and drives her to entreat her lover to remove thither with her altogether, that as at once a husband and a brother, he may belong exclusively to her (v. 2—viii. 4). Overcome by her charms and loveliness, Solomon yields and grants her her humble request to become a plain shepherdess and vinedresser again, instead of a queen surrounded by pomp and splendor. He even takes part in the merry sport and innocent raillery with which she pleases herself in her old accustomed way in the circle of her brothers and sister (one little sister and several grown up brothers), and joins in the spirited encomium upon the all-conquering and even death-exceeding power of wedded love and fidelity (viii. 6–8), by which, with a thankful heart, she celebrates her return home (viii. 5–14).

This simple action, almost entirely free from exciting complications and contrasts, is divided by the poet into five acts, of which the next to the last (v. 2—viii. 4) is in striking contrast with the rest from its disproportionate length, but yet cannot well be divided into two, because no proper point of division can be found either at vi. 9, 10, or at vii. 1. Instead of the number six, maintained by Delitzsch, we shall, therefore, with Ewald, Böttcher and others have to affirm the existence of five principal scenes or sections of the piece. And in substantial adherence to the only correct view of the aim and constitution of the whole as given by Delitzsch, we shall have to assign the following characteristic titles or statements of contents to these five acts:—1) Chap. i. 2—ii. 7. The first time the lovers were together at the royal palace in (or near) Jerusalem. 2) Chap. ii. 8—iii. 5. The first meeting of the lovers, related by Shulamith, who has returned to her home. 3) Chap. iii. 6—v. 1. The solemn bringing of the bride, and the marriage at Jerusalem. 4) Chap. v. 2—viii. 4. Shulamith's longing reawakened for her

* The identity of these two forms of the name is already vouched for by Eusebius, *Onomast.* s. v. Σουλήμ, comp. Ewald, *Lehrb.* § 156, *c*, [Gesen. *Lex.* under the letter ל].

home. 5) chap. viii. 5-14. The return home and the triumph of the chaste love of the wife over the unchaste feelings of her royal husband.*

REMARK 1. According to the ordinary erotic and historical interpretation of the Song of Solomon, as it has been developed particularly by UMBREIT, EWALD, HITZIG, VAIHINGER and RENAN, after the previous suggestions of JACOBI, AMMON, STÄUDLIN, *etc.*, (comp. § 6) Shulamith is in love not with Solomon, but with a young shepherd of her country home, from whom the wanton king, after getting her in his harem by force or fraud (i. 4; comp. vi. 11, 12) seeks to alienate her by all sorts of inducements and seductive arts. But the maid, by her pure love to her quondam playmate, resists all the enticements which the king brings to bear upon her, partly through the medium of the ladies of his court, and partly in person by his own flattering speeches and several times by direct and violent assaults upon her virtue (*e. g.*, iv. 9 ff.; vii. 2-10). Convinced of the fidelity of her devotion to her distant lover Solomon is at length obliged to dismiss her to her home, whither according to STÄUDLIN, RENAN and HITZIG she is taken by her affianced, who has meanwhile hastened to her on the wings of love (vii. 12 ff.—?), whilst UMBREIT, EWALD and others prefer to leave it undecided how she returned from Jerusalem to Shulem, and conceive of her in viii. 5 ff. as suddenly and in some unexplained way transported again to the environs of her home and to the side of her lover.—This view, according to which the whole is to be regarded as a "tribute of praise to an innocence which withstands every allurement," as a "song of praise to a pure, guileless, faithful love, which no splendor can dazzle, and no flattery ensnare" (EWALD), seems to be chiefly favored by some expressions of Shulamith in chap. i., as well as here and there in what follows, which at first sight have the look of passionate exclamations to her distant lover; so particularly i. 4, "Draw me after thee, then we will run," and i. 7, "O tell me, thou whom my soul loveth, where feedest thou?" *etc.* Comp. also iv. 16; v. 10; vi. 2, *etc.* But everything is much simpler both in these passages and generally in the whole poem, if Shulamith's avowals of love are in all cases referred to the king himself, and accordingly the object of her longing as expressed, *e. g.*, in i. 6 f.; ii. 1, 3 ff.; vi. 11, 12; vii. 12 ff., is conceived to be not an absent lover, but only the peaceful quiet and beauty of her country home. This ardent longing, or rather the childlike simplicity and humility which are at the bottom of it, lead her to think of her royal lover himself as though he were a shepherd of her native fields, and to describe all his acts and movements, his plans and occupations, by expressions drawn

* [We cannot but concede to this scheme the praise of great ingenuity, particularly in the form originally proposed by DELITZSCH, which was free from some of the objections that lie against it as modified by ZÖCKLER. And yet it cannot have escaped attention that the uniting links are throughout supplied by the interpreter and not found in the Song itself. It is at best but a plausible hypothesis, and it only requires the application of like ingenuity to devise any number of others materially differing from it, yet equally entitled to regard. The story suggested above is, after all, only a romance of the modern commentator with the elements of the Song woven in to suit his convenience or his taste.

There would be no serious objection, perhaps, to this or any other fanciful combination of the statements or intimations of the poem, if it were not for the bias it creates in the mind of the interpreter, however unconscious he may be of it, and the temptation to which it subjects him to explain every thing in harmony with his preconceived scheme. The return home between ii. 7 and 8, the marriage ceremony between chap. iii. and iv., the desire to return home in vii. 11, *etc.*, *etc.*, must all be supplied. That the temporary interruption of the loving relation between the bridegroom and his bride was due to the inconstancy of the former (one of the modifications by ZÖCKLER, which is certainly not an improvement) is not only purely imaginary, but at variance with the evident suggestions of the book, *e. g.*, v. 3, and leads to a distortion of its whole idea. What is figurative in the Song, and what is literal in its primary application, is also determined mainly by the exigencies of the scheme with which the interpreter sets out. Thus ZÖCKLER, who views the bride as a country maiden, insists on the strict literality of all that is said of her rural occupations or pleasures, while admitting that the pastoral employments of the king i. 7 are only figurative, and explains away the statement vii. 1 that she is a prince's daughter. They, who identify the bride with the daughter of Pharaoh, urge the literality of vii. 1, and convert her vineyard, *etc.*, into figures. WITHINGTON in favor of his notion that she is a Sheikh's daughter and bred in rural life, claims that there is no figure in either case, since both may be adjusted in their literal sense in his hypothesis.

The numerous and persistent attempts to discover a regular plot or a consecutive story in the Song of Solomon, have thus far failed so signally, that the words of THRUPP in the present state of the question at least, seem to be justified: "It is indeed only by constraint that the Song can be viewed as a drama conforming to the rules of outward dramatic unity." It is one continuous composition, preserving throughout the same theme, the love of king Solomon and his bride, the image of a divine and spiritual love. But the scenes portrayed and the displays of mutual fondness indulged seem to be grouped rather than linked. They stand forth in their distinctness as exquisitely beautiful and reflecting as much light on each other and on the subject which they illustrate and adorn, as though they had been gathered up into the artificial unity of a consecutive narration or a dramatic plot. And this looser method of arrangement or aggregation with its abrupt transitions and sudden changes of scene, is no less graceful and impressive, while it is more in harmony with the oriental mind and style of composition generally, than the rigorous, external and formal concatenation which the more logical but less fervid Indo-European is prone to demand.—TR.]

from rural and pastoral life (see i. 7, 13, 14, 17; ii. 3 ff., 8 ff., 16 f.; v. 10 ff.; vi. 2 f.). She continues this until her eager desires are finally granted, and her royal lover, vanquished by the power and sincerity of her love, follows her to her quiet home, leaving all the luxurious splendor and voluptuousness of his court in order to live as a shepherd among shepherds, and "like a roe or a young hart on the mountains of spices" (viii. 14) to participate in the innocent amusements of Shulamith and her brothers and sister. This happy decision is brought about mainly by the glowing earnestness of Shulamith's language in vii. 10 ff., in which her love for Solomon and her homesickness are both most strongly and most movingly expressed. Several things in this address of hers are unaccountable upon any other view of the whole than that which is here presented, especially the wish "O that thou wert to me as a brother," *etc.* (viii. 1), and likewise the exhortation "Come my beloved, let us go into the country," *etc.* (vii. 12). And many previous expressions of Shulamith, as i. 12; ii. 4; iv. 16, testify, with a clearness not to be mistaken, her loving consent to Solomon's suit, and therefore cannot without forcing be reconciled with the ordinary profane-erotic explanation. It must in particular be regarded as extremely forced when EWALD regards the passage iv. 8—v. 1 as a monologue of Shulamith in which she describes the plighted love of her distant lover, while nothing is clearer than that the familiar colloquy of the bridal pair on their wedding day, which begins with iv. 1, is continued in this section, (comp. DELITZSCH, p. 33 f.). Several of the assumptions, by which HITZIG tries to bolster up his peculiar modifications of the profane-erotic interpretation are quite as arbitrary, *e. g.* the assertion that ii. 7; iii. 5; viii. 4, is the language not of Shulamith but of the poet, who here undertakes to perform the part of the chorus, addressed to the "daughters of Jerusalem" just as in v. 1 *b* also the poet "puts himself forward" (! ?); the intolerable harshness of regarding vi. 8 as an expression of the vexation at the coy beauty, with which Solomon turns away from her and back again to the ladies of his court who are ready for every kind of indulgence; the opinion that in vii. 2-10 Solomon makes a declaration of love not to Shulamith, but to some one of his concubines, and that in a vulgar and indecent way; the assumption that Shulamith's country lover was present in Jerusalem, not only from vii. 11, but from iv. 6 onward, and was engaged in the business of taking his affianced home from the royal harem, *etc.* RENAN, who follows HITZIG in the main has endeavored to extend some of these assumptions in a peculiar way, *e. g.*, by the assertion that the shepherd beloved by Shulamith, and who hastens to release her from the royal harem, already comes upon the scene in ii. 2; by the romantic idea that the same languishing shepherd utters the words iv. 8-15 "at the foot of the tower of the Seraglio," in which his beloved is confined, is then (iv. 16) admitted by her and enraptured exclaims to the chorus the words v. 1 *b.*; by the fantastic assumption that when finally released she is carried home asleep by her lover, and laid under an apple tree, where she then viii. 5 f., awakes, *etc.* The like, only in some respects more whimsical in BÖTTCHER, *die ältesten Bühnendichtungen*, *etc.* The wide divergence between these leading advocates of the view which we are opposing, and that in so many and by no means unimportant particulars, must give rise to misgivings with regard to the tenability of that fundamental conception which they have in common. Numerous other discrepancies between them as well as between the critics most nearly akin to them will meet us in the course of the detailed exegesis, and will confirm from the most diverse quarters the impossibility of carrying consistently through the hypothesis of two rival lovers of Shulamith in any of its phases.* The view advocated by us cannot, it is true, attain to absolute certainty, such as

* [THRUPP thus exposes the want of agreement among the advocates of this extraordinary hypothesis: "We find that the passage i. 15 is assigned by GINSBURG to the shepherd, by HITZIG and RENAN to Solomon; ii. 2 is assigned by GINSBURG and RENAN to the shepherd, but by HITZIG to Solomon; GINSBURG makes the shepherd the speaker in iv. 1-6, and ver. 7 to middle of 16, with part of v. 1, but RENAN gives iv. 1-7 to Solomon, the remainder of the above to the shepherd, while HITZIG gives iv. 1-5, 7, 9, 10, 12, *etc.*, to Solomon, 6, 8, 11 to the shepherd; vi. 8 is given to Solomon by GINSBURG and HITZIG but to the shepherd by RENAN; vi. 9 is given to Solomon by GINSBURG, but to the shepherd by HITZIG and RENAN. How little value is attached by GINSBURG himself to his own argument may be gathered from the circumstance that whereas he assigns iv. 1-5 to the shepherd, he yet, when this passage is partially repeated in vi. 5-7; vii. 3, puts the identical words into the mouth of Solomon. It is clear that he sees no fundamental difference in the language which his two male characters use. And it is not pretended that they ever address each other; nor indeed is there a single passage in which, according to any probable interpretation, they are both addressed or spoken of together. The distinction between them is in fact purely fictitious; there is but one male character in the song, the true beloved."

In regard to the introduction of new and imaginary speakers, which has been carried to such extravagant excess by HITZIG, the same able writer pertinently remarks: "It is evident that sufficient ingenuity might make a complicated

shall be perfectly satisfactory in all respects, because the absence of titles to the several acts, as well as to the parts of each particular person, makes a reliable distribution of the action amongst the several parties impossible in many cases; and because, unfortunately, no old and credible accounts of the original meaning and origin of the poem, that is to say no correct explanatory scholia are in existence. Thus much, however, can be established with a high degree of probability that among the various historical explanations of this drama that which is here attempted by us as a modification of that of DELITZSCH harmonizes particularly well at once with the contents of the piece ascertained in an unprejudiced manner, and with its composition by Solomon, which is attested by tradition and by internal considerations; on which account it is to be preferred to the historical explanation of v. HOFMANN, which is kindred to it in many respects. (He identifies the bride of the song with Pharaoh's daughter,* celebrated in Ps. xlv., and takes the poem to be a celebration of the marriage of Solomon and this Egyptian princess, moving in figures drawn from the life of shepherds and vintagers). See further particulars concerning and in opposition to this exposition of HOFMANN in DELITZSCH, p. 37 ff.; and comp. § 4 below.

REMARK 2.—The opinions of different interpreters also diverge considerably in respect to the limits of the several scenes and acts or songs, whilst the piece itself does not furnish certain criteria enough to verify either one view or another. Most of the recent writers agree in assuming about ten or twelve scenes; but less unanimity prevails in regard to the question how these shorter scenes are to be apportioned among the larger acts, and how many such acts are to be assumed. HITZIG altogether despairs of reducing the nine "scenes" affirmed by him to a smaller number of acts. DELITZSCH, HAHN, and WEISSBACH number six acts with two scenes each. EWALD (after giving up the assumption of four acts previously maintained in his commentary of 1826) and with him BÖTTCHER, RENAN, VAIHINGER and many others make five acts among which they variously distribute the thirteen to fifteen scenes which they assume. E. F. FRIEDRICH reckons four acts with ten scenes. And finally VON HOFMANN assumes but three principal divisions of about the same length (i. 2—iii. 5; iii. 6—v. 16; vi. 1—viii. 12) to which he supposes a brief conclusion of but two verses (viii. 13, 14) to be appended. The assumption of five acts might be recommended in the general by the consideration that the action of any drama by a sort of necessity passes through five main steps or stages in its progress to its consummation; whence we see Greek dramas invariably, and the old Indian at least prevailingly divided into that number of acts, and the dialogue portion of the book of Job, the other chief product of the dramatic art in the Old Testament besides the Song of Solomon, is most clearly separated into five divisions (comp. EWALD, *d. Dichter d. A. Bds.*, I. 69; DELITZSCH, *d. B., Job*, p. 12, in the "*Bibl. Commentar.*" by KEIL and DEL.). To this may be added that judging by the quintuple division of the Song of Solomon found in some old Ethiopic versions, the Sept. which is at the basis of these versions would seem to have divided the book into that number of sections (EWALD, *Bibl. Jahrb.*, 1849, p. 49), and that exegetical tradition, in so far as it gives manifold testimony even in the patristic period (*e. g.*, ORIGEN, JEROME) to the dramatic character of this piece, likewise confirms, though indirectly, its separation into the five customary divisions of every drama. Against the assumption made by DELITZSCH and HAHN of six acts may be further urged in particular that the assertion on which it is based that the larger act v. 2—viii. 4 is plainly divided into two acts by the recurrence in vi. 10 of the admiring question מי זאת וגו from iii. 6 is certainly unfounded, because this question is here manifestly only a statement of

cross-dialogue of this kind out of almost anything; each difficulty that might arise, would only require at most one additional complication, or one additional speaker." Nevertheless this extreme is a natural sequence of the method adopted. If the lover may be divided into two, why not the beloved, and why may not each resulting character be subdivided again, a process which must very soon furnish, and in fact in HITZIG's and RENAN's hands may be regarded as having already furnished its own *reductio ad absurdum*.—TR.].

* [This idea has been a favorite one with English Commentators. The book bears this heading in Matthew's Bible: "Solomon made this ballad or song by himself and his wife the daughter of Pharaoh, under the shadow of himself figuring Christ and under the person of his wife the church." And among the more recent expositors, WORDSW.: "It is probable that the marriage of Solomon with Pharaoh's daughter may have given occasion to the composition of the forty-fifth Psalm and also of the Canticles." So HARMER (Outlines, p. 27 ff.), LIGHTFOOT (Chronology of Old Test. in his Works, I. p. 76), TAYLOR (Fragments appended to Calmet, No. 345 ff.) and with more or less confidence many others. It is expressly controverted by GILL (who finds a chronological difficulty in vii. 4, comp. 1 Kin. vi. 38; vii. 1, 2), PERCY (who argues from iii. 4, 10; viii. 2, 8, 12), THRUPP, WEISS, (who urges the incongruities of the literal hypothesis generally, and especially i. 5, 6; iv. 8; v. 2, *etc.*), MOODY STUART (who adds to the preceding i. 7, 14; vii. 4) and others.—TR.].

what was thought and said by the women mentioned in the preceding verse, and is therefore most closely connected with ver. 9, as this with ver. 8 of the same chapter (comp. the exeget. explanations in loc.). A separation of what is certainly a disproportionately long section v. 2—viii. 4, into two or more of similar size seems on the whole to be impracticable on account of the uniformity and continuity of its contents, and we shall for this reason have to assume that the five acts enumerated above in the text of this section are probably the original ones; especially as there can be no doubt of the correctness of the points of division assumed by DELITZSCH in substantial agreement with EWALD (ii. 7; iii. 5; viii. 4—in each case the well known refrain: "I adjure you, ye daughters of Jerusalem," *etc.*). We differ in this division from EWALD and BÖTTCHER only in that we make the third act end with v. 1, because EWALD's assertion that this characteristic concluding verse "I adjure you, *etc.*," has been dropped after v. 8, cannot be proved, and the attaching of v. 2-7 to the third act appears on the whole inappropriate (as was also seen by RENAN). Our division is distinguished from that of RENAN by the different compass which it assigns to the last two acts, of which the fourth extends according to him from v. 2 to vi. 3, the fifth from vi. 3 to viii. 7, and finally viii. 8–14 is a small appendix or epilogue—all this in virtue of the strangest and most forced assumptions, which will be remarked upon as far as is necessary in the detailed interpretation. On the compass and limits of the scenes, into which the five acts are again divided, we shall have to treat in connection with the detailed exegesis.*

* [GOOD, FRY, and NOYES, who adopt the idyllic hypothesis divide the book as follows, *viz:*

GOOD.

IDYL

1. i. 2-8 Royal bride, attendant virgins.
2. i. 9—ii. 7 King Soloman, Royal bride.
3. ii. 8-17 Royal bride.
4. iii. 1-5 Royal bride.
5. iii. 6—iv. 7 Royal bride, attendant virgins, king Soloman.
6. iv. 8—v. 1 King Soloman, royal bride.
7. v. 2—vi. 10 Royal bride, attendant virgins, king Soloman.
8. vi. 11-13 Royal bride, attendant virgins.
9. vii. 1—9 Royal bride, attendant virgins, king Soloman.
10. vii. 10—viii. 4 Royal bride.
11. viii. 5-7 Virgins, royal bride, king Soloman.
12. viii. 8-14 Royal bride, king Soloman.

FRY.

IDYL OR PARABLE

1. i. 2-6 A bride from a low station conducted to the house of the king.
2. i. 7, 8 Shepherd and shepherdess.
3. i. 9—ii. 7 Royal bride and bridegroom.
4. ii. 8-17 Lovers in the country, residing at a distance.
5. iii. 1-5 Scene from humble life in the city.
6. iii. 6-11 Marriage procession of the king.
7. iv. 1—v. 1 A lover to his affianced.
8. v. 2—vi. 1 A domestic occurrence in humble life (in two parts).
9. vi. 2-10 A bride rehearsing the language of her husband.
10. vi. 11—vii. 9 A bride in a garden with a company of women.
11. vii. 10—viii. 4 A bride invites her husband to the country.
12. viii. 5-14 A married pair contemplated and overheard.

NOYES.

IDYL

1. i. 2-8 An innocent country maiden accompanied by virgins is anxious to see her lover.
2. i. 9—ii. 7 Conversation between a lover and maiden.
3. ii. 8-17 The maiden's meeting with her lover in a vineyard.
4. iii. 1-5 The maiden's search for her lover.
5. iii. 6-11 The conducting of a spouse of Solomon to his palace.
6. iv. 1—v. 1 Conversation between a lover and maiden.
7. v. 2—vi. 3 The maiden's search for her lover by night, and praise of his beauty.
8. vi. 4-9 The lover's praise of the object of his attachment.
9. vi. 10—viii. 4 Conversation between a lover and maiden.
10. viii. 5-7 Chorus of virgins, maiden and lover.
11. viii. 8-12 A conversation of two brothers about their sister, with her remarks.
12. viii. 13, 14 The lover sent away. A fragment.

BOSSUET suggested the idea that successive portions of the Song of Solomon were designed to be sung on each of the sev-

§ 3.—DATE AND AUTHOR OF THE SONG OF SOLOMON.

That Canticles was composed in the age of Solomon as the flourishing period of the Old Testament Chokmah-literature may be argued not only from manifold indications of the affinity between its ethical tendency and view of the world and those of Solomon's collection of proverbs, but chiefly from the certainty with which its author deals with all that is connected with the history of the Solomonic period; the exuberant prosperity and the abundance of native and foreign commodities whose existence he assumes in Israel at that time, and the remarkably rich round of figures and comparisons from nature which is everywhere at his command in his descriptions. And that this author is no other than Solomon himself is shown by the extensive knowledge which he exhibits throughout the entire poem of remarkable and rare objects from all of the three kingdoms of nature, and by which he may be most unmistakably recognized as that wise and well-informed king, who was able to speak "of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; also of beasts and of fowl and of creeping things and of fishes," 1 Kin. v. 13 (iv. 33). Solomon's authorship is likewise confirmed by the equal acquaintance which the poet shows with all parts of the land of Israel; the easy and familiar way, indicating not only accurate knowledge but royal possession and ownership, in which he speaks of horses in Pharaoh's chariot (i. 9), of wood from Lebanon (iii. 9), of

en days, during which the marriage festival lasted. PERCY, WILLIAMS, and TAYLOR (in fragments to CALMET'S Dictionary of the Bible) base their divisions of the book on this conception. Thus:

	BOSSUET.	PERCY.
1st Day	i. 2—ii. 6	i. 2—ii. 7.
2d Day	ii. 7-17	ii. 8—iii. 5.
3d Day	iii. 1—v. 1	iii. 6—iv. 7.
4th Day	v. 2—vi. 9	iv. 8—v. 1.
5th Day	vi. 10—vii. 11	v. 2—vi. 10.
6th Day	vii. 12—viii. 3	vi. 11—viii. 4.
7th Day	viii. 4-14	viii. 5-14.

WILLIAMS.

1st Day—morning	i. 2-8	evening i. 9-14
2d Day "	i. 15—ii. 7	" ii. 8-17.
3d Day "	iii. 1-5	" iii. 6-11.
4th Day "	iv. 1-6	" iv. 7—v. 1.
5th Day "	v. 2—vi. 3	" vi. 4-13.
6th Day "	vii. 1-10	" vii. 11—viii. 4.
7th Day "	viii. 5-7	" viii. 8-14.

TAYLOR supposes the several "eclogues" to be sung on six days, and before the marriage ceremony instead of after it. He divided the book thus:

1st Day—morning	i. 2-8	evening i. 9—ii. 7.
2d Day "	ii. 8-17	" iii. 1-5.
3d Day "	iii. 6—iv. 6	" iv. 7—v. 1.
4th Day "	v. 2—vi. 3	" vi. 4-13.
5th Day "	vii. 1-5	" vii. 6—viii. 4.
6th Day "	(after the marriage ceremony)	viii. 5-14.

MOODY STUART divides the book as is done by ZÖCKLER, but entitles the sections differently:

CANTICLE I. i. 2—ii. 7 The bride seeking and finding the king.
II. ii. 8—iii. 5 The sleeping bride awakened.
III. iii. 6—v. 1 The bridegroom with the bride.
IV. v. 2—viii. 4 The bridegroom's withdrawal and reappearance, and the bride's glory.
V. viii. 5-14 The little sister.

DAVIDSON and GINSBURG, adherents of the shepherd-hypothesis, follow the same division.

THRUPP adopts substantially the same, only subdividing the fourth and last sections, thus

1. i. 2—ii. 7 The anticipation.
2. ii. 8—iii. 5 The awaiting.
3. iii. 6—v. 1 The espousal and its results.
4. v. 2-8 The absence.
5. v. 9—viii. 4 The presence.
6. viii. 5-12 Love's triumph.
viii. 13, 14 Conclusion.

the tower in Lebanon looking toward Damascus (vii. 5), of the pools of Heshbon and the forests of Carmel (vii. 5, 6), the tents of Kedar and the mountains of Gilead (i. 5; iv. 1), of the beauty of Tirzah and the loveliness of Jerusalem (vi. 4; comp. iv. 4), *etc.* The peculiarities in the language of the poem, rightly estimated, likewise testify rather in favor of than against Solomon's authorship. For the Aramæisms and apparent traces of later usage, which it presents, are, like similar phenomena in the Song of Deborah, in the Book of Job, in the prophet Amos, *etc.*, to be attributed entirely to its highly poetical character. And the occurrence in individual cases of foreign non-Semitic words (*e. g.* פַּרְדֵּס iv. 13, אַפִּרְיוֹן iii. 9), if this were actually proven, would be least surprising in a writer of such many-sided learning and of so universal a turn of mind as Solomon. And finally the contents of the piece are of such a nature as not only to admit but actually to favor the supposition that Solomon is the author, provided that in ascertaining these contents we discard the common assumption of the profane-erotic exegesis that this king is introduced as the seducer of the innocence of a country maid who adheres with steadfast fidelity to her betrothed. For the fundamental thought set forth above (§ 2, p. 6) in opposition thereto, of a purifying influence proceeding from Shulamith's devoted love upon the heart of the king, already partly tainted by the sensuality of polygamy and the voluptuous manners of the harem, harmonizes very well with the reference of the poem to Solomon;* especially as the mention of the sixty queens and the eighty concubines compared with the numbers stated in 1 Kings xi. 3 as belonging to his later years, seven hundred queens and three hundred concubines, points to an earlier period in the life of this king as the date of the poem, a time when his many wives had not yet ensnared his heart in unhallowed passion, nor "turned him away after strange gods" to the extent that this took place shortly before his death, 1 Kings xi. 4. It is, therefore, Solomon, when he had not yet sunk to the lowest stage of polygamous and idolatrous degeneracy, but was still relatively pure, and at any rate was still in full possession of his rich poetic productivity 1 Kings v. 12 (iv. 32) whom we must suppose to have been the author of this incomparably beautiful and graceful lyrico-dramatic work of art, in which he on the one hand extols the virtue of his charming wife, and on the other humbly confesses his own resistance at first to the purifying influence proceeding from her.

On this view, therefore, the statement of the title (i. 1), which, though post-Solomonic [?], is yet very ancient and certainly prior to the closing of the Canon, is justified as perfectly true historically; and it is unnecessary, for the sake of setting aside the direct Solomonic origin of the poem, to give to לִשְׁלֹמֹה, in violation of the laws of the language and of the constant usage of לְ in the superscriptions to the Psalms, the explanation, "in reference to Solomon," or "in the style of Solomon." to which *e. g.* UMBREIT, following the lead of some older commentators like COCCEIUS, shows himself inclined (perhaps also the Septuag. with its translation: *'Αισμα 'ᾳσμάτων, ὅ ἐστιν τῷ Σαλωμῶν*).†

WEISS, according to his historico-prophetic scheme, divides the book into three parts, as related to three successive divine manifestations, together with a conclusion, thus:

1. i. 2—ii. 7 The dedication of the tabernacle.
2. ii. 8—iii. 5 The dedication of Solomon's temple.
3. iii. 6—viii. 4 The advent of Christ.

viii. 5–14 Conclusion.

BURROWES also divides into three parts, *viz.*:

1. i. 2—ii. 7 Successive manifestations of divine love to the believing soul.
2. ii. 8—vii. 9 Motives to allure the soul from the world to Christ.
3. vii. 10—viii. 14 Effects produced by these manifestations and motives].

* [The discredit, which ZÖCKLER's hypothesis unwarrantably casts upon Solomon as exhibited in this Song, plainly tends so far as it goes to encumber unnecessarily the question of his authorship.—TR.]

† [WEISS (and more doubtfully PATRICK, AINSWORTH and GILL) translates, "concerning Solomon," conceiving that it is a heavenly and not an earthly personage, who is so designated in this verse as well as in the rest of the Song. NOYES (on the ground of i. 4, 5; iii. 6-11; vii. 5; viii. 11, 12) and THRUPP deny that it was written by Solomon. The former supposes "Canticles to have been written by some Jewish poet either in the reign of Solomon or soon after it." THRUPP objects that Solomon was not fitted by his training to appreciate or depict a pure and holy love; the absence of any allusion to the temple; the typical use made of the figure of Solomon; the mention of Tirzah, vi. 4; certain passages upon which he has put fanciful interpretations, *e. g.* i. 15, from which he infers that "Jerusalem was no longer the religious metropolis of the whole nation;" iv. 4, "the shields of *several successive generations* of warriors;" ii. 15, foxes ravaging the

REMARK 1. The position of the Song of Solomon in the literature of the Old Testament is thus defined by DELITZSCH (Section II., p. 9 ff.) as the result of a careful investigation: With the exception of some points of contact with Genesis (comp. *e. g.* vii. 11 with Gen. iii. 16; iv. 11 with Gen. xxvii. 27; viii. 6 with Gen. xlix. 7), it contains no references to the earlier writings of the Bible. Quite as little does it betray any close relationship in ideas or language with the Psalms of David or the Book of Job, the principal productions of the oldest lyric and dramatic literature of the Old Testament. But on the contrary it presents more numerous and significant instances of resemblance to or accordance with those sections of the Book of Proverbs, which date from the time next after Solomon, especially with Prov. i.–ix and xxii.–xxiv; and these are of such a nature as to assert its priority and the imitation of many of its ideas and expressions by the authors of those sections. The correctness of these observations, from which it follows at least that Canticles originated in the Solomonic period, can scarcely be impugned, in view especially of such manifest coincidences as that between Prov. v. 15 ff. and Cant. iv. 15, between Prov. vii. 17 and Cant. iv. 14, between Prov. v. 3 and Cant. iv. 11, between Prov. vi. 30, 31 and Cant. viii. 6, 7, between Prov. xxiii. 31 and Cant. vii. 10. More important, however, than these and like internal testimonies to the existence of the Song of Solomon in an epoch which at any rate was very near that of Solomon (comp. various other characteristic coincidences in individual expressions between this Song and the Proverbs collected by HENGSTENBERG, *das Hohelied Salomo's, etc.*, p. 234 f., and HAEVERNICK, *Einleit.* I., 1, 211) are the indications which point directly to Solomon himself as the author, such as the Song contains in no small number. First of all, it moves among the historical relations of the time of David and Solomon with the utmost confidence. It knows the crown, with which Solomon was crowned by his mother Bathsheba on the day of his marriage (iii. 11), likewise his bed of state made of cedar wood from Lebanon (iii. 9, 10), and his sedan surrounded by sixty of the heroes of Israel (iii. 7); further, the tower of David hung with a thousand shields (iv. 4), the ivory tower of Solomon, as well as the watch-tower built on Lebanon toward Damascus (vii. 5). All these things, to which are to be added the "horses in Pharaoh's chariot," *i. e.* the chariot horses of the king imported from Egypt (i. 9; comp. 1 Kings x. 28, 29; 2 Chron. ix. 28); likewise Solomon's "sixty queens and eighty concubines" (vi. 8; comp. 1 Kings xi. 3); the royal vineyards at Engedi and at Baal-hamon (i. 14; viii. 11); the pools of Heshbon (vii. 5); Shenir, Hermon and Amana, peaks of Lebanon (iv. 8); the plain of Sharon and Mount Carmel (ii. 1; vii. 6), *etc.*—all this is taken in so ready a way from objects immediately at hand, and described upon occasion with such an accurate and thorough knowledge of the things themselves that we cannot deem the author of such descriptions to have been a subject or citizen of Solomon's kingdom or any other than this king himself, the possessor and ruler of the whole. And this especially for the reason that in the way in which the manifold beauties of nature and of art in the kingdom just mentioned are by bold comparisons and luxuriant figures employed to exalt the Shulamite, there is a manifest endeavor to connect whatever in it is grand and entrancing with the king's beloved and to represent the whole as personally concentrated as it were in her. That along with this Solomon is often mentioned in the third person and by name, that not unfrequently he is spoken of in a laudatory way, and once particularly (v. 10-16) the praise of his beauty is dwelt upon at length and in lavish terms from the mouth of his beloved—this can no more be regarded as disproving the authorship of Solomon, than it can be inferred from the mention of Tirzah along with Jerusalem in vi. 4 that the poem did not have its origin until after Solomon's death, in the time when the kingdoms were divided. For Tirzah was doubtless already under David and Solomon a city distinguished for its greatness and beauty, and was only made the royal residence in the northern kingdom by Jeroboam and his immediate successors (1 Kings xiv. 17; xv. 21; xvi.

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vineyard of Israel would not be thought of in Solomon's prosperous reign; Ps. xlv., which is imitated in this Song "probably dates from the reign of Jehoshaphat." From these data, which are so intangible as not to require and scarcely to admit of refutation, he infers that the "Song of songs was probably composed about a century or more after the death of Solomon by a member of one of the prophetical schools in the kingdom of the ten tribes." GINSBURG says: "The title of this poem designates Solomon as the author, but internal evidence is against it," that is to say, the explanation which he, in common with other advocates of the shepherd-hypothesis, puts upon it is inconsistent with its having been written by Solomon. But whether in this case the well accredited fact of Solomon's authorship must be given up or the untenable hypothesis must fall is another matter.—TR.]

8, 23), for the reason that it had previously attained to a highly flourishing condition and to great consequence, comp. Josh. xii. 24, where it already appears as an ancient city of the Canaanitish kings. The laudation of Solomon, however, like the frequent mention of his name is sufficiently explained by the dramatic constitution of the whole, which made it necessary for the royal poet to speak of himself as objectively as possible (comp. much that is similar in the Psalms of David, *e. g.*, Ps. xx., xxi., cx., likewise in Ps. lxxii. by Solomon) and which in particular "unavoidably brought with it the mutual praise of the lover and his beloved" (DEL. p. 17). But a more emphatic testimony than any hitherto adduced, is borne in favor of Solomon himself as the author of the poem, by the extraordinarily developed appreciation of the beauties of nature which the singer exhibits at every point of his performance, and his fondness, which reminds us at once of 1 Kings v. 13 (iv. 33), for figures, tropes and similes highly imaginative in conception and in execution, and drawn from every realm of nature, particularly from animal and plant life. There are mentioned in this poem nearly twenty names of plants (אֱגוֹז *nut*, אֲהָלוֹת *lignaloes*, אֶרֶז *cedar*, חֲבַצֶּלֶת *wild flower*, חִטִּים *wheat*, כֹּפֶר *cyprus-flower*, כַּרְכֹּם *crocus*, לְבֹנָה *frankincense*, מֹר *myrrh*, נֵרְדְּ *nard*, רִמּוֹן *pomegranate*, שׁוֹשָׁן *lily*, תְּאֵנָה *fig*, תַּפּוּחַ *apple*, בְּרוֹת *cypress*, גֶּפֶן *vine*, דּוּדָאִים *mandrakes*, קָנֶה *calamus*, קִנָּמוֹן *cinnamon*), and almost as many names of animals (נְמֵרִים *panthers*, סוּסָה *horse*, עוֹרֵב *raven*, עִזִּים *goats*, עֹפֶר הָאַיָּלִים *a young hart*, אַיֶּלֶת הַשָּׂדֶה *hind*, שׁוּעָלִים *foxes*, תּוֹר *turtle-dove*, אֲרָיוֹת *lions*, גְּדִיּוֹת *kids*, יוֹנִים *doves*, צְבִי *gazelle*, רְחֵלִים *sheep*; comp. also שֵׁן *ivory*, which is named several times). And not a few of these names are Hapaxlegomena or like the names of valuable minerals (as שֵׁשׁ *marble*, תַּרְשִׁישׁ *turquoise*, סַפִּיר *sapphire*) which are also found here, occur but rarely in other books of the Old Testament. If we duly consider the small compass of the piece, in which such an abundance of names of remarkable natural objects is crowded together, and estimate besides the repeated occurrence of many of these names and the "various points of view under which they are contemplated (*e. g.* in the pomegranate, its pulp when cut, iv. 3; vi. 7; its buds, vi. 11; vii. 13; its juice, viii. 2)," we can scarcely help, in view of the fact that numerous internal and external indications point to the age of Solomon as the date of the Song, finding its author in Solomon himself, the renowned royal sage, whom the book of Kings (*loc. cit.*) praises as at once the greatest of natural philosophers and the most fertile composer of songs. Moreover the criterion afforded in vi. 8 for the more exact determination of the period of his life, in which Solomon composed this poem, must in no wise be overlooked. From a comparison of this passage with 1 Kings xi. 3 f. we can conclude with entire certainty that the period in question was that middle age of the king when his decline from his former sincere obedience to the commandments of the Lord had already begun, without having attained that depth of moral degeneracy which it subsequently reached. This was already substantially the opinion of GROTIUS in his *Adnotat. in V. T.* respecting the date and origin of the Song of Solomon (after those Jewish interpreters in *Bereshith Rabba*, *Jalkut* and *Pesikta*, who supposed that Canticles was composed by Solomon in his younger years*), only he (as also v. HOFMANN, see § 2 Remark 1) erroneously explained it of the marriage of Solomon with an Egyptian princess and mingled in many notions of its contents as referring to the mysteries of married life, which were offensive to the æsthetic and moral feelings of Christian readers. (Comp. DELITZSCH, p. 14, 55).

REMARK 2. The most considerable objections of modern critics against the Solomonic authenticity of Canticles are those which are drawn from its language. Yet no decisive argument against its genuineness can be constructed out of them, because the alleged traces of a later Aramæizing type of the language, which it presents, may all without exception be explained as characteristic of the poetic character of its diction. So, first of all, the abbreviated relative

* [MOODY STUART and others imagine that this Song was written by Solomon before he ascended the throne, conceiving this to be the reason why he is not called king, i. 1; comp. Prov. i. 1; Eccles. i. 1. GILL thinks the omission of his regal title is an intimation of the allegorical nature of the Song, and argues from the mention, vii. 4, of the "tower of Lebanon," which he identifies with the "house of the forest of Lebanon," 1 Kings vii. 2, that Solomon must have been king for at least twenty years, when this book was written. POOLE: "Composed by Solomon, but whether before his fall or after his repentance, is not easy to determine, nor necessary to be known."—TR.]

שֶׁ for אֲשֶׁר, which, though foreign to prose and to the semi-prosaic language of the gnomic poets of the earlier period, and on this account neither used by the author of the prosaic title to this book (comp. above, p. 1), nor even by Solomon in his proverbs (Prov. x. 1—xxii. 16, where as in the Proverbs generally the form אֲשֶׁר is invariably found), nevertheless occurs in several poems, of acknowledged antiquity, especially in the Song of Deborah, which is certainly pre-Solomonic (Judg. v. 7; עַד שַׁקַּמְתִּי דְּבוֹרָה), as well as in the book of Job (chap. xix. 29), which probably dates from the time of Solomon. The fact, that a part of the poetry designated as Solomon's in the canon, *viz.*, the Proverbs and the 72d Psalm (which presents however some other coincidences in diction and expression with Canticles), uses the prosaic אֲשֶׁר, and this Song alone the highly poetic שֶׁ is entirely analogous to the circumstance that the prophet Jeremiah only makes use of this abbreviated form in his Lamentations (*e. g.* ii. 15 f.; iv. 9; v. 18), whilst his prophetic discourses, which often pass into the poetic, always have אֲשֶׁר only. It follows hence inevitably that שֶׁ is essentially poetic, while yet it is not necessarily adapted to all kinds of poetry; and for this very reason it cannot be regarded as a sign of the post-exilic origin of this poem. The same judgment precisely must be passed upon the form שַׁלָּמָה i. 7 (a combination of the confirmatory שׁ and the interrogative לָמָה, not a modification of the Aram. דלמא "perhaps"). Likewise the Aramæisms נָטַר for נָצַר (i. 6; viii. 11, 12), בְּרוֹת for ברוש (i. 17), סְתָו "winter" (ii. 11) are sufficiently explained from that preference for a *recherché* and highly poetical style of expression, which also led the poet to adopt the unusual forms שִׂפְתוֹת for שְׂפָתַי (iv. 3), מִדְבָּר for פֶּה (*ibid.*), רַעְיָה for רֵעָה (i. 9, 15; ii. 2. Comp. Ps. xlv. 15), גַּנִּים for גַּנּוֹת (iv. 15; vi. 2; viii. 13), and many more of the same sort; and consequently there is the less need for regarding them (with EWALD and some others) as idioms in the dialect of Northern Palestine,* and consequently as proofs that the poem originated in one of the northern tribes, whether before or after the division of the kingdom. Many peculiarities of language are also without doubt to be imputed to Solomon's cosmopolitan turn of mind and views of the world, which inclined him to introduce all the foreign artists and works of art that he possibly could into his kingdom (comp. 1 Kin. vii. 13 ff.; x. 11 ff.), and would also impel him to incorporate words from foreign lands into the not very copious language of Hebrew poetry. There may thus be referred to a foreign origin, if not exactly the names of plants נֵרְדְּ (comp. Sansc. *naladâ*, old Pers. *narada*), כַּרְכֹּם (Sansc. *kunkuma*, lat. *curcuma*), אֲהָלוֹת (Sansc. *aguru* or *aghil*), yet perhaps the expressions פַּרְדֵּס for "pleasure garden" (iv. 13) and אַפִּרְיוֹן for "royal litter" or "palanquin" (iii. 9), the former to the Indian *pradêça* "wall" (HITZIG), or to the Zend *pairidaêza* "mound of earth, wall" (according to SPIEGEL, HAUG, Ew., *etc.*), and the latter to the Sansc. *paryâna* "riding saddle" (not, as JEROME, and most recently MAGNUS and SCHLOTTMANN supposed, to the Greek φορεῖον). And yet even in the case of these two words a foreign origin is not demonstrable with absolute certainty, for פַּרְדֵּס might be an Aram. quadrilateral for פֶּרֶס, and of the same signification with פַּדָּן "plain, field," and אַפִּרְיוֹן a derivative from the root פָּרָה after the analogy of פִּדְיוֹן, *etc.*, synonymous with the Aram. פּוּרְיָא "bed;" comp. DELITZSCH, p. 22–26. But even though the foreign origin of these expressions, and of many others besides, were to be regarded as made out, the possibility of Canticles having been composed by Solomon, or having at least originated in the time of Solomon, could not in any case be denied on this ground, or on that of its other linguistic peculiarities. And the less so, because so many other indications point to its origin in a much earlier period than *e. g.* that of the exile assumed by UMBREIT and others, or even that of the Greek domination assumed by HARTMANN (on the ground of אפריון φορεῖον, iii. 9). On the whole, the judgment expressed by HENGSTENBERG (*Comm.* p. 237 f.) in regard to the linguistic peculiarities of the Song of Solomon, still remains correct: "That the author is not dependent on the Aramæizing usage of later times, but is governed throughout by design and by free choice, is plain 1)" from the fact that with the exception of שׁ scarcely anything is to be

* [So Thrupp, who also classes here the "chariots of my people," vi. 12; comp. 2 Kin. ii. 12; xiii. 14.—TR.]

found, which recurs again in the later usage of the language; the foreign forms are exclusively peculiar to the Song of Solomon"—(but here פַּרְדֵּס, which is also found, Eccles. ii. 5, is an exception) [that is, on the assumption in which ZÖCKLER and HENGSTENBERG concur, that Ecclesiastes was not written by Solomon, but belongs to a later age.—TR.]—2) "that the language has a youthful freshness, as in none of the products belonging to the times of a degenerate Hebrew." Comp. also DÖPKE, *Hohel.*, p. 28 ff., EWALD, p. 16 ff., HITZIG, p. 8 ff. (who, however, like EWALD, gathers up the Aramæisms of the piece in a one-sided way in favor of his hypothesis that it belongs to the north of Palestine, and hence was not written by Solomon) and DELITZSCH, p. 19 ff.

§ 4. THE ETHICAL IDEA AND THE TYPICAL IMPORT OF THE SONG OF SOLOMON.

The conjugal love of Solomon and Shulamith, described in Canticles, has a significance beyond itself and its own times. As the love of the wise and glorious king of Israel to a plain, pure-minded and marvellously beautiful maiden from among his people, it mirrors forth the relation of Jehovah, the covenant God of the theocracy to the Old Testament people of God as His bride, and the chosen object of His love (comp. Hos. ii. 18, 21; Isa. liv. 5; lxii. 4, 5; Jer. ii. 2; iii. 1 ff.; iv. 30; xiii. 22, 26; xxx. 14; Ezek. xvi. 8, *etc.*), and is a prophecy of the far stronger, and more tender manifestation of His love, which God has condescended to bestow on all mankind in the times of the New Testament salvation. The love of Solomon to Shulamith is a type of the loving communion between Christ and His Church (John iii. 29; Mat. ix. 15, *etc.*), nay, a prophecy of that glorious culmination and final act in His loving union with it, which Paul, Eph. v. 31 f. designates as the "great mystery," which is to form the last and highest fulfilment of nature's sacred law of marriage (Gen. ii. 24: "For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh"). It is no objection to this assumption of a typical and Messianic character of the Song of Solomon, that the idea of conjugal or wedded love is not exhibited in it in unsullied moral purity, but impaired in various ways by the dark back-ground of polygamy, and that it is Solomon who appears as the guilty party, as the cause of this partial spoiling of the ideal substance of the action. For in spite of Solomon's sad degeneracy, which had already, by the time of the action described in this poem, seized upon his heart, once devoted beyond others to obedience to the word of God (see 1 Kin. iii. 9 ff.), and in spite of the merely temporary nature of his conversion wrought by Shulamith, which was afterwards followed by a still lower fall, he nevertheless is and remains one of the most distinguished types of the Messiah in the entire series of Old Testament prefigurations, as Christ's own comparison of His wisdom and glory with that of Solomon teaches us (Matt. xii. 42; comp. vi. 28). But Shulamith, the enchantingly beautiful daughter of the land of Israel, in whose fair body dwelt a still fairer soul, and among whose noble virtues a chaste but fondly loving heart, and an humble mind of child-like simplicity shone in the first rank—Shulamith appears as a striking type of the Church of Christ. And this becomes the more appropriate in proportion as the Church more and more plainly presents the figure of a maiden raised from a low condition to glorious communion with her royal bridegroom, and as her cordial, humble, loving attachment and adherence to her Lord, faithful unto death, such as she should manifest according to her true idea, and as she actually does manifest in growing measure in her true members, resembles the love of that plain shepherd's daughter to her royal lord and master. There is certainly this dissimilitude in the parallel, that the morally purifying, ennobling and delivering influence in the typical relation between Solomon and Shulamith, proceeds from the wife, while in the grand antitype, the formation of the new covenant by Christ, the redeeming and sanctifying agency belongs to the husband (comp. Eph. v. 25 ff.). But a partial discrepancy of this nature, or even contrast between the type and its prototype, is found in a greater or less degree in every prefiguration of the history of redemption; comp. the Old Testament parallel between Adam and Christ, Rom. v. 12 ff., between the termination of David's earthly life and that of Christ's, Acts xiii. 36, 37, between Jonah and the Lord, as a greater prophet than he, Matt. xii. 40. And furthermore, that very dissimilitude involves also an important resemblance, inasmuch as Christ's coming down to His people was one with the riches of heaven becoming poor, and one

divinely glorious becoming a servant (2 Cor. viii. 9; Phil. ii. 6 ff.), induced thereto really by their mute waiting and supplication; and inasmuch as this being drawn by the power of a child-like confiding love, is repeated again and again between the Lord and every believing soul among His people, and shall be repeated to the end of time (John xiv. 23; Matt. xviii. 20; Rev. iii. 20).

It will constitute the task of the sections in this Commentary, which relate to the development of the doctrinal and ethical ideas, to point out in detail the peculiar combination of the typical by analogy, and the typical by contrast in the relations between the persons of this Song on the one hand, and Christ and His Church on the other. Shulamith will prevailingly appear to be an ethical, and Solomon a metaphysical type of Christ. The character of the former will offer an abundance of models for the direct imitation of Christians in their religious life, whilst her royal lover, by his position in the theocracy and in the history of redemption, and by the elevation to a dignity of equal distinction which he accords to the poor maiden will be a direct type of the Redeemer. The allegorical exegesis which fails to recognize or obliterates the partial contrast between him and the Saviour, or the attempt to make out the unconditional and thoroughly Messianic character of the piece at the expense of its historical truth, will find its refutation and correction step by step along with this Exposition.

REMARK 1.—That the fundamental thought of the Song of Solomon lies essentially in the praise of the joyful happiness of wedded love, that its mystery therefore is no other than the mystery of marriage (Eph. v. 31, 32), and that this its mystical idea is vividly presented in one of the most remarkable events of Solomon's life, which is of such great significance in the history of redemption,—this is the estimate put upon it, and the position accorded to it in Biblical Theology by DELITZSCH, and in substantial agreement with him by VON HOFMANN, and this we are convinced is the only correct one. The latter says (in a "Supplement" to DELITZSCH'S *Hohe Lied*, p. 237 f.): "Canticles is a song of love, which is here exhibited in all the fulness of its beauty, grace and power, richly adorned besides with the royal splendor of Solomon, and still in the purity and chastity of the marriage bond. As opposed to any heathen composition that can be compared with it, it is a monument of the unfolding of the natural life to the splendor of its full bloom of earthly bliss in a manner pleasing to God, such an unfolding as was possible only where the natural life was under the protection of a guidance which was shaping its way to the ultimate redemption. And if we look at the place which it holds in the sacred history, at the end of five hundred years' direct development of Israel, when in his king and his king's son (Ps. lxxii. 1) the complete form of national sovereignty had been reached, it has its significance in regard to the spiritual counterpart of this glory, that in his whole estate the king has nothing on earth to which his heart is so completely given, as Shulamith, his only love: in this personal, human relation he finds the full satisfaction of his life. When the King of glory, in whom we hope, appears, His people shall also be His bride. His Church is to Him both people and wife, as the relation between man and woman established at the creation is no less a prophecy of Christ and His Church, than the relation of the king of Israel to His people in the history of redemption. The relation, in which the Lord stands to His Church is entirely a personal one, like that between Solomon and Shulamith. Then we shall not expound this or that particular in the Song of songs of him, but the glad antitype of the loving communion which it sings shall have come to pass, identical with the antitype of the relation between the anointed of the Lord and Israel." Comp. *Schriftbeweis* II. 2, p. 370 f.: "The poet sets before our eyes the depth and the blessedness of this love of the sexes (of which it is said viii. 6 that it is "strong as death") and the glory of corporeal beauty, when love is awakened and nourished by it, both of them as the natural products of creative energy, and therefore abstracted from those moral qualities which impart to corporeal beauty a value dependent on the individual, and lend to the love of the sexes a basis and a substance dependent on the individual. . . . . . Only in the same sense, therefore, in which the creation of woman was the institution of marriage, can Canticles be called an extolling of marriage. The divinely created relation of the sexes as differing and yet belonging together, upon which marriage rests, is praised, and that in the richness of its beauty, by the king in whom the people of God attained its highest earthly glory, as the good which in his view surpassed all the good things in his royal

magnificence," *etc.* From this statement of the fundamental idea of the poem by HOFMANN, DELITZSCH differs principally in doing fuller justice to the noble virtues, which in addition to her physical beauty adorn its heroine, and consequently making not merely marriage in general, marriage as belonging to the realm of nature and of sense, but an ideal marriage, or at least an ideal wedded love and fidelity the object extolled by the poet. He hopes (according to p. 155 ff.) that he has by his exposition led to the recognition of a side of the Song of Solomon hitherto ignored or neglected: "*viz.*, the ethical character of Shulamith, the fine and feeling picture of her soul, fairer even than the fair body which it tenanted, and in general her profound, persistent and calm moral earnestness, the golden ground on which the smiling colors of this joyous song are every where laid." "Shulamith's beauty," he continues, "is not mere physical beauty of the corporeal form, nor the beauty of a Grecian statue of Aphrodite, when one feels as though the finely shaped marble began to live and to walk. Her beauty is not merely natural, but moral and living. This moral life is not indeed the New Testament spiritual life from God, which will finally transform the physical life into its own likeness, but at the same time it has not the mere semblance of virtue, in which what are only *splendida vitia* so often shine not only in the heathen world, but in the world at large. The morality of Shulamith is no more devoid of substance and value than the Old Testament morality in general. Shulamith is still nature and not spirit, but her nature has been well trained in the fear of Jehovah, hallowed by the grace of Jehovah. What is specifically Israelitish indeed recedes in Shulamith quite into the background behind the universally human. This is the fundamental character of all the written productions of the Chokmah in the time of Solomon. But this splendid and fragrant growth of a hallowed nature and a noble maidenhood does not disown the soil on which it has grown. It is the soil of the revelation deposited in Israel."* As the particular moral traits or virtues in Shulamith's character, he then specifies—1) her sincere, really personal and not merely sensual love for her royal lover; 2) her child-like and naive simplicity; 3) her hearty delight in nature; 4) her chaste and pure womanhood; 5) her sisterly love and filial affection for her mother. The effect which this profoundly moral character of hers has upon Solomon, consists in his "becoming a child himself in the noblest sense of the word through the influence of Shulamith." "The love with which, simple, humble, chaste as she is, she inspires the king, teaches the wise man child-like simplicity, brings the king down into the vale of humility, sets respectful bounds to the impetuous lover. He is compelled to acknowledge that this lily of the field in the artless attire of her beauty and her virtue is more richly adorned than he in all his glory. Nature no longer speaks to the natural philosopher the language of perplexing enigmas, but the gentle language of love. The possessor of a full harem has found the one to whom henceforth his heart belongs, and to no other besides. Following her he willingly exchanges the bustle and splendor of court life for the retirement and simplicity of the country. Afar from his palace, if he but has her on his arm, he roves over mountain and meadow, and with her he is contented in her cottage. Shulamith has become queen without surrendering the virtues of the plain, poor country maid, and Solomon has become Shulamith's husband without losing his royal dignity. Solomon's character in fact appears in twice as fine a light in his self-humiliation, and so does Shulamith in her exaltation." Further considerations respecting the ethical character of the two lovers and the typical significance of their relation to each other, and its place in the history of redemption, will be adduced in the "doctrinal and ethical" remarks upon each section of the Song.

REMARK 2.—HITZIG has attempted to treat the action of the poem as purely ideal, as mere fable or fiction without historical truth. "It is not to be supposed," he says on p. 3 of his Commentary, "that a real history, which either contained this moral of itself, or admitted of its introduction, lies at the basis of this Song. On the contrary, some occurrence living in story may have suggested just this dress. If it concerned merely the king and his lady love, the poet might match Solomon and Shulamith about as well as Tryphon and Tryphæna. The partner introduced for Solomon is הַשּׁוּלַמִּית, "the Shulamite," so like the name of the king, that the resemblance

* [The implication that the life of the people of God under the Old Testament was not only upon a lower level, but was specifically different from that under the New Testament, belongs to the philosophical speculations which DELITZSCH is fond of indulging. He conceives that the fact of the incarnation introduced an entirely new element into human nature which did not exist, and could not have existed prior to that event.—TR.]

cannot be mistaken. Now a fair damsel from Shunem (Shulem) really was at one time brought to court, when Solomon was young (1 Kings i. 3, 4), on whose account Solomon had his half-brother put to death for proposing to marry her, 1 Kings ii. 13–25. This deed, which might seem to have sprung from jealousy (comp. the thesis viii. 6; Prov. vi. 34 f.) together with the similarity of "Shulamith" and "Solomon," may have first determined the direction in which the idea should incorporate itself."—Against this combination of HITZIG's (substantially adopted by WEISSBACH, p. 66 f.), which is designed to show the mythical character of the piece, may be urged in general all the probable grounds for its composition by Solomon himself, or even for its originating in Solomon's time, which were presented in § 3; and in particular still further: 1) the complete unison—not partial merely—between the historical situation described in the piece and the state of culture in the times of Solomon as depicted in the books of Kings, or, in other words, the absence of any contradiction between the Solomon of history and the Solomon of this book, together with the numerous striking and wholly undesigned coincidences in the situation and character of both. 2) The improbability of an intentional parallel between the names "Solomon" and "Shulamith," which have no surprising similarity of sound, and are not contrasted any where in the piece, though opportunities for doing so were not rare (ii. 16; iv. 1 ff.; vi. 3; vii. 11; viii. 11 ff). 3) It is extremely forced and far-fetched to identify the heroine of the Song with Abishag of Shunem, David's concubine, and especially to explain viii. 6 of a supposed jealousy about this Shulamitess, which might have moved Solomon to put his brother Adonijah to death. 4) It is a very probable and obvious assumption that Shunem, on account of the remarkable beauty of its daughters, may have been the home of one of the concubines of the king of Israel in more instances than just this one, 1 Kings i. 3, 4, and that this furnishes the explanation of the gentile denomination of the heroine of this piece as "the Shunamitess" (Shulamitess). 5) The analogy of the book of Job, which likewise has a historical fact as its basis underneath its dramatic form (comp. HIRZEL, *Job*, p. 7 ff.), in spite of the fact that its peculiarly speculative character seems in a much higher degree to favor the assumption that its contents are purely fictitious.*

[NOTE ON THE INTERPRETATION OF THE SONG OF SOLOMON—*By the Translator*.—The substitution of the typical method, for which ZÖCKLER contends, in place of the allegorical, which has hitherto chiefly prevailed among evangelical interpreters of this book, marks a decided and most wholesome advance in its exposition. It is bringing into the study of the Canticles that method which has been applied with such salutary effect to the investigation of the Old Testament in general, and of its types in particular, by the most recent and able biblical scholars, and which is represented, for example, in the well-known writings of KURTZ and FAIRBAIRN.

1. The allegorical method, which it is proposed to discard, regards the persons and objects described in this song, as in themselves unreal, as mere figures or names for spiritual persons and objects, which latter were the actual and only things contemplated and intended by the inspired penman. In what he here writes of Solomon and Shulamith he had before his mind not two real or even imaginary persons possessing definite characteristics, and sustaining a known relation to each other, which were symbols of spiritual characteristics and of a spiritual relation, the contemplation of the former being a medium through which he and others might rise to a fuller and more correct comprehension of the latter. But in all the language which he employs he is directly and consciously describing Christ and His Church. He imputes certain physical attributes or outward acts to Solomon, but it is not because they in fact belonged to him personally, or were appropriate to him as a man, a monarch, or a husband, but because there are certain attributes or works of Christ, of which these are or may be constituted emblems. And so in every expression used respecting the bride he is not depicting a human person real or ideal, but is simply employing a figure of speech which is to be applied directly to the Church, and which finds its justification in its fitness to set forth some feature or characteristic of the Church.

Hence, it happens that the great body of the allegorical interpreters, even the ablest and the best, refrain from inquiring into the meaning of the language used in its literal application, as

* [The connection of Shulamith with Shunem does not seem to be as certain, as ZÖCKLER conceives it, though his scheme of the book is largely built upon it. The derivation of the name from Solomon has commended itself to many who have no sympathy with HITZIG's ridiculous conceit about Abishag.—TR.]

though this were no part of its true and proper intent, but apply it immediately to Christ and His Church as the parties directly described, and the only ones, in fact, who come fairly within its scope. So far from possessing themselves first of the literal sense of the Song in its primary application to the sphere of natural life, and making this the basis from which to rise to a spiritual significance which should carry the same principles into a higher sphere, viewing in the outward and the human a reflection of the inward and divine, they positively assert that no consistent literal sense is discoverable. And they triumph in the assertion as an unanswerable argument, precluding the possibility of any other than a spiritual interpretation, whereas they are destroying the foundation underneath themselves, and making it impossible upon their principles to build up any exposition of the book which shall not rest upon the sand. It is certainly a most extraordinary procedure by which to substantiate the claim that the spiritual and the divine are in this Song set forth under the image of the earthly, to annihilate the latter with a view to exalting the former. If there is no substance nor consistency in the earthly image, what becomes of the heavenly counterpart? They who proclaim that they can make no consistent sense of the Song in its literal acceptation, should remember that the natural presumption will be not that no such sense exists, but that they have failed to find the key to its understanding. And if they cannot interpret the earthly meaning which lies upon the surface, what assurance can they give that they are safe guides to its heavenly and hidden mysteries? What is this but to play into the hands of those who claim that they can give a consistent sense to it literally underderstood, and that no higher meaning is necessary or possible?

We greatly deprecate such language as the following from so devout and evangelical a commentator as WORDSWORTH: "Upon the principles of the literal interpretation, how can it be explained that in the Canticles, the bridegroom is called by such various names? How are we to account for the fact that the same person, who is called the beloved, is also designated as a king, as King Solomon, as a shepherd, as feeding among lilies, as an owner of a garden and of a vineyard, which he has let out to keepers, and of which he will require the fruit?" This is, in our judgment, simply a concession to those who insist that there is more than one lover here spoken of, or who make of the Song itself a jumble of incoherent fragments. Again, we must utter our most vehement protest against such statements as these from the same able writer: "If the objects to which the bride is compared in the Canticles are understood in their literal sense, such a picture will be produced as would deserve to be censured and condemned in the strong language of the Roman critic denouncing a tasteless and ill-assorted rhapsody of incongruous enormities." "How, again, are we to interpret the description of the bridegroom's features? Expounded literally, some of the details in the portrait are absurd and ridiculous, others are even repulsive and revolting." It becomes a question whether it is not more reverential to divine inspiration to abandon the spiritual sense altogether, if it can only be maintained by thus vilifying this sacred Song.

2. Besides this neglect and undue depreciation of the literal sense, we object to the allegorical method, in the second place, that it inverts the true relation between the outward form and the spiritual substance in this Song. By an original divine constitution there are thoughts and ideas embodied in the sphere of natural life, which reach into the spiritual sphere, and these are made use of as helps for climbing from the lower to the higher. We must not lose sight of the divine economy in this matter. There was not, first, the communication of a complete system of doctrine in its fulness and in abstract form, which the sacred writer, being in entire possession of, seeks to impart to others—and in so doing, looks about for some analogy which he strives to adapt to it, even at the risk of utterly distorting the inferior object which he so employs. But the type comes before the doctrine, and is preparatory to it. God places before the eyes of His inspired servants, and through them before all others, these outward types, with their correspondences to the heavenly and divine. These natural objects and relations furnish the lessons which under divine guidance they are to study, by which they are to be educated to the comprehension of the spiritual, which is wrapped up in them, and which they are adapted to convey.

3. The allegorical method further violates the analogy of Old Testament instruction. This was once the favorite mode of dealing with types, but it led to such fanciful, grotesque and far-fetched explanations as to bring the whole subject of typology into disrepute. and it has now been dis-

carded by sober inquirers. The true principles are thus stated by Prof. FAIRBAIRN, *Typology*, I., pp. 81 ff.: "In the interpretation of types our first care must be to make ourselves acquainted with the truths or ideas involved in them merely as providential transactions or religious services—to make what they were in their immediate relation to the patriarchal or religious worshipper, the ground and matter of what, as typical, they are now to the Christian." "Their typical import is not something apart from their natural and immediate design, but consisting of that and growing out of it." "The essential character and objects of the transaction, in which the type consists, become thus the ground and matter of its typical relation to the realities of the gospel. But if we should proceed in an opposite direction and make the essential qualities of the antitype the measure of what we are to expect in the type, then, as a matter of course, we shall be driven to seek in the latter many trifling and fanciful resemblances, which have no idea or principle in them whatever." The Messianic teaching of the Psalms, which belong to the same stage of divine revelation with the Song of Solomon, is entirely of the typical character. It is wholly drawn from the personal experience or the official position of David or of Solomon, more or less idealized, with or without a removal of human limitations. It is not until we reach the period of the prophets that the typical element recedes into the background, and is partially, though not entirely, superseded by a more didactic style of instruction. No one can fail to recognize the distinction in this respect between Canticles and Ezekiel, ch. xvi., xxiii.

4. It also disregards the needs of the people of God under the Old Testament. It must be assumed that Canticles, like every other book of Scripture, had its special adaptation to the wants of those for whom it was immediately prepared. It was part of the divine system of instruction under which they were placed, and had its determinate function to fulfil in preparation for Him that was to come. Now if it contained the mysteries which allegorical interpreters find hidden under its language, it must have been to its earliest readers a sealed book. They did not have before them the detailed history and doctrine of Christ and His Church, from which conjecturally to fit expressions in the Song by a mere casual and superficial similitude. Nor could they be expected to have any inkling whatever of the meaning of passages, whose sense is elicited by punning upon words, as though the "chains," i. 10, represent the "law," because תוֹרִים bears some resemblance in sound to תוֹרָה, and the "cyprus flower," i. 14, alludes to the atonement because of an ambiguity in the word כֹּפֶר. If this is the way that Canticles is to be expounded, it is a mere book of riddles, whose solution is sufficiently puzzling and doubtful with all the facts and teachings of the gospels before us, but which could not possibly be comprehended while the objects referred to were still veiled by the future. If, however, the language of Canticles describes not future or unknown objects in enigmatical terms, but scenes real or ideal belonging to the sphere of earthly love, which is a symbol of the heavenly, then the analogies of thought must lead directly from one to the other. And Solomon's contemporaries, as well as later generations, could rise at least to a partial comprehension of its meaning; not, it is true, to an exhaustive understanding of it, for the deep meaning of Scripture grows with growing light and fuller knowledge and further revelation. But the more advanced interpretation must lie in the line just indicated, only penetrating further, not in the way of loading the text with far-fetched and fanciful senses. Scripture does not have a multiple sense, if by this be meant that it is to bear every signification which can by possibility be put upon its disconnected words; but the ideas manifestly underlying it may be followed out into further developments and wider applications.

5. Our last objection to the allegorical method is that it cannot achieve a well grounded and satisfactory interpretation of this book. It loses itself perpetually in details, where it spends its strength in random guess-work. The ingenuity with which this may be done, and the devout spirit with which it may be pervaded, cannot alter the essentially vicious character of the process. As ADAM CLARKE justly says, he could make anything whatever out of this Song that he was disposed to make, if he were allowed equal liberty: he could find Arminianism in it or any type of doctrine he chose. The pious use made of the language of the book cannot redeem it from the charge of mal-interpretation. It is not exposition but substituting human fancies for the true meaning and intent of the divine Word. The pious senses inserted, the edifying reflections and the devout meditations do not sanctify a mode of dealing with the book of God so utterly unwarrantable.

This mode of expounding each separate particular, not with a view to its place in the description in which it stands, but as a distinct reference to the spiritual object typified by it, necessarily leads both to a serious distortion of the lessons to be conveyed, and to a marring and mangling of the symmetry and beauty of the objects depicted. Thus Dr. ADDISON ALEXANDER in his Commentary on Isaiah v. 3, "The parable, as a whole, corresponds to its subject as a whole, but all the particulars included in the one, are not separately intended to denote particulars included in the other. A lion may be a striking emblem of a hero; but it does not follow that the mane, claws, *etc.*, of the beast must all be significant of something in the man. Nay, they cannot even be supposed to be so, without sensibly detracting from the force and beauty of the image as a whole." See also similar language used on Isaiah lx. 7, and in his Commentary on Mark iv. 13, and xii. 6. Is it surprising that WORDSWORTH could see no beauty in the figures of this book literally understood after mercilessly carving them to shapeless fragments by his dissecting knife?

For these reasons we believe the typical to be the true method of interpreting this Song, and we shall conceive it to be a most important service rendered by this commentary if it shall in any measure contribute to check the unbridled extravagance of the prevalent devotion to allegory and encourage a simpler and juster style of interpretation. According to the typical understanding of Canticles, which has already been characterized in the general, but may here be more exactly described, its primary subject and that which is denoted by its language in its literal acceptation is the loving intercourse of king Solomon and his bride. But in consequence of Solomon's representative character as the vicegerent and type of the divine king of Israel, his individual and earthly relations become the mirror of the spiritual and the heavenly. His human love to the woman of his choice is the symbol of the love of God to His elect people, of Jehovah to Israel, of Christ to His church. This latter is not directly and enigmatically described by the terms of the Song, but is shadowed forth by the scenes and the feelings which are depicted in it. The Solomon of the Song is not the heavenly, but the earthly Solomon: he is presented, however, not in his individual personality merely, but in the capacity of a king and a lover or a husband, thus suggesting the ideal king and the ideal lover, and to this extent, and in this manner, shadowing forth the greatest and most glorious of monarchs, the most tender and affectionate, the most loving and the best of bridegrooms, Jehovah-Jesus.

The very first step toward the correct understanding of this book as of any type, or parable, or similitude whatsoever is the inquiry after its literal sense,—what is the object itself that is here presented? It is impossible to develop the spiritual meaning of a symbol until it is first ascertained what the symbol is. The literal sense is the foundation of the whole. If this be not correctly gathered and distinctly apprehended, every ulterior result is vitiated. The most cursory inspection shows this book to relate to the loving intercourse of a bridegroom and his bride. But what is the precise nature and the mutual relations of the several scenes depicted? Do the various parts cohere in one connected narrative, which traces through successive steps the growing intimacy of the loving pair? if so, what is the story, or the plot which forms the ground work of the book? Or does it contain a series of detached scenes, each complete in itself? if so, what are the limits of each, and what the precise situation and action depicted in it? Is the whole prior to marriage, or subsequent to marriage, or does the marriage occur in the course of the Song, and if so, where? A true conception must first be gained of the book in the exhibition which it makes of the human love described in it, before we can be prepared to understand the particular aspect, method, or measures of divine love which it is adapted to set forth.

The service performed by the erotic commentators on this Song in the history of interpretation, is that of directing attention to this most astonishing oversight on the part of the allegorists, one extreme as usual generating its opposite, and thus preparing the way for its own correction. The egregious perversions of the literal sense by those who have bestowed upon it their exclusive attention can only be fairly refuted and their utter baselessness shown, when the correct scheme of this book shall be fully drawn out and fortified in every part.

In our opinion ZÖCKLER has not been as successful in his results as he is correct in his method. Neither he nor DELITZSCH, whom he follows with some modifications, has solved the problem of the book so far as to make a faithful exhibit of its literal sense. They are both captivated with

the idea, which we are persuaded is fallacious, of finding a regularly unfolded plot, and in their eagerness to make out continuity and progress they have obtruded upon this sacred poem what finds no warrant in its text, and marred the artless simplicity of its structure by needless complications. A complete and satisfactory presentation of the literal sense of Canticles is a very great desideratum; and this is the direction in which we are disposed to look with the greatest hope for further progress in unfolding its more profound mysteries.

Upon the literal is built the ethical sense. DELITZSCH here loses himself too much in a mere romantic sentimentalism. The erotic interpreters, as GINSBURG, discover an example of virtue superior to the greatest temptations: they make it a story of faithful love shown in a maiden, whom the king by all his arts and by the most dazzling allurements cannot seduce from her shepherd lover to whom she had given her heart. ZÖCKLER here attempts a compromise which is an attitude he frequently occupies in the course of his commentary. He drops the shepherd lover, but still represents Solomon in an unfavorable though less repulsive light, and makes all the pure and elevating influence proceed from Shulamith, who is the true heroine of the Song, and by whom her royal husband is completely over-shadowed. The discontent with Solomon's court and with the style of life prevailing there, which DELITZSCH affirms, is pushed by ZÖCKLER to what is perhaps its legitimate result, dissatisfaction with Solomon himself who was tainted by the corrupting influences around him. She however wins the proud lord of a harem completely to herself and makes him all her own; from love to her he forsakes his voluptuous court for the retirement and gentle pleasures of her country home. He thus finds in it the triumph of chastity over sensuality, of a pure monogamy over the voluptuousness of polygamy.

We cannot deny that there is a certain attractiveness at the first view in the thought of a rebuke to polygamy in the person of one, by whom it was carried to such unheard of excess, if it were not that the whole thing is imported into the Song by the mere fancy of the interpreter. Whatever unfavorable surmises might attach to Solomon's life as recorded in Kings, there is nothing whatever in this book to justify them. He says and does nothing to warrant the suspicion of a want of constancy in his love for Shulamith or a fickle preference for others. Shulamith never betrays any apprehension that she has not her full share of his love, or that his conduct belies his professions of fond attachment. The temporary separation—it can scarcely be called estrangement—which gives her so much pain, is traced by herself to her own drowsy inaction, v. 3. The only allusion to the existing number of queens, vi. 8, is for the sake of ranking her above them all as the idol of her husband's heart. The daughters of Jerusalem never appear as rivals, toward whom Shulamith expresses or cherishes any jealousy. But apart from the unfounded presumptions on which the whole is based, it involves a preposterous conflict between Solomon's regal dignity and his married state, that in order to possess Shulamith as his own, and be completely hers, he should have to abandon his capital and his court and the occupations of royalty, and go to live with her in her mother's house at Shunem. And further, it is a most extraordinary mode of inculcating monogamy for Shulamith to marry a king already the possessor of sixty queens, and then to set about securing him entirely to herself, and leading him to abandon all the rest. Would not this be more like the artful intriguing favorite than the guileless, simple-hearted child of nature, which she is represented as being?

All that can in fairness be made out of the ethical view of this book, as it appears to us, is that two parties are here described who live in and for each other. Proofs and instances are given of their devotion and fondness, their ardent longing for each other when separated, their delight in each other when united, their increased enjoyment in every source of pleasure, of which they partake together. The constancy, the tenderness, the purity, the fervor of wedded love, finds repeated and varied exemplification. Canticles does not rise to the inculcation of monogamy nor assert for marriage that according to its primeval institution and its true idea it must be between one man and one woman. It alludes to polygamy, vi. 8, without disallowing or positively prohibiting it as an offence against the ordinance of God and the welfare of man. It belongs to a dispensation under which for the hardness of men's hearts this institution had been suffered to be clouded, and its original brightness dimmed. It issues no interdict against polygamy, but it undermines it. First, by drying up its source. It exhibits a style of intercourse between the sexes which is pure, elevated and refined, sensitive to the charms of beauty and of per-

sonal attractions, but without a trace of sensuality. There is no grossness, no impurity, no indelicacy even. Everything of that nature which has been attached to this gem of songs, should be laid to the account of mistranslation or misinterpretation. Secondly, by raising up an adversary too powerful for it. This Song depicts a mutual love which is absolutely exclusive, ii. 2, 16; iv. 12; vi. 3, 9; vii. 10; viii. 6, 7; and before which polygamy must fall, not because it is forbidden, but because it cannot be endured.

Greatly as we approve of ZÖCKLER's typical method of dealing with Canticles, we cannot accept what is peculiar in the typical views which he deduces from it. This follows, of course, from the exceptions we have taken to his literal conception of it, upon which it is based. Some may probably be shocked by the fact that he represents Shulamith as Solomon's superior in point of virtue and purity, and the instrument of working at least a temporary change for the better in him, while at the same time he says that Solomon and Shulamith are types of the Lord and His church. This, however, is not of itself sufficient to condemn his view. All types have their deficiencies. Some are deplorably defective, without after all ceasing to be types. There is a real foundation for what ZÖCKLER calls types of analogy and types of contrast, or as we have ourselves been in the habit of designating them, direct and inverse types, the former being objects which directly shadow forth the future good, and the latter such as stand in opposition to it or represent a want which it can supply. And in every individual type there are at the same time elements of correspondence with the ultimate ideal and of divergence from it, both of which must be taken into the account if its full lessons are to be unfolded.

If the question respected the typical character of Solomon on the whole, as a personage in the sacred History, it could not be objected that a more unfavorable view is taken of him than the facts recorded warrant. And it may be added that in the book of Ecclesiastes, which is inversely or negatively Messianic, the kingdom of Solomon is shown upon its unsatisfying side, in which it presents a marked contrast with that of his great antitype. We are now, however, solely concerned with Solomon as he is represented in the Song of songs. The typical, as the other lessons of the Song must be drawn from itself, without any such supplement at least from other sources as would distort the image presented here. A picture is presented to us belonging to the sphere of natural life; this must be simply transferred to the spiritual sphere to yield its typical or higher meaning. Features of Solomon's character which would have marred the significance or effect of the whole, may be neglected or lost sight of. They do not belong to the conception of this Song, which must be interpreted by itself.

Did the writer of this book intend anything more than the literal and ethical sense? ZÖCKLER thinks not. He supposes him to have composed this poem, setting forth this incident in the life of Solomon. He had no more in his mind than the human parties, the play of their affections, and the fond relation constituted between them. But the nature of the transaction itself, and the position of the principal actor in the sacred history impart to it a typical import, of which Solomon himself, in writing it, had no conception. Its connection with Solomon, and its ethical bearings in his view justify its place among the sacred oracles, even apart from its mystical meaning. This is a question of some difficulty. For, 1. It cannot be affirmed that the book itself contains any clear indication of its higher meaning; what has been adduced as showing that the writer intended something more profound than lies upon the surface, is mostly of doubtful interpretation, and is scarcely sufficient to produce conviction. 2. Such instances as Ruth, Esther, and many of the Proverbs may make us cautious in undertaking to determine in advance what amount of evident religious character is necessary to entitle a book to admission to the canon of the Old Testament. 3. The sacred historians in all probability were ignorant of the typical nature of much that they have recorded.

Nevertheless, we cannot but believe that the writer of this divine Song recognized the symbolical character of that love, which he has here embellished. The typical character of the king of Israel was familiarly known, as is apparent from many of the Psalms. The typical character of Solomon's own reign was well understood by himself, as appears from Psalm lxxii. That the Lord's relation to His people was conceived of as a marriage from the time of the covenant at Sinai, is shown by repeated expressions that imply it, in the law of Moses. That under these circumstances, the marriage of the King of Israel should carry the thoughts up by

a ready and spontaneous association to the covenant-relation of the King *par excellence* to the people, whom He had espoused to Himself, is surely no extravagant supposition, even if the analogous instance of Psalm xlv. did not remove it from the region of conjecture to that of established fact. The mystical use made of marriage so frequently in the subsequent scriptures, with evident and even verbal allusion to this Song, and the constant interpretation of both the Synagogue and the Church, show the naturalness of the symbol, and enhance the probability that the writer himself saw what the great body of his readers have found in his production. And whatever may be said apologetically of the sacredness of this book, if its inspired author intended it in its literal sense alone, it exalts it so prodigiously, and frees it so completely from every shadow of objection, to suppose him to have employed this symbol with some consciousness of its sacred meaning, that I cannot bring myself to believe that the wise King of Israel was so blind as some have imagined him to be. And I am not sure but the absence of the name of God, and of any distinctive religious expressions throughout the Song is thus to be accounted for that the writer, conscious of the parabolic character of what he is describing, felt that there would be an incongruity in mingling the symbol with the thing symbolized. See ISAAC TAYLOR's *Spirit of the Hebrew Poetry*, pp. 174, 5].

§ 5. HISTORY AND LITERATURE (BIBLIOGRAPHY) OF THE INTERPRETATION OF THE SONG OF SOLOMON.

a. *The allegorical attempts at explanation in ancient and modern times.**

It is as impossible to deny that the mystical and allegorical view of the Song of Solomon, which entirely disregards the literal sense, and sees nothing in it but an exhibition in a figurative dress, of the covenant-relation between Jehovah and Israel, or of the loving communion of Messiah with His Church, may have had advocates among the Jewish scribes before the close of the Old Testament canon, as it is to prove that this view was the only one in the period before Christ, or that it was the *conditio sine qua non* of the reception of the book into the canon. For neither the acquaintance which the author of Prov. i–ix, xxii.–xxiv betrays with it (see § 3, REM. 1), nor the frequent use made of it by the prophet Hosea at a somewhat later period (comp. Hos. xiv. 6-9 with Cant. ii. 1, v. 15, iv. 11, vi. 11, *etc.*), affords any certain proof that the allegorical explanation was already cultivated before the exile at the expense of the historical. That according to the tradition of the Talmud (see R. AZARIAS in *Meor Enaim*, p. 175 *b*), EZRA only admitted such books to the canon as "were composed by the prophets in the Holy Spirit," can no more be esteemed a historical testimony for the exclusive prevalence of the allegorical interpretation at the time of the collection of the canon, than the statement of the TARGUM on i. 1, that the Song of Songs was sung "by Solomon the prophet and king of Israel in the spirit of prophecy." Nor can any proof be brought from the Old Testament Apocrypha of the existence of the allegorical mode of interpretation before the time of Christ. The passages adduced for this purpose by ROSENMUELLER, Wisd. viii. 2, 9, 16, 18; Eccles. xxiv. 18, 19, by no means necessarily imply that the bride of the Canticles was taken to be the divine wisdom; and against the validity of the passage Eccles. xlvii. 15-17 urged by KEIL, even HENGSTENBERG has shown that Solomon's παροιμίαι, παραβολαί and ἑρμηνεῖαι, "proverbs, parables and interpretations" here extolled, simply refer to the proverbs and enigmatical sayings of the king mentioned, 1 Kin. v. 12 (iv. 32) ff., x. 1 ff., not to any mystical sense of this "Song of songs." Nor can the SEPTUAG. be adduced as representing the allegorical interpretation of this Song; for though it renders מֵרֹאשׁ אֲמָנָה iv. 8 by ἀπὸ ἀρχῆς πίστεως and כְּתִרְצָה by ὡς εὐδοκία, these are errors of translation, which only show that the two localities in question (Amana and Tirzah) were no longer known to the authors of the Alexandrian version. No certain traces of a use of the Song of Solomon in an allegorical sense can be pointed out even in the writings of PHILO; and the same is true of the New Testament, where, at the utmost Rev. iii. 20 might be regarded as an expression taken from the Song of Solomon, explained of

* Comp. in general ED. CUNITZ, Histoire Critique de l'interpretation du Cant. des Cantiques. *Strasburg*, 1834, [also the account given of preceding commentators in the commentaries of WILLIAMS, pp. 106–126, GINSBURG, pp. 20–102, MOODY STUART pp. 623–640, and THRUPP pp. 16–36, of which the translator has freely availed himself in such additions as he has thought it needful to make.]

the Messiah, but is more probably to be traced, like what is elsewhere said of Christ as the bridegroom of His Church (*e. g.* Mat. ix. 15, John iii. 29, *etc.*), to the corresponding ideas and expressions in the figurative language of the prophets in general.* Comp. § 4, p. 16, and in opposition to the different judgment expressed by HENGSTENBERG respecting these passages of the New Testament, comp. especially UMBREIT in *Herzog's Real Encyc.*, vol. vi. p. 207 f.

Accordingly, it is not until the period after Christ and His apostles that really unmistakable traces are found of the allegorical understanding and treatment of the Song of Solomon; and in the first instance in the way that the author of the fourth book of Esdras, an apocalyptic production of a Jewish Christian, written probably in the time of Domitian, uses the expressions "lily" and "dove," v. 24, 26, with unmistakable reference to Cant. ii. 1, vi. 9, as mystical designations of the Church of God. Then in an allegorical explanation of iii. 11, given by R. SIMON BEN GAMALIEL about the year 120 of the Christian era (see *Taanith*, IV. 8): and finally in the solemn asseveration of R. AKIBA, the celebrated contemporary of this R. SIMON (in *Yadaim* III. 5), that Canticles defiles the hands, and is to be regarded not only as a holy, but in comparison with the rest of the Hagiographa as a most holy book † (קדש קדשים). The Synagogue, from the first centuries of the Christian era, must have universally proceeded on the assumption attested by this declaration of a hidden allegorical sense to this book. For ORIGEN and JEROME testify that it was a universal custom among the Jews in their time, not to allow any one to study the Canticles, the account of the creation in Genesis (the מעשה בראשית) or the 1st chap. of the Prophet Ezekiel (the מעשה מרכבה) before the thirtieth year of his life. And IBN EZRA declares that it was an undoubted and undisputed fact that nothing in the Canticles was spoken literally, but all figuratively.‡

Great numbers of both Jewish and Christian interpreters have since treated the Song of Solomon in this one-sided allegorical method, which fritters away the historical sense altogether, and sets it aside as offensive. Of the former, the most ancient whose work has come down to us is the author of the TARGUM, which is at all events post-Talmudic. The model thus given was followed by most of the Rabbins of the middle ages, particularly RASHI, KIMCHI, and IBN EZRA, of Toledo, in the twelfth century, who has already been mentioned, and who sees in the book an allegorical and prophetical representation of the history of Israel from the time of Abraham (whilst the other rabbinical interpreters almost universally, like the TARGUMIST, make the action begin with the exodus from Egypt under Moses); likewise MOSES MAIMONIDES (†1204), who in his *More Nebochim*, explains some passages at least of the poem, and this in such a way that "its historical contents vanish entirely, and the mystical signification of its poetical and figurative expressions is alone of any worth." In the Church ORIGEN brought the mystical and allegorical mode of treatment into vogue, and by far the greatest number of the fathers and the theologians of the middle ages, and even of more recent times, have followed him, with however the subordinate variations that to the mystico-spiritual view represented by him, by JEROME, MACARIUS, THEODORET, BERNARD of Clairvaux, *etc.*, there have also been added in the course of time a mystico-doctrinal (CYPRIAN, ATHANASIUS, JOACHIM LANGE, RAMBACH, STARKE, *etc.*), a mystico-political or historical (AUGUSTIN, LUTHER), a mystico-prophetical (COCCEIUS, GULICH, HEUNISCH, REINHARDT, *etc.*), a mystico-Mariological (AMBROSE, RUPERT V. DEUTZ, DIONYSIUS CARTHUSIANUS, MICH. GHISLERIUS, SALMERON, CORNELIUS A

* [THRUPP remarks on the contrary: "It is indeed there never directly quoted; but, on the other hand, the passages in which its language and its imagery are in various ways embodied, are numerous; the use thus made of it is uniformly allegorical; the cumulative cogency of these repeated dependences upon it in favor of the allegorical interpretation becomes very great; and throughout the New Testament no hint is to be found that it bore or could bear any other than an allegorical meaning." The passages, which he cites in proof of this conclusion in his commentary pp. 53–55, are not all equally convincing; some are wholly fanciful. But enough remain to satisfy an unprejudiced mind that the inspired writers of the New Testament and our Lord Himself found a deeper meaning in this Song than appears upon its surface.—TR.]

† See the passage in J. D. MICHAELIS' Preface: "Absit omni modo ut qui Israelita negaret, quod canticum canticorum non polluat manus sive non sit sacrum; quia totus mundus tanti non est ac ille dies quo canticum canticorum Israeli est datum. Omnia enim Hagiographa sacra sunt, sed canticum canticorum est sacratissimum. Etsi qua de Salomonis scriptis dissensio fuit (*viz.*, whether they belong in the canon—comp. *Aboth de* RABBI NATHAN, c. 1 in DELITZSCH, *Hohel.*, p. 48), ea tantum de Ecclesiaste fuit."

‡ Præf., in Cant. Cantic.: "Absit, absit, ut canticum canticorum de voluptate carnali agat; omnia potius figurate in eo dicuntur. Nisi enim maxima ejus dignitas, inter libros Scripturæ sacræ relatum non esset; neque ulla de eo est controversia."

LAPIDE, *etc.*), and even a mystico-hieroglyphical (PUFENDORF and RUNGE, 1776). They are all agreed, however, that the whole poem was conceived by the author with a conscious allegorical design. The most recent allegorical expositors also occupy substantially the same ground, now inclining to one and now to another of these modifications; as ROSENMUELLER, HUG and KAISER have sought each in his own way to reproduce the mystico-historical or political method of explanation of former times; GOLTZ, the mystico-prophetical; H. A. HAHN, KEIL, O. v. GERLACH, HENGSTENBERG, the mystico-doctrinal; GUST. JAHN and others, the mystico-spiritual mode of explanation.

SPECIAL BIBLIOGRAPHY.

I. JEWISH ALLEGORICAL EXPOSITIONS.

TARGUM *in Cant. Canticorum* (contained in the TARGUM to the five Megilloth, *viz.*, Song of Solomon, Ruth, Lamentations, Esther, Ecclesiastes), best printed in the Paris and London polyglots. It betrays, by its references to the TALMUD, and even to the Mohammedans, that it was not composed until the eighth century probably, which, however, does not exclude a higher antiquity for many of its remarks and stories strung together in the style of the Haggada. It forms a continuous "picture of Israel's history from the exodus out of Egypt through the oppressions of the kingdoms of the world until his final redemption." "Draw me after thee" (i. 4), is explained of the march of the people under the conduct of Jehovah to Sinai; "Look not at me, because I am black" (i. 6) of the penitent confession of sin by those who had forsaken Jehovah for the golden calf; "Tell me, thou whom my soul loveth, where thou feedest," *etc.* (i. 7), of Moses' supplication for the transgressing people; the festive procession described in iii. 6–11 of the taking of the promised land by Joshua, and the building of Solomon's temple; the words (vii. 13) "let us go to the vineyards," *etc.*, of Israel praying for deliverance from the Babylonish exile; the "odorous mandrakes" (vii. 14) of the period of deliverance already come; and finally, the concluding verse (viii. 14) is explained as a petition to the Lord, that He would speedily bring back the scattered people to the "spice mountains," *i. e.*, to the temple mountain in Jerusalem, with its fragrant offerings of incense—all this is interwoven with gross anachronisms, strange leaps of thought, and extravagant fancies of every description; comp. ZUNZ, *Gottesdienstliche Vorträge der Juden, etc.*, p. 65 f.; DELITZSCH, *Hohel.*, p. 49; UMBREIT, *loc. cit.*, p. 208 f. [See the English translation of this TARGUM in GILL on Canticles, 1728, and in ADAM CLARKE's Commentary.]

RASHI (*i. e*, R. SOLOMON BEN ISAAC, † 1105), *Commentarius in libros historicos et Salomonis V. T., in Lat. vertit* J. FR. BREITHAUPT, 1714 (on the rabbinical editions of this Commentator, who is particularly valuable on account of his copious communications from older Jewish allegorical interpreters, comp. DE ROSSI, *Histor. Wörterbuch der Judischen Schriftsteller*, from the Italian, by HAMBERGER, 1839; also J. CHR. WOLF, *Bibliotheca Hebræa*, 1715–33, 4 vols.)

DAVID KIMCHI (son of JOSEPH KIMCHI, born at Narbonne, 1190, died after 1250), *Commentarius in Cantic. Canticor.* (in the rabbinical Bibles of Bomberg and Buxtorf; inclining to the literal interpretation of Scripture, yet setting the greatest store also by the older allegorizing tradition, especially in the exegesis of Messianic passages; comp. M. HEIDENHEIM in HERZOG's *Real-Encyklop.* XIX. 693).

IBN EZRA (†1167) *Commentar. in Cant. Cant.*, also in Bomberg's and Buxtorf's Bibles; differs from the TARGUM and most of the other rabbins in finding the history of Israel from the time of Abraham allegorically and prophetically represented in the Song of Solomon, and hence it is not until chap. ii. that he comes down to the times of Moses and the giving of the law; he sees, for example, in the voice of the bridegroom, "who comes leaping over mountains and hills," ii. 8, the thunder of Jehovah, by which Sinai was shaken (comp. Ps. xxix.), refers the "peeping of the bridegroom through the window" (ii. 9), to God's looking down upon His people oppressed in Egypt for their help, *etc.*, *etc.*

MOSES MAIMONIDES († 1204) *Moreh Nebochim* seu *Doctor perplexorum*, ed. Jo. BUXTORF, 1629, comp. the Arabic and French edition "*le Guide des Egarés*," by S. MUNK, Par. 1856–61, 2 vols., explains in the first part of this work in addition to many other passages of the Old Test., which represent the divine under sensible images, various sentences from the Song of

Solomon, and in so doing returns to the extremely arbitrary and desultory method of the older Midrash which "at every verse or clause of a verse pours out a perfect cornucopia of the most heterogeneous thoughts and fancies," without aiming at any continuous historico-allegorical explanation of the whole. A characteristic specimen is afforded by the remark upon the opening words i. 2, where the "kiss of his mouth" is taken to be a mystical designation of the union of the Creator with the creature (*apprehensio Creatoris cum summo amore Dei conjuncta s Neshikah*), and the well-known phrase of the rabbins that Moses, Aaron and Miriam died "in the kiss of God" is traced back to this as its origin. Comp. BUXTORF's *Edit.* p. 523, and generally JOST, Art. "Maimonides" in HERZOG's *Encycl.* VIII. 691 ff.

MOSES BEN TIBBON, IMMANUEL BEN SALOMO the Roman, and other rabbinical adherents of the cabalistic and philosophical exegesis of the Jews of the middle ages differ from the common historico-allegorical interpretation in that Solomon is to them a symbol of the highest spiritual will (the *intellectus agens*), Shulamith a symbol of the lower, merely sensuous and receptive understanding (the *intellectus materialis*), and the whole is a representation of the union of both effecting the purification of the latter. On the contrary the religious poetry of the Jews of Spain in the *Pijut*, in so far as it is based on the Song of Solomon, rests on that more widely diffused allegorical view, which sees in Shulamith the "congregation of Israel" (כנסת ישראל). Comp. SACHS, *Relig. Poesie der Juden in Spanien*, p. 267; DELITZSCH, *Hohel.* p. 50.*

II. CHRISTIAN ALLEGORISTS.

a. The mystico-spiritual interpretation. (Regarding the whole as a figurative representation of the intercourse of Christ with the believing soul).

ORIGEN in *Cant. Canticorum Homiliæ duo* translated into Lat. by JEROME (see his *Opp.* ed. VALLARS. Vol. III., p. 500 ff.) is the founder of that method of interpretation which sees in the bride of the Canticles the soul pining for union with God, and in the bridegroom the divine love which sanctifies, purifies and elevates it to itself; he accordingly explains the whole in a moral-soteriological or mystico-psychological manner. Comp. what JEROME says in his translation: "*Canticum canticorum amorem cœlestium divinorumque desiderium incutit animæ sub specie sponsæ et sponsi, caritatis et amoris viis perveniendum docens ad consortium Dei.*"—In his more extended commentary in XII. τόμοι, of which only four books are still extant in the Latin translation of RUFIN (see *Origenis Opp.* ed. LOMMATZSCH, Vol. 14, 15) he had explained the bride of the Canticles by turns of the individual souls of Christians striving after union with Christ, and of the Church as the collective body of believers, thus combining the mystico-doctrinal with the mystico-spiritual interpretation; and yet through JEROME, who translated the former work only into Latin, and not the latter also, the mystico-spiritual interpretation was rendered almost exclusively influential as a model for later interpreters, particularly in the West.**

EUSEBIUS of Caesarea, *Comment. in Cant. Canticor.* (lost except a few questions).

MACARIUS the elder or the Egyptian († about 390) *Opera* ed. PRITIUS, Lips. 1699 (explains the Song of Solomon likewise of the loving intercourse of the soul with God).

[GREGORY of Nyssa, *In Cantica Canticorum Explanatio;* fifteen homilies continuing the exposition to the middle of the sixth chapter. "Of the two alternative interpretations of ORIGEN, that which identified the bride with the human soul is peculiar, as an exclusive interpretation, to the homilies of GREGORY of Nyssa."—THRUPP.]

THEODORETUS, *Interpretatio in Cantic. Canticorum, Opp.* Vol. II. ed. SCHULTZE, Hal. 1770. [" Of all the patristic comments on the Song those of THEODORET are the most valuable. They are executed with judgment, and with a careful but discriminating regard to the labors of earlier writers; are sufficiently full without being prolix; and have come down to us complete. In them Christ is the Bridegroom; the Bride is the Church, more especially as the

* On the bibliography of the Jewish expositions of the Song of Solomon in general comp. KLEUKER, *Sammlung der Gedichte Salomo's, etc.*, pp. 58-67, [also GINSBURG, *The Song of Songs*, pp. 24–60].

** The well-known comparison of the contents of the three books of Solomon, *viz.*, Proverbs, Ecclesiastes and Canticles, to the philosophical triad ἠθική, φυσική and λογική (or θεωρική), which ORIGEN first suggested and JEROME adopted from him, also rests upon a mystico-spiritual sense of the Canticles. Comp. the Introduction to the Proverbs of Solomon, p. 1.

company of those who have been perfected in all virtues; those who have not yet reached the full degree of perfection being represented as the Bride's companions."—THRUPP.]

MAXIMUS CONFESSOR, *Paraphrasis in Cant. Canticorum* (in the Greek *Catenæ* to the O. Test. in FRONTO DUCAEUS, *Auctar. Bibl. Patr.* II. 681 ff. and in the *Bibl. Patr.* ed. MORELL, Vol. XIII.; comp. also the *Catena in Cant. Cantic.* by MEURSIUS, *Lugd. Batav.* 1617 †).

WILLIRAM (Abbot at Ebersberg in Bavaria † 1085) *Paraphrasis in Cant. Canticorum*, ed. MERULA, Lugd. Bat. 1598, and H. HOFFMANN, Bresl. 1827, gave a twofold paraphrase of the Song of Solomon, in which he followed the customary allegorical method, one in Lat. hexameters, the other in old high German prose, in both regarding the whole as a colloquy between Christ and the believing soul. The old high German treatise like NOTKER's somewhat older paraphrase of the Psalms is of great interest in the history of language. Comp. HOFFMANN in the German Edition already mentioned, as well as W. SCHERER, *Leben Willirams, etc.*, Vienna, 1866.

HONORIUS of Autun, *Expositio in Cantica Canticorum Salomonis*, in *Bibl. Patrum Lugdun.* Vol. XX. (the *Præfatio* especially important on account of its laying down the theory of the fourfold sense of Scripture, which the exposition of particular passages then seeks to point out everywhere, according especial prominence to the *sensus moralis*).

BERNARD of Clairvaux, *Sermones* 86 *Super Cant. Canticorum*, *Opp.* Vol. II. ed. *Venet.* (a diffuse mystico-practical exposition, which, however, only treats the first two chapters and the opening words of the third, and explains the whole of the soul seeking her heavenly bridegroom and introduced by Him first into the garden, then into the banquet hall, and finally into the sleeping chamber, sometimes, moreover, weaving in a doctrinal interpretation as on i. 2, where kissing with the kiss of His mouth is explained of the incarnation of Christ, this "condescending miracle of a kiss, in which not mouth is pressed to mouth but God is united with man," *etc.** The continuation of this gigantic work attempted by BERNARD's pupil, GILBERT V. HOYLAND, only carries it on to v. 10 in 58 discourses). Comp. also FERNBACHER: *die Reden des heil.* BERNHARD *über das Hohelied, deutsch bearbeitet* ["The Discourses of ST. BERNARD on the Canticles," rendered into German], Leipz. 1866.

RICHARD A. S. VICTORE, THOMAS AQUINAS, BONAVENTURA, GERSHON and others represent in their *Expositiones in Cantic. Canticorum* the same mystico-psychological explanation, according to which the Song of Solomon forms a compendium of the science of inward Christian experience, an inexhaustible mine of ideas and fancies as profound as they are arbitrary. ["AQUINAS is said to have dictated his commentary on his death-bed."]

TERESA DE JESUS, *Conceptos del amor de Dios sobra algunas palabras de los cantares de Salomon* ("Thoughts on the love of God suggested by some verses in Canticles)"—explains particularly the passages i. 2; ii. 3; ii. 4; ii. 5, *etc.*, of the marriage of the enraptured soul with the holy Trinity, or of the fourth and highest stage of her peculiar mystical theory of prayer; comp. my essay "TERESIA V. AVILA," *etc.*, in the *Zeitschr. f. Luth. Theol.* 1865, I. and II.

JUAN DE LA CRUZ (JOHN of the cross), *Cantico espiritual entre el alma e Christo su esposo* ("spiritual song between the soul and Christ its bridegroom"—a free poetic imitation of some of the principal passages of the Song of Solomon, especially from chap. iii.–vi.; comp. the essay already referred to in the *Zeitschr. f. Luth. Theol.* 1866, I., particularly p. 59 ff.).

[The commentary of the Spanish Jesuit, GASPAR SANCTIUS (or SANCHEZ), published in 1616, forms a quarto volume of nearly 400 pages, which is highly commended by MOODY STUART for its learning and research and the spirituality of its views.]

DELRIO, DELGADO, SOTOMAYOR, PINEDA, OROCZO. These and other Spanish mystics adopt the same allegorical method in their commentaries with those before named, explaining the "cheeks of the bride," iv. 3, of outward Christianity in good works; her slender neck, vii. 5, of the constancy of the love of Christ; her golden chains, i. 10, of faith; the silver points on the ornaments of gold, i. 11, of the holiness of the walk; the spikenard, i. 12, of redeemed

* His representation of the individual soul of the Christian as in some sort the bride of Christ is justified by BERNARD by a reference to the fact that individuals as members of the Church, which is the proper bride of the Lord, evidently have part in this common title of honor and in the blessings therewith connected. "*Quod enim simul omnes plene integreque possidemus, hoc singuli sine contradictione participamus.*" (Serm. XII.).

humanity; the bunch of myrrh, i. 13, of the passion of Christ; the "thorns about the rose," ii. 2, of temptations by tribulations, by all sorts of crimes or by heretics; the "chariots of Amminadab" of the devil, *etc.* Comp. C. A. WILKENS, FRAY LUIS DE LEON: *eine Biographie aus der Geschichte der Spanischen Inquisition und Kirche* (Halle, 1866), p. 206 ff.

JOHN MICH. DILLHERR, *Göttliche Liebesflamme oder Betrachtung unterschiedlicher Stellen des Hohenlied's* [Divine flame of love or a Consideration of divers passages in the Canticles], Nuremberg, 1640; also, *Annotationes in Canticum*, Wratislaw, 1680.

J. MARIE BOURRIERES DE LA MOTHE GUYON. *Le Cantique des Cantiques, interprêté selon le sens mystique;* Grenoble, 1685. In this commentary, composed, according to her own confession, in one day and a half, but which was nevertheless commended by BOSSUET above her other writings, she closely resembles the preceding adherents of the mystico-spiritual interpretation, and seems particularly to have drawn from THERESA and ST. BERNARD.

[J. HAMON († 1687), *Explication du Cantique des Cantiques.* "Physician of Port Royal and continuator of the expositions of BERNARD."]

JOACHIM LANGE, RAMBACH, STARKE and others in the last century seek to connect as far as possible the mystico-doctrinal view of the Song of Solomon with the mystico-spiritual; comp. the following rubric, p. 31.

The BERLEBURG BIBLE (Berleb. 1726 ff.) pays less regard to the doctrinal view of the Song of Solomon or the explanation of the bride as the Church, than to the spiritual, according to which the conditions and stages of progress in the individual Christian life are represented in it.

GUSTAV JAHN, *Das Hohelied in Liedern* [Solomon's Song in Songs], Halle, 1848, divides the whole into 62 longer or shorter sonnets in which is sung 1) the work of faith; 2) the labor of love; 3) confirmation in grace; and 4) the yea and amen of the bride.

b. The Mystico doctrinal Interpretation. (Understanding the whole as a description of the relation between Christ and His Church).

ATHANASIUS, *Expositio in Cant. Canticorum* (now lost, but still known to PHOTIUS *Cod.* 139; preferred the explanation of the bride as the Church above that of making her to be the individual soul; so also the pseudo-Athanasian *Synopsis div. Scripturæ*, l. XVI).*

EPIPHANIUS, *Commentarius super Cant. Salomonis* ed. P. F. FOGGINI, Rom. 1750 (of doubtful authenticity, especially because the eighty concubines of Solomon, vi. 8, are here explained of dumb, *i. e.* non-prophesying spirits of the prophets, whilst EPIPHANIUS in his *Panarion* (l. III. p. 2) finds in those concubines the eighty heresies of Christendom prefigured. It is at all events very ancient, *e. g.* already attested by CASSIODORUS *de Inst. divin. liter. c.* 5, and is extremely rich in whimsical interpretations, as *e. g.*, that the winter, ii. 11, denotes the sufferings of Christ; the voice of the turtle-dove, ii. 12, the preaching of Paul, the former persecutor of the Christians, *etc.* Some would regard it as a work of BISHOP PHILO of Carpasus; see *e. g.* M. A. GIACOMELLI (*Philonis episc. Carpasii, enarratio in Cant. Canticorum, Romæ*, 1772). [It is evidently a breviary, or short expository compendium, mainly derived by the author from the writings of others; occasionally, as on iii. 6-8, containing a double exposition of the same passage. In it Christ is the Bridegroom, the Church the Bride."—THRUPP.]

CYRIL ot Jerusalem, *Catechesis XIV.*, *Opp.* ed. TOUTTÉE, Par., 1720 (explains the litter, iii. 9, of the cross of Christ; the silver of its feet of His betrayer's thirty pieces of silver; the purple of its cushion of the purple robe of the suffering Redeemer; Solomon's wedding crown of Christ's crown of thorns, *etc.*).

["Of the same spiritual kind was the general interpretation of the Christian Fathers; of BASIL, of GREGORY of Nazianzus, of even (as we learn from his scholar THEODORET) the literal interpreter DIODORE of Tarsus, of CHRYSOSTOM," *etc., etc.*—THRUPP.]

[POLYCHRONIUS DIACONUS, *Enarratio in Canticum Canticorum.*

CASSIODORUS, *Expositio in Cant. Cant.* Though passing under the name of CASSIODORUS, its authorship is doubtful and it may belong to a later date.

* In like manner CYPRIAN, who particularly refers the passage Cant. vi. 9 of preference to the Church as the one dove, *i. e.* the one chosen, beloved of Christ, *e. g.* Ep. 69 *ad Magnum*, c. 2; *de unit. Ecclesiæ*, c. 4.

JUSTUS ORGELITANUS (Bishop of Urgel in Catalonia, Spain, cir. A.D. 529), *In Cant. Cant. explicatio mystica.*

ISIDORUS HISPALENSIS, *Expositio in Cantica Canticorum.* For the titles of various commentaries of little note, belonging to the middle ages, see DARLING'S *Cyclopædia Bibliographica* (Holy Scriptures), pp. 578 ff.—TR.]

["GENEBRAND, Bishop of Aix († 1597), a learned Benedictine, wrote two comments, a larger and smaller, both in the latter part of the sixteenth century; and his work is distinguished by collections from the Rabbins."—WILLIAMS.]

HIERON. OSORIUS (canon at Evora in Portugal about 1600): *Paraphrasis et Commentaria in Ecclesiasten et in Canticum Canticorum, Lugduni,* 1611 ("*mutuum Christi et Ecclesiæ amorem Salomon explicare volens, fœminæ et viri, mutuo se amantium, affectiones elegantissime descripsit*").

JOHN PISCATOR, *Commentarius in Proverbia Salomonis itemque Canticum Canticorum,* Herborn. 1647.

JOHN GERHARD, *Predigten über das Hohelied* [Sermons on the Song of Solomon] in his *Postilla Salomonea,* Jena, 1666, adopts the allegorical interpretation prevalent in the Church; so also A. CALOV in the "*Biblia illustrata,*" as well as L. OSIANDER in his *Bibelwerk,* CARPZOV in his *Introductio in libb. V. T.,* J. H. MICHAELIS in his *Annotatt. in Hagiogr.* Vol. II., JOACH. LANGE in the *Salomonische Licht und Recht,* BUDDEUS, WILISCH and many others.

STARKE, (*Synopsis,* Part IV.) closely follows those last mentioned in seeing in the Song of Solomon "a treatise, in which the union of Christ with believers is set forth under the emblem of the most tender love of a bridegroom and bride," or in some sense also a "prophetical book," in which (without chronological order) is represented: "the coming of Messiah in the flesh, the outpouring of the Holy Spirit, the gathering of the N. Test. Church from Jews and Gentiles, as well as the special trials and leadings of the Church," *etc.*).

MAGN. FR. ROOS, "*Fussstapfen des Glaubens Abrahams*" [Footsteps of the faith of Abraham], St. 5, 1773 (the bridegroom is Christ, the bride the Church, the daughters of Jerusalem and the queens, concubines and virgins mentioned in vi. 8 represent the various classes of believers; the whole describes the loving intercourse of Christ with His people in this world, *etc.;* comp. further particulars in DELITZSCH, *Hohel.* pp. 58–61).

O. v. GERLACH, *das Alte Test., etc.,* Vol. III., 1849. The whole "portrays the various advances and estrangements conducting ever to a more perfect union in the love of Jehovah or Christ and His Church, yet not in the form of a regularly unfolding history but in certain significant transactions, which though related to each other are without any close connection." In the explanation of the details much uncertainty and capricious vacillation.

K. F. KEIL, *Lehrbuch der historisch-kritischen Einleitung in's A. T.* [Historico-critical Introduction to the O. Test.], 1853, finds as already in HAEVERNICK'S *Introduction,* Part III., edited by him, "under the allegory of the conjugal love of Solomon and Shulamith" the loving communion between the Lord and His Church, depicted according to its ideal nature, which results from the selection of Israel to be the people of the Lord.

HENGSTENBERG, *das Hohelied Salomonis ausgelegt,* [the Song of Solomon Expounded], Berl., 1853, makes the only correct "spiritual interpretation" of the Song of Solomon to lie in this that the "heavenly Solomon" must be distinguished from Solomon, the earthly author of the Song, as the object of its descriptions; and the beloved of this heavenly Solomon must be confessed to be the "daughter of Zion," and the whole, therefore, like the 45th Psalm, which is a sort of "compendium of the Song of Solomon," must be allegorically explained of the Messiah and His Church in the Old and the New Test. In the details there is much that is trifling and arbitrary; *e. g.* the hair of Shulamith compared with a flock of goats, iv. 1, signifies the mass of the nations converted to the Church of the Lord; the navel of Shulamith, vii. 3, denotes "the cup from which the Church refreshes the thirsty (*i. e.* those longing for salvation) with a noble and refreshing draught;" the sixty and eighty wives of Solomon point to the admission of "the original gentile nations into the Church," because 140 or seven multiplied by two and by ten forms the "signature of the Covenant," and because in the formation of his household from

women of the most diverse nations Solomon's purpose was directed "to a symbolic prefiguration of the kingdom of Christ," p. 169, and so on.

H. A. HAHN, *das Hohelied von Salomo, übersetzt und erklärt* [The Song of Solomon, translated and explained], Bresl., 1852, explains the Song of Solomon as setting forth under a dramatic dress and in the course of six acts, the fundamental thought that "the kingdom of Israel is called to vanquish heathendom finally with the weapons of righteousness and love, and to conduct it back again to the peaceful rest of a loving communion with God." According to this, therefore, Shulamith is a representative of heathendom, and particularly of Japhetic heathendom; and her younger sister, viii. 9 ff., corresponds to Hamitic heathendom, which is at last also to be converted too.

G. HOELEMANN, *Die Krone des Hohenlieds* [The crown of the Song of Solomon], Leipz. 1856, approaches most nearly to the view of HENGSTENBERG, only he avoids the too specific explanation of minute details and declares it inadmissible—comp. below, p. 43.

c. The Mystico-political or Mystico-historical Interpretation. (This differs from the preceding mainly in that it understands by the bride not the Church but the theocracy of the Old Test., and consequently approximates more to the Jewish allegorical explanation).

AUGUSTIN, *de Civit. Dei*, l. XVII. c. 8, 13, 20 (ed. BENED. Tom. VII., p. 714 ff.), refers the relation of the two lovers to the theocracy in the Old Test. and its fortunes.

LUTHER, *Brevis enarratio in Cantica Canticorum*, Opp. ed. Erlang. Vol. XXI., explains—herein differing from many other expressions, in which he adopts the common mystico-doctrinal interpretation—the bride to be the Old Test. theocracy in Israel at the time of its greatest splendor, and makes the whole a eulogy by Solomon of this his kingdom. "*Est enim encomium politiæ, quæ temporibus Salomonis in pulcherrima pace floruit. Quemadmodum enim in S. Scriptura, qui scripserunt Cantica, de rebus a se gestis ea scripserunt,* sic Salomon per hoc poëma nobis suam politiam commendat, et quasi encomium pacis et præsentis status reipublicæ instituit in quo gratias Deo agit pro summo illo beneficio, pro externa pace, in aliorum exemplum, ut ipsi quoque sic discant Deo gratias agere, agnoscere beneficia summa, et orare, si quid minus recte in imperio acciderit, ut corrigatur*" (p. 278). "*Constituit Deum sponsum et populum suum sponsam, atque ita canit, quantopere Deus populum illum diligat, quot et quantis beneficiis eum afficiat et cumulet, denique ea benignitate et clementia eundem complectatur ac foveat, qua nullus unquam sponsus sponsam suam complexus est ac fovit*" (p. 276).†

[JOHN BRENTIUS, the Suabian reformer, adopted the same theory. GINSBURG quotes from his 32d homily the following language respecting the Song of Songs: "*Carmen encomiasticum, quod de laude regni et politiæ suæ Solomon conscripsit.*"]

LEON. HUG, "*Das Hohelied in einer noch unversuchten Deutung,*" [The Song of Solomon in a hitherto unattempted explanation], 1813, and "*Schutzschrift für seine Deutung des Hohenliedes und desselben weitere Erläuterung*" [Defence of his explanation of the Song of Solomon and its further elucidation]. 1815 sees in the bride the kingdom of the ten tribes, in the bridegroom king Hezekiah of Judah designated as Solomon, in the brothers of Shulamith, viii. 8, 9, a party in the house of Judah, in the whole a representation clothed in idyllic form of the longing felt by the kingdom of the ten tribes for reunion with Judah but which those "brothers" opposed. Comp. in opposition to this allegorical explanation favored only by HERBST in WELTE's *Einl. in's A. T.* [Introduction to the Old Test.], EWALD, p. 40.

KAISER, "*Das Hohelied, ein Collectivgesang auf Serubabel, Esra und Nehemia, als die Wiederhersteller einer jüdischen Verfassung in der Provinz Juda*" [Canticles, a collective song respecting Zerubbabel, Ezra and Nehemiah as the restorers of a Jewish constitution in the province of Judah], 1825, a peculiar politico-allegorical explanation, which is wrecked by the

* He here has in mind Moses as the author of Ex. xv.; Deborah, Judg. v.; Hannah, 1 Sam. ii., *etc.*

† By his own confession LUTHER leaned in this peculiar explanation upon the Emperor MAXIMILIAN's "*Theuerdank,*" as well as on like "*carmina amatoria principum, quæ vulgus accipit de sponsa aut amica cantata, cum tamen politiam et populi sui statum his depingunt.*" He engages in zealous polemics against the allegorical explanation common in the Church. "*de conjunctione Dei et synagogæ,*" and says at the close, in justification of his attempt at a new explanation: "*quod si erro, veniam meretur primus labor. Nam aliorum cogitationes longe plus absurditatis habent.*"

untenable character of its historical basis alone, altogether apart from the artificial and arbitrary nature of much beside that it contains.

ROSENMUELLER, "*Ueber des Hohenliedes Sinn und Auslegung* [On the meaning and interpretation of the Song of Solomon] in KEIL'S *und* TZSCHIRNER'S *Analekten*, Part I., Art. 3, 1830, seeks to establish anew the old Jewish allegorical explanation of the Song of the relation of Jehovah to His people, with reference to the analogy brought forward by Jones: "On the mystical poetry of the Persians and Hindoos" (in the *Asiatic Researches*, Vol. III.) with the Gitagovinda and the religious poetry of the Soofees—which analogy, however, is more apparent than real, and proves nothing for the far older Song of Solomon; (comp. EWALD, p. 38 ff.; DELITZSCH, p. 66 ff.).

d. The mystico-prophetic or Chronological Interpretation. (Regarding the Song of Solomon as a prophecy of the development of the Church in its several periods, as a sort of Apocalypse, therefore, or as a prophetic compendium of the history of the Church and of heretics).

APONIUS, *Expositio Cant.* lib. VI., of the seventh century; takes the Song of Solomon to be a continuous picture of the history of revelation from the creation to the final judgment. ["A sentence near the opening of his commentary has apparently induced the assertion that he follows the Chaldee in viewing the Song as of a historico-prophetical character. An inspection of the commentary will show that it contains no trace of the influence of the Chaldee, and that it is not more historico-prophetical than the commentaries of the earlier Christians. APONIUS finds in viii. 1, 13 an indication of the ultimate conversion of the Jews after much suffering; but the germ of a corresponding interpretation of other passages may be traced also in CASSIODORUS."—THRUPP.]

NICOLAUS DE LYRA, *Postilla in universa Biblia* finds represented in chaps. i.–vi. the history of Israel from Moses to Christ, in chap. vii. and viii. that of Christianity to the time of CONSTANTINE.

G. EDERUS, JACOBUS DE VALENTIA, *etc.* (see on these and other advocates of the chronological explanation of COCCEIUS, DELITZSCH, p. 56 f.). [The Spanish prelate, JAMES PEREZ of Valentia (1507), "instead of dividing the Song into Old Testament and New Testament portions, viewed it as setting forth throughout, primarily the different phases of Old Testament history, and then also under the figure of these and simultaneously with them the mysteries of redemption. He divides the Song into ten separate canticles, commencing respectively i. 2; i. 12; ii. 8; iii. 6; iv. 1; iv. 16; v. 8; vi. 1; vii. 13. "Return, return, *etc.*; viii. 5. These severally delineate the promises to the patriarchs; the construction of the tabernacle; the speaking of God from the tabernacle; the carrying of the ark through the wilderness with attendant miracles; Moses' ascent of Pisgah; the death of Moses; the entrance into Canaan; the conquest and partition of Canaan; the conflicts and victories under the Judges; and the prosperity and peace under Solomon. The corresponding events typified by them are the general expectations of the Old Testament saints; the incarnation of Christ; His teaching; His earthly career and miracles; His going up to Jerusalem; His death; the gathering into the Church of the first Jewish converts; the mission of the apostles to the Gentiles; the conflicts and victories of the martyr church; and the prosperity and peace under Constantine." "EDER, rector of the University of Vienna (1582), divided the Song into ten dramas, on the same principle apparently as PEREZ."—THRUPP.]

JOHN COCCEIUS, *Cogitationes de Cantico Canticorum Salomonis*, Opp. ed. Amsterd., 1673, II. vols. finds, vi. 9, the contest of the Guelphs and Ghibellines; vii. 5 (in the comparison of the bride with the pools at Heshbon the weeping Church of the 15th century as the period of laborious struggle for the reformation of the Church by the great reformatory councils; vii. 6 ff. Luther in his conflict with the degenerate courts of the 16th century; vii. 11 the capture of the elector John Frederick at Mühlberg, *etc., etc.*)

GROENEWEGEN, GULICH, REINHARD and other followers of COCCEIUS attach themselves closely to the preceding; so also partially at least

JOHN MARCK, *In Cant. Canticorum Salomonis commentar.*, Amstel., 1703.

CASP. HEUNISCH (Luth.) *Commentarius apocalypticus in Cant. Canticorum*, 1688, finds, as COCCEIUS had already done, seven periods of the church represented in the Song of Solomon, corresponding with the seven apocalyptic epistles, the seventh of which depicted in chap. viii., is to begin in the year A. D., 2060.

G. F. G. GOLTZ, *Das Hohelied Salomonis, eine Weissagung von den letzten Zeiten der Kirche Jesu Christi:* [The Song of Solomon, a prophecy of the last times of the Church of Jesus Christ], Berl., 1850, regards in the interest of Irvingite speculations the Song of Solomon as a prophetical book, which sets forth the final fortunes of the Church, "shortly before, during and after the second coming of Christ," and accordingly describes, *e. g.*, in ch. iii. the restoration of the original apostolic constitution of the Church, *etc.*

e. The Mystico-Mariological Interpretation. (Conceiving Shulamith to be identical with Mary, the mother of God.)

AMBROSE, *Sermo de virginitate perpetua S. Mariæ*, Opp. ed. Paris, 1642, Vol. IV, explains in addition to the "shut gate" Ezek. xliv., many passages of the Song of Solomon likewise, especially that of the "locked garden" and the "sealed fountain" iv. 12 of the perpetual virginity of Mary.

[GREGORIUS MAGNUS, *Expositio super Cantica Canticorum.* MOODY STUART says: "The two most distinctive features in his exposition are a great expression of desire for the conversion of the Jews in expounding the passage 'I brought him into my mother's house,' which he interprets of ancient Israel; and the introduction of the Virgin Mary into the song, but it is only to the effect that 'the crown wherewith his mother crowned him' was the humanity which Christ derived from Mary."

MICHAEL PSELLUS, Junior, in the eleventh century "wrote a metrical paraphrase and a prose commentary on the Canticles" in Greek. MOODY STUART says of it: "The Virgin Mary is brought in most fully and zealously; and to the writer nothing can be more clear than that she is 'the dove and the only one' in contrast to the surrounding multitude of queens and princesses."

"A similar view is taken of Cant. vi. 8, 9 in western literature by the ABBOT LUCAS, the epitomizer of Aponius." THRUPP.]

RUPERT V. DEUTZ, *in Cant. Canticorum, ll.* VII., carries out this suggestion of AMBROSE in a continuous exegesis of the entire book.

DIONYSIUS CARTHUSIANUS, GULIELMUS PARVUS, MICHAEL GHISLERIUS, SALMERON refer according to the hermeneutical rule of the threefold sense, all that is said of the spouse in the Song of Solomon: 1. To the Church; 2. To the individual believing soul; 3. To the holy Virgin.

CORNELIUS A LAPIDE, *Commentarii in V. T.*, Venet., 1730 ff., as the foregoing, only he makes the explanation of the holy Virgin to be the *sensus principalis.** [GINSBURG remarks that "he was the first who endeavored to show that this song is a drama in five acts." The themes of these five parts are stated by THRUPP to have been respectively "the infancy of the Christian church, its conflicts with the heathen power, its establishment under Constantine, its sufferings from heresy, and its renovation under the later Fathers."]

f. The Mystico-hieroglyphic Interpretation. (Conceiving the figurative language of Canticles to have been the offspring of some esoteric doctrine or Egyptian hieroglyphical wisdom of Solomon.)

v. PUFENDORF (Vice-president), "*Umschreibung des Hohenliedes, oder die Gemeine mit Christo und den Engeln im Grabe*" [Paraphrase of the Song of Solomon or communion with Christ and the angels in the grave] edited by RUNGE, 1776. The object described is supposed to be the participation of the believers of the Old and New Test. in the grave and death of the Saviour, in which also their desire for His appearing is likewise represented, and the future of

* The view of Shulamith as the hypostatical wisdom taken by LEO HEBRAEUS (*de amore dial.* c. 3), by J. G. ROSENMUELLER (*Scholia in V. T.*), and suggested likewise by DELITZSCH (*Hohelied*, p. 65 ff.), is akin to this mariological explanation; and with this again, that of the Rabbis MOSES BEN TIBBON, IMMANUEL BEN SOLOMON, *etc.*, is closely related, who make Shulamith the *intellectus materialis* (comp. above, p. 28.)

the Church until the general resurrection is prophetically prefigured. The "virgins" (עֲלָמוֹת i. 3; vi. 8, *etc.*, are the "pure and chaste souls shut up in the dark grave and waiting for the light," because they are so denominated from עָלַם "to be hidden," *etc.*, *etc.*

KISTEMAKER (Cath. clergyman) *Cantic. Canticorum illustratum ex hierographia orientali,* 1818, agreeing in method with the preceding, but in results with the common interpretation of the synagogue and the church, according to which the bride is the people of God.

["*Cantica Canticorum chymice explicata* is the title of a book in the library of the British Museum, but the book itself in the lapse of years has gone astray; and we can form no conjecture of its contents except from the words of CARPZOVIUS, that the Alchymists dream that under the shadow of his words Solomon has delineated (in the Song) the whole secret concerning the philosopher's stone." MOODY STUART.]

§ 6. CONTINUATION.

b. *The profane-erotic or one-sided Interpretations of the Song as secular history.*

That many of the most ancient Christian interpreters regarded Canticles as a Song of worldly love portraying voluptuous and sensual images, is attested by PHILASTRIUS, bishop of Brescia, († about 390) who adduces this view in his list of heresies as one of the heresies of his time. THEODORET († 457), who combats the same opinion, already enumerates several modifications of it. According to one, Shulamith was some bride or concubine of Solomon's, according to another Pharaoh's daughter, 1 Kings iii. 1, according to another still Abishag of Shunem. Among the adherents of this profane-erotic exegesis, THEODORET had doubtless in his eye THEODORE of Mopsuestia († 429), the well-known advocate of a strictly literal method of interpreting Scripture in the sense of the liberal theology of Antioch, and who was reproached by one of his later antagonists, LEONTIUS of Byzantium, for having interpreted the Canticles "*libidinose pro sua mente et lingua meretricia,*" and whose commentary, therefore, together with the rest of his works, was ecclesiastically anathematized by the fifth ecumenical council in the time of the emperor Justinian (553), and has in consequence been lost. During the middle ages this profane mode of explanation entirely ceased even among the theologians of Judaism.* And subsequently in the period of the reformation the reformed humanist, SEBASTIAN CASTELLIO (1544), was the first to venture again to explain the Song as a "*colloquium Salomonis cum amica quadam Sulamitha,*" and on account of this alleged purely worldly character to demand that it should be banished from the canon of Scripture, which led to his own speedy banishment from Geneva, at the instance of CALVIN.** In the following century HUGO GROTIUS trod partly at least in his footsteps, who, it is true, theoretically admitted the propriety of a typical and allegorical Messianic interpretation, but in fact continued to stand by a one-sided literal and pretty profane interpretation; also RICHARD SIMON, the well-known free-thinker of the oratorio, to whom the book appeared to be an anthology of erotic pieces of poetry without order or connection—whilst others went further and either warned against reading the book as a publication injurious to morality (SIMON EPISCOPIUS), or thought they must see in it a mere idyl, an eclogue with coarse comparisons like those of Polyphemus in OVID's *Metamorphoses* (JOHN CLERICUS). Then, soon after SEMLER's and J. D. MICHAELIS' attempts to prove, in a critical way, the impossibility of an allegorical or in general of any spiritual and Messianic view, the eighteenth century brought the beginning of that splintering or crumbling process initiated by LESSING and HERDER (see § 1, Rem. 2), as well as the modern-drama mode of understanding it, the way for which was paved by J. C. JACOBI, v. AMMON, KELLER and others, both resting on the assumption that the contents of the book were decidedly secular and erotic, and both cultivated and variously modified by numerous partisans, scientific and unscientific, down to the most recent times. And then

* Yet the party combated by KIMCHI in his Commentary on account of his assertion that Canticles was a Song of worldly love composed by Solomon in his youth, may possibly have been a rabbi of an earlier period in the middle ages. Comp. EICHHORN, *Repertorium*, Part XII., p. 283.

** [HENRY, the biographer of CALVIN, gives a full account of this whole affair, *Das Leben Johann Calvins*, Vol. II., pp. 384–390. He affirms that CASTELLIO withdrew of his own accord from Geneva, and was not banished from the place nor sent away in disgrace. CALVIN, though obliged to express his disapproval of his views, conducted himself with great leniency towards CASTELLIO personally, and gave him on his departure kindly letters to his friends.—TR.]

especially in the dramatic mode of understanding it, besides the assumption of a simple action with but one love in the case (so in particular WEISSBACH), various hypotheses of a more complicated sort are in vogue, according to which two (UMBREIT, EWALD, *etc.*, and generally speaking the majority) or even three pairs of lovers (HITZIG, RENAN) come upon the stage.

SPECIAL BIBLIOGRAPHY.

I. THE OLDER PROFANE-EROTIC INTERPRETERS.

(Until the middle of the 18th century, all proceeding from the simple assumption, that the poem sings of but one loving relation, *viz.*, that between Solomon and Shulamith.)

THEODORE of Mopsuestia (see on his *Commentarius in Cant. Canticorum*, which is unfortunately entirely lost: LEONTIUS of Byzantium, *adversus Nestorianos et Eutychianos, in* GALLANDII *Bibliotheca Patrum*, Vol. XII., and comp. the monographs of SIEFFERT (1827), FRITZSCHE (1836), KLENER and others). ["In the fifth century THEODORE of Mopsuestia ventured on asserting that the bride of the Song of Songs was none other than the Egyptian princess whom Solomon espoused. Whether or no any relics of the interpretation had been traditionally preserved in the East, we find the Jacobite primate ABUL-FARAJ († 1286) allowing in his Arabic history the Song to be outwardly a dialogue between Solomon and Pharaoh's daughter. Otherwise the name of Pharaoh's daughter has not been traced in connection with the Song till the occurrence of a reference to her, though even then 'merely in passing,' in some of the first printed English Bibles in the sixteenth century. [See note to p. 9.] The assertion of DAVIDSON and others after him that she makes her appearance in ORIGEN is most improbable; and after a careful search I feel assured that it is incorrect. I may add that PEREZ unjustly charges the ancient Jews with asserting that the Song was written in praise of her." THRUPP. MOODY STUART says to the same purport: "There may have been oversight on our part, but we have not found in any of these ancient authors [from ORIGEN to BERNARD] the remotest allusion to Pharaoh's daughter, and must confess ourselves quite baffled in a somewhat laborious attempt to trace her introduction into the Song of Solomon."]

SEBAST. CASTELLIO, *Psalterium reliquaque sacrarum literarum carmina cum argumentis et brevi locorum difficiliorum declaratione*, Basil, 1547, labors in general to dress up the contents of Holy Scripture in Latin as classical and smooth as possible, and hence everywhere substitutes *respublica* for *ecclesia, heroës* for *sancti, genius* for *angelus, Phœbus* for *sol; Jupiter* or even *Gradivus, Armipotens* for *Deus, lotio* for *baptismus, etc.*, and in Canticles in particular makes use of sugary fondling and softly expressions to characterize its amatory contents, *e. g.*, i. 14 f. "*Mea columbula ostende mihi tuum vulticulum. Fac ut audiam tuam voculam, nam et voculam venustulam et vulticulum habes lepidulum,*" ii. 15: "*capite nobis vulpeculas, vinearum vastatriculas,*" *etc.*—He had already in Geneva, shortly before his exile noted in his Bible at Cant. vii. 1 the words "*Sulamitha, amica Salomonis et sponsa,*" and had declared orally to CALVIN: "*que Salomon, quand il fit le chapitre vii, était en folie et conduit par mondanité et non par le Saint Esprit*"—for which reason CALVIN, without further ado, charged him with the view that Canticles was a "*carmen obscœnum et lascivum, quo Salomo impudicos suos amores descripserit.*"—Comp. also his complete Latin translation of the Bible: *Biblia V. et N. T. ex versione* SEB. CASTALIONIS *c. ejusd. annotatt.*, Basil. ap. Oporin., 1551, and frequently; as well as SEB. CASTALIONIS, *defensio suarum translationum Bibliorum*, Bas., 1562; finally his biography by JAC. MAEHLY, Bas., 1863.)

HUGO GROTIUS, *Annotationes in V. T.*, Par. 1664 (declares the Song of Solomon to be an idyl-like *carmen nuptiale*, representing the "*garritus conjugum inter se, Salomonis et filiæ regis Ægypti, interloquentibus etiam choris duobus tam juvenum quam virginum, qui in proximis thalamo locis excubabant.*" "*Nuptiarum arcana*" he says further, "*sub honestis verborum involucris hic latent; quæ etiam causa est, cur Hebræi veteres hunc librum legi noluerint nisi a jam conjugio proximis.*" Besides the *sensus literalis*, the *allegoricus* and *typicus* are also to be duly regarded—a rule, however, which is almost entirely disregarded by him even in the main controlling passages. Comp. the still bolder and more open procedure of S. EPISCOPIUS in his *Institutiones Theologiæ*.

RICHARD SIMON, *Histoire Critique du V. T.*, 1685, Vol. I. c. 4; Canticles, a collection of erotic idyllic songs, without order or unity.

JOHN CLERICUS, *Commentarius in V. T.*, Tübing., 1733 ff.

II. LATER AND LATEST SINCE THE MIDDLE OF THE 18TH CENTURY.

a. The founders of the modern profane erotic view (adhering in the first instance only to the more general results of the negative criticism).

JOHN SOLOMON SEMLER, "*Kurze Vorstellung wider die neue Paraphrasin über das Hohelied*" [Brief remonstrance against the new paraphrase of the Song of Solomon], 1757, and "*De mysticæ interpretationis studio hodie parum utili,*" 1760.

JOHN DAVID MICHAELIS, *in Rob. Lowth. prælectiones de s. poësi Hebræorum notæ et epimetra*, Gœtting., 1758; ed. II, 1768 f., rejects, nay ridicules the allegorical interpretation as well of the Church as of the Synagogue; holds the poem to be a mere earthly love-song, and nevertheless supposes that he can relieve or remove the offence of its standing in the canon by seeking to understand its amatory contents of the "*casti conjugum amores,*" instead of "*de sponso sponsaque ante nuptias.*" In the "*Neuorientalische und exeget. Bibliothek,*" Part IV, 1788, he affirms that he would rather venture upon the explanation of the Apocalypse than upon that of the Song of Solomon, and in his "*Deutsche Uebersetzung des A. T. mit Anmerkungen für Ungelehrte*" [German translation of the O. Test., with remarks for the unlearned] 1769 ff. he leaves it out entirely.

b. The Divisive attempts or fragmentary hypotheses. (Canticles, a conglomerate of erotic songs and fragments of songs).

J. TH. LESSING, *Eclogæ regis Salomonis*, Lips. 1777, compares the alleged idyls of Canticles to those of Theocritus and Virgil.

J. G. HERDER, "*Lieder der Liebe, die ältesten und schönsten aus dem Morgenlande*" [Songs of love, the oldest and most beautiful of the Orient], 1778, declares the love depicted in Canticles to be essentially pure and innocent, to be compared with the love of Adam and Eve, whilst they continued naked and sinless in paradise, and censures the profane mode of treating it equally with the allegorical explanation as hypocrisy, and lacking in moral and esthetic purity. (Comp. UMBREIT, in HERZOG's *Real Enc.* VI. p. 215: "All the lily purity and the full fragrance of the Song has been transferred to his composition, which is in entire sympathy with it, and even the *clare-obscure*, which is elsewhere made an objection to this extraordinary man, is here an advantage to him as an interpreter; the rosy morning light, which is spread over the Song itself, floats likewise over his exposition, and invests it with its very peculiar charm and fascination. To this belongs even his profound and delicate distribution of the whole into separate voices, accordant only in the breath of love, though here we cannot agree with him," *etc.*)

J. G. EICHHORN, *Einleitung in's A. T.* [Introduction to the O. Test.] Vol. III. Leipzig, 1780, ff., agrees in all essential matters with HERDER's esthetically-sublimating and critically-dissecting view: so HUFNAGEL, in EICHHORN's *Repertorium*, VII, 199; PAULUS and VELTHUSEN, *ibid.*, XVII, 108 ff. (see above, § 1, Rem. 1); JAHN, *Einl. in's A. T.* II. p. 816 ff.; PAREAU, *Institutio interpretis V. T.*, p. 559; DE WETTE, *Einleitung in die Kanon. und Apokryph. Büch. des A. T.*, Berl., 1817, and repeatedly; AUGUSTI, *Grundriss einer Hist.-Krit. Einl.* [Outlines of a historico-critical Introduction], 1806, 1827.

J. F. KLEUKER, *Sammlung der Gedichte Salomo's, sonst das Hohelied genannt* [Collection of the Songs of Solomon, otherwise called the Canticles], 1780, reproduces the view of HERDER with slight modifications, only somewhat more learned and thorough; comp. § 1, Rem. 1.

J. CHR. DÖDERLEIN, *Salomo's Prediger und Hoheslied neu übersetzt mit Anmerkungen* [Solomon's Ecclesiastes and Canticles, newly translated, with remarks], 1784; 2d edit., 1792, likewise adheres most strictly to HERDER.

VELTHUSEN, "*Der Schwesternhandel, eine morgenländische Idyllenkette*" [The affair of the sisters, a series of oriental idyls], 1786, and: "*Amethyst, Beitrag hist.-kritischer Untersuchungen über das Hohelied*" [Amethyst; a contribution to the historico-critical investi-

gation of Canticles] Brunsw., 1786; likewise: *Cantilena Cantilenarum Salomonis duplici interpretatione illustrata*, Helmst., 1786.

J. F. GAAB, *Beiträge zur Erklärung des sog. Hohenliedes und der Klagelieder* [Contributions to the explanation of the so-called Canticles and the Lamentations], Tüb., 1795; Canticles an "anthology" of erotic songs.

JUSTI, *Blumen alt-hebräischer Dichtkunst* [Flowers of the ancient Hebrew art of poetry], Giessen, 1807.

J. C. DÖPKE, *Philologisch-kritischer Commentar zum Hohenliede Salomo's*, Leipz., 1829, holds that the songs forming the Canticles, "many of which appear in a mutilated condition, were not originally composed and committed to writing at the same time, but were prepared on various occasions, probably preserved in the mouth of the people, and afterwards put together." Comp. in opposition UMBREIT's review in the *Stud. und Krit.*, 1829, II.

ED. ISID. MAGNUS, *Kritische Bearbeitung und Erklärung des Hohenliedes Salomo's* [Critical treatise on and explanation of the Song of Solomon], Halle, 1842, makes out no less than twenty distinct songs and fragments of songs in the course of the poem; comp. ¿ 1, Rem. 2, as well as DELITZSCH, p. 2 ff.

HEILIGSTEDT, in MAURER's *Commentarius grammaticus criticus in V. T.* IV, 2, 1848, regards the whole as a combination of twelve erotic songs in one idyl; comp. ¿ 1, Rem. 3.

REBENSTEIN, *Das Lied der Lieder* [The Song of Songs], 1834.

DAN., SANDERS, *Das Hohelied Salomonis* [The Song of Solomon] Leipz. 1866. Comp. on this modern Jewish attempt at exposition, as well as on the preceding, which serves as its basis and model, ¿ 1, Rem. 2, and DELITZSCH, p. 6 f.

E. W. LOSSNER, *Salomo und Shulamith, die Blumen des Hohenlieds zu einem Strausse gebunden* [Solomon and Shulamith, the flowers of the Canticles tied together in one nosegay], Leipz. 1851 (comp. likewise ¿ 1, Rem. 2).

c. The modern dramatic view. (The Song of Solomon an erotic drama with two or more principal personages, that is, either with a simpler or —by the assumption of several love affairs —a more complicated action).

J. C. JACOBI (Preacher at Celle), *Das durch eine leichte und ungekünstelte Erklärung von seinen Vorwürfen gerettete Hohelied* [The Song of Solomon freed from objections by a simple and inartificial explanation] 1771. The whole a song in praise of conjugal fidelity, if not strictly dramatic, yet preserving the dialogue form, worthy of a sacred poet, and instructive and salutary for the times of Solomon and his successors.—"Shulamith is by reason of her beauty brought to Solomon's court together with her husband, who has been moved by kindness to divorce her (?); and as they are taking her away from her husband's side and presenting her wine, the king approaches and offers to kiss her. Shulamith is alarmed and cries to her husband: "he is going to kiss me!" *etc.*—The entire attempt is very awkward and clumsy throughout.

J. W. FR. HEZEL, *Neue Uebersetzung und Erklärung des Hohenlieds* [New Translation and Explanation of the Song of Solomon], 1777.

CHR. FR. V. AMMON, *Salomo's verschmähte Liebe oder die belohnte Treue* [Solomon's love disdained, or fidelity rewarded] Leipz., 1795 (likewise important on account of the attempt to show that the poem is strictly one melodramatic whole).

K. FR. STAEUDLIN, *über das Hohelied* [on the Song of Solomon] *in Paulus' Memorabilien*, Part 2, p. 178 ff., like Jacobi only in a more delicate and skilful manner he makes Shulamith's country lover come likewise upon the stage, and assigns to him a considerable share in the action, especially from ch. 6 onward.

K. FR. UMBREIT, *Lied der Liebe, das älteste und schönste aus dem Morgenlande* [Song of love the oldest and most beautiful of the orient] Gött. 1820; 2d Edit. 1828, and *Erinnerung an das Hohelied* [Reminder of the Song of Solomon], 1839, aims at the utmost simplification of the plot, and likewise the ethical idealizing of its contents in imitation of HERDER's esthetic view; he moreover declares viii. 8–14 to be a spurious addition.

H. EWALD, *Das Hohelied Salomonis übersetzt mit Einl., Anmerkungen, etc.*, [The Song of Solomon translated with an Introduction, Remarks, *etc.*] Gött., 1826; comp. *die poet. Bücher des A.*

Ps., I. 1839; 2d edit., with the title: *Die Dichter des A. Bds., etc.* [The poets of the Old Test.], 1866 (see above, § 3, Rem. 1 and 2.)

KÖSTER, *über das Hohelied* [On the Song of Solomon] in PELT's *Theol. Mitarbeiten* for the year 1839, No. 2.

BERNHARD HIRZEL, *Das Lied der Lieder oder der Sieg der Treue, übersetzt und erklärt* [The Song of Songs, or the triumph of fidelity, translated and explained]; Zürich, 1840, substantially follows EWALD, whose view he seeks to correct in particular passages.

FR. BÖTTCHER, *Die ältesten Bühnendichtungen* [The oldest stage-poetry], Leipz., 1850; comp. *Exeget.-Krit. Aehrenlese z. A. T.* [Exegetical and critical gleanings in the Old Test.], 1849, p. 80 ff., and *Neue Exeget.-Krit. Aehrenlese* [New exeget. crit. gleanings], Part III., 1865, p. 76 ff. He explains the Song of Solomon as "a melodramatic text of a popular stage-play performed in the kingdom of Israel about B. C. 950, directed against the royal house of Solomon and the morals of his harem so menacing to family life, and the exhibition accompanied after the manner of Hindoo, Chinese and even ancient Italian dramas by acting and brief improvisations;" in order to give the whole as burlesque and clownish a character as possible, he makes the shepherd penetrate several times into the royal harem from i. 15 onward (i. 15 ff.; iv. 7 ff.; vii. 12 ff.), treat his comrades, v. 1, to the viands and liquors of the wedding feast, and finally, vii. 12 ff., go off with his beloved, without the king doing anything to prevent it, *etc.*—Comp. § 2, Remark 1.

G. M. ROCKE, *Das Hohelied, Erstlingsdrama aus dem Morgenlande, oder Familiensünden und Liebesweihe. Ein Sittenspiegel für Brautstand und Ehe* [The Song of Solomon, a primitive drama from the orient, or family sins and love's devotion. A moral mirror for the betrothed and married], Halle, 1851. He explains a large part of the various scenes as dreams, some of which were directly represented (by apparitions of ghosts), and some narrated subsequently (so, *e. g.*, ii. 8–17; iii. 1–5; v. 2–vi. 3); he takes other sections as v. 8 ff.; vi. 11 ff. to be rhapsodies of Shulamith's romantic and enthusiastic fancy, *etc.*)

E. MEIER, *Das Hohelied, etc.* [The Song of Solomon] Tübingen, 1854, returns to the simpler and more moderate view of EWALD.

F. HITZIG, *Das Hohelied erklärt* [The Song of Solomon explained] in the *Kurzgefasstes exeget. Handb. zum A. T.* [Condensed exegetical manual to the Old Test.], Part 16, Leipzig, 1855, brings in besides Shulamith and her country lover—comp. § 2, Rem. 1,—also Solomon's wife (*e. g.*, iii. 6–11; iv. 16 ff.), and one of his concubines (vii. 2–11) speaking and acting, thus making the plot as complicated as possible.

E. F. FRIEDRICH, *Cantici Canticorum Salomonis poetica forma*, 1855, and "*Das sogen. Hohelied Salomonis oder vielmehr das pathetische Dramation 'Sulamith' parallelistisch aus dem Hebr. übersetzt*" [The so-called Song of Solomon, or rather the pathetic drama 'Shulamith' translated from the Hebrew in parallelisms]. Reprinted from the *Altpreussische Monatsschrift*, Königsberg, 1866. He seeks with the minutest care to dissect the artistic structure of the dramatic whole in its details, distinguishing four acts with ten scenes and one hundred and sixty chain-links (*catellas*), or clauses into which the verses are sub-divided; he mingles with it much that is trifling and incongruous without doing justice in any way to the theological character of the poem.

J. G. VAIHINGER, *Der Prediger und das Hohelied rhythmisch übersetzt und erklärt* [Ecclesiastes and the Song of Solomon rhythmically translated and explained], Stutt., 1858, follows for the most part the view of EWALD, but with a critically independent attitude.

FR. ED. WEISSBACH, *Das Hohelied Salomo's übersetzt, erklärt und in seiner kunstreichen poet. Form dargestellt* [The Song of Solomon translated, explained and exhibited in its highly artistic and poetical form], Leipz., 1858; by an acute and thorough criticism of the other erotic and dramatic views he simplifies the action of the piece to the extent of making it refer simply to one loving relation between Solomon and Shulamith, but denies the reality of the transaction (comp. § 4, Rem. 2), and in connection with this refuses also to admit the existence of a more profound ethical idea, or a typical and Messianic significance of the poem).

ERNEST RENAN, *Le cantique des cantiques, traduit de l' Hebreu, avec une étude sur le plan, l' âge et le caractère du poëme*, Paris, 1860, 2d edit., 1861, approaches, most nearly to the views

of BÖTTCHER and HITZIG, only he fantastically remodels them after his own fashion, and thus brings out a romantic sentimental pastoral piece, in which even a ballet is introduced (vii. 2 ff.: "*une danseuse du Harem*"). Comp. § 2, Rem. 1.

§ 7. CONCLUSION.

a. The typical-Messianic view, or that based upon its position in the redemptive history.

The two principal modes of viewing the Song of Solomon thus far considered, the purely allegorical as well as the one-sided treatment of it as secular history, not only have the suspicious circumstance against them that the greatest vacillation prevails in shaping the views of their adherents in detail from the earliest periods to the present, and that no one of these views commends itself at first sight as a perfectly satisfactory solution of the enigma; but both of them introduce into the text of the Song strange and unproved assumptions which are in flat contradiction with its peculiar character both internally and externally. The allegorical explanation, however it may be modified in its details, makes the utterly inconceivable and improbable, nay, monstrous assumption, that by the "king Solomon" of the song is meant not the historical ruler so named, but a heavenly prototype of the same name, nay, in actual fact, no other than Jehovah Himself, and then further involves itself in inextricable difficulties in its explanation of particulars, *e. g.*, of the sixty queens and eighty concubines of this heavenly Solomon, as well as of his mother, his sedan and crown, *etc.* To which is to be added further the suspicious circumstance that in every other instance in which the figurative language of the Old Test. symbolizes the relation of Jehovah to Israel as a marriage or betrothal, it is the bride that is represented in the least favorable light, nay, that is mostly described as a harlot* (so particularly in Hosea, Jeremiah, Ezekiel; comp. above, § 4, p. 16), whilst in the Song of Solomon the precise opposite of this is the case [?]. The profane secular-history explanation not only sees itself driven to various artificial hypotheses and auxiliary hypotheses, especially to the introduction of one, two, three or more subordinate persons, whose entrance upon the scene there is nothing in the text to indicate, and which, as particularly the "shepherd" or "herdsman," are introduced as apparitions, suddenly and without any thing to prepare the way for their coming; it also leaves totally unexplained how this mere worldly love-song, in which Solomon is alleged to be represented in so extremely disadvantageous a light as the seducer of female innocence, could have found admission to the canon of Scripture, and this with a title, which prefixed to it with commendatory emphasis the very name of Solomon himself, the great royal singer and sage (comp. § 1 and 3)! Against the allegorical or directly Messianic view testimony is borne by the too earthly and even sinful colors, in which Solomon, the historical Solomon of the 1st book of Kings, is depicted as the hero of the piece. The one-sided secular history explanation with its directly anti-Solomonic and consequently also anti-Messianic tendencies is refuted by the fact that Solomon's perseverance in his adulterous designs and polygamous desires in the face of Shulamith's innocence, cannot be shown to be a matter belonging to the subject of the piece by a single decisive proof-passage, but that on the contrary it is evident to an unbiassed exegesis that he and no other is Shulamith's lover, and the real object of the dramatic representation is his being brought back from the dizzy heights of a harem's voluptuous morals, to the morally pure and inviolable standpoint of conjugal chastity, love and fidelity.

Since the typical reference of the loving relation depicted in the piece to Christ and His Church, enters into combination with this simple and worthy view in the most unconstrained manner and of its own accord as it were, as has been already briefly intimated § 4, and as the exposition of the Song will have to show more in detail, this may be designated the typical-Messianic, or—since every element of the redemptive history possesses of itself, and by an inner necessity, a typical virtue which points forwards and upwards—the redemptive-history view. Attempts to establish and carry it out were probably already made here and there in the ancient church, especially as New Testament passages, such as above all Christ's declaration respecting Himself as a greater than Solomon (Matt. xii. 42; comp. Matt. vi. 28; Rev. iii. 20), appear to favor it

* [This Scriptural usage manifestly lies against ZÖCKLER's own interpretation rather than the allegorical, as commonly held.—TR.]

rather than the allegorical or the direct Messianic interpretation. But the greatly preponderating inclination of the fathers, which soon attained exclusive sway, to plunge immediately and at once into the spiritual sense, must have stifled in its birth every attempt to assert at the same time a historical sense, and branded it with the same anathema as the profane-erotic interpretation of THEODORE of Mopsuestia. It was not until after the middle ages, therefore, that more numerous and important attempts were made to unite the historical with the more profound spiritual meaning by the intermediate link of the type, and attempts not barely of the half-way, external sort, like that of GROTIUS (see § 6), but such as were seriously meant and worthily maintained. Thus above all that of the noble Spanish mystic, LOUIS DE LEON († 1591), who had it is true to pay the penalty in the prisons of the inquisition of his departure from the broadly trodden path of the traditional allegorizing, as well as his choice of the Spanish language for the composition of his commentary; and further the like attempts of the reformed interpreters, MERCIER, LIGHTFOOT and LOWTH, as well as of the famous Catholic preacher and historian BOSSUET. VON HOFMANN still tries to maintain the assumption common to these former adherents of the typical view, that the bride of the Song of Solomon was a daughter of Pharaoh, king of Egypt, whilst DELITZSCH and NAEGELSBACH who in the main agrees with him, espouse the view, which is without doubt to be preferred by reason of vii. 1, that the bride was an Israelitish country girl from Shunem.

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LUIS DE LEON (*Ludovicus Legionensis*), *Cantar de los Cantares*—a translation and explanation of the Song of Solomon in classical Spanish, written about 1569. (According to the extracts given by C. A. WILKENS, *Fray Luis de Leon*, p. 206 ff., and the remarks by which he characterizes it, this expositor every where gives most prominence to the historical sense which he grasps with sound esthetic feeling and artless simplicity. "Only in individual passages is the veil lifted and the love of Jehovah to His people, of Christ to the soul, of believers to the Lord, appears as in the highest sense the rightful bearer of all the attributes heaped upon human love. For pure human love is the noblest copy of the divine. They are alike in their mutual aspirations, alike in their beginning, nutriment, development, operation, end; as also earthly beauty is the shadow of the eternally beautiful. Thus, too, the reception of the book into the canon is explained. The divine Spirit has in condescension to human weakness veiled the spiritual beauties of good things yet unknown in figures of things which are real, lovely and well known. We should learn to joy over the distant from the joy which the near affords, and thus suffer ourselves to be drawn to Him, who loves us above all."—FRAY LUIS conceives the theme of the book to be simply "the bliss and pain of love" described in the form of a pastoral poem, in which king Solomon is represented as a shepherd, and his bride Shulamith, the daughter of the Egyptian king, as a shepherdess. Their love is depicted in the nicest and most perfect manner: in other amatory poems there is only found a shadow of the feeling and bliss of love, here love is described in primal perfection even to the most subtle features of its being.—As the inquisition at Valladolid took offence at this treatise on Canticles, partly on account of its contents, and partly because it was written in Spanish, it remained unprinted, and LEON published subsequently, after he had languished five years in prison, for his complete justification a Latin treatise "FR. L. LEGIONENSIS, *In Cantica Canticorum Salomonis explanatio*" (Salom., 1580), in which, besides the historical sense, he also stated the spiritual more fully, and this partly in the allegorical, partly the typical method. Comp. WILKENS, *Ibid.*, p. 317 ff.).

Jo. MERCERUS (*le Mercier*), *Commentarius in Job, Proverbia, Ecclesiast. et Cant. Canticorum*, 1573.

JOHN LIGHTFOOT, *Harmonia, Chronica et Ordo Vet. Testamenti;* Opera, Traj. ad Rh. 1699. [A Chronicle of the Times and the Order of the Texts of the Old Testament; in his Works, London, 1684. He says I., p. 76. "After the building of the summer-house in the forest of Lebanon, Solomon pens the book of the Canticles, as appeareth by these passages in it, Cant. iv. 8; vii. 4. Upon his bringing up Pharaoh's daughter to the house that he had prepared for her, 1 Kings ix. 24, he seemeth to have made this Song. For though the best and the most proper aim of it was at higher matters than an earthly marriage, yet doth he make his marriage

with Pharaoh's daughter a type of that sublime and spiritual marriage betwixt Christ and His church. Pharaoh's daughter was a heathen and a stranger natively to the church of Israel; and withal she was a black-moor, as being an African, as Cant. i. 4, 5 alludeth to it; and so she was the kindlier type of what Solomon intended in all particulars.—Tr.]

Rob. Lowth, *De Sacra poesi Hebræorum prælectiones academicæ;* Oxon., 1753, 1763 (*prœl.* 30 ff.) [In the scheme and divisions of the book he adopts the view of Bossuet to be stated presently. In regard to its spiritual meaning he contends that it is neither a "continuous metaphor," nor a "parable properly so called," but a "mystical allegory in which a higher sense is superinduced upon a historical verity." The bride he decides, though not without hesitation, to have been Solomon's favorite wife, the daughter of Pharaoh; his marriage with an Egyptian being an apt adumbration of the Prince of peace, who espouses to Himself a church composed of Gentiles and of aliens. Her name he expresses in the form Solomitis, as derived from Solomon, like Caia from Caius, and intended to be suggestive of the higher sense of the Song.—Tr.]

Jacques-Benigne Bossuet, *Libri Salomonis, Proverbia, Ecclesiastes, Cantic. Canticorum, Sapientia, Ecclesiasticus, cum notis, etc.* Paris, 1693. [He supposes the Song to be divided into seven parts, corresponding to the seven days of the marriage feast. It commences with the bride's being brought home to her husband's house on the evening which, according to Jewish reckoning, ushers in the first day. Then the successive mornings are indicated by the adjuration of the bridegroom as he leaves his chamber, ii. 7; iii. 5; viii. 4, or by the admiring language of the choir of virgins as the bride herself appears, iii. 6; viii. 5; vi. 10. The evenings are either expressly mentioned, iii. 1; v. 2, or may be inferred, ii. 6; viii. 3. The seventh day is shown to be the Sabbath by the fact of the bridegroom coming in public attended by his bride, viii. 5, instead of going forth alone to his occupation as he had done previously.—Tr.]

[A. Calmet, *Commentaire littéral sur le Cantique des Cantiques.* "His views are substantially the same as Bossuet's."]

(Harmer), *Materialien zu einer neuen Erklärung des Hohenliedes, Vom Verfasser der Beobachtungen über den Orient.* From the English, 2 Parts, 1778–79. [The original title is, The Outlines of a New Commentary on Solomon's Song, drawn by the help of Instructions from the East, containing—I. Remarks on its general nature; II. Observations on detached Places of it; III. Queries concerning the rest of this poem. By the author of Observations on divers Passages of Scripture. London, 1768.] He explains like those before named, the whole as a celebration of Solomon's marriage with a daughter of the king of Egypt, and leaves the profounder spiritual meaning almost entirely out of sight. [He finds two queens in the course of the Song—the former principal queen who speaks, iii. 1, *etc.*, and the daughter of Pharaoh who is henceforth made her "equal in honor and privileges," and who is "frequently mentioned afterwards in history, while the other is passed over in total silence," this new marriage being an apt representation of the "conduct of the Messiah towards the Gentile and Jewish churches."—Tr.]

Salvador, *Histoire des institutions de Moïse*, Vol. II. Paris, 1828 (like the preceding.)

J. Chr. K. v. Hoffmann, *Weissagung und Erfüllung* [Prophecy and Fulfilment] I., 189 ff.; *Schriftbeweis* [Scripture proof] II., 2, 370 ff. (comp. above § 2, Rem. 1, § 4, Rem. 1.)

Franz Delitzsch, *Das Hohelied untersucht und ausgelegt* [The Song of Solomon investigated and expounded], 1851 (see above, § 2 and 4.)

Ed. Naegelsbach, in Reuter's *Allg. Repertorium der theol. Literatur*, 1851, No. IV.

Schlottmann, see immediately below.

CONTRIBUTIONS TO THE EXPLANATION OF THE SONG OF SOLOMON IN MONOGRAPHS.

G. A. Ruperti, *Symbolæ ad interpretationem S. Codicis.* Vol. I., *fasc.* 1, 2, Götting., 1782.

P. Andr. van Kooten, *Observationes ad nonnulla Cantic. Canticorum loca; dissertat.*, Ultraj., 1774.

J. F. Neunhöfer, *Versuch eines neuen Beitrags zur Erklärung des Hohenlieds* [Essay toward a new contribution to the explanation of the Song of Solomon], Leipz., 1775.

Anton, *Salomonis carmen melicum ad metr. prisc. et mod. music. revocatum.* Viteb., 1793.

J. F. Gaab, Beitraege, *etc.* See above, p. 37.

Lindemann, in Keil's *und* Tzschirner's *Analekten*, III., 1, p. 1 ff.

HARTMANN, in WINER's *Zeitschrift*, I. 3, p. 420 ff.

G. HOELEMANN, *die Krone des Hohenlieds* (allegorical explanation of ch. viii), Leipz., 1856.—see above, p. 32.

SCHLOTTMANN, The bridal procession of the Song of Solomon (iii. 6–11) in the *Studien und Kritiken*, 1867, II, ranges himself at the very beginning decidedly on the side of the typical expositors: "Whatever we may think of the origin and strict literal sense of the Song of Solomon, the right will ever verify itself anew, to see in the love there represented the emblem of the higher divine love which unites the church to her heavenly Lord," *etc.*)

SUPPLEMENTARY BIBLIOGRAPHY ADDED BY THE TRANSLATOR.

English Commentaries on the Song of Solomon.

[Venerable BEDE wrote seven books on the Canticles. The first is "a controversial preface warning his readers against the Commentary of JULIAN of Eclanum which that writer had made a vehicle for his Pelagian doctrines." This betrayed WILLIAMS (and GINSBURG, who copies him) into the error of supposing that the whole " work was intended as a defence of the doctrines of grace against the Pelagians." The seventh book "comprises a series of extracts from all parts of GREGORY's writings, bearing upon the Song." In the other five books "he has followed the footsteps of the fathers, leaving the works of GREGORY intact."

"The Commentary of FOLIOT, Bishop of London in the 12th century, with the Compendium of ALCUIN, was printed in 1638, and is repeatedly referred to by Dr. GILL."

SCOTUS is favorably spoken of by POOLE, *Synopsis Crit.*, Vol. II., Pref., as not one of the last to be named of this period; "*author non inter postremos memorandus.*"

The first three chapters of the Canticles, with BEZA's sermons on them, translated by JOHN HARMAR, Oxford, 1587.

THOMAS JAMES (librarian at Oxford), Expositio libri Canticorum, ex patribus. 4to, Oxford, 1607.

THOMAS WILCOCKS, An Exposition upon the book of the Canticles, London, 1624.

HENOCH CLAPHAM, The first Part of the Song of Songs expounded and applied, London, 1602.

BISHOP HALL, An open and plain Paraphrase upon the Song of Songs, London, 1609.

J. BEALE, Solomon's Song with an Exposition, London, 1615.

HENRY AINSWORTH (a Brownist divine), Annotations upon the five books of Moses, the book of the Psalms, and the Song of Songs or Canticles, London, 1639. This volume has done much to shape the current allegorical exposition of the Song. It is accompanied by a metrical paraphrase.

THOMAS BRIGHTMAN, Commentary on the Canticles, London, 1644. "He regards the book as prophetic, and divides it into two parts; the first, chap. i.—iv. 6, describes the condition of the legal church from the time of David to the death of Christ: and the second, chap. iv. 7—viii. 14, the state of the evangelical church from A. D. 34 to the second coming of Christ."

JOHN COTTON, A brief Exposition of the whole book of Canticles, London, 1648. He likewise regards it as descriptive of the state of the church from Solomon's own time to the last judgment.

JOHN ROBOTHAM, Exposition on the whole book of Solomon's Song, London, 1652.

ASSEMBLY OF DIVINES, Annotations upon all the books of the Old and New Testament, London, 1657. Very brief notes mainly occupied with suggesting the spiritual import of the Song.

W. GUILD, Love's Intercourse between the Lamb and his Bride, Christ and His Church, in a clear explication and application of the Song of Solomon, London, 1658.

JAMES DURHAM, Clavis Cantici, London, 1668. "Published after his death with a recommendation by Dr. OWEN."

DE VEIL, Explicatio Literalis Cant. Cant., London, 1679.

JOHN COLLINGES, The Intercourses of Divine Love betwixt Christ and His Church, or the particular believing soul, metaphorically expressed by Solomon in Canticles i. and ii., 2 vols., London, 1683.

JOHN TRAPP, A Commentary upon the book of Proverbs, Ecclesiastes and the Song of Solomon, London, 1650.

BISHOP PATRICK'S Paraphrase and Annotations on this Song were published in 1700; MATTHEW HENRY'S Exposition a few years after.

WHISTON published an Essay in 1723, charging the Song of Solomon with containing "from the beginning to the end marks of folly, vanity and looseness," maintaining "that it was written by Solomon when he was wicked, and foolish, and lascivious, and idolatrous," and urging its rejection from the sacred canon.

JOHN GILL, An Exposition of the book of Solomon's Song commonly called Canticles, London, 1728. "A vast treasure of varied learning, sound doctrine and spiritual experience; but it is neither sufficiently condensed, nor is it so digested by the author as to present to the reader a clear idea of his own interpretation." He pushes the allegory to the furthest extreme, and attaches every sense to the words which they can possibly bear. The first edition contains a translation of the Targum upon this book. Another comment by the same author is contained in his Exposition of the Old and New Testament.

JOHN WESLEY, in his Explanatory notes upon the Old Testament, Bristol, 1765, also defends the allegorical interpretation of this book, and especially disallows its reference to Solomon and Pharaoh's daughter.

[GIFFORD], A Dissertation on the Song of Solomon, with the original text divided according to the metre [upon BISHOP HARE'S hypothesis], and a poetical version, 1751. He "considers the poem as a pastoral composed by Solomon as the amusement of his lighter hours, just after his nuptials with Pharaoh's daughter, and before God had so remarkably appeared to him and given him that divine wisdom, for which he was afterwards so eminent."

[BISHOP PERCY], The Song of Solomon, newly translated from the original Hebrew, with a commentary and annotations, London, 1764. He confines himself to the literal sense, and adopts substantially the view of BOSSUET that it was written on the occasion of Solomon's marriage with Pharaoh's daughter, and is divided into seven parts answering to the seven days of the wedding feast.

MRS. BOWDLER, Song of Solomon paraphrased, with an introduction, containing some remarks on a late new translation (PERCY'S) of this sacred poem; also a commentary and notes critical and practical, Edinburgh, 1775.

DURELL, Critical remarks on Job, Proverbs, Psalms, Ecclesiastes and Canticles, 1772, follows the same general theory, but "totally excludes any allegorical or spiritual design."

The Song of Solomon paraphrased, with an Introduction, Commentary and Notes (published anonymously), Edinburgh, 1775.

W. GREEN, The Poetical Parts of the Old Testament translated, with notes, 1781.

BERNARD HODGSON, Solomon's Song translated from the Hebrew, Oxford, 1786. "The mystical sense of the Song is never referred to—not denied, still less acknowledged."

T. WILLIAMS, The Song of Songs, which is by Solomon, a new translation with a commentary and notes, London, 1801. Republished in Philadelphia, 1803. Adopts like the preceding the general hypothesis of BOSSUET and LOWTH, and takes note of the spiritual meaning throughout.

JOHN MASON GOOD, Song of Songs, or sacred Idyls translated, with notes critical and explanatory, London, 1803. Containing a literal prose translation and a very elegant metrical version. "A work of great beauty, in which the author allows and defends the allegorical, but confines himself to the literal sense." He "regards the entire song as a collection of distinct idyls upon one common subject, and that the loves of the Hebrew monarch and his fair bride."

WILLIAM DAVIDSON, Brief outline of an examination of the Song of Solomon, with remarks critical and expository, London, 1817. He interprets "the Song of Solomon of the Christian church from the time of John the Baptist."

SCOTT'S Notes in his Commentary on the Bible follow the current allegorical exposition, and are largely drawn from BISHOP PATRICK.

ADAM CLARKE eschews the allegorical interpretation, and assigns as his reasons: "1. Because we do not know that it is an allegory. 2. If one, the principles on which such allegory is to be explained do nowhere appear." Appended to his commentary is a translation of the Targum or

Chaldee paraphrase of this book; also the Hindoo mystical poem, the *Gitagovinda*, which, agreeably to the suggestion of SIR WILLIAM JONES, he regards as illustrative of the Song of Solomon.

B. BOOTHROYD, The Hebrew Scriptures of the Old Testament without points after the text of KENNICOTT, accompanied with English Notes, critical, philological and explanatory, 2 vols. 4to. The notes consist for the most part of extracts from preceding commentators, chiefly PERCY, GREEN, GOOD, HODGSON, and HARMER.

JOHN FRY, Canticles, a new translation with notes, London, 1811. The book is regarded as a collection of idyls, some of which were suggested by the marriage of Solomon, others by different domestic scenes in humble life; but all are parables of the love of Christ and His Church.

CHARLES TAYLOR in the Biblical Fragments (Nos. 345-453) appended to CALMET'S Dictionary, 1838. Well characterized by MOODY STUART: "His translation and arrangement of the Song of Songs—relating merely to its outward structure as Solomon's marriage festival—evince great research, abundant ingenuity, the utmost delicacy and refinement of feeling, along with a most exuberant fancy."

W. NEWMAN, Solomon's Song of Songs, a new translation, London, 1839.

PYE SMITH in his "Scripture Testimony to the Messiah," 1847, "regards this Song as a pastoral eclogue or a succession of eclogues representing in the vivid color of Asiatic rural scenery the honorable loves of a newly married bride and bridegroom." This led to a controversy between him and DR. BENNETT in the Congregational Magazine for 1837 and 1838, respecting the proper interpretation of the Song. A subsequent article in the same periodical (for 1838, p. 471 ff.) declares that there is "no more reason for its spiritual interpretation than for its application to the revival of letters, the termination of feudalism, or any other gratifying circumstance in civil or political life." GINSBURG.

J. SKINNER, An Essay towards a literal or true radical exposition of the Song of Songs.

ROBERT SANDEMAN, On Solomon's Song.

W. ROMAINE, Discourses upon Solomon's Song.

R. HAWKER, Commentary on Solomon's Song.

Meditations on the Song of Solomon, London, 1848.

FRANCIS BARHAM, The Song of Solomon.

ADELAIDE NEWTON, The Song of Solomon compared with other parts of Scripture, 1852.

PETER MACPHERSON, The Song of Songs shown to be constructed on architectural principles, Edinburgh, 1856. "His supposition that this song consists of verses written round an archway, is so entirely gratuitous, that it is only misguiding and deceptive." MOODY STUART.

KITTO in his Pictorial Bible and in his Daily Bible Illustrations "presents much useful information on the Song of Solomon."

SAMUEL DAVIDSON, (The Text of the Old Testament Considered, London, 1856, and Introduction to the Old Testament, 1862) adopts the shepherd hypothesis, regards it as a purely amatory poem, having neither an allegorical nor a typical sense, and written not by Solomon, but by a citizen of the northern kingdom twenty-five or thirty years after Solomon's death.

A. MOODY STUART, An Exposition of the Song of Solomon, London, 1857 (republished Philadelphia, 1869). The peculiarity of this eminently devout and spiritual commentary is the parallel instituted and carried out in a most ingenious and elaborate manner between the Song of Solomon and the Gospels and Acts of which it is regarded as a prophetic epitome. He regards i. 2—ii. 7 as descriptive of the period immediately before and after the birth of Christ; ii. 8—iii. 5 from the appearance of John till the baptism of Jesus; iii. 6—v. 1 from Christ's return out of the wilderness till the last supper; v. 2—viii. 5 from the agony in the garden till the evangelizing of the Samaritans; viii. 5-14 from the calling of the Gentiles till the close of revelation.

BENJAMIN WEISS (a converted Jew), The Song of Songs unveiled, a new translation and exposition of the Song of Solomon, Edinburgh, 1859. He conceives it to be "half historical and half prophetical," and to embrace the entire interval from the dedication of the tabernacle of Moses to the resurrection of Christ and the formation of churches among the Gentiles.

CHRISTIAN GINSBURG, The Song of Songs translated from the original Hebrew, with a commentary historical and critical, London, 1857, and in his article on Solomon's Song in the third Edition of KITTO'S Cyclopedia, advocates the shepherd hypothesis. "This song records the his-

tory of an humble but virtuous woman, who after having been espoused to a man of like humble circumstances, had been tempted in a most alluring manner to abandon him, and to transfer her affections to one of the wisest and richest of men, but who successfully resisted all temptations, remained faithful to her espousals, and was ultimately rewarded for her virtue." The historical sketch of the exegesis of the book is very full and valuable, though warped by the peculiar views of the writer.

JOSEPH FRANCIS THRUPP, The Song of Songs, a revised translation, with introduction and commentary, Cambridge, 1862, divides the Song into six groups; see note on p. 11. "The theme of the first group is the anticipation of Christ's coming; the second represents the waiting for that blessed time; in the third he is arrived, and we have there the description of the espousal and its fruits. The fourth group delineates the subsequent bodily departure of the Bridegroom from his Bride; the fifth his spiritual presence with her; and the sixth their complete and final reunion." "The earlier half of the Song presents to us only those glories which older seers had in various ways also heralded. With respect to the latter half of the Song the case is different. The distinctness with which it is there unfolded that the coming of the Messiah will not of itself be the final termination of all earthly expectation and anxiety is unparalleled not merely in all earlier Scripture, but throughout the whole of the Old Testament. Nowhere else do we find a passage which speaks as Cant. v. 2–8 speaks of a withdrawal of the Messiah from the church for whose salvation He has once appeared." This he accounts for by supposing it based on a typical application of the translation of Elijah. The untimely removal of this distinguished prophet, who was fondly styled "the chariot of Israel and the horsemen thereof," and the painful void created by his departure, foreshadowed a similar experience in the case of Messiah, the last and greatest of the prophets, who should in like manner forsake His sorrowing people for a season, though with the view of ultimately returning never to leave them more. The Song he supposes to have been written a century or more after the death of Solomon by a member of one of the prophetical schools in the kingdom of the ten tribes.

ISAAC TAYLOR, The Spirit of the Hebrew Poetry; republished in New York, 1862, devotes chap. x. to Solomon and the Song of Songs.

CHR. WORDSWORTH, The Books of Proverbs, Ecclesiastes and the Song of Solomon in the authorized version, with notes and introductions (Vol. IV. Part III. of his Commentary on the Bible), London, 1868. He regards it as a prophetic allegory, suggested by the occasion of Solomon's marriage with Pharaoh's daughter, and descriptive of "the gathering of the world into mystical union with Christ, the consecration of the world into a church espoused to Him as the Bride."

W. HOUGHTON, Translation of the Song of Solomon, and short explanatory notes (London, 1865), in which, as stated by the American editor of SMITH'S *Dictionary of the Bible*, the Song is viewed as secular and the theme conceived to be the fidelity of chaste love.

American Commentaries.

Of the discussions of this book which have appeared in this country, the most noteworthy are the following:

MOSES STUART, in his Critical History and Defence of the Old Testament Canon (Andover, 1845), devotes pp. 364–385 to a consideration of the Canticles. He regards it as "expressing the warm and earnest desire of the soul after God in language borrowed from that which characterizes chaste affection between the sexes," and as applicable to the church only in so far as what pertains to individuals who are pious is common to the entire body of believers. He thinks the book to be so peculiarly Oriental in its imagery and style of thought, that while adapted to the religious wants of those amongst whom it originated, and probably reserved for a new period of usefulness in the East when Christianized, it is of inferior value to occidental Christians generally.

GEORGE R. NOYES, A new Translation of the Proverbs, Ecclesiastes and the Canticles, with introductions and notes, chiefly explanatory, Boston, 1846. He conceives the book to be a collection of amatory songs "written by some Jewish poet, either in the reign of Solomon or soon after it," and without any "express moral or religious design."

CALVIN E. STOWE, in the *Biblical Repository* for April, 1847, gives a partial translation of the Song of Solomon, and defends its allegorical interpretation.

GEORGE BURROWES, A Commentary on the Song of Solomon, Philadelphia, 1853; also an article on the Song of Solomon in the Princeton Review for October, 1849. "The Song is a continuous and coherent whole, illustrating some of the most exalted and delightful exercises of the believing heart." He deems it "more profitable and natural in meditating on this book, to view the bride as the representative of the individual believer rather than of the whole church. As the church is a collection of individuals, its state must be that of the members composing it; and no distinction can be drawn between the love of Jesus for the collective body and His love for the several persons constituting the whole mass." The illustrations from Oriental manners and parallel passages in ancient and modern literature are particularly copious and judicious.

LEONARD WITHINGTON, Solomon's Song translated and explained, Boston, 1861. The bride of the Song is the daughter of an Arab Sheikh (vii. 1), whom Solomon married, as he did a multitude of other princesses from the little tribes around Palestine, with the "wish of spreading the Hebrew empire and religion through the vicinity. And he writes this poem to show how pure his felicity, how happy his marriage with a rural bride taken from a pagan nation, whom nevertheless he brings under the influence of the true religion, and hopes to convert to the true faith, and make one of the instruments of promoting the glory of his peaceful kingdom. But the occasional song was exalted by the providence of God into a higher purpose. That purpose was mainly and primarily to foreshow the formation and union of the Gentile church with Christ, when a more sublime and spiritual religion should be presented."

A. R. FAUSSET and B. M. SMITH, The Poetical Books of the Holy Scriptures with a critical and explanatory commentary, Philadelphia, 1867. Largely based upon the commentary of MOODY STUART, whose divisions and historical application it adopts.

Metrical Translations.

The metrical translations of the Song of Solomon are very numerous. In addition to the Latin paraphrases by A. JOHNSON, (Physician to Charles I.) and J. KER (Professor of Greek in Aberdeen, 1727) commended by MOODY STUART for their elegance, and an anonymous English paraphrase "The loves of the Lord with his troth-plight spouse" quoted and spoken of with approbation by the same author, it has been versified (either separately or combined with the Psalms or other poetical portions of the Old Testament), by WILLIAM BALDWIN, 1549; J. SMITH, 1575; ROBERT FLETCHER, 1586; DUDLEY FENNER, 1587; MARKHAM, 1596; ARGALL, 1621; AINSWORTH, 1623; SANDYS, 1641; BOYD, 1644; R. SMITH, 1653; HILDERSHAM, 1672; T. S. (London) 1676; WOODFORD, 1679; HILLS, 1681; LLOYD, 1682; MASON, 1683; REEVE, 1684; BEVERLEY, 1687; BARTON, 1688; FLEMING, 1691; STENNETT, 1700; SYMSON, 1701; RALPH ERSKINE, 1736; TANSUR, 1738; ELIZABETH ROWE, 1739; BLAND, 1750; JOHNSON, 1751; GIFFORD, 1751; BARCLAY, 1767; ANN FRANCIS, 1781; GOOD, 1803; MASON, 1818; TAYLOR, 1820; a late graduate of Oxford, 1845; Metrical Meditations, 1856. Another is announced as forthcoming by MR. WILLIAM S. RENTOUL, of Philadelphia, to accompany his edition of MOODY STUART's commentary.

For Sermons preached on different passages from the Song of Solomon, see DARLING's Cyclopædia Bibliographica: Holy Scriptures, pp. 583–586.—TR.]

THE

SONG OF SOLOMON.

TITLE:

I. 1 THE SONG OF SONGS, WHICH IS BY SOLOMON.

FIRST SONG.

The first time the lovers were together at the royal palace (in or near) Jerusalem.

(CHAP. I. 2—II. 7).

FIRST SCENE:

SHULAMITH AND THE DAUGHTERS OF JERUSALEM.

(CHAP. I. 2–8).

SHULAMITH.

2 [1]Let him kiss me with kisses[2] of his mouth,
[3]for better is thy love than wine!
3 In fragrance thine unguents are good;[4]
[5]an unguent[6] poured forth is thy name,[7]
therefore virgins love thee.

TEXTUAL AND GRAMMATICAL.

[1] [WICLIFFE: The Church of the coming of Christ speaketh, saying. MATTHEWS: The voice of the Church. COVERDALE: O that thy mouth would give me a kiss, for thy breasts are more pleasant than wine, and that because of the good and pleasant savor.].

[2] On the combination of the kindred words נשק and נשיקה. Comp. 1 Kin. i. 12; ii. 16; Isa. i. 13; viii. 10; Jon. i. 10, 16, and generally EWALD, *Lehrbuch*, § 281 *a*, [GREEN's *Heb. Gram.* § 271, 3].

[3] [WICLIFFE: The voice of the Father.]

[4] [THRUPP's proposed emendation לריח שמני קטורים "like as the scent which cometh from incenses," is nothing but ingenious trifling, and has not even the merit of being good Hebrew.—TR.]

[5] [WIC. The voice of the Church.]

[6] Observe the assonance in שֶׁמֶן and שֵׁם which is probably intentional. [THRUPP: as ointment thou art, by thy name, poured forth.]

[7] In regard to the construction of the words שֶׁמֶן תּוּרַק שְׁמֶךָ four views are possible: 1. שֵׁם is taken as the subject, and תּוּרַק as 3 pers. fem. here employed because שֵׁם is exceptionally used as a feminine after the analogy of the Ethiopic (so EW.: "thy name is poured out as an ointment;" VAIH.: "as the fragrance of balsam thy name pours itself forth," *etc.*) 2. שֶׁמֶן is regarded as the subject, which is here exceptionally treated as feminine, and to which תּוּרַק belongs as a relative clause; "an unguent, which is shed forth, is thy name" (so the Septuag., Vulg., LUTH. and the generality of interpreters). 3. שֶׁמֶן is taken as a masc., but the form תּוּרַק is regarded as a hardened form for יוּרַק (after the analogy of Isa. xliv. 28; Eccles. x. 15), and accordingly translated as before (HITZIG). 4. תּוּרַק is held to be the 2 pers. sing. fut. Hophal with a double accusative: "thou art poured forth in respect to thy name as ointment," *i. e.*, thou, or more precisely thy name, diffusest a noble fragrance, like a box of ointment which is emptied of its contents (so J. H. MICHAELIS: "*sicut oleum effunderis nomine tuo;*" HENGSTENB., WEISSB.). This last construction is to be preferred as grammatically the best established, while it agrees in sense substantially with Nos. 2 and 3.

SHULAMITH AND THE DAUGHTERS OF JERUSALEM (in responsive song).

4 Draw me!—after thee will we run!—[1]
[2]The king has brought me into his chambers![3]
We will exult and be glad in thee,
will commend[4] thy love beyond wine!—
Rightly[5] do they love thee!

SHULAMITH.

5 [6]Black I am, but [7]comely, ye daughters of Jerusalem,
as the tents of Kedar, as the tent-cloths of Solomon.
6 Look[8] not at me, because[9] I am dusky,[10]
because the sun has scorched[11] me;
[12]my mother's sons were angry[13] with me,
made me keeper of the vineyards;—
mine own vineyard I have not kept.[14]

(*Looking around for Solomon*).

7 [15]Tell me, thou whom my soul loveth, where[16] feedest thou?
where makest thou (thy flock) to recline at noon?
For[17] why should I be as one straying[18]
by the flocks of thy companions?

DAUGHTERS OF JERUSALEM.

8 [19]If thou know not,[20] fairest among women,
go forth in the footprints of the flock
and feed thy kids beside the shepherds' tents.

1 [MATT. Yea, that same moveth me also to run after thee.]
2 [MATT. The spousess to her companions.]
3 [COV., CRANMER, BISHOPS: "privy chamber;" DOWAY: "cellars," altered in later editions to "store-rooms."]
4 Upon הִזְכִּיר prop. "to mention, bring to remembrance," then "to mention with praise, celebrate," comp. Ps. xx. 8; Isa. xlviii. 1; lxiii. 7; also Ps. xlv. 18; 1 Chron. xvi. 4, where it is parallel to הוֹדָה *thank*, *praise*.
5 [COV. Well is them that love thee. ENG. VER. The upright, Marg. uprightly. NOYES, BURROWES: sincerely.]
6 [WIC. The Church, of her tribulations. MAT. The voice of the Church in persecution. COV., CRAN. I am black, (O ye daughters of Jerusalem) like as the tents of the Cedarenes and as the hangings of Solomon; but yet I am fair and well-favored withal. GINSBURG: swarthy.]
7 [WITHINGTON: fair; BURROWES: lovely.]
8 [COV. marvel; DOWAY: consider; WILLIAMS, NOYES: gaze; WITH. scorn; GINSBURG: disdain.]
9 שֶׁ signifies in both instances, in שֶׁאֲנִי and in שֶׁשְּׁזָפַתְנִי not "for," but "for the reason that," "because" (εἰς ἐκεῖνο ὅτι); comp. Ex. ii. 2. The second clause is therefore co-ordinated with the first, although explanatory of it (comp. WEISSB. in loc.)
10 [COV.: so black. E. VER. black; DOWAY: brown; WEISS: swarthy; BUR., THRUPP: dark.] On שְׁחַרְחֹרֶת blackish, dusky (not "very black, deep black," as HITZ. and formerly EWALD too would have it), comp. on ver. 5 above [GREEN'S *Heb. Gram.*, § 188].
11 שָׁזַף is not "look upon" [so E. V.; COV. shined; WILL. beamed; THRUPP: fiercely scanned; WEISS: glanced] (Septuag. παρέβλεψε, comp. Job xx. 9), but is here—שָׁדַף (Gen. xli. 23) "scorch, blacken," the sense already expressed by AQUILA (συνέκαυσέ με) and the Vulg. (*decoloravit me*) [GOOD: discolored; BUR., GINS. browned], and retained by most of the recent interpreters (in opposition to ROSENM., HENGSTENB., WEISSB.).
12 [MAT. The voice of the Synagogue.]
13 נִחֲרוּ either Niph. of חרר *to burn*, *glow*, (so EW., MEIER, HITZ.), or more probably from חרה (so that the sing. would be נִחֲרָה or נֶחֱרָה); for the Niph. of חרר always elsewhere means "to be dried, parched" (Ps. lxix. 4; cii. 4, *etc.*), whilst the meaning demanded here is "to be angry, wroth." Comp. GESENIUS' *Lexicon* and WEISSB. in loc. [COV.: had evil will.]
14 [COV.: Thus was I fain to keep a vineyard, which was not mine own.]
15 [WIC., MAT. The voice of the Church to Christ.]
16 אֵיכָה elsewhere *how?* [which WEISS. retains] is here—אֵיפֹה *where?* so too 2 Kin. vi. 13, K'thibh, whilst the Kri has אֵיכוֹ.
17 שַׁלָּמָה properly "for why" (comp. אֲשֶׁר לָמָּה, Dan. i. 10), a fuller expression for the simple לָמָּה *why*, as in Job xxxiv. 27, אֲשֶׁר עַל־כֵּן stands for עַל־כֵּן, Ps. xlv. 3. The sense is correctly given by the Sept. and Syr., which here and in Dan. i. 10 translate "that not, lest" (μήποτε). [COV.: and that. The critical conjecture mentioned by WILLIAMS, that this word should be pointed as a proper name שְׁלֹמֹה *O Solomon* is unworthy of attention.—TR.]
18 [WIC. go vagrant; COV. lest I go wrong and come unto the flocks of thy companions; E. VER. one (GENEV. she) that turneth aside; GOOD, PERCY, CLARKE: wanderer; WILLIAMS, FRY: stranger; TAYLOR: rover; GINSB.: roaming; E. VER. Marg. one that is veiled, so NOYES, WEISS., THRUPP.]
19 [WIC., MAT. The voice of Christ to the Church.]
20 לָךְ is here added inasmuch as the action returns upon its subject (comp. Prov. ix. 12; and ii. 6; viii. 14 below), so in general EWALD, *Lehrb.* § 315 *a* [GREEN'S *Heb. Chrest.* note on Isa. xl. 9.]

SECOND SCENE:

SOLOMON AND SHULAMITH.

(CHAP. I. 9—II. 7).

SOLOMON.

9 To my horse[1] in Pharaoh's chariots
I liken[2] thee, my dear.[3]
10 Comely are thy cheeks with chains,[4]
thy neck with beads.[5]
11 Chains[6] of gold will we make thee
with points[7] of silver.

SHULAMITH.

12 [8]Whilst the king is at his table,[9]
my spikenard yields its fragrance.
13 A bundle[10] of myrrh is my beloved[11] to me,
that lodges between my breasts.
14 A cluster of the cyprus-flower[12] is my beloved to me,
in the vineyards of Engedi.

SOLOMON.

15 [13]Lo! thou art fair, my dear,
lo! thou art fair; thine eyes are doves.

SHULAMITH.

16 [14]Lo! thou art fair, my beloved, yea sweet;
yea our couch is green.[15]
17 The beams[16] of our houses are cedars,
our wainscot[17] is cypresses.[18]
II. 1. [19]I am (only) a wildflower of Sharon,
a lily of the valleys.

SOLOMON.

2 As a lily among thorns,
so is my dear among the daughters.

1 [WIC. my riding; GENEV. troop (E. V. company) of horses; WILL.: the horse; NOYES: the horses; GINS.: my steed.]
2 [COV. There will I tarry for thee, my love, with mine host and with my chariots, which shall be no fewer than Pharaoh's]
3 The plur. רַעְיוֹת [rather רֵעָיוֹת—TR.] Judg. xi. 37 K'thibh. [E. VER. my love, Marg. in ver. 15: companion; WILL.: consort; FRY: partner.]
4 [GENEV. rows *of stones*; E. VER. rows *of jewels*; FRY: jewels; WITH. chains; THRUPP, GINSB.: circlet; WEISS.: reins.]
5 [GENEV. chains; E. VER. chains *of gold*; DOWAY: jewels; FRY: strings of beads; GOOD, BURROWES: strings of pearls: THRUPP, WITH., GINSB. necklace; WEISS.: chains, *i. e.*, such as are attached to the pole or beam of the carriage, and which the horse wears on his neck.]
6 [In addition to the renderings given to this word in the preceding verse, WIC. here translates it: ribands; COV. neck-band; E. VER. borders; WITH. collars.]
7 [COV. buttons; E. VER. studs; WITH. stars.]
8 [WIC. The voice of the Church, of Christ. MAT. The voice of the Church.]
9 [So COV., ENG. VER.; GENEV. repast; DOWAY: repose, after the VULG. *accubitu* and the LXX ἀνακλίσει; GOOD: banquet; FRY: 'the king in his circuit' may either refer to his going round in some part of the procession, or to taking his stand in the midst of his retinue, or we may translate, 'until the king had taken his seat;' WILL., BURR. circle *of friends*; WEISS.: with his guest.]
10 [AINSW.: bag; TAYLOR: scent-bag; GOOD: casket; BURROWES: amulet.]
11 [COV. O my beloved. E. VER. my well-beloved, so constantly throughout the book in GENEV., except once in v. 9, "lover."]
12 [So COV., DOWAY, E. VER. Marg. The text of the Eng. Ver. has camphire.]
13 [WIC., MAT. The voice of Christ to the Church.]
14 [WIC., MAT. The voice of the Church to Christ.]
15 [COV., CRAN., BISH. Our bed is decked with flowers. DOW.: our little bed is flourishing.]
16 [COV. ceilings.]
17 [COV. balks; CRAN., BISH. cross-joints; E. V.: rafters, Marg.: galleries; GOOD, NOYES, FRY: roof; THRUPP: boardings; PARKHURST: ceiling; GESEN.: carved ceiling; FUERST: carved beams].
18 [E. VER. fir; AINS. brutin-tree.]
19 [WIC. The voice of Christ, of Him and of the Church; MAT. The voice of Christ.]

SHULAMITH.

3 [1]As an apple-tree among the trees of the wood,
so is my beloved among the sons.
In his shade delighted I sit.
and his fruit is sweet to my palate.[2]
4 He has brought me into the wine-house,
and his banner over me is love.
5 Stay me with pressed grapes,[3]
refresh[4] me with apples,
for I am sick of love.
6 His left hand is under my head,
and his right embraces me.
7 [5]I adjure you, ye daughters of Jerusalem,
by the gazelles or by the hinds of the field,[6]
that ye wake not, and that ye waken not
love till it[7] please.

1 [WIC., MAT. The voice of the Church, of Christ.]
2 [COV., CRAN., BISH., DOW. throat; GENEV. mouth; E. V. taste].
3 [COV. grapes; CRAN., BISH. cups; GENEV., E. V. flagons].
4 [E. V. comfort; Marg. straw me; DOWAY, compass me about; AINSWORTH: strew me *a bed;* WILLIAMS: strew citrons around me; THRUPP: strew me with citron leaves].
5 [WIC., MAT. The voice of Christ, of the Church; WIC., DOW. I adjure you; COV., CRAN., GENEV., E. V.: I charge you.]
6 [THRUPP has: "fells," so as to rhyme with "gazelles," in fancied imitation of the original].
7 [COV., DOW., GENEV. she; E. V. correctly: he; GINSB., THRUPP: it].

EXEGETICAL AND CRITICAL.

1. For the explanation of the title, see the Introduction, § 1 and § 3. To the view of those who assign vers. 2–4 entirely to the "daughters of Jerusalem," and suppose the words of Shulamith to begin with ver. 5 (HITZ., VAIH. and others, so too DEL.) stands opposed—1. That the wish "to be kissed with the kisses of his mouth" could scarcely have been expressed by the ladies of the court, or even by one of them, without filling Shulamith with indignation, of which, however, she shows nothing in what follows. 2. That the way in which the lover is extolled in vers. 2, 3, agrees perfectly with the fond encomiums and enthusiastic descriptions which Shulamith subsequently, i. 13, ff., and ii. 3, ff., bestows upon her lover. 3. That the interchange of the 1st sing. and the 1st plur. plainly points to a diversity of persons speaking, or to an alternation between a single speaker and a whole chorus. This latter circumstance likewise renders their assumption impossible, who (as EW., HENGSTENB., WEISSB. and most of the older interpreters) suppose that the whole of vers. 2–7 is spoken by Shulamith. Undoubtedly Shulamith and the ladies of the court here respond to each other in speech or song; yet not so that only the words "Draw me after thee . . . chambers" ver. 4 *a* belong to Shulamith, and all the rest to ver. 5 to the "women of the harem" (so RENAN), but simply that all that is in the singular is to be regarded as spoken by her alone, and all that is in the plural by her and the ladies together, so that in particular נרוצה (we will run) and נגילה וגו (we will be glad, *etc.*) are to be assigned to the ladies who confirm the words of Shulamith by joining in them themselves, while משכני אחריך (draw me after thee), הביאני המלך חדריו (the king has brought me into his chambers) and מישרים אהבוך (they rightly love thee) belong to Shulamith alone* (comp. DÖPKE *in loc.*) Then vers. 5–7 unquestionably belong to Shulamith alone; ver. 8 again to the ladies of the court, who reply with good-humored banter to the rustic simplicity and *naiveté* with which she has expressed ver. 7 her desire for her royal lover; vers. 9, ff. to Solomon, who now begins a loving conversation with his beloved, reaching to the close of the act.† During this familiar and cosy chat, which forms the second scene of the act, the chorus of ladies withdraws to the back-ground, but without leaving the stage entirely; for the concluding words of Shulamith ii. 7 are manifestly directed to them again, and that not as absent, but as present on the stage. The place of the action must be supposed to be some locality in the royal palace or residence in or near Jerusalem, some one of the "king's chambers" (חדרי המלך) ver. 4; whether precisely the "room devoted to wine parties," the "wine-room of the royal palace" (DEL.), cannot, as it seems, be certainly determined from the repeated reference to the excellence of wine (i. 2, 4), nor from the mention of the "house of wine" (בית היין ii. 4);

* [So PATRICK, GOOD, WILLIAMS, TAYLOR, FRY, the last two of whom divide ver. 5 in like manner, assigning the words "but comely," and "as the curtains of Solomon" to the daughters of Jerusalem, who compliment the bride on her beauty, while she in the remaining clauses speaks depreciatingly of herself; TAYLOR also apportions vers. 2, 3 between the bride and her attendant ladies, to whom FRY adds an imaginary messenger from the king. HARMER carries the sub-division of parts to an equal extent, claiming that not only the variation in number, but the change of person from third to second, and *vice versa*, indicates a diversity of speakers. The majority of English Commentators regard the bride as the sole speaker in ver. 2, as is done also in the headings to this chapter in the authorized version, and either find in the change of number evidence of the plurality involved in the unity of the speaker, (POOLE, THRUPP), or suppose that she in thought associates her companions with herself, we, *i. e.*, "I and the virgins forementioned" (AINSWORTH), or that it is the language of modesty, though she means only herself (CLARKE)].

† [PATRICK, SCOTT and TAYLOR suppose it interrupted by the attendant ladies in ver. 11].

and even the "table" of the king spoken of i. 12 does not afford a perfectly sure support to this opinion. Only it appears to be certain from i. 16, 17 that we must imagine the scene to be open outwards, and to afford a prospect of fresh verdure and stately trees, such as cedars, cypresses, *etc.* It must therefore have been either a room in the king's palace upon Zion immediately adjacent to parks or gardens, or what in view of vi. 2, 3 (comp. iv. 16) is still more probable, an open summer-house (or pavilion) in the royal pleasure gardens of Wady Urtas, south of Jerusalem, near Bethlehem and Etam, in those magnificent grounds of David's splendor-loving son, which probably bordered upon Zion itself, and thence extended southward for several leagues, and of which there still remains at least a grand aqueduct, with three basins lying successively one above another, the so-called "pools of Solomon" (comp. K. FURRER, *Wanderungen durch Palästina*, Zürich, 1865, p. 178, *etc.*; C. HERUT, *Palästina*, p. 278, *etc.*; EWALD, *Geschichte des Volkes Israel*, III. 1, p. 64, *etc.*). That Shulamith had formed a personal acquaintance with the royal gardens in the neighborhood of Jerusalem directly after she had been brought from her home in the north of Israel to Solomon's court, is shown by her mention i. 14 of the "vineyards" or "vine-gardens of Engedi," near the Dead Sea, five or six German miles south-east of Jerusalem, from which however the conclusion must not be drawn that these pleasure-grounds of Engedi formed the scene of the action in the opening of the piece; see on that verse. WEISSBACH very properly locates the second scene of the Song from i. 9 onward in the gardens of Solomon near Jerusalem, but puts the action of vers. 1–8 somewhere on the way to this retreat, where Shulamith in her search for her lover chances to meet the women of Jerusalem. But in opposition to this may be urged—1. That there is nothing in the context to indicate a change in the locality between vers. 8 and 9. 2. The mention of the "king's chambers" in ver. 4 certainly implies the immediate vicinity of a royal palace, and probably the presence of the speaker in it. 3. It by no means follows from the metaphors borrowed from pastoral life, in which Shulamith speaks of her lover, ver. 7, that she thought he was really to be found in a "pasture ground," and engaged in feeding sheep. 4. With as little propriety can it be inferred from ver. 8 that Shulamith is represented as wandering about over the country and "accompanied by some little kids, searching for her lover in or near Jerusalem." *

2. FIRST SCENE. SHULAMITH. Vers. 2, 3.—**Let him kiss me with the kisses of his mouth.**—יִשָּׁקֵנִי—for which HITZIG needlessly reads יַשְׁקֵנִי, "let him give me to drink," *etc.* (comp. viii. 2)—is manifestly the utterance of a wish, "O that he would kiss me;" and its subject is not פִּיהוּ, "his mouth," which is too remote and manifestly stands in a genitive relation to נְשִׁיקוֹת "kisses;" nor מִנְּשִׁיקוֹת, equivalent to "one of his kisses" (EWALD, E. MEIER), for "a kiss kisses not but is kissed, and מִנְּשִׁיקוֹת includes an accusative" (HITZIG). The speaker's lover is rather thought of as the kissing subject, the same, whom in the vividness of her conception she immediately afterwards in *b* and in ver. 3 addresses in the second person, as though he who is so ardently longed for were already present.* The partitive מִן properly points to but one or a few kisses of her lover as the object of the beloved's wish; comp. Gen. xxviii. 11; Ex. xvi. 27; Ps. cxxxii. 11, and generally Ew., *Lehr.*, § 217, *b*, 294, *c*. [GREEN's *Heb. Gram.*, § 242, *a*]; J. H. MICHAELIS, *in loc.*, "*uno tantum vel altero de osculis.*"—"Kisses of his mouth"† are, moreover, in contrast with the idolatrous custom of hand-kisses, or kissing the hand to any one (Job xxxi. 27; comp. DEL., *in loc.*), tokens of honest love and affection between blood relations and friends (Gen. xxix. 11; xxxiii. 4; xli. 40; 1 Sam. x. 1; xx. 41; comp. Ps. ii. 12), and especially between lovers (Prov. vii. 13). It is not likely that the similarity of the words נשק *kiss* and שקה *drink* gave occasion to the comparison in *b* of caresses with wine (WEISSB.); this comparison is of itself a very natural one; comp. iv. 10; v. 1; viii. 2.—**For better is thy love than wine.**—דֹּדִים different from דַּדִּים "breasts, paps" (which the LXX here express by *μαστοί*, and the Vulg. by *ubera* [so WIC., COV., DOW.]), as well as from דּוֹדִים plur. of דּוֹד "beloved" (v. 1), denotes manifestations of love, caresses, *φιλοφροσύναι* (comp. iv. 10, 11; vii. 13; Prov. vii. 18; Ezek. xvi. 8; xxiii. 17), *i. e.*, dalliance, exhibition of אַהֲבָה (vii. 7; viii. 6), fond endearments, (in bad taste VAIH., "*Liebelei,*" flirtation.) In the comparison of such love with wine, the *tertium comparationis* is, as is shown by the parallels iv. 10, ff.; v. 1; vii. 9, ff. not the intoxicating power of wine, but primarily its sweetness ‡ only; comp. Acts ii. 13. The figure of intoxication indicates a higher grade of loving ecstasy than is here intended, comp. v. 1 *b;* Prov. v. 19; vii. 18, and in general WEISSB., *in loc.*

Ver. 3. **In fragrance thine unguents are good.**—לְרֵיחַ, "in respect to odor, as to fragrance," limits טוֹבִים, "good" (comp. Josh. xxii. 10; 1 Kings x. 23; Job xxxii. 4), and is emphatically placed at the beginning of the sentence. Commonly: "to the smell," or "for the smell," against which, however, lies the twofold objection: 1, that רֵיחַ denotes not the organ of smell, nor the act of smelling, but the odor which any

* [TAYLOR and WILLIAMS make the place to have been the bride's parlor in Solomon's palace, and the time the first day of the week preceding the marriage, i. 1–8 belonging to the morning, and 1. 9—ii. 7 to the evening of the day. BURROWES follows HARMER in the conjecture that "in the opening scene of this poem the king had probably gone forth, according to Oriental customs, to meet the bride, and was awaiting her with his princely retinue in an encampment where his rich pavilion, ver. 5, stood pre-eminent. The spouse on coming in sight of those kingly tents, gives utterance to the strong emotions of her heart]."

* [PATRICK. As in John xx. 15 "the pronoun is used without a consciousness of the absence of the antecedent. Her heart is so full that she supposes every one must know who she means by *him*]."

† ["Permission to kiss the hand of a sovereign is considered an honor; but for that sovereign to give another the kisses of his mouth, is evidence of the tenderest affection, and is the highest possible honor."—BURROWES.]

‡ ["Thy love is more reviving and exhilarating than the effects of wine. Comp. Ps. civ. 15; Prov. xxxi. 6."—BURROWES].

thing exhales (*odor, halitus*), comp. i. 12; ii. 13; iv. 10; vii. 14; Hos. xiv. 7, *etc.*; 2, it is not לְרֵיחַ, but simply לְרֵיחַ. HITZIG's construction is quite too artificial; he connects 3 *a* with 2 *b* as its sublimitation, and translates "thy caresses are more precious than wine with the odor of thy precious ointment" (comp. the like mode of connection adopted in the Vulg., "*ubera—fragantia unguentis optimis*" [so COVERDALE, DOWAY]). So also is that of WEISSBACH, "thy ointments are good to serve as a perfume," where too much is evidently foisted into the simple לְרֵיחַ.*—**An unguent which is poured forth is thy name.** —The comparison of a good name with a fragrant unguent is also found, and on the basis of this passage in Hos. xiv. 7, 8; Eccles. vii. 1; Ecclus. xlix. 1. The ideas of smelling and being (or being named, bearing this or that name) are, as a general fact, closely related through the intermediate notion of breathing, respiring; comp. in German "*Gerücht, ruchbar.*"† That the name of the lover is thus compared to a costly perfume diffusing a wide fragrance (comp. Mark xiv. 3; John xii. 3) plainly indicates that it is only the renowned King Solomon, an actual possessor of שֵׁם (name, *i. e.*, fame, *gloria*—comp. Prov. xxii. 1; 1 Kings i. 47; Job xxx. 8), who can be thought of as this lover, and not a simple country swain (so WEISSB. properly against HERD., UMBR., *etc.*).—**Therefore virgins love thee**—*i. e.*, not barely on account of this thy renown, but on account of all the excellencies celebrated in ver. 2, 3. Observe that עֲלָמוֹת is without the article. It is not *the* virgins universally, but simply virgins, such as Shulamith herself, or the "daughters of Jerusalem," the ladies of Solomon's court, by whom she sees herself surrounded, that she describes as lovers, as reverential admirers of the graceful, brilliant and lovely king. The guileless country lass, who has but recently been transferred into the circle of the countless virgins of the royal court (comp. vi. 8) here accounts to herself for the fact that many other virgins besides her are attached to the king with admiring devotion and love; comp., 4. *c.*

3. SHULAMITH AND THE DAUGHTERS OF JERUSALEM.

Ver. 4. **Draw me after thee**—as it is to be translated with the TARG., LUTH. and most of the recent expositors, connecting contrary to the common accentuation אַחֲרֶיךָ with מָשְׁכֵנִי, which requires it as its proper complement;‡ comp. Hos. xi. 4; Jer. xxxi. 3. By this drawing is meant, as appears from *b*, a drawing into the king's chambers, or at least into immediate proximity to him, not a conducting out of the palace into the country, as the advocates of the swain-hypothesis suppose, who see in these words an ardent call upon her distant lover.—**We will run**—*i. e.*, not, "let us take flight, and hasten hence" [so GINSBURG: "Oh, let us flee together!"], as though here again there were a cry for help to her absent lover; but: "we will hasten to him," *viz.*: the gracious king; a lively exclamation uttered by Shulamith, and at the same time by the chorus of the daughters of Jerusalem catching the word from her.—**The king has brought me into his chambers**—a simple expression of the virgin's rapturous joy at the high honor and delight granted her by the king. As the words stand, they contain neither an indirect petition or complaint addressed to her distant lover (to which the following clauses of the verse would agree poorly enough), nor a wish directed to the king—as though the preterite הֱבִיאַנִי were to be taken in the sense of a precative or optative: "O that the king had brought me into his chambers" (so, *e. g.*, HUG, WEISSB.), nor finally a condition dependent on the following נָגִילָה וגו (so HAHN, who supplies אִם, *if*, before הֱבִיאַנִי. "If the king brings me into his chambers, we will,"* *etc.* Furthermore, the "king's chambers" are by no means simply identical with the harem, the house of the women belonging to the royal palace (VAIH., REN., *etc.*); this would rather have been designated בֵּית הַנָּשִׁים, as in Esth. ii. 3, 9, ff., or simply called בַּיִת, *house*, as in 1 Kings vii. 8; ix. 24; Ps. lxviii. 13, *etc.* They are 2 Sam. iv. 7; xiii. 10, the king's own rooms in the palace, his sleeping apartments and sitting-rooms, *penetralia regis*, in distinction from those of his wives and the ladies of the court, which formed a particular division of the royal palace. Comp. 1 Kings vii. 8; Esth. ii. 12–14. Into these the king's own innermost apartments, Shulamith, as the favored object of his special love, had been repeatedly brought,—nay, she has in them her own proper abode and residence. She had therefore a perfect right to say: "The king has brought me into his chambers."†—**We will exult and be glad in thee.**—With these words, which recall Ps. xxxi. 7; cxviii. 24; Isa. xxv. 9; Joel ii. 21, 23, the ladies of the court again chime in with the language of Shulamith, in order to commend with her the happiness of belonging to the number of those who were loved by the king. בָּךְ, *in thee*,

* [WEISS.: Besides or in addition to the savor, *etc.* A sense which the prep. rarely has, and which is neither admissible here nor in Ex. xiv. 28; Lev. xi. 26; xvi. 16, to which he appeals. Incorrectly also the Eng. Ver.: Because of the savor, *etc.*, which must then be connected with "therefore," *etc.*, in the last clause, the second clause being parenthetic. "She has ointments preparatory to her exaltation; just as Esther was purified to go in to the king, Esth. ii. 12."—WITHINGTON].

† [Comp. Eng. 'To be in good or bad odor' for good or ill repute. This explanation of the relation of these ideas, which is developed at length by BAEHR, *Symbolik d. Mos. Cultus*, I., p. 459 ff., appears to be too subtle and remote. It is simpler to find the connection in the fact that the odor, like the name, indicates the character or quality of that from which it proceeds, or to which it belongs. It is an efflux from the object itself, the impression which it makes *ad extra*.—TR.]

‡ [There seems to be no sufficient reason for departing from the authority of the accents in the present instance. "We will run" requires "after thee" as its complement to indicate the direction of the running more than "draw me," where the direction is sufficiently implied. The violation of the accents is merely for the sake of evading the evidence afforded by the masc. pron. אַחֲרֶיךָ, that "after thee we will run" is still the language of the bride to Solomon—not of her virgin companions to the bride.—TR].

* [So too WEISS.: "When the king shall have brought me;" nor is it a prophetic preterite, the bride anticipating the time when she shall be brought (THRUPP). GINSBURG insists that the changes of person in this verse "clearly show that the king here referred to is a separate person from the beloved to whom the maiden is addressing herself." But he is compelled to acknowledge that just before in ver. 2 the third person and the second both refer to the same subject.—TR.]

† [This would seem to compel the conclusion that the marriage has already taken place, and is not still future, as our author supposes.—TR.]

belongs in equal measure to both verbs; comp. Isa. lxv. 19.—**We will celebrate thy love more than wine.**—Comp. ver. 2.—**Rightly do they love thee.**—The most obvious construction is to make the virgins again the subject, as in 3 *c*, and consequently to regard Shulamith as again the speaker. But the 3d plur. might also be taken impersonally (they, *i. e.*, people generally love thee. Comp. יָבֻזוּ, *they despise*, viii. 1), and then the clause might be spoken by the entire chorus. מֵישָׁרִים, an adverbial accusative (as, *e. g.*, פְּלָאִים, *wonderfully*, Lam. i. 9), means neither "without reserve" (Weissb.), nor "sincerely" (Gesen., Del.) [so Noyes; Eng. Ver. marg.: uprightly], but, as appears from the context and the parallels Ps. lviii. 2; lxxv. 3, "with good reason, rightly" (Ew., Hitzig, Vaih., *etc.*). This word is taken as the subject by the Sept. (*εὐθύτης*), Vulg. (*recti diligunt te*), Hengstenb. (rectitudes, *i. e.*, abst. for concrete, the upright love thee), Umbr. (O favorite of all the virtues), *etc.* [so Eng. Ver., Thrupp, Wordsworth, Withington, Ginsburg], interpretations as ungrammatical as they are unsuited to the connection. The attempts at emendation proposed by Velth., Schelling, Augusti, are altogether unnecessary* (see Weissb., *in loc.*).

4. Shulamith. Vers. 5–7.

Ver. 5. **Black I am, but comely.**—The explanation of the fact that she was black (שְׁחוֹרָה) contained in the following verse shows that by this blackness can only be meant her being browned by the hot sun. Then too in Lam. iv. 8 the substantive שְׁחוֹר denotes only the livid or swarthy appearance of one who has suffered long from famine and wretchedness, and in this very passage the strong expression "black" is qualified by the diminutive "blackish" (שְׁחַרְחֹרֶת) in the verse immediately following.—Moreover, the whole statement before us was occasioned according to ver. 6, by the curious looks with which Shulamith had meanwhile been regarded by many of the daughters of Jerusalem and probably also by jeering remarks which they had made (comp. ver. 8). "But comely" [Taylor: attractive, engaging] (נָאוָה, lit., "agreeable"); the plain country maid hereby expresses with frank, straightforward simplicity her consciousness that nevertheless she was not altogether unworthy of the love of Solomon. There is no vain self-laudation in the words.—**As the tents of Kedar, as the curtains of Solomon.**—The first of these comparisons is designed to illustrate and set before the mind the idea of blackness, the second that of comeliness or elegance. "Kedar is a Bedawîn tribe near Palestine in the Arabian desert, Gen. xxv. 13; Isa. xxi. 17, which is here named in preference to all others, simply because the name קֵדָר seems originally to denote "blackness." Tents of poor Bedawîns, which are always exposed to the heat of the sun, must certainly appear blacker and less attractive than those of Solomon; and we need not therefore with other interpreters (see especially Hitz. and Weissb. who refer to the observations of modern travellers as Della Valle, Burckhardt, Harmer, Volney, *etc.*,) have recourse to the tents now commonly covered with black goat skins, as Shulamith only has in mind the blackness caused by the sun's rays. But Solomon's tents as a figure of the greatest elegance can only correspond to נָאוָה *comely*. We may without difficulty assume that the splendor-loving Solomon adopted the custom of oriental monarchs of living in tents once in the year in some charming district and in the utmost elegance and splendor (comp. the remarks above, ver. 1, respecting the pleasure grounds at Etham and Engedi.) It is, therefore, wholly unnecessary to understand by יְרִיעוֹת (with Del., Hitz., *etc.*,) tapestry,* which is neither permitted by usage nor by etymology, from יָרַע *continuit, prop. velum,* then tent-cloth." We shall have in the main to abide by this explanation of the passage given by Ewald, although we might assign to יְרִיעָה a different etymology, and derive it perhaps with Gesenius from יָרַע *to tremble, flutter*, or with Weissb. from יָרַע *to be bad, i. e.*, of coarse, inferior workmanship. The two comparisons are in any case understood in quite too artificial a manner by the latter and by several others, who assume that both the tents of Kedar and the tent-coverings of Solomon set forth the peculiar combination of dark color with attractiveness in Shulamith's looks (for which an appeal is made to the testimony of travellers like D'Arvieux, Shaw, *etc.*, according to whom a plain filled with the black tents of the Bedawîn presents a very pleasing and even beautiful spectacle.) In opposition to Böttcher's view, who though he assigns the words "Black am I, daughters of Jerusalem, as the tents of Kedar" to the "vinedresser," *i. e.*, to Shulamith, refers the rest ("but comely" and "as the tent cloths of Solomon") to an "elderly princess," who looks with astonishment at the new comer, comp. Hitz. *in loc.*, who properly rebukes the extravagance of the dissecting mania here exhibited.

Ver. 6. **Look not at me because I am dusky, because the sun has scorched me.** There is nothing in the context to indicate that the "look" is one of approval, in admiration of her beauty† (*versus* Böttcher, Hitz., *etc.*) Comp. above on ver. 5. **My mother's sons were angry with me.** Velth., Umbr., Ewald needlessly think of step-brothers or half-brothers; the passages adduced for this purpose Lev. xviii. 9; xx. 11: Deut. xxiii. 2, *etc.*, are outweighed by many others as Gen. xxvii. 29; Ps. l. 20; lxix. 9; Deut. xiii. 7, where "mother's sons" corresponds in the parallelism to "brothers," and consequently is entirely synonymous with it. And this expression is the less surprising in Shulamith's mouth since like a true Hebrew daughter she is in the habit of denominating everything after her mother; comp. "my mother's house," iii. 4; viii. 2, and so too Ruth i. 8. We need not even assume that she would intimate a less favorable judgment of her brothers

*[Fry, who disregards the points; they do right in loving thee. Good alters the text into: thou art every way lovely.]

*[Eng. Ver., curtains, Ainsworth: the goodly hangings that were in his house and about his bed.]

†[Look not disdainfully upon me, Hall; do not too accurately scrutinize, Taylor; Gaze with wonder at her presumption, Noyes.]

as more or less strange or distant in their bearing to her (ROCKE, HITZ.); and there is still less to justify the assumption that her brothers are by this expression emphatically designated as Shulamith's own brothers-german (*vs.* MAGNUS.) Yet it may with considerable probability be inferred from the expression before us, that Shulamith's father was no longer living at the time of this transaction, and her brothers had assumed the prerogatives of a father (comp. Gen. xxxiv. 5, ff.; 2 Sam. xiii. 20 ff.), but that her mother meanwhile was still living, which also seems to be favored by vi. 9, (viii. 2; iii. 4).—**Made me keeper of the vineyards.** This manifestly does not assign the reason of her brothers' anger, nor is this intimated in the following clause (vs. HENGSTENBERG and E. MEIER), it is rather passed over in silence as irrelevant. But this clause tells what her brothers did in consequence of their anger, and then the last clause states what further happened to her when degraded into a vineyard-keeper.—**Mine own vineyard I have not kept.**—The addition of שֶׁלִּי not only gives a special emphasis to the suffix in כַּרְמִי, but distinguishes the vineyard of Shulamith here named as quite distinct and of another sort from those of her brothers, which she had been obliged to keep (so viii. 12). It is a vineyard of a higher and more valuable kind, which alas! she had not carefully guarded. She herself with all that she has and is, must be intended by this vineyard of her own (comp. DEL. and WEISSB. *in loc.*), or it may be her beauty (EW., DÖPKE., MAGN., HEILIGST., HITZ., VAIH.),—at all events every thing that she had to surrender to Solomon and devote to him when she became his beloved and followed him. There is, in these words, no serious lament for her lost virtue (on the contrary see iv. 12-16) or for her forsaken lover (as BÖTTCHER, MEIER and tentatively also VAIH.); but they contain a lament half in jest or with mingled sadness and irony for her forfeited freedom, for which she constantly longs in spite of her attachment to her royal lover. In favor of this double meaning of "vineyard" may also be urged the etymology of כֶּרֶם, which agreeably to its derivation from the root כרם, signifies the "noblest," the "most valued possession," the "highest good," (comp. Hos. ii. 17; Isa. v. 7; Ps. xvi. 6, as well as EWALD and HITZIG *in loc.*).

Ver. 7. **Tell me, thou whom my soul loveth, where feedest thou?** To this dreamy exclamation of longing desire for her still absent lover, the close of the preceding verse forms a thoroughly appropriate introduction. Despoiled of her freedom and her beloved home she can only then feel happy amid the new and splendid objects which surround her, when he from love to whom she has forsaken all and to whom her whole heart belongs, is actually close beside her.

הַגִּידָה לִּי "inform me" not "cause me to be informed," for הגיד always denotes an immediate declaration or announcement. This expression would manifestly be less suited to an address to a far distant lover. The paraphrase of the idea דּוֹדִי by the fond circumlocution "whom my soul loveth" is found four times beside in the beautiful section iii. 1-4.—Shulamith represents her royal lover as "feeding" and then as "reclining" (or more exactly as "causing to recline," *viz.*, his flock) simply because, as a plain country girl, she supposes that she can directly transfer to him the relations and occupations of country life, and hence assumes that the king may now be somewhere in the fields with his flocks, and have sought with them some shady resting-place as a protection from the hot noon-day sun. That Solomon was just then residing in his pleasure grounds near Jerusalem, that is to say in the country, might favor this artless conception of hers (comp. above on ver. 5.) But the assumption of WEISSBACH is needless, that Solomon was then actually engaged in the over-sight of his flocks (Eccles. ii. 7) like Absalom and his brothers who, according to 2 Sam. xiii. 23, ff., were accustomed to manage the sheep-shearing themselves, and to convert it into a merry-making. Nothing further is to be sought in the expressions before us, than a ready trope from pastoral life, and consequently one of those criteria which mark this poem as at least a partially idyllic or pastoral drama (comp. Introduc. § 1, Rem. 3). That Joseph's going to the pasturage of his brethren, Gen. xxxvii. 15, 16, was what specially suggested the present figurative representation is too far-fetched, though asserted by HENGSTENBERG, and connected with his allegorical mode of interpretation. Parallels for this "reclining at noon" may better be adduced from the figurative language of the prophets, as Isa. xlix. 10; Ps. xxiii. 2; Ezek. xxxiv. 13-15, or even from the ancient classics, as THEOCRITUS, *Id.*, i. 14, 15; vi. 4; xxv. 216: HORACE, *Od.*, III. xxix. 21; VIRG. *Georg.* III. 324 ff.*

[* The introduction of these figures from pastoral life has occasioned much needless perplexity among interpreters. CLARKE says: "How this would apply either to Solomon or to the princess of Egypt, is not easy to ascertain. Probably in the marriage festival there was something like our masks, in which persons of quality assumed rural characters and their employments." Some have thought this to be a separate and independent composition, unconnected with the preceding in which the king was spoken of. So besides the German fragmentists, FRY, who begins a new idyl with ver. 7 on account of "the entire change of imagery." Others maintain that the unity of the poem is unbroken, but insist that the king and the shepherd are distinct persons; so GINSBURG and the entire class of interpreters to which he belongs, and extremes meeting here as not infrequently elsewhere, allegorical interpreters have gone so far in the same direction as to allege that these diverse representations are incompatible in application to any literal subject, and that no consistent sense can be made of them but by referring them to Christ. This, however, is to prejudice the beauty and perfection of the allegory, and to damage the spiritual interpretation of the Song itself. The author of the Song is not writing directly of Christ and His church, but only under the figure of a bridegroom and his bride. His language must, therefore, in all cases have immediate application to the latter, and can set forth the former only as the character and relations in which the more immediate subjects are presented, serve as their faithful image. If this image is distorted, wanting in consistency, and its various parts mutually discordant, the effect of the whole is marred, its beauty and its truth are defaced. It is at least safe to say that this is an assumption, which should not be made without necessity.

The objection to the explanation of the bride's language given by ZÖCKLER is, that it seems to impute to her the silly conceit that her royal husband or betrothed was actually engaged in the occupation of a shepherd, and it makes the reply by the daughters of Jerusalem utterly unmeaning. WITHINGTON presents three alternatives, the last of which is the only simple and natural one. This speech "may be a natural mistake of the rural lass on her first union with the king, or it may be the king went into her country to rusticate, or it may be an allegorical expression by which she signifies that the king is a shepherd and his kingdom is a flock." WILLIAMS: "If he be like a good shepherd feeding his flock, ad-

For why should I be as one straying? *etc.* כְּעֹטְיָה is very variously explained. עָטָה "to cover" is commonly regarded as its theme, and it is accordingly translated "as one veiled" [so Eng. Ver. margin] *i. e.*, as a harlot, Gen. xxxviii. 14, 15 (ROSENM., DEL.) [so THRUPP, BURROWES, NOYES]; or as. "one ashamed, veiled through shame" (UMBREIT, DÖPKE, HENGSTENBERG), or "as one unknown" (EWALD, HEILIGST., who compare the Arab. غطى *obscurus fuit, occultavit*) [WILLIAMS: as a stranger], or "as a mourner," (so some of the older commentators. as R. SOLOMON BEN MELEK, [AINSWORTH] after 2 Sam. xv. 30). [WEISS.: Muffled up as eastern women always were when exposed to the eyes of strangers, and as a shepherdess subject to insolent and injurious treatment from the shepherds, comp. Ex. ii. 16-19]. But the signification "cover" can no more be proved for עָטָה, than that of "pining away," which SCHULTENS (*Op. Min.* p. 240), ROCKE and others have sought to establish for the word. The Vulgate (*ne vagari incipiam*), SYMMACH. (ὡς ῥεμβομένη), SYR. and TARG., favor the meaning of *wandering* or *straying*, which is admirably suited to the context; [CLARKE: as a wanderer; one who not knowing where to find her companions wanders fruitlessly in seeking them.] In proof of it we shall not need BÖTTCHER's emendation כְּשֹׁטְיָה ("as a country-stroller"), but simply HITZIG's assumption that עֹטְיָה by a transposition of the ע is for טוֹעָה (= תּוֹעָה comp. Gen. xxxvii. 15); comp. ערף == רעף, עטף == Arab. ضعف *etc.*, (a view as old as KLEUKER *in loc.*, who with S. BOCHART actually proposes to read כְּטֹעִיָּה). The following expression "by the flocks of thy companions" is closely connected with this idea as the more exact limitation of the "straying." The "straying by the flocks of the king's companions," is nothing but a figure of speech for remaining among the throng of ladies in the royal court without the presence of the king himself; and that is just the veritably desolate and forlorn condition, from which Shulamith wishes to be released by the return of her lover. HITZIG arbitrarily explains the wandering of a wandering of her thoughts; and still more arbitrarily WEISSBACH seeks to give to עטה (with the following על for אל) the sense of "laying hands upon, purloining" ("that I, by the flocks of thy companions, be not regarded as one who will lay hands upon them," and for that reason is sneaking about them watching his opportunity.)

5. THE DAUGHTERS OF JERUSALEM.

Ver. 8. **If thou know not, fairest among women,** *etc.* This address (lit. "the fair (one) among the women," compare [GREEN's *Hebrew Grammar*, § 260, 2 (2)], EWALD, *Lehrbuch*, § 513, *c*) which is also used v. 9; vi. 1 by the "daughters of Jerusalem" in speaking to Shulamith, does not prove that the counsel here given "to follow the tracks of the flocks and pasture her kids beside the shepherds' huts" is a seriously meant exhortation to Shulamith to return to the condition of a shepherdess, or a friendly direction to her on her way to the royal flocks (WEISSB.). This language is evidently an "answer adapted to the narrow range of thought implied in Shulamith's question (which must necessarily appear foolish to the ladies of the court) and hence an unmeaning one, after which the fair shepherdess knew neither more nor less than she did before" (DEL.). It is therefore jeeringly intended, and if it did not exactly wound her deeply, it was certainly adapted to increase Shulamith's longing for her lover.—אִם־לֹא תֵדְעִי means neither "if thou do not know thyself" (SEPT., LUTH.), nor "if thou art deficient in understanding" (EWALD, HITZIG, *etc.*, who appeal to Isa. i. 8; lvi. 10, passages not appropriate in this connection), but conformably to the similar passage, vi. 12, "if thou know not," *viz.:* where thy lover feeds, this object being readily supplied from the context.—צְאִי־לָךְ בְּעִקְבֵי הַצֹּאן "go out at the heels of the flock," *i. e.*, go after it, follow its tracks, comp. Judg. iv. 10; v. 15. יָצָא therefore denotes here, as the Hiphil in Isa. xl. 26; 2 Sam. v. 2, going forth with the flock, not going out of the palace (VAIH., *etc.*).—"Thy kids," *i. e.*, the kids which as such an enthusiastic admirer of country life, and a shepherd's occupation you must certainly have. That she actually had some with her (WEISSB.) by no means follows from this expression.

6. SECOND SCENE. SOLOMON, vers. 9-11. The king has now returned from the engagements, which had hitherto detained him from his women, and he begins a tender conversation with Shulamith, who is favored by him above all the rest; during which the others withdraw into the background. Comp. No. 1, above.

Ver. 9. **To my horse in Pharaoh's chariots,** literally: "to my mare;" for סוּסָה can scarcely stand collectively for סוּסִים "horses, a body of horse," (VULG. "*equitatui*; HENGSTB., WEISSB., *etc.*), and there is nothing to justify its being pointed לְסוּסַי (MAGN., HITZ.). The singular לְסֻסָתִי evidently refers to a favorite mare of the king (comp. Zech. x. 8), to a particularly fine, and splendidly caparisoned specimen of those τέσσαρες χιλιάδες θήλειαι ἵπποι, which according to 1 Kin. x. 26, Sept., Solomon had for his chariots; and more exactly to such a steed used on state occasions in Solomon's "Pharaoh-chariots," *i. e.*, in those costly Pharaonic spans of horses, which according to 1 Kin. x. 28, 29, he had imported from Egypt. Solomon compares his beloved to this mare of his, harnessed and magnificently decorated before stately Pharaoh-chariots (not exactly before one of them, VATABL.), and that "on account of her youthful bloom and her unaffected demeanor, whose lovely charms are still further heightened by the simple ornaments worn upon her head and neck, vers. 10, 11" (DEL.). The point of the compa-

ministering public benefits and dispensing judgment, why should not I enjoy the common benefit? If he be indulging in retirement, why may not I, who am admitted as his wife, enjoy his company and conversation?"]

rison is not to be sought exclusively in the proud bearing of the horse, Job xxxix. 19, *etc.* (EWALD, VAIH., *etc.*), any more than in the glittering ornaments of his head and neck. In opposition to WEISSB., who thinks merely of the latter, and referring to HARTMANN'S *Hebräerin am Putztische*, (Hebrew woman at her Toilet), OLEARIUS "*Persische Reisen*" (Travels in Persia), *etc.* [see also HARMER'S *Outlines*, p. 205, and the illustrations of a bride's dress, in CALMET'S *Dictionary*] maintains that there was a marked similarity between the ornaments of pearls and chains worn by horses and by women in the East, and consequently by Shulamith in the present instance, it may be said that according to ver. 11 Solomon now first proposes to adorn his beloved with the proper gold and silver ornaments, and therefore she did not yet wear a burdensome head and neck ornament like a richly bridled mare.*—**My dear**; comp. i. 15; ii. 2; iv. 1, *etc.*, where the same familiar form of address recurs.

Ver. 10. **Comely are thy cheeks in chains.** תּוֹר kindred with דּוֹר, טוּר *etc.*, is equivalent to a circle, ring; in the plural consequently it denotes a chain composed of many rings, which goes around from the head under the chin, by which therefore the cheeks are encircled. Shulamith may not have brought this ornament together with the necklaces named in *b* (חֲרוּזִים kindred with חרש, חרט, little disks of metal or corals pierced and strung together) with her from the country, but may have received it as a present from Solomon since her coming to the royal court. Solomon, however, is not satisfied with this simple ornament, but promises her, ver. 11, much richer and more splendid jewels,—scarcely with the view of alluring her and binding her to his court (as even DEL. supposes) but simply to adorn yet more handsomely one who is so lovely, and to have his full pleasure in her as a magnificently attired princess.†

Ver. 11. **Chains of gold—with points of silver.** Needlessly, and quite too artificially, WEISSB. will have us understand by the נְקֻדּוֹת הַכָּסֶף something similar to the חֲרוּזִים little disks of silver pierced and strung together, which might be worn along with the gold chains. But עִם *with* by no means requires this explanation (comp. iv. 13): it rather leads to the far more natural assumption that the golden chains were dotted with silver "*punctis argenteis distincti*" (HITZIG).*

7. SHULAMITH vers. 12-14.

Ver. 12. **Whilst the king** (is) **at his table, my spikenard yields its fragrance.** If these words were to be translated: "whilst the king was at his table, my spikenard yielded its fragrance" (ROSENMUELLER, EWALD, HENGSTENB., VAIH., WEISSB., *etc.*), they could only mean: "as long as Solomon was absent, and did not burden me with his attentions, I was happy in the memory of my friend;" they would accordingly bear an emphatic testimony to the correctness of the herdsman or shepherd-hypothesis; for that the "fragrance of the spikenard" is to be taken literally and explained of the costly nard-oil on Shulamith's hair and garments, which had been as it were suppressed and far exceeded by the coming of her lover with his much more delightful fragrance (WEISSB.) is a very far-fetched explanation of these simple words.† They are rather to be taken as referring to the present, because the fact of there being no הָיָה *was* in the protasis makes against the preterite sense of נָתַן *give*‡ (comp. HITZ. in loc.) and because מֵסַב does not properly mean table, but rather company, festive assembly (comp. the adverbial use of the word in the singular, 1 Kin. vi. 29, and in the plural, 2 Kin. xxiii. 5; Job xxxvii. 12) and consequently points to the place where the king then was, to the women's apartment of his palace or park in contrast with his former stay in the fields, with the soldiers, on the chase, or elsewhere. The fragrance of Shulamith's nard is accordingly a figurative designation of the agreeable sensations or delightful feelings produced in her heart by the presence of her lover (comp. DEL.: "it only

*[CLARKE, BURROWES, and others adhere to the singular, "to my mare or steed." GOOD drops the pronoun: "one of the steeds," supposing the final yodh to be paragogic. So the common Eng. Ver., which takes the noun in a collective sense "company of horses," and is followed by the majority of English commentators, who find in this a proof of its allegorical meaning. The point of comparison according to the Westminster Assembly's Annotations is "comeliness," according to FRY "splendid decoration." POOLE, "An horse is a very stately and beautiful creature, and the Egyptian horses were preferred before others, and Pharaoh's own chariot horses were doubtless the best of their kind." THRUPP, WORDSWORTH, MOODY STUART suppose special allusion to the formidable character of Pharaoh's horses and chariots at the Red Sea, Ex. xiv. 9, 23. Several classic parallels have been adduced as THEOCRITUS, *Idyl*, xviii. 30; HORACE, *Odes*, iii. 11; SOPHOCLES, *Electra*, 25.—TR.]

†["The mention of the Egyptian steed in ver. 9 naturally suggested the reference here made to the beautiful head-dress of the spouse." BURROWES. "Whether she be still compared hereby to a company of horses, as in ver. 9, or to a woman is doubtful, for both similitudes do agree to the things here spoken of. The bridles of horses are often adorned with rows (of jewels) especially in kings' chariots. Also the next words 'thy neck with chains' may have like reference; for the kings of Midian when they went to war had chains about their camels' necks, Judg. viii. 26." AINSWORTH, so too Gill. Of the ornament spoken of in the first clause AINSWORTH further says, "The same word תּוֹר is also used for a 'turtle-dove,' which some therefore take here to be jewels or ornaments that had the figures of 'turtle-doves.'" It is so in fact translated both in the SEPT. and VULG., followed by WICLIFFE and DOWAY, "thy cheeks are beautiful as the turtle-doves." So too CRANMER and BISHOPS: "thy cheeks and thy neck are beautiful as the turtle's." It is needless to say after the explanation given in the commentary that this rendering confounds two entirely distinct words.—TR.]

[*BURROWES adopts the conjecture of HARMER in his *Outlines*, p. 206, that this is the description of a crown. So MOODY STUART: These silver studded circles of gold mean either the royal or the nuptial crown, or both in one. PATRICK, WILLIAMS, TAYLOR make this the language not of the bridegroom, but of the attendant virgins.]

[† Much less so, however, than that which would make the nard refer to a distant shepherd lover, of whose existence there is no evidence. WEISS, who adopts the above rendering gives a peculiar turn to the thought: "The bride is supposed to have been provided with a bundle of spikenard, with which she intended to regale her bridegroom, when he entered the banqueting house or saloon, where the guests and the bride await him, and he approached to salute her according to custom. But unfortunately the bridegroom being detained a long time in another chamber by one of the guests, the bride's precious bundle of spikenard yielded all its fragrance, and became useless. When he enters, however, ver. 13 it is more than supplied by the delicious odors of the bridegroom's ointments and spices, which fill all the room." This belongs to his historical interpretation of it as an emblem of Israel's losing his pious fervor and lapsing into gross sin, while the Lord was with Moses on Mount Sinai, and the subsequent forgiving love and condescending grace of God.—TR.]

[‡ There is no need of departing from the preterite form of the Hebrew verb to obtain the sense desired. It should be rendered "Whilst the king has been (as he still is) with his company, my nard has yielded its fragrance."—TR.]

emits again that fragrance, which it has absorbed from his glances"), a representation which by no means sounds too refined and courtly for this simple country girl, this child of nature, which therefore HITZIG very needlessly puts (as well as ver. 13) into the mouth of an enamored court lady as a voluptuous piece of flattery for Solomon.* For נֵרְדְּ, which must here denote not a stalk of the well-known Indian plant Valeriana Jatamansi (MAGN., BÖTTCHER), but the aromatic unguent prepared from it, and that as poured out, and consequently emitting its fragrance, comp. WINER, *R. W. B.* Art., "Narde." [SMITH'S *Dictionary of the Bible*, Art. Spikenard. KITTO'S *Biblical Cyclopedia*, Art. Nerd].

Ver. 13. **A bundle of myrrh is my beloved to me.** Evidently an advance upon the figure of the fragrant nard. The royal lover, who now rests upon Shulamith's bosom, is compared by her to a parcel of the costly myrrh-gum such as the ladies of the East are in the habit of carrying in their bosom. צְרוֹר הַמֹּר is not a bunch [so NOYES] or sprig of myrrh (EWALD, DELITZSCH, *etc.*) for there is no more evidence of any aromatic quality in the branches and leaves of the myrrh tree than there is of its occurrence in Palestine at all. We must therefore think of a bundle or box (not exactly a flask, as WEISSB. proposes, contrary to the meaning of צְרוֹר) of semi-fluid, or fluid myrrh gum, and must besides compare the use of this gum as an unguent, which is vouched for also in v. 5, 13; Esth. ii. 12; Ex. xxx. 28. On the carrying of boxes of ointment by Hebrew women, comp. also Isa. iii. 20; Job xlii. 14, and HARTMANN, *die Hebräerin am Putztische* II., p. 280 f.

Ver. 14. **A cluster of cyprus is my beloved to me.** כֹּפֶר SEPT.: (κύπρος here and iv. 13) is the cyprus flower or Alhenna, which is indigenous to India, and probably to Egypt (PLINY, H. N. xii. 24) and may have been transplanted by Solomon in his vineyards at Engedi (on which comp. No. 1 above) for the sake of the peculiarly strong odor of its yellowish-white, grape-like clusters of flowers. [See HARMER'S *Outlines*, pp. 218-221; SHAW'S *Travels*, pp. 113, '4: SONNINI'S *Voyage*, pp. 291-302]. Comp. in respect to the fondness of oriental women for this aromatic plant the testimony of a recent traveller in the "Ausland," 1851, No. 17. "The white Henna-blossoms, which grow in clusters and are called Tamar-henna, have a very penetrating odor, which seems disagreeable to the European who is unaccustomed to it; but the Orientals have an uncommon liking for this odor, and prefer it to any other. The native women commonly wear a bouquet of Tamar-henna on their bosom." The Hebrew name of this plant might with Simonis and others be derived from כפר to cover, with allusion to the custom which prevails among Oriental women of staining their finger nails yellow with Henna powder, but it is more natural to refer כֹּפֶר as well as κύπρος and the Lat. *cuprum* to the Sanskrit root *cubh*, "to shine, be yellow," whence *cubhra*. The exact parallelism between ver. 13 and 14, and in general the intimate connection of vers. 12-14, with their figures taken without exception from the region of vegetable aromas further yields decided testimony against HITZIG'S division of the passage as though vers. 12, 13, belonged to one of the women of the Harem, and only ver. 14 to Shulamith.

8. SOLOMON, SHULAMITH, vers. 15-17.

Ver. 15. **Lo! thou art fair, my dear.** The fond ardor, with which she has just spoken of her lover, has doubled the expressive beauty of her features. The perception of this leads Solomon full of rapture to praise her beauty.—**Thine eyes are doves,** *i. e.*, not "thine eyes are doves' eyes," as though (like Ps. xlv. 7; 1 Kin. iv. 13, Ezra x. 13) the const. עֵינֵי were to be supplied; and the dove-like simplicity and fidelity of Shulamith's eyes were to be brought into the account as the point of comparison (VULG., SYR., IBN EZRA, VAT., GESEN., DEL., *etc.*), [Eng. Ver.]; but as is shown both by the context and the parallel passage, v. 12, "thine eyes resemble the lustrous and shimmering plumage of doves," wherein more particularly the white of the eyes is compared to that of the body, and the lustrous iris to the metallic lustre of the neck or wings of the dove (comp. Ps. lxviii. 14). Correctly therefore the Sept.: ὀφθαλμοί σου περιστεραί, and in the later times TARG., RASHI, HENGSTENBERG, HITZIG, *etc.*) [So HODGSON, WILLIAMS, FRY, THRUPP, *etc.*].

Ver. 16. **Lo! thou art fair, my beloved, yea sweet.** The exactly analogous form of expression, with which Shulamith here answers the flattering caresses of the king, makes it appear to the last degree forced to regard these words of hers as addressed to a distant lover. The climacteric אַף נָעִים "yes sweet, yes charming" is only the expression of her loving transport, and finds an illustrative commentary in the description ii. 3-5. [WILL., GINS. connect this adjective with what follows: "Lovely is our verdant couch"].—**Yea, our couch is green,** lit.: "greens, grows green" (רַעֲנָנָה) a reference to the stately, verdant, and refreshing natural surroundings, in the midst of which to their delight their loving intercourse now takes place, and perhaps more particularly to a shady grassplot under the trees of the park, upon which they were for the moment sitting or reclining; comp. § 1 above, and WEISSB. in loc. In opposition to HENGSTENB., who takes עֶרֶשׂ in the sense of

[* The meaning of this verse is differently given by COVERDALE: "When the king sitteth at the table, he shall smell my nardus." Her spikenard was not for her own gratification; she had perfumed herself with it for the king's sake alone, Esth. ii. 12, and it now gladly diffuses its fragrance in his presence to afford him pleasure. This FRY takes in its literal sense, supposing allusion to the throwing of flowers and perfumes as a token of high respect and complimentary congratulation. To this NOYES adds with an unnecessary degree of hesitation its emblematic sense: "It would seem to be too harsh a figure to suppose 'my spikenard' to mean 'my personal charms and graces' though such a supposition is favored by the next verse." AINSWORTH suggests the spiritual application: "In her and from her so adorned by her beloved, the odor of the Spirit of God in her, flowed forth and spread abroad to the delight of herself and others." THRUPP: "The symbolism of the Song of songs was outwardly acted, as is recorded in the gospels in the earthly life of the Lord Jesus, and is also permanently embodied in the worship of the Christian church. It was while He sat at table that the feet of our Saviour were on two separate occasions anointed, Luke vii. 36-50; John xii. 3 ff. And it is in the celebration of the Lord's Supper that the church still most solemnly presents her sacrifice of praise and thanksgiving, which she beseeches God of His fatherly goodness to accept."—TR.]

"marriage-bed," and רַעֲנָן in a purely figurative sense of a gladsome and flourishing condition, may be urged that no mention can be made of a marriage-bed for Shulamith and Solomon before their nuptials, which are not described until iii. 6, *etc.;* likewise the contents of the following verses, especially ii. 1-3, which point to a continued stay of the lovers in the open air, under shady trees, and beside fragrant flowers.*

Ver. 17. **The beams of our houses are cedars, our wainscoting cypress-trees.** This can neither be the language of the "choir of women belonging to the harem" (Böttcher), whose entrance here would be to the last degree disturbing; nor even of Solomon (Hitzig, Weissb., Ren.) to whom the beauty of the place where they are, is a matter of perfect indifference, by reason of the rapture with which he regards his beloved; but only that of Shulamith, the innocent, light-hearted child of nature, who has just begun to express her pleasure in that lovely spot in the open air, to which her lover had conducted her, and whose words would sound quite unfinished and end abruptly if nothing further were added to the commendation of their verdant couch.—"Cedars" and "cypresses," also named together Isa. xiv. 8; Zech. xi. 2, as costly species of wood for building and stately, lofty trees, are here evidently meant in the literal sense, of living trees of this description, such as were to be found, along with other rare and noble plants, in the royal gardens of a king so skilled in nature and so fond of splendor. The figurative part of her language lies rather in the "beams" and the "wainscoting" (רָהִיטִים from רהט = Ar. خرط "to hew," hence = *laquearia* of the Vulg., wainscoting on walls and ceilings—not "pillars," Weissb., nor "rafters," Vatabl. and L. Cappell, [so E. V.], nor "floor," Hengstenberg, who prefers the K'ri רָהִיטִים). She, who had hitherto been without Solomon in the showy apartments of the palace, felicitates herself that she can now rest with him under the green trees of the garden, which seem to her to arch over them a far finer ceiling than those richly adorned halls. It is impossible to reconcile the mention of cedars, which only grew wild in Lebanon, not in central or northern Palestine, and consequently not in the vicinity of Shunem, with the shepherd hypothesis, whose advocates here find expressed Shulamith's longing for the verdure and shade of her home (*e. g.* Ewald, Vaih.).

9. Shulamith and Solomon, ii. 1–7.

Ver. 1. Shulamith: **I am (only) a wild flower of Sharon, a lily of the valleys.** The connection with the preceding is not to be denied altogether (with Delitzsch, who makes a new scene begin with this verse); still we must assume a pause of some length after i. 17, during which Shulamith who continues to tarry in the garden at the side of her lover, reflects upon her great good fortune in being selected to be the darling of the king, and by the comparison of the splendor which now surrounds her with the meadows and valleys of her home is disposed to humility and at the same time filled with longing for that simpler condition which she must forsake. She gives an artless as well as a delicate and striking expression to these feelings by calling herself "a wild-flower," a "lily of the valleys," which was not congruous to the many ornamental plants and artistic beauties of the royal court.*—Which flower of the plain of Sharon is intended by חֲבַצֶּלֶת הַשָּׁרוֹן, it is difficult to determine. Its identity with the "lily of the valley" (Sept., Vulg., and Targ. on Isa. xxxv. 1, the only other passage of the O. Test. in which חֲבַצֶּלֶת occurs), [Cran., lily; so Lee], is contradicted by its being mentioned in a parallel with it, a circumstance which requires us to think of some similar plant, but one which is specifically different from it. If חבצלת were really connected with חמץ, "to be red" (comp. חָמוּץ *red*, Isa. lxiii. 1), as Hitzig, Weissb., *etc.*, assume, the simplest course would be with Aquila and R. Kimchi on Isa. xxxv. 1, to translate it "rose," [so Bish., Genev., E. Ver.], and then to compare the combination of rose and lily in Ecclus. xxxix. 13, 14 as probably drawn from this passage. But another etymology, which supposes the word to be in some manner compounded with בָּצָל *onion* (whether ח is prefixed, which serves to form quadrilaterals, or the adj. חָמֵץ "sour," lurks in its initial letters), points rather to some bulbous plant, perhaps the meadow-saffron, which the Old Syriac seems to have intended (comp. Mich., Ewald, Gesenius, *etc.*), [so Royle, Wordsworth, Noyes and Thrupp, who however translates it "daisy"], or the tulip (Velthusen, Magn., Vaih.), or the narcissus, for which last the Targ. already testifies with its נַרְקִים. As no one of these significations can be demonstrated with absolute certainty, it may be most advisable with the Sept. and Vulg. to abide by the indefinite "flower" [so Cov., Dow.], or

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*["The scene seems to be laid in the kiosk or summer-house in the royal garden. The green flowery turf is our place of repose; our canopy is cedar interspersed with fir, richly carved." Burrowes. Better still, Good: The lovers are not in a house, but a grove, where the spreading branches of the firs and the cedars are poetically called the beams and the roof of their chamber. Thus Milton, describing Adam's bower, *Par. Lost.*, iv. 692, comp. Homer *Il.*, xxiv. 191. Harmer supposes ver. 16 to be the language of the bride, and ver. 17 that of the bridegroom. She commends the rural beauty of the spot in which they then were. He, impatient to introduce her to his palace, replies in substance: "Arise, my love, and quit this place, pleasant as it is, for equally pleasant and much more commodious will you find the abode to which I am conveying you, it being built of the fragrant cedar, and of other precious wood." Poole, with many others, supposes the nuptial bed to be referred to "adorned with green garlands or boughs." Ainsworth: "Green is not meant so much of color as of flourishing growth and increase."]

*[Patrick, Poole and Doway follow Wicliffe and Matthews in making ver. 1 the language of the bridegroom. The great body of commentators with better reason assign it to the bride. Burrowes: "Reclining thus on a bed of grass and flowers, the beloved and the bride naturally speak of each other in language drawn from the beautiful objects under their notice." Still more appropriately Williams: "The spouse with the most beautiful productions of the royal garden in her view, ventures to compare herself, not with them, but with the more humble natives of the fields and valleys." The "longing," which Zöckler here finds for her home and former humble station, belongs purely to his theory of the plot in the Song, and has no place in the text itself.—Tr.]

"wild-flower" [so WITHINGTON, GINSBURG]. Also in regard to the name Sharon שָׁרוֹן, it cannot be said decisively, whether it denotes the well-known plain along the coast between Cesarea and Joppa (Acts ix. 35), or the trans-jordanic plain named 1 Chron. v. 16, or finally a third meadow-land of Sharon between Tabor and the lake of Gennesaret mentioned by EUSEBIUS in the *Onomast.* This last might perhaps be most readily thought of on account of its vicinity to Shunem.*—Further חֲבַצֶּלֶת הַשָּׁרוֹן is, notwithstanding the article before שָׁרוֹן, to be translated "*a* wild-flower of Sharon" (comp. Gen. ix. 20; xxxv. 16; Jer. xiii. 4, *etc.*), and no conclusion can be drawn from this expression in favor of the allegorical explanation of Shulamith as the Church (against HENGSTENBERG).†—In both these comparisons, that with the flower of Sharon, and that with the lily (by which must be meant not the strongly scented *lilium candidum*, but rather as appears from i. 5, 6; v. 13 the Palestine red lily, *lilium rubens* of PLINY H. N. xxi. 5), the *tertium comparat.* is both the diminutive size of these plants compared with cedars, cypresses, *etc.*, and also their beauty and elegance (Matt. vi. 28; Luke xii. 27), so that, although Shulamith refers to her lowliness and rural simplicity, she yet says nothing derogatory to herself,‡ and quite in analogy with i. 5 manifests a certain self-regard though genuinely modest, and pure as a child.

Ver. 2. **As a lily among thorns, so is my dear among the daughters.** That which had been to Shulamith an expression of her lowliness is seized upon by Solomon with courtly skill in order to bring out of it the more emphatic praise of her grace and beauty. More strongly almost than afterwards in vi. 8, 9 he puts all other women in the shade in comparison with his chosen one, likening them to thorns, the well-known figure of whatever is mean, troublesome and offensive (comp. Judg. ix. 14; 2 Kin. xiv. 9; Isa. vii. 23, ff.; xxxii. 13; lv. 13; Ezek. ii. 6; xxviii. 24; Hos. ix. 6; x. 8; Ps. lviii. 10; Prov. xxii. 5, *etc*). [NOYES: "It is not implied that the lily grows among thorns, but that his love surpassed other women as much as the lily the thorn." MOODY STUART quotes the following as illustrative from BONAR: "Close by these lilies there grew several of the thorny shrubs of the desert; but above them rose the lily spreading out its fresh green leaf as a contrast to the dingy verdure of these prickly shrubs."] With the translation "rose" [so COV., CRAN.] (which is moreover absolutely inadmissible, since the fem. שׁוֹשַׁנָּה must unquestionably have a sense like that of the masc. שׁוֹשָׁן or שׁוּשַׁן "lily") the strong contrast intended would almost entirely vanish, for the thorns serve only to adorn the rose. RENAN regards this verse and ver. 7 as spoken by the shepherd (!) entering here for the first time ("*entrant brusquement en scène*")! [GINSBURG imagines that i. 15 is also spoken by this imaginary shepherd.—TR.]

Ver. 3. **As an apple-tree among the trees of the wood, so is my beloved among the sons.** Observe the exact parallelism of this sentence with ver. 2. Shulamith gives back the flattering commendation of her lover with a still closer adherence to his expressions than above in i. 16, and thus their conversation assumes the appearance of a "contest of mutually eulogistic love" (DELITZSCH). The reference of Shulamith's language to an absent lover, whom she praises in opposition to Solomon, who is indifferent or repulsive to her (EW., HITZ., VAIH., *etc.*), destroys the simple beauty of the dialogue. It is inadmissible to understand by the "apple tree (תַּפּוּחַ, Sept. μῆλον) some nobler fruit tree than the common *Pyrus malus*, as for instance, the quince (*Pyrus cydonia*), or the citron (*malus medica*) [so GOOD, WILLIAMS, TAYLOR, THRUPP, WITH.], or the orange (as is done by CELSIUS in his *Hierobot.* VELTHUS., ROSENM., VAN KOOTEN, *etc.*), on account of the mention made immediately afterwards (ver. 3*d*, and ver. 5) of the sweet fruit of the tree, because those acquainted with the East in former as well as in more recent times commend even the common apples of Syria and Palestine as an exceedingly generous fruit, of fine flavor and a pleasing fragrance (comp. HARMER, *Observations, etc.*,), and because the comparatively rare occurrence of תַּפּוּחַ in the Old Test., and its combination with the fig, pomegranate, palm, *etc.* (Joel i. 12; comp. Sol. Song vii. 9; viii. 5) point to its belonging to the nobler fruit-bearing plants of the flora of ancient Israel. [WORDSWORTH: It is a generic word (like *malum* in Latin), and may include the citron and lemon].—**In his shadow delighted I sit,** lit., "I delight and sit" (חִמַּדְתִּי וְיָשַׁבְתִּי) [GINS.: I delight to sit"], a construction like תַּרְבּוּ תְדַבְּרוּ 1 Sam. ii. 3, where the first verb seems to have only an adverbial force and the second expresses the principal idea,* comp. also below iv. 8; v. 6, and EWALD, *Lehrbuch*, § 285, *b*. [GREEN'S *Heb. Gram.* § 269]. Further it is no more necessary to take these verbs in a preterite sense here (EWALD, HITZ., *etc.*) than in i. 12, [strictly: I have been sitting and still sit.—TR.], so that this passage supplies no valid argument in favor of the shepherd hypothesis. In the figure of the sha-

* [HENGSTENBERG argues that "the valleys," which correspond in the parallelism with "Sharon," must also have the force of a proper name, and on the ground of 1 Chron. xii. 15, he decides that the valleys on either side of the Jordan are referred to. COV., GENEVA, DOWAY, FRY, THRUPP, WITH., GINS., follow the LXX in giving to Sharon an appellative sense: meadow, field or plain. The parallelism is, of course, not sufficient to justify either conclusion. GOOD finds an allusion here to her birth-place: "she was not of Egyptian origin, or royal descent, but a rose of the fields of Sharon—a native of Palestine." Of course the famous Sharon must be the one intended in such a passage as this.—TR.]

† [The article is always definite in Hebrew; and the only correct translation is therefore, "*the* flower of Sharon," where the article, however, is not to be taken in an eminent or exclusive sense, "*the* flower" *par excellence* (as WORDSWORTH: the flower of the whole earth; DOWAY: the flower of mankind) but has its generic sense, as is usual in comparisons. We may in conformity with our idiom substitute our indefinite for the Hebrew definite article in such cases, but this is by way of paraphrase, not exact translation. See GREEN'S *Heb. Gram.* § 245, 5, *d*.—TR.]

‡ If חבצלת really meant the "saffron," *Colchicum autumnale*, the comparison would contain what was damaging and degrading to Shulamith; but this is not admissible on account of the parallel, "lily of the valleys."

* [WORDSW. preserves the distinct verbal force of both words: "I long for his shadow and sit beneath it." COV.: "My delight is to sit under his shadow." ENG. VER.: "I sat down under his shadow with great delight." GENEVA: "Under his shadow I had delight and sat down."]

dow the point of comparison is not the protection afforded (as *e. g.* Ps. xvii. 8; xci. 1; Isa. xxv. 4, *etc.*), but the refreshing and reviving influence of the nearness of her lover, just as the sweet fruit of the apple-tree serves to represent his agreeable caresses, so iv. 16; vii. 14 (comp. WEISSB. *in loc.*).

Ver. 4. **He has brought me into his wine house.** בֵּית הַיָּיִן must be the same essentially as בֵּית מִשְׁתֵּה הַיַּיִן, that is to say, a room or apartment for drinking wine, a banquet hall [ENG. VER.], not a "wine shop" (! BÖTTCH.), or a "wine cellar" (VULG.: "*cella vinaria*," LUTH., REN., *etc.*), [COV., CRAN., GENEV., DOWAY, WILLIAMS], or a "vine-arbor" (VAIH., *etc.*), or a "vineyard" (EWALD, HEILIGST., *etc*). But so surely as the expressions in the context, especially the "fruit" of the apple-tree in ver. 3*d*, and the "banner" in 4 *b*, are to be understood figuratively, with the same certainty must the literal interpretation of "leading into the wine room" be rejected, and the sense of this expression must be found rather in an increased participation in the sweet tokens of his love, an intoxication from caresses (already essentially correct RUPERTI, DÖDERL., GESENIUS, DÖPKE, WEISSB., *etc.*). [So GOOD, NOYES. GINS.: "bower of delight."] The words need therefore neither be taken as a wish (SEPT., εἰσαγάγετέ με εἰς οἶκον τοῦ οἴνου, VELTH., AMM., HUG, UMBREIT, *etc.*), [so GOOD, FRY], nor as a narrative of what her country lover had previously done with her (EWALD, VAIH., BÖTTCHER), nor as the enthusiastic exclamation of a lady of the harem, who was now embraced by Solomon instead of the coy Shulamith (!! HITZ.), *etc.* There is no alternative but to regard it as a figurative description of the love which she had experienced from Solomon, having its most exact analogon in i. 4 *b*, "the king has brought me into his chambers."—**And his banner over me is love,** *i. e.* not "he bears his love as an ensign before me who follow him" (GROTIUS, HITZIG, WEISSB., *etc.*), [so NOYES, THRUPP, *etc.*], but "love waves as a protecting and comforting banner over my head (Ps. xx. 6) when I am near him." So correctly DÖPKE, DEL., [WORDSW., BURROWES]; also EWALD, VAIH., *etc.*, only the latter here again find described the love formerly enjoyed with her shepherd in the country. The banner (דֶּגֶל) is, wherever it occurs in the Old Test., a military figure (comp. besides Ps. xx. 6, also Num. i. 52; ii. 2, ff.). It must accordingly be explained here too in this sense, and not with BÖTTCHER of the sign before a wine shop (a tavern signboard!).*

Ver. 5. **Stay me with grapes, refresh me with apples.** The caresses of the king, who is clasping and embracing her (see ver. 6) produce an effect upon one so ardent in her love, which even if not "thoroughly agitating" (DELITZSCH), or "taking away her breath and almost stifling" (HOELEM), is yet powerfully exciting and as it were intoxicating, and directly wakens in her, probably for the first time since she came to the court, the consciousness that she is sick of love (comp. v. 8), and therefore needs to be strengthened by eating some refreshing fruit, or something of the sort. She directs her request for it, as is shown by the plurals סַמְּכוּנִי (literally, *fulcite me*, support me; comp. Gen. xxvii. 37; Ps. civ. 15), רַפְּדוּנִי, not to her lover himself (WEISSB.), but to the ladies of the court near her, to whom also the lively exclamation, ver. 7, is uttered. אֲשִׁישׁוֹת are neither aromatic unguents (SEPT., μύρα), nor flowers (VULG.: *fulcite me floribus* [so DOWAY]; so too SYMM., *etc.*), but agreeably to its probable derivation from אָשַׁשׁ "to found, to make firm" (see KNOBEL on Isa. xlvi. 8), pressed grapes, and so perhaps wine syrup, or better raisin cakes, grape cakes, which is favored both by the verb סָמַךְ and by the use of the word in Hos. iii. 1 (where the SEPT. translate, πέμματα), and in 2 Sam. vi. 19 (SEPT.: λάγανον ἀπὸ τηγάνου, pancakes).

Ver. 6. **His left hand is under my head and his right embraces me.** תְּחַבְּקֵנִי must not be taken in the optative here any more than in viii. 3, where the entire passage recurs, as though the sentence expressed a wish, "let his left hand be under my head and his right embrace me"* (EWALD, VAIH., WEISSB., *etc.*, [so GINSB.].—This is contradicted by the whole situation as well in this passage as in viii. 3. On the score of language too it is simpler and more natural to understand it as an indicative.

Ver. 7. "**I adjure you, ye daughters of Jerusalem,**" *etc.* In favor of Shulamith as the speaker in these closing words, it may be said: 1. That she is unmistakably the speaker of these words in iii. 5 and viii. 4, where as here they introduce a "pause in the action" of considerable length (EWALD). 2. That Shulamith already addressed the ladies of the court in ver. 5, who must accordingly be supposed to be near at hand as spectators of her joy. 3. That what she has said of her being "sick of love" prepared the way for this adjuration, and the latter is well-nigh unintelligible without reference to the former. We may from the outset, therefore, repel the attempts to treat the verse as the language of the queen mother, who enters here (! BÖTTCH.), or of the celestial Solomon (HENGSTENB., after many older expositors as STARKE, JO. LANGE, *etc.*), or of the poet (UMBR., HITZIG),† or, finally of the shepherd speaking to the chorus (! RENAN). "I adjure you," literally, I cause you (as much as in me is) to swear, I exact from you the sacred promise, I earnestly beg you.‡ Compare Gen. l. 5; Num. v. 19. **By**

* [The meaning of this clause is well expressed by COVERDALE: He loveth me specially well. DOWAY has: He hath ordered in me chastity. PARKHURST, without reason, supposes a reference to "a light or lamp, such as was carried before the new-married couple on the evening of their wedding, comp. Matt. xxv. 1-2."]

* [THRUPP insists on the future sense: The time shall come when that sickness of love, of which I now complain, shall be solaced and satisfied. TAYLOR makes vers. 4–6 the protasis of the sentence completed in ver. 7, "when he brings me, *etc.*, when his left hand is, *etc.*, I adjure you," *etc.*]

† [GILL, PATRICK, SCOTT and WILLIAMS make this the language of the bridegroom; the great body of English commentators refer it to the bride.—TR.]

‡ [WITHINGTON, in accordance with his supposition that the bride is the daughter of an Arab chief, whose adjuration is consequently by the roes and hinds of her native fields, remarks: "The semi-paganism of the oath is extremely natu-

the gazelles or by the hinds of the field. These animals are not named in the adjuration, because animals generally in contrast with men have "fixed annual rutting seasons" (Hitzig; likewise also Herder and others); nor because the ladies of Jerusalem were in the habit of keeping little pet gazelles (J. D. Mich.), nor on account of the resemblance of צְבָאוֹת and אַיְלוֹת הַשָּׂדֶה to the divine names יְהוָה צְבָאוֹת and אֱלֹהֵי הַשָּׁמַיִם (Weissb.); but doubtless on account of their pretty and graceful appearance (comp. Prov. v. 19), which makes these animals in particular fit symbols of tender and ideal love, and must make them especially dear to women in this point of view. Comp. particularly Döpke *in loc.*, likewise Ewald: "In common life people swore by things, which belonged to the subject of conversation, or were especially dear to the speaker. As therefore the warrior swears by his sword, as Mohammed by the soul of which he is just about to speak (Kor. ch. xci. 7), so here Shulamith by the lovely gazelles since she is speaking of love."*—**That ye wake not nor awaken love until it please.** אִם־תָּעִירוּ, literally, "if ye wake," *etc.* (Ewald, § 325, *b*), [Green's *Heb. Chrestomathy* on Gen. xlii. 15]. The verb is here masc., corresponding to אֶתְכֶם in *a*, not because the daughters of Jerusalem were not real female personalities, as Hengstenberg [so too Wordsworth] insists, but because the primary gender is here used as common, as in ver. 5 above, and Judg. iv. 20; Isa. xxxii. 11; and frequently in the imperative. [Thrupp explains it by "the general indefiniteness of the character which the daughters of Jerusalem as members of the chorus here sustain." But see Green's *Heb. Gram.* § 275, 5.—Tr.]—הָאַהֲבָה is certainly not "the loved one," as though the warning here were not wantonly to wake Shulamith who had fallen asleep (Vulg. *dilectam*, Syr., Gesen., Ewald, Rosenm., Hengstenb., Renan and J. D. Michaelis who for the sake of this sense points הָאֲהֻבָה), but as this meaning would be in the highest degree unsuitable in the parallel passages iii. 5 and viii. 4, and as love as an ethical idea comes significantly forward elsewhere in this poem (vii. 7 and viii. 6 f.), it is manifestly love itself as a passion slumbering in the heart, which it would not do over-curiously to rouse or kindle to a flame. הֵעִיר הָאַהֲבָה cannot possibly mean "disturbing love" before it has attained full satisfaction of its desire for converse with the beloved object (Delitzsch, Weissb.), for it certainly expresses something analogous to הֵעִיר קִנְאָה "stir up jealousy" Isa. xlii. 13, and the Pi. עוֹרֵר, which is added to strengthen it, always and only has the sense of exciting or awakening *e. g.* strife, Prov. x. 12, strength or power, Ps. lxxx. 3, *etc.* Comp. also *irritata voluptas*, *irritamenta amoris seu veneris* in Latin poets (*e. g.* Ovid, *de arte am.* 2, 681; *Metam.* 9, 133; Juven. 11, 165); although here we are certainly not to think of any magic charms or philters to inflame love or lust, such as love apples, Gen. xxx. 14, *etc.*, or quinces (Böttcher). The meaning of the admonition is rather simply this: "Plunge not rash and unbidden into the passion of love, that is to say not before love awakes of itself (till heart is joined to heart, till God Himself awakens in you an affection for the right man), be not forward to excite it in your hearts by frivolous coquetry or loose amorous arts." This caution may in some measure be regarded as the moral of the entire poem, inasmuch as it aims at the preservation of the chaste, truly moral, and consequently truly natural, character of love. It is, therefore, most suitably put into the mouth of Shulamith as the bearer or representative of such pure ethical love in contrast with the women of Solomon's court.* Comp. the like sentence viii. 7 *b*.

ral." Moody Stuart: "This is no oath by the hinds of the fields, but a solemn charge with the strength of an oath." Williams infers, from a comparison of Gen. xxi. 30, that the "antelopes and hinds of the field" are referred to as witnesses of this solemn adjuration made in their presence.—Tr.]

[* Henry: "She gives them this charge by everything that is amiable in their eyes and dear to them." Fry: "The bride bids her attendants to be cautious not to disturb or call off the attention of her husband, whose society she has so coveted, as though they were approaching the gazelles or the deer of the plain." Taylor and Burrowes likewise find the point of the allusion in the timorousness of these animals. Gill and Scott combine both: "They are gentle and pleasant creatures, but exceedingly timorous." Words.: "The roes and hinds love their mates with tender affection and steadfast reliance and will not disturb them in their slumbers."]

* [This surely cannot be accepted as a satisfactory explanation of this difficult verse. The spontaneity of love, which no effort must be made to awaken, but which must be excited of itself, so far from being accounted a worthy lesson of divine revelation, is not even a doctrine of ethics, and would require considerable qualification before it could be admitted to be sound rational advice. If inspired instruction were to be given on the subject of conjugal love, and a whole book devoted to the treatment of it, we might reasonably expect that its constancy, purity and strength would be prominently dwelt upon, that due attention would be paid to the qualities on which it should be based, the affectionate offices by which it should be maintained, and the holy principles by which it should be regulated. But instead of all this the one thing insisted upon is that love must be spontaneous and unsolicited. What is this but to convert it into heedless, inconsiderate passion, the spring of ill-judged attachments, which prove as inharmonious in their issue as they were irrational in their origin? This is, besides, a very different thing from the theme of this book, as Zöckler himself conceives and represents it, which is the commendation of a pure and chaste conjugal affection as opposed to the dissoluteness and sensuality fostered by polygamy. It would also be a most extraordinary admonition for Shulamith to the daughters of Jerusalem, among whom, according to Zöckler's hypothesis were the wives of Solomon, married to him long before Shulamith had ever seen him.

Then besides the feebleness and inappropriateness of the sense obtained, it is doubtful whether the language of the verse can be made to yield it. The expressions thus explained are exceedingly vague. There is nothing to indicate in whom they are cautioned not to awaken love, whether in themselves or others; or in what way—may they not in any way seek to win another's affection or to excite their own, not even by exhibiting or discerning what is worthy of regard? And "till it (*i. e.*, love) please," is to say the least an unexampled phrase. It is a very singular form of speech for any one to adopt: "do not excite a passion until that passion is willing to be excited."

Of the English commentators, who take "love" in its subjective sense of the feeling or emotion, Ginsburg under the bias of the unfounded shepherd-hypothesis translates: "neither to excite nor to incite my affection till it wishes another love," the words "another love" being introduced without any warrant from the text or context. Patrick paraphrases thus: "I conjure you not to discompose or give the least disturbance to that love; but let it enjoy its satisfaction to the height of its desires." So substantially Taylor and Thrupp. Weiss.: "If ye disturb this love until it shall become complete, *i. e.*, until the marriage be consummated." But the verbs here employed mean to awaken or excite, not to disturb. It seems better, however, with the great body of interpreters to take "love" here as in vii. 6 in its objective sense of one who is beloved. Wordsworth compares "the words of S. Ignatius *ad Rom.* 7, ὁ ἐμὸς ἔρως ἐσταύρωται." The bride is locked in the fond embrace of him whom she loves. She would not have him aroused by the intrusion of

DOCTRINAL AND ETHICAL.

1. The allegorical interpretation current in the Church regards all the particulars in the foregoing description of the loving intercourse between the bridegroom and the bride, as allusions veiled under mystical figures to the relation of Christ to the Church and further to the soul of the individual Christian. It sees in the opening words of Shulamith i. 2-4 a manifestation of the longing of the Church for union with her heavenly bridegroom, whilst the partial identification or combination of Shulamith with the other virgins was especially designed to indicate that the speaker was an ideal person as well as her lover, who is now addressed, now mentioned in the third person, and who forms the object of her longing desire. It further supposes in what Shulamith says vers. 5, 6 of her "blackness" and of her "not having kept her own vineyard," references to the sins of the church, as the causes of her temporary separation from God and her enslavement by the empire of this world; and accordingly finds, in ver. 7, a prayer to be informed respecting the way which leads back to communion with God and Christ, in ver. 8 a statement of this way vouchsafed to her by divine grace; vers. 9–17 depict the emulous contest of love, which proceeds between the Church penitently returned to her heavenly bridegroom and Christ, who graciously receives her; in which the cordial promptness and address, with which the bride immediately repeats in application to her bridegroom everything said in her praise, indicate the faith of the Church working by love and making constant progress in holiness. Then in ii. 1—7, it is alleged that "declarations of love advance to the enjoyment of love," and this latter is represented in ver. 6 as having already attained its acme under the emblem of an embrace, or of the nuptial couch. The epiphonema in ver. 7 brings the entire development to its conclusion, and shows by its twofold recurrence subsequently in iii. 5 and viii. 4, that the same subject is treated in successive cycles, and the process by which the loving union of Christ with the Church is effected is thus repeatedly symbolized under an allegorico-dramatic veil, varied with every iteration.—So among the more recent allegorizers, *e. g.*, HENGSTENBERG (pp. 2 ff., 24 ff., 36 ff.), with whom the rest, as HAHN, HOELEMANN, *etc.*, agree in everything essential, and particularly in the assertion of a cyclical mode of presentation, by which the dramatic unity of the whole is fundamentally destroyed, and several successive tableaux or portraitures of character are assumed, all relating to the same subject (or as HAHN expresses it, each "serves to supplement or further explain" its predecessors). Similarly the older allegorical interpreters, only they go into more detail in the mystical exposition of the individual figures, and see *e. g.* in the bundle of myrrh, i. 13, a reference to Christ's bitter passion, or to His perfect sacrifice for the sins of men (comp. STARKE *in loc.*), whereby consequently an allusion to His *munus sacerdotale* is added to that to the *munus propheticum* (i. 7, Christ as shepherd), and *regium* (i. 12, Christ as king); or expound the "golden bracelets" i. 11 of the growth of faith, the "silver points," in the same passage, of holiness of life; or hold the "wine cellar" ii. 4 to be an emblem of Christian churches and schools as "houses of wisdom," or see in it whether "the altar of the Church, where the body and blood of Christ are dispensed," or the Holy Scriptures of the Old and New Testament, with their various sorts or stages of divine revelation.*

2. In opposition to such aimless and unbridled

others to the interrupting or abridging of her joy. POOLE, with an eye to its spiritual application: "Do not disturb nor offend him by your miscarriages." WORDS.: "The church conjures her children that they be not impatient but wait in faith and hope for God's own time, when it may please Him to arise and deliver her."—TR.]

* [GENEVA BIBLE, note on i. 2: "This is spoken in the person of the Church or of the faithful soul inflamed with the desire of Christ, whom she loveth." AINSW.: "The bride is the Church espoused to Christ." In i. 2 she "desireth to have Christ manifested in the flesh, and to have the loving and comfortable doctrines of His gospel applied unto her conscience." "By virgins (ver. 3) are meant all such (whether whole churches or particular persons) who with chaste and pure minds serve the Lord only." The daughters of Jerusalem are "the friends of Christ and His Church, the elect of God, though not yet perfectly instructed in the way of the Lord." The bride's blackness (ver. 5) is "the Church's afflictions and infirmities." Her mother's sons, "either false brethren, false prophets and deceivers, or inordinate lusts and sins which dwelt in her, and were conceived with her." "The vineyards opposed to her own vineyard seem to mean false churches, and in them the corruption of religion, whereunto her mother's sons sought to draw her; setting her to observe the ordinances and traditions of men, or otherwise to undergo their cruelty and wrath." In ver. 7 "the Church maketh request unto Christ for instruction in the administration of His kingdom here on earth." BURROWES regards this section as exhibiting, in successive steps, "the progress of the pious soul in the enjoyment of Christ's love and favor." 1. We enjoy the love of Jesus as manifested in private communion "in His chambers," i. 4. 2. In the way of duty and self-denial, i. 7–11. 3. In sitting with the King in the circle of His friends, and enjoying, as one of them, the delights of social communion with Him, i. 12–14. 4. In delightful repose with Him, amid enlarged prospects of spiritual beauty, i. 15–17. 5. In the protection and delights set forth in ii. 1–3. 6. In enjoying at last the pleasures mentioned in ii. 4–7, the greatest possible on earth."

WORDSW. finds expressed in i. 2 "the fervent yearnings of the Church for the advent of Christ." "The mother of the Bride (*i. e.*, of the Church of Christ) is the Jewish nation, and her mother's children are Jews or Judaizers. It was the delinquency, ingratitude and cruelty of the "mother's children" which made the Christian Church become the "keeper of the vineyards."

According to THRUPP, "the Church of Israel, in i. 2, desires the very presence of her Saviour. She had been instructed and wooed through the messages of the prophets; she desired now that her promised Messiah should pour into her mouth words from His own mouth." The daughters of Jerusalem are "the members of the Church of Israel in their contemplative capacity; not necessarily different persons in their outer being from the virgins of ver. 3 (the upright), but yet representing them in a different point of view, with reference solely to their intelligent and emotional survey of what is passing, and without regard to their own spiritual state." The mother of the Bride is the nation of Israel. The mother's sons are "the several members of the nation, viewed only in their civil dealings, in their relation to the State, not in their relation to the Church." Their anger was the rebellion of the ten tribes. Her own vineyard was the religious culture of all Israel. Hindered in this by the political condition of the nation, she was driven to the establishment of colleges of holy disciples, the sons of the prophets at different centres, whose spheres of action are denoted by the vineyards, of which the anger of her brethren made her the keeper. WEISS refers this section to the time when Israel lay encamped at the foot of Sinai. The blackness of the bride (i. 5) was the sin of the golden calf, the sun that occasioned it was the bondage in Egypt. The petition (ver. 7) concerns the leading through the wilderness, and the house (ver. 17) is the tabernacle of Moses. MOODY STUART supposes the longing for Christ's appearance, and His actual birth among men, to be the subject of this section; his interpretation of which is specialized even to the extent of making the "green bed" of i. 16 refer to the fresh grass upon which the newly-born Saviour was laid in the manger for the cattle.

trifling, which lays no sure historical and exegetical foundation at the outset, and hence supposes that it can bring every possible mystery into the simple language of this poem, an unprejudiced historical exposition can see nothing in the section explained above, but the first act of a more prolonged lyrico-dramatic action, which by a gradual progress brings to its denouement the relation of two lovers, king Solomon and a fair Israelitish maiden, whose previous condition was that of a shepherdess or a vine-dresser. *The development in this first section is not carried beyond the exhibiting a decided ethical contrast between the character of this maiden and that of the daughters of Jerusalem, i. e., the ladies of Solomon's court or harem, and the knitting in addition of a firm bond of loving heart-communion between her and the king, who for her sake already begins to contemn all the others, and even to find them unlovely* (see ii. 2). It is not exactly the very first of the "mutual attachment" of the two lovers (Delitzsch), but it is the first consciousness in both of the incomparable strength and ardor of their reciprocal affection (see particularly ii. 5, 6), which is exhibited in this act, together with the first evident cropping out of an inner contrariety between this closely united pair and the other persons of the court; and this is brought by the principal person in the piece to the briefest and most emphatic expression possible, by the remark at the close in ii. 7, as a contrast of true and false love, or that which "awakes of itself," and that which is "excited" by amorous arts.*

3. Only thus much can be maintained as the well assured result of a sober, yet earnest-minded exposition of this first division, which keeps aloof from the profane assumptions and artificial combinations of modern shepherd-romances and amatory poems; and it is simply on this basis, therefore, that a practical application of the contents of this chapter and a half must proceed, if it is to be conducted upon sound and worthy principles. Its aim must consist essentially in pointing out and devoutly estimating the typical analogy which undeniably holds between what is here found and the dealings of the Redeemer with His Church. As Solomon raised his beloved from a low condition to his own glory, and that from mere love, and drawn by her beauty and charms, so the Lord has exalted man, sunk in misery and degradation, from no other motive than His love, His mere personal regard for our race, upon which His divine glory and blessedness were in no manner dependent; for

"Nothing brought Him from above,
Nothing but redeeming love."

As further Solomon's love to Shulamith appears in a gradual growth and a progression by successive steps, so too Christ lifts both His entire church and the individual souls that compose it, only step by step to the full and complete fellowship of His grace. To the call into His kingdom, which corresponds with the establishing of the relation of conjugal love in the royal gardens at Jerusalem represented in this act, succeed the higher stages of illumination, conversion, sanctification; but they do not follow immediately upon the heels of the former. As finally the lovely combination of child-like humility and of inward longing for her beloved, which Shulamith's character already exhibits in this first Song, forms her chief attraction which first makes her appear truly worthy of the love of her royal bridegroom, so in the soul of every Christian whom the Lord calls into His kingdom and will make partaker of His grace, the necessity of surrendering himself voluntarily to these gracious drawings with a hearty desire for a complete union with him becomes His highest duty; for "*non visi volentes trahuntur a Deo*" (Matt. xxiii. 37.)—Besides these analogies a sound and sober practical exposition of this section must also hold up the numerous points of difference between the historical type and the soteriological and Messianic antitype; and among these it must particularly point out the dissimilitude, nay the contrast between the earthly Solomon, and the divine-human Redeemer, as well as between the surroundings of both. For it is only in this way that the total of what is contained in this action can be duly developed and converted to practical profit in both a positive and a negative respect. Comp. Introduction, § 4, pp. 16 ff.

* [The contrast in character, which Zöckler finds already indicated in this section between Shulamith and the daughters of Jerusalem, though essential to his scheme of the book, is purely imaginary. It certainly is not established by ii. 2, the only passage that can, with the slightest plausibility, be urged in its favor; whilst i. 3 and 4 speak decisively against it.

Whether the cyclic or the dramatic view of this book is to be preferred, may be left an open question at this stage of the exposition. If our author succeeds in showing a continuous progress in the action from first to last, the latter view is of course entitled to the preference. But if he fails in this, as in the translator's judgment he does, and as all have done who have made the same attempt before him, we seem to be shut up to the former; unless indeed even the cyclic view, at least as refined by some of its later advocates, is too artificial for the artless simplicity of this beautiful poem, in which the same theme recurs under varied aspects, but the law of succession is rather that of poetical association than logical exactness.

And the general character of this section creates an antecedent presumption favorable to this view. The intimacy here described is of the strictest and most loving nature, and seems to leave no room for any further advance. Instead of preparing the way for a married union, it rather implies that the marriage has already taken place. The "bed" i. 16 is in all probability not the nuptial couch. But Shulamith's presence in the king's apartments, the kisses and embraces, her open expression of her passionate fondness for the king would be unbecoming and inadmissible, especially amid the restraints of oriental society, prior to marriage.—Tr.]

SECOND SONG.

The first meeting of the lovers, related by Shulamith who has returned to her home.

CHAP. II. 8—III. 5.

FIRST (*and only*) *SCENE:*

SHULAMITH (alone).

8 **Hark![1] my beloved; lo! here he comes,**
leaping[2] over the mountains,
bounding over the hills.
9 **My beloved is like a gazelle**
or a young hart.[3]
Lo! here he stands behind our wall,[4]
looking through[5] the windows,
glancing through the lattices.[6]
10 **Answered my beloved and said to me:**
"Up,[7] my dear, my fair one and go forth!
11 **For, lo! the winter is past,**
the rain is over, is gone.
12 **The flowers appear in the land,**
the time for song[8] has arrived,
and the voice of the turtle dove is heard in our land.
13 **The fig-tree spices[9] its green figs**
and the vines are in bloom,[10] they yield fragrance,
[11]up! my dear, my fair one and go forth!
14 **My dove, in the clefts[12] of the rock,**
in the recess of the cliffs,[13]
let me see thy form,[14] let me hear thy voice,
for thy voice is sweet and thy form is comely."—

TEXTUAL AND GRAMMATICAL.

1 [WIC. heading: The voice of the church of Christ. MAT.: The voice of the church. COV.: Methink I hear the voice of my beloved. So CRAN., BISH.]

2 "Whilst the verb דלג suggests his long leaps, as he springs, comp. Isa. xxxv. 6; Ps. xviii. 30; Zeph. i. 9, the verb קפץ (an older form for קפֹּז and related to קמץ *to press together*, as well as to קבץ *to gather*; in the Piel "to cause to draw together") lets us, as it were, see the gazelles, with which the lover is compared, as in galloping they draw their feet together again, after being stretched so wide apart." WEISSB.

3 [AINS.: a fawn of the hinds]

4 כֹּתֶל according to the Targ. on Josh. ii. 15 equivalent to קִיר "wall" occurs nowhere else in the Old Testament except in the Chaldee forms כְּתַל Dan. v. 5, and (plur.) כֻּתְלַיָּא Ezr. v. 8.

5 [E. Ver.: "forth at." COV.: better "in at." WORDS.: "spying in at the windows."]

6 [COV.: peepeth through the grate. AINS.: flourishing through the lattices.]

7 The two-fold לָךְ *to thee* after קוּמִי *arise* and after לְכִי *go*, throws back the action, as it were, upon its subject and thus serves to impart to the language an easy, colloquial and kindly character, comp. i. 8, also vers. 11, 13, 17; iv. 6; viii. 14. WEISSBACH correctly remarks that it is chiefly verbs of motion to which this kindly לָךְ or לִי or לָמוֹ is added. [MAT.: The voice of Christ.]

8 [E. Ver.: "singing *of birds*," which HARMER refers especially to the nightingale. WIC.: "cutting." COV.: the twisting time. DOWAY: "pruning," so THRUPP and WEISS. POOLE: cutting or cropping for nosegays.]

9 [So NOYES. COV.: bringeth forth. E. Ver.: putteth forth. GOOD, GINSB.: sweeten. WILLIAMS: ripen. FRY: embalm. WEISS: perfume. THRUPP: mature.]

10 [WIC.: flowering. COV.: blossoms, so FRY, NOYES, THRUPP. DOWAY: flower. E. Ver.: tender grapes; so GOOD, WEISS, GINSB. WILLIAMS: tender buds.]

11 [WIC.: The voice of Christ to the church.]

12 חַגְוֵי הַסֶּלַע appears here as well as in Obad. ver. 3; Jer. xlix. 16, which are probably derived from the passage before us, to be not rocky heights, lofty refuges on top of the rocks, (SCHULT., GESEN., HENGSTENB., WEISSB., *etc.*) but rather "fissures, clefts in the rocks" (comp. EWALD and HITZIG *in loc.*) For the latter figure manifestly agrees better with the present situation, (see ver. 9) and may also have a better etymological basis (comp. Arab. خَجَ to split.)

13 מַדְרֵגוֹת (from דרג kindred to דרך) comp. Ezek. xxxviii. 20, the only other passage in which the word occurs.

14 On the form מַרְאַיִךְ as a singular, comp. EWALD, § 256 *b*, [GREEN'S *Heb. Gramm.* § 221, 7 *a.*]

15 Catch[1] us foxes,
little foxes, spoiling vineyards;
for our vineyards are in bloom.
16 My beloved is mine, and I am his,
who feeds among the lilies.
17 Against[2] the day cools, and the shadows flee
turn thee, my beloved, and be like
a gazelle or a young hart
on the cleft[3] mountains.

(*She sleeps and after some time awakes again:*)

III. 1 [4]On my bed[5] in the nights[6]
I sought him whom my soul loves;
I sought him but I found him not.
2 "I will rise now and go about in the city
in the markets and in the streets;[7]
I will seek him whom my soul loves."—
I sought him but I found him not.
3 Found[8] me the watchmen, who go about in the city;
"[9]Whom my soul loves, have ye seen?"[10]
4 Scarcely[11] had I passed from them,
when I found him whom my soul loves.
I grasped him and would not let him go,
until I had brought[12] him into my mother's house,
and into the chamber of her that conceived[13] me.—
5 I[14] adjure you, ye daughters of Jerusalem,
by the gazelles or by the hinds of the field,
that ye wake not and that ye waken not
love until it please.

1 [WIC.: The voice of Christ to the church against heretics. MAT.: The voice against the heretics.]
2 [Adopted from THRUPP.]
3 [E. Ver. marg: division, but in the text: Bether, as though it were a proper name which PATRICK identifies with Bethel; AINSWORTH and POOLE with Bithron; and CLARKE with Beth-horon. COV.: simply, "mountains" omitting Bether. BISH., CRAN.: wide mountains. PARKHURST, WILLIAMS: craggy mountains. BURROWES: a region cut up or divided by mountains and valleys, rough, craggy and difficult to cross. WITH.: our secluded hills.]
4 [WICLIFFE's heading: The voice of the church gathered together of Gentiles. MAT.: The voice of the church which is chosen out of the heathen.]
5 [WIC.: little bed.]
6 [So AINS.; WIC., by nights. MAT., E. Ver., by night.]
7 שְׁוָקִים plur. of שׁוּק, as דְּוָרִים from דּוּר [GREEN's *Heb. Gramm.* § 207, 1. f.] related to שָׁקַק *to run* (whence also שׁוֹק *leg*) denotes "places where people run," bustling public places, hence the Sept. correctly ἐν ἀγοραῖς. Comp. Eccles. xii. 4, 5; and Prov. vii. 8.—For רְחֹבוֹת *streets* (πλατείαι) comp. Prov. i. 20; vii. 12. Without sufficient proof from the language WEISSBACH claims for this latter expression the meaning "markets, open squares," and for the former the meaning "streets." [WIC.: by towns and streets. COV.: upon the market and in all the streets. GENEV.: by the streets and by the open places. E. Ver. in the streets and in the broad ways. PATRICK: שְׁוָקִים are the lesser thoroughfares in the city or the streets of lesser cities; as רְחֹבוֹת are the greater, wider streets, or rather the streets of the royal capital city.]
8 On מצא "to strike upon any one, find, meet him," 1 Sam. x. 3; Song Sol. v. 7.
9 [WIC. The church saith of Christ to the apostles. MAT.: The church speaking of Christ.]
10 The interrogative particle הֲ is omitted before the verb רְאִיתֶם, because it is at so great a remove from the beginning of the clause. Comp. EWALD, *Lehrbuch*, § 314 *a*, *b*.
11 On כִּמְעַט (מְעַט with כ *veritatis*) "as much as a little." Comp. Isa. i. 9.
12 On the form שֶׁהֲבֵיאתִיו for שֶׁהֲבֵיאתִיו see HITZIG *in loc.* [GREEN's *Heb. Gram.*, § 160, 2.]
13 הוֹרָתִי synonym of אֵם as Hos. ii. 5.
14 [WIC.: The voice of Christ to the church. MAT.: The voice of Christ.]

EXEGETICAL AND CRITICAL.

1. It is the fixed opinion of almost all the more recent interpreters that this act contains two monologues or sonnets sung by Shulamith alone, and nothing more; and this is verified by all the particulars that it contains. The attempt of MAGNUS and DELITZSCH to strike out as spurious the formula of citation ii. 10 אָמַר דּוֹדִי וְאָמַר לִי and so to gain a dialogue form for the first and larger division (ii. 8-17) is wrecked not only by the evidence of genuineness afforded by all MSS. and ancient versions in favor of these words, but also by the closing verses of the section (vers. 15-17) which correctly interpreted represent her lover as present only to the imagination of Shulamith or to her memory, which vividly recalled

him. Whether the two monologues are regarded as two distinct scenes, (as is commonly the case), or the scene is allowed to remain the same in both without change and only a pause of some length is interposed between them (EWALD, HITZ., HAHN,) is on the whole but an unessential difference. For a pause after ii. 17 is as undeniable and as universally admitted as is the peculiar character of the second sonnet iii. 1-5, which as the narration of a dream (with the apostrophizing of the daughters of Jerusalem therewith connected) is sharply and distinctly sundered from the preceding monologue, though this too is of a narrative character. As to what takes place between the two monologues or scenes, we may either suppose (with EWALD and others) a prolonged meditation and silence on the part of Shulamith, exhausted by the foregoing lively expression of her longing desire for her lover, or, as intimated in the above translation, that she sinks into a brief slumber, which brings before her in a dream the lover for whom she so ardently longs, and thus in the moment of her awaking recalls to her remembrance a like dream from the early days of her love, which she hereupon relates. No sufficient proof of this assumption can, it is true, be brought from the context. Yet it undoubtedly has more in its favor than, *e. g.*, the hypothesis proposed by UMBREIT, ROCKE, VAIHINGER, RENAN and several of the older writers, that Shulamith utters the words ii. 8-17 in a dream, and then, after awaking, she relates (to the women of the harem around her) a dream which she had previously had, iii. 1 ff., in order to "prove her changeless love to the friend to whom her heart was given." The language in ii. 8-17 has, to be sure, a certain dream-like vagueness, rather than the character of a strictly historical narration. But this is sufficiently explained by the highly excited fancy of the singer, which brings up the past before her, as though she were experiencing it anew, and which in this lyrical recital, that is any thing but dry narration, here and there springs over what intervenes between the separate particulars of the action, especially in ver. 9 and between vers. 14 and 15.

2. It is, however, far more difficult to determine the scene or the situation, and the external surroundings of the speaker during this act, than to decide upon the form and style of the discourse. The adherents of the shepherd-hypothesis, who here conceive of Shulamith as continuing at Jerusalem in the royal harem, and expressing her longing for her distant lover, can urge, it is true, in favor of this the repetition of the address to the "daughters of Jerusalem" at the close of the section (iii. 5), but are not able to explain why the description in ii. 8-17 presupposes an undoubted country scene, with mountains, hills, vineyards, flowery fields, *etc.*, or why it is a simple monologue of the beloved, and neither Solomon nor the daughters of Jerusalem utter a word. BÖTTCHER's view, therefore, seems to have something in its favor, that the locality of the action was a royal country house not far from Jerusalem, where Shulamith was detained a solitary prisoner. And the one circumstance at least that according to ii. 8 ff. the scene appears to be in the country, might be conveniently combined with the assumption that Shulamith here continues to stay in the royal pleasure-grounds south of the capital, and that Solomon has only left her again for a while for some unknown reasons. But Shulamith's place of abode plainly appears to be one further removed from Jerusalem, and in fact to be located in the region of her home. For 1) the mention of her mother's house, with its wall and its latticed window (iii. 4; ii. 9) makes it probable that she is there. 2) We are also led to the very same result by בְּאַרְצֵנוּ, "in our land," ii. 12, the mention of the "vineyards in bloom," ii. 13, 15, as well as the הָרֵי בָתֶר, ii. 17, whether this difficult expression be rendered "separating mountains," or "cleft mountains," or "spice mountains" (see *in loc.*). 3) Shulamith brought in solemn pomp to the wedding by her royal bridegroom, as described for the first time in the following act, iii. 6-11, presupposes that she had before been staying again in her parents' house; for it is from thence that according to the custom of the ancient Hebrews, the bride must always be brought (comp. 1 Mac. ix. 37, 39; Matth. xxv. 1, *etc.*). 4) That Shulamith came from northern Palestine to Jerusalem for her marriage with Solomon, is also rendered highly probable by the mention of Lebanon in what her newly espoused says to her, iv. 8; and further, the "coming up of the bride out of the wilderness," as described in iii. 6, in her entry into the capital, might point to a coming from the north, and not out of the wilderness of Judah, which lay south of Jerusalem (comp. *in loc.*). Accordingly the parental residence of the bride, or its vicinity is, with DÖPKE, HEILIGSTEDT and DELITZSCH, to be regarded as the scene of this passage—that is to say, Shunem or some neighboring locality in the tribe of Issachar north of Mount Gilboa, or on the south side of "Little Hermon." How Shulamith came thither again from the royal residence, whether peaceably dismissed to her home by agreement with her bridegroom, or conducted thither by himself in order to be subsequently brought with solemn pomp to the wedding, is not clearly explained in the piece. Only every thought must be excluded of a possible flight of the virgin from the royal harem to her home, for she exhibits her longing for her royal lover in undiminished strength, and this too not as though it had arisen from regret at her too hasty flight from him (comp. DELITZSCH, p. 99 f.).—As regards the time of the action, it appears to follow from the way that, ii. 11-13, the winter is described as past, and the fair spring-time as come, that an interval of some months had elapsed between the summer or autumn scene of the preceding act (i. 14, 16 f.; ii. 8 ff.) and the present, or more briefly, that "the entire rainy season lies between ii. 7 and ii. 8" (HITZ.). But as that charming description of opening spring belongs to a narration, and furthermore to a poetic and ideal narration of what Solomon said to his beloved on his first meeting with her, no conclusion can be drawn from it in respect to the time of this action. And neither the "winter" in ii. 11 nor the "nights" in iii. 1 (according to HITZIG the "long winter nights!") afford any support for that opinion, which would charge upon the poet too great a violation of the Aristotelian demand of the unity of time. On the contrary, there is

nothing in the way of assuming with **Ewald**, **Böttcher**, **Del.** and most of the later interpreters, an interval of but a few days between Act 1 and 2 (which certainly need not be narrowed down to the space of a few hours, as, *e. g.*, **Vaihinger** assumes), nor of regarding the entire action of the piece generally as taking place in the course of a single spring, and occupying, at the utmost, a few weeks.* Comp. on vii. 13.

3. Ch. ii., vers. 8, 9.

Ver. 8. **Hark! my beloved.**—Literally, "the voice [or sound] of my beloved,"—קוֹל דּוֹדִי, to which abrupt expression הָיָה *it is* or נִשְׁמַע *is heard* is to be supplied as in Isa. xl. 3, 6 (Matt. iii. 3); 2 Kings vi. 32. [It is rather an exclamation, to which no verb need be supplied, see **Green's** *Heb. Chres.* on Isa. xl. 3, 6]. And the following expression, "lo! there he comes," *etc.*, shows that it is not the words of the bridegroom (**Hengstenberg**, after **Michaelis** and many of the older writers), but his coming itself or the sound of his coming and bounding over the mountains and the hills, in short his steps, which are indicated by קוֹל, comp. v. 2; Gen. iii. 8; 1 Kings xiv. 6. That Shulamith was shortly expecting her lover, may be probably inferred from this exclamation of hers which may be supposed to have been occasioned by some noise in which she thought she heard the steps of him for whom she longed. But that which further follows is not a description of his arrival, which now actually ensues (**Magn.**, **Del.**), nor a mere airy fancy sketch or dreaming description of what her friend would say and do, if he were now actually to come (**Umbr.**, **Hitz.**, **Vaih.**, *etc.*—see No. 1, above), but a vivid reminiscence of the way that he had actually come to her the first time and of the loving conversation which had then taken place between him and her by the wall of her parental home. It was the more natural for the bride to be thus vividly transported to the past, as she was hourly expecting her bridegroom back again at the very spot where he had then met with her for the first time.*—**Leaping—bounding** (מְקַפֵּץ—מְדַלֵּג). From this description of her lover's first coming to Shulamith, which is further illustrated by the following figures of the gazelle and the young hart, we may perhaps conclude that Solomon while hunting on Mount Gilboa, or in its vicinity, saw his beloved there for the first time, and formed a connection with her in the manner ideally described in what follows.

Ver. 9. **My beloved is like a gazelle or a young hart.** **Hitzig** calls in question the genuineness of these words, with no other grounds of suspicion than such as are purely subjective. They are designed more particularly to illustrate and justify in their application to her lover the somewhat bold and in themselves not very intelligible terms דלג "leaping," and קפץ "bounding." And this they manifestly do in so far as they call attention to the fact that he resembles those fair and noble animals not in his speed and agility merely, but generally in the charming grace and loftiness of his whole bearing. Comp. passages like 2 Sam. ii. 18; 1 Chron. xii. 8; Prov. vi. 5, where speed alone is the *tert. comp.* in this figure, with Ps. xviii. 34; Hab. iii. 19; Prov. v. 19, where the other qualities of these animals are also taken into the account.—**Lo here he is, standing behind our wall.** Judged by the analogy of other passages, in which it is found, the word here used does not mean the wall about the vineyard but the wall of the house, to which the mention of the window immediately after also points.† "Our wall," because Shulamith means the house belonging to her family, in or near which she now is again [or which she so well remembers—Tr.]; comp. viii. 8 "our sister," and "our vineyards" ver. 15.—**Looking through the windows, glancing through the lattices**—literally, "from the windows, from the lattices." It is a matter of indifference from which window he looks into the interior; it was only worth while to affirm in the general that he looked in from the region of the windows, that is from without. "Window" (חַלּוֹן), and "lattice" (חֲרַכָּא—according to the Targ. Josh. ii. 15, 18

* [If Shulamith is here describing her first meeting with her royal lover, there is no reason why she might not remember and relate it as fully as is here done, without the necessity of being transported for the purpose from Jerusalem to Shunem, even supposing that to have been her original home. Especially as her adjuration of the "daughters of Jerusalem," iii. 5, is a more evident proof of her still being in the royal capital, than any which **Zöckler** has been able to bring to the contrary. He seems to have made the mistake of confounding the locality of a past event narrated with the place of the narrator. It may be a necessity to the dramatic hypothesis to get her back again to Shunem, after her residence with the king in his palace, in order that she may come thence in solemn pomp to her marriage at a subsequent period. But this scarcely warrants the drawing of so large a conclusion from so slender a premise.

The advocates of the idyllic hypothesis find here a distinct song, describing a visit paid by the lover to the fair object of his affections, without being at any pains to trace a connection between it and what had preceded. **Taylor** thinks that this belongs to the second day of the marriage feast; the bride from her window in the palace is attracted by the sound of a hunting party (ii. 15); the bridegroom, who is one of the party, looks up and addresses her. **Withington** supposes some time to have elapsed since the preceding scene. "The bride had gone up to Jerusalem, and after a stay there had gone back to the country, and was to remain there until the season came of her husband's rustication, which would naturally be in the spring." **Burrowes**: "The beloved had left the spouse; these words describe his return." **Wordsworth** connects this scene directly with the immediately preceding verse, the slumber of the bridegroom there described being equivalent to his absence or withdrawal: "The patience of the bride, after long waiting, is rewarded by the joyful sight of the bridegroom bounding over the hills." **Ginsburg**, with his peculiar modification of the shepherd-hypothesis, describes the situation as follows: "The Shulamite, to account for the severity of her brothers, mentioned in ii. 6, relates that her beloved shepherd came one charming morning in the spring to invite her to the fields (8–14); that her brothers, in order to prevent her from going, gave her employment in the gardens (15); that she consoled herself with the assurance that her beloved, though separated from her at that time, would come again in the evening (16, 17); that seeing he did not come, she, under difficult circumstances, ventured to seek him and found him (iii. 1–4)."—Tr.]

* [There is no propriety in sundering this from what follows. The succeeding verses evidently continue or explain this opening exclamation. If it belongs to the present, so does the entire description which it introduces. If the coming of the beloved here narrated is past, her exclamation on hearing the sound of his approach is past also.—Tr.]

† [**Harmer** supposes the reference is to a kiosk or eastern arbor, and quotes the Letters of Lady Montague, who speaks of them II. p. 74 as "enclosed with gilded lattices, round which vines, jessamines and honeysuckles make a sort of green wall."]

equivalent to חַלּוֹן, of the same meaning also with אֶשְׁנָב Judg. v. 28; Prov. vii. 6, as well as with אֲרֻבָּה Hos. xiii. 3; Eccles. xii. 3) are plainly only different names for the same thing, of which however the latter expression is the more special or precise; for the lattice properly closed the aperture of the window and consequently was that through which he must have looked, comp. 2 Kin. xiii. 17.—מֵצִיץ literally, "blooming" (comp. Isa. xxvii. 6; Ps. cxxxii. 18 and especially Ps. lxxii. 16, where מֵצִיץ occurs of men blooming out of the earth) does not express a "transient appearing" or a "quick and stolen glance," but evidently describes the blooming and radiant appearance of her lover, who is also called "white and red," v. 10. "He blooms in through the window" (comp. MICHAELIS: "*roseum suum vultum instar floris jucundissimi per retia cancellorum ostendens*") is a pregnant expression, and reminds one of Gen. xlix. 22, where Joseph is described as a young fruit tree of luxuriant growth, whose "daughters" run over the wall.*

4. SOLOMON'S FIRST GREETING TO SHULAMITH, vers. 10–14.

Ver. 10. **My beloved answered and said to me.** In opposition to the doubts of MAGNUS and DELITZSCH regarding the genuineness of these words, see above No. 1. In respect to עָנָה in the opening of a discourse and consequently in the sense of "beginning to speak" (not "answering" HENGSTENBERG), comp. Deut. xxi. 7; xxvi. 5; 2 Chron. xxix. 31; Isa. xiv. 10; Job iii. 2, and ἀποκρίνεσθαι, which is frequently so used in the New Testament.† **Arise, my dear, my fair one, and go forth**, *viz*., out of the house—not "out of the city into the country," as the adherents of the shepherd-hypothesis suppose, who think the shepherd utters these words to Shulamith in her captive condition (similarly also WEISSBACH).‡

Ver. 11. **For lo, the winter is past.** סְתָו (for which the K'ri סְתָיו to fix the correct pronunciation instead of סְתוֹ as it might possibly be read) denotes, as also in Aram., the winter and that on the side of its cold, as the parallel expression גֶּשֶׁם (comp. Eccles. xii. 2; Job xxxvii. 6) denotes the same on the side of its moisture, that is to say, as the rainy season (עֵת גְּשָׁמִים *time of rain*, Ezr. x. 9, 13). The winter as the cold season of the year necessarily keeps people in the house; whence the allusion to its being past adds force to the solicitation to come out of the house.

Ver. 12. **The flowers appear in the land**, literally, "are seen (נִרְאוּ) in the land." On the rapidity with which the spring with its new verdure and its blooming attire usually follows the winter in the East, comp. HASSELQUIST, *Reisen*, p. 261.—**The time of singing has arrived.** עֵת הַזָּמִיר is not the "time for pruning vines," as the old translators explained it, after the analogy of Lev. xxv. 3 f.; Isa. v. 6; for in vers. 13 and 15 the vines are represented as already in blossom, the time for pruning them was therefore long since past; but it is the "time of singing, of merry songs." By this, however, we are not to understand the singing of birds (IBN EZRA, RASHI, E. MEIER), but conformably to Isa. xxv. 5 (זָמִיר), xxiv. 16; Job xxxv. 10; Ps. cxix. 54; 2 Sam. xxiii. 1, *etc.* (זְמִירוֹת), the glad songs of men, such as spring usually awakens, especially in the life of shepherds and country people (comp. Judg. xxi. 20 f.).—**And the voice of the turtle is heard in our land**, *viz.* in Palestine, the land of Solomon and and Shulamith. This בְּאַרְצֵנוּ does not by any means require us to regard Shulamith's country lover as the speaker, although it favors the assumption that the scene of the narrative lay in the country rather than in the city. The "turtle-dove" (תּוֹר) as a bird of passage (Jer. viii. 7) is a fit representative of spring, and it need not therefore symbolize the Holy Spirit (TARG.), nor the meek (HENGSTENB.), nor Israel in general (HAHN).

Ver. 13. **The fig tree spices its fruit.** As פַּגִּים means not the early figs but the late figs, *i. e.* the small fruit of the fig tree which continues to grow during the winter, and does not ripen until spring (Septuag. ὄλυνθοι, Vulgate, *grossi*), and as חָנַט signifies, Gen. l. 2, 26, "to spice, to perfume," this verb must here too have the sense of spicing and denote that "aromatic sweetness" which figs attain about the time of their ripening (comp. SCHUBERT, *Reise* III. p. 113). We must reject, therefore, both the "putting forth" of the ancient versions (Sept., Aq., Vulg., Syr.), and the signification of "reddening" or "browning," preferred by EWALD, HITZIG, RENAN, *etc.*; for the late figs are of a violet color even during the winter, when they are still unfit to eat (comp. MEIER and WEISSBACH *in loc.*).—**And the vines are in blossom**, literally, "are blossom." סְמָדַר a substantive, which occurs again ver. 15 and vii. 13, and whose etymology is very obscure (comp. VELTH., EWALD and HITZIG *in loc.*), can mean nothing but "blossom, vine blossom" either here or in the other two passages; and this is confirmed by the ancient versions (SEPT. κυπρίζειν, VULG. *florere*, SYMM. οἰνάνθη; also the SYR. on Isa. xvii. 11). It plainly makes no difference in the sense whether we translate "the vines are blossom (comp. *e. g.* Ex. ix. 31), give fragrance" (as is commonly done) or "the vines in blossom, *i. e.* since they are blossoming, yield their fragrance" (see *e. g.* WEISSB. comp. DELITZSCH). With regard to the fine delicious fragrance of the vine blossom comp. also Ecclus. xxiv. 23.

Ver. 14. **My dove in the clefts of the rock.**—No pause is observable between vers. 13 and 14 (HITZIG; comp. WEISSBACH). The tenderly caressing and alluring language continues without change. Solomon here entitles his beloved a "dove in the clefts of the rock," because, as appears from ver. 9, the bars of the latticed window still separate him from her. The allu-

* [WORDSW.: Literally, *sprouting* and *blooming* like a flowering shrub or creeper, whose blossoms peep and glance through the trellis or lattice work of a window, and giving brightness and loveliness to the apartment.]

† [WORDSW.: Here is an anticipation of the phrase so often applied in the gospels to Christ, who answered even the thoughts of His hearers.]

‡ [It can scarcely be anything but a slip when WITHINGTON puts these words into the mouth of the bride: "He hears her distant voice: Rise up, my love," *etc.*—TR.]

sion to her dove-like innocence and her lovely form is altogether subordinate, but must nevertheless not be left wholly out of the account as *e. g.* WEISSBACH insists; for "dove" is undoubtedly a tender pet-name, comp. vi. 9, and even i. 15. The allegorical interpretation, which sees in the dove "persecuted innocence" (HENGSTEN.), or even the righteous hiding himself in the gaping wounds of Christ (THEODORET, GREG. THE GREAT, J. GERH.) has clearly no exegetical justification.* **In the secret of the cliffs,** literally "in the hiding-place of the ladder of rock, of the steep rocky precipices," for this appears to be the meaning of the word here used. The expression evidently serves only to finish out the figure employed immediately before of the clefts of the rock concealing the dove. No conclusion can be based upon it respecting Shulamith's place of residence, as though it actually were a rock-bound castle (BÖTTCHER), or were in Solomon's lofty palace upon Zion (EWALD, HITZIG, VAIH., *etc.*)† The present description would rather appear to indicate (comp. above No. 2) that Shulamith's country home was surrounded by a mountainous and rocky region (DELITZSCH).—**Let me see thy form,** מַרְאֶה denotes in this poem not barely the face (this Solomon already saw through the lattice) but the entire form, comp. v. 15, also Gen. xii. 11;. xxix. 17; xxxix. 6.—**Let me hear thy voice.** Evidently an invitation to sing, with which Shulamith complies in ver. 15.—The following fortifying clause reminds of the similar one in ver. 9, *a.*

5. SHULAMITH'S ANSWER.

Ver. 15. That this verse is a little vintagers' song or at least the fragment of one, and that Shulamith sings it in answer to the request of her lover in vers. 10–14 is regarded as settled by most of the recent interpreters since HERDER. Only the allegorists, as HENGSTENBERG, HAHN, *etc.* see expressed in it Shulamith's fear of the foes of God's vineyard (*i. e.* heretics according to HENGSTENBERG, [so COV., PATR., POOLE and the generality of English Commentators], pagan Hamites according to HAHN.); and EWALD inappropriately puts the words into the mouth of the lover, who thus makes the connection again with what he had said in ver. 13. That we rather have here a separate ditty or fragment of a song, is shown not only by the plural form of address, but also by the accumulation of rhymes (שֻׁעָלִים, קְטַנִּים, מְחַבְּלִים, כְּרָמִים). And that this ditty is sung by the bride, not by the bridegroom, appears from its contents, which seem perfectly suitable for the keeper of a vineyard (see 1. 6), but not for her lover, be he king or shepherd.* It is, however, arbitrary and preposterous to assume with HITZIG and RENAN, that Shulamith sings this sonnet at one of the windows in the harem at Jerusalem in order to inform her lover from her old home, who was in the vicinity of the place of her abode, in nearly the same way that Richard Cœur de Lion betrayed the place of his captivity to Blondel, his faithful minstrel, by singing the refrain of a song familiar to them both. The whole situation too is not in the remotest manner adapted to such a romantic and sentimental meaning and design of the sonnet. Its context rather indicates plainly enough that it still belongs to Shulamith's narrative of her first meeting with her lover, and consequently is neither more nor less than her answer to his request to come out to him and to sing to him,—an answer, which whether actually given by her in just these words or not, at all events concealed a delicate allusion to her lover under a popular veil artlessly employed and half in jest, and intimated to him that she was not disinclined to let him take part henceforth in her care for the security of her vineyard. If she really sang these words, she did so while opening the doors of her house to admit her lover who stood without before the wall, or while she stepped out to him singing and smiling (comp. DELITZSCH *in loc.*)—**Catch us foxes, little foxes, spoiling vineyards.** The foxes deserve this name, not because they attack the ripe grapes themselves (THEOCR. *Id.* I. 46, ff; V. 112), but because by their passages and holes they undermine the walls of the vineyards and injure the roots of the vines; and they also gnaw the stems and young shoots.† It was important, therefore, in the spring when the vines were blossoming, to protect the vineyards from these uninvited guests; and the more so, since the spring is the very time of the coming forth of the young foxes from their kennels. The predicate קְטַנִּים *little* refers to *young* foxes (comp. Gen. ix. 24; xxvii. 15; 1 Kin. iii. 7), not to the diminutive size of the animals which nevertheless do so much damage [so HARMER, GOOD, WILLIAMS]; in that case the smaller variety of the jackal, which is known by the name of *adive*, would be specially intended by שֻׁעָלִים (HITZIG). But as the jackal is always called אִי or תַּן (Job xxx. 29. Mic. i. 8) in every other passage in which it is mentioned in the Old Testament, whilst שׁוּעָל

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* HARMER says, on the authority of DR. SHAW: "Doves in those countries, it seems, take up their abodes in the hollow places of rocks and cliffs." WORDSW. suggests that the comparison is "to a dove fleeing to the clefts of the rock for refuge from the storm." GOOD quotes as parallel the following simile from HOMER's description of the wounded Diana, *Il.* xxi. 493.

> "As when the falcon wings her way above,
> To the cleft cavern speeds the affrighted dove,
> Straight to her shelter thus the goddess flew."]

† [So HARMER, who supposes an allusion to "her apartments in a lofty palace of stone." GOOD: "The common version, 'secret places of the stairs' is erroneous. The mistake has obviously originated from a wish in the translators to give a literal interpretation to this highly figurative phraseology. Stairs may well enough apply to the royal fair-one as a bride, but not as a dove."]

* [GOOD, BURROWES, NOYES, ADELAIDE NEWTON, WITHINGTON, THRUPP, make this the language of the bride; PATRICK, POOLE, AINSWORTH, HENRY, SCOTT, TAYLOR, FRY, CLARKE, WORDSWORTH the language of the bridegroom. GINSBURG puts it in the mouth of Shulamith's brothers. WILLIAMS is led by the plural form of the pronouns both of the first and second persons to suppose that the chorus of virgins is here addressing the companions of the bridegroom. The ingenious suggestion that these words may be borrowed from a popular song, which here receive a new meaning from their connection, agrees well with this peculiarity in the form of expression and also with the intimation in the preceding verse.

WORDSW.: "He commands her to look well to her vineyard. He calls it *our* vineyard; it is his as well as hers." WITHINGTON, (after TAYLOR, who thinks this verse a summons to a chase) sees in it an allusion to the "sports and employments of the care-worn king" in his seasons of relaxation.]

† [PATRICK: ARISTOPHANES in his *Equites*, compares soldiers to foxes; spoiling whole countries as they do vineyards.]

is the constant designation of the fox proper, we are not justified here in departing from this usual meaning of the expression, comp. OEDMANN, *Sammlungen* II. 38; WINER, *Real-Wörterbuch*, Art. *Füchse*, also P. CASSEL on Judg. xv. 4. Moreover the expressions "little foxes" and "destroying vineyards" are simply related as in apposition to the principal object שְׁעָלִים; and both this and the words named as in apposition are without the article, because it is not *the* foxes universally, but just foxes, vineyard-destroying foxes that are to be taken. HITZIG seeks without necessity to base upon this absence of the article before שְׁעָלִים his translation "hold for us, ye foxes," *etc.*, which he makes equivalent to "wait, ye foxes, I'll give it to you!"—**For our vineyards are in bloom**, literally "and our vineyards are in bloom;" comp. in respect to this specifying "and, and in fact," which here has a specially motive character, Eccles. i. 15; viii. 2; Judg. vi. 25; vii. 22; Mal. i. 11, and in general EWALD, § 340, *b*. By the expression סְמָדַר the singer takes up again what had been said by her lover, ver. 13, *a*, whether she altered her ditty in conformity with it, or that expression in the mouth of Solomon recalled to her mind this vernal song with the like-sounding refrain; this latter view is evidently the more natural.

6. CONCLUSION OF THE FIRST MONOLOGUE. Vers. 16, 17.

Ver. 16. **My beloved is mine and I am his.**—This declaration that she has become the property of her beloved and he hers, that they have mutually surrendered themselves to one another (comp. vi. 3; vii. 11), does not continue Shulamith's answer to the greeting of Solomon, ver. 10 *b*-14 (DELITZSCH, WEISSBACH, *etc.*), but after her account of her first meeting with him, which terminates with ver. 15, she takes up again the expression of her desire for her absent lover uttered in vers. 8, 9, by asserting in the first instance that though still absent, he was inseparably bound to her.*—**Who feeds among the lilies.**—Manifestly a figurative expression for "who, wherever he abides, spreads radiance, joy and loveliness about him," or "in whose footsteps roses and lilies ever bloom."† With reference to the figurative nature of this form of speech as a fixed and favorite poetical phrase, comp. its recurrence with two different applications, iv. 5 and vi. 3. Shulamith had already represented her royal lover as feeding his flock, i. 7.

Ver. 17. **Against the day cools and the shadows flee.**—Contrary to the division of the verses, as well as to the analogy of vi. 3, HERDER, AMM., KLEUKER, DÖPKE [so COVERDALE, DOWAY] connect these words with the participial clause at the close of the preceding verse. "Feeding among the lilies till the day grows cool" would yield a very tame and trivial thought, whilst, on the other hand, the following solicitation, "turn thee," *etc.*, can scarcely dispense with some more particular statement of the time up to which or about which it should be complied with. Upon עַד שֶׁ (literally, "enduring till," "waiting till")="until," "whilst," by the time that, comp. the like forms of expression, Gen. xxiv. 33; xxvii. 45; Ex. xxii. 26; 1 Sam. i. 22; xiv. 19, *etc.*; also i. 12 above, where, it is true, the connection demands a somewhat different translation. Shulamith evidently begs her lover to return to her before the coming on of the shades of evening (before the day wholly cools, and the ever lengthening shadows melt quite away in the darkness—comp. Job xiv. 2). By evening, at the latest, and before night, he should come over the mountains to her swift as a gazelle, as at that first time when she had seen him bounding over the summits and the hills (ver. 8).*—**Turn thee and be like,** *etc.*—סֹב neither qualifies דְּמֵה adverbially, "resemble hereabouts a gazelle," *etc.* (WEISSBACH); nor is it an invitation to her friend already present to ramble with her upon the mountains in the neighborhood" (DELITZSCH); nor equivalent to "turn back again," as though it were intended to call back one who had shortly before been near her and who was going away (BÖTTCHER); but simply="turn thyself hither, direct thy steps hither" (comp. 1 Sam. xxii. 18; 2 Sam. xviii. 30). The Vulgate quite correctly, therefore, as regards the sense, *revertere;* so also the SYR., LUTH., *etc.*—The call upon him to "resemble the gazelle" is evidently connected with the description given of her lover in ver. 8. She wishes that her lover would now soon return, as she saw him then, swiftly and gracefully, like the sudden appearing of a noble deer on the mountain height.—**On cleft mountains.**—This translation of the difficult עַל־הָרֵי בָתֶר is especially favored by the ἐπὶ ὄρη κοιλωμάτων of the Sept. The usual signification of בֶּתֶר, "piece," "severed portion" (Gen. xv. 10; Jer. xxxiv. 18, 19, *etc.*) lies at the basis of it; and both the name of the place, בִּתְרוֹן, Bithron, the designation of a mountain ravine east of the Jordan, 2 Sam. ii. 29, and the Greek

* [WILLIAMS: "These verses stand perfectly distinct from the preceding." Others endeavor to establish a direct connection with the foregoing verses. Thus TAYLOR paraphrases: "I am all obedience to his requests; it shall be my happiness to accomplish his desires." And WORDSWORTH in its spiritual application: "The Church thankfully catches up the expression 'our vineyard;' and rejoices that not only have they one vineyard, but that He is hers and she is His."]

† [GOOD, with an entire misapprehension of the figure intended: "So sweet is his breath, that surely he feedeth among the lilies." GINSB.: "Who tends his flock in the meadows abounding with flowers." A figure for "the best pastures," according to WILLIAMS, "for in such lilies appear to have grown spontaneously;" or for "sweet and lovely pastures," according to POOLE, "where there is not only herbage to feed them, but lilies to delight them." FRY suggests as the connection between the clauses of the verse: "let him drive his flock to pasture in the flowery meads and I will accompany him." AINSWORTH, HENRY, WORDS. and others find in the lilies a figurative reference to the bride herself as the object of his fond attachment, and one who had been compared to a lily among thorns, ii. 2.]

* [GOOD: "Till the day breathe. The expression is truly elegant and poetical. At midnight all nature lies dead and lifeless. The shadows, however, at length fly; the morning breathes and nature revivifies. The intrinsic excellence of the metaphor has seldom been understood by our commentators, who have almost all of them referred it to the day breeze of the country, or at least to that peculiar current of air which is often found existing in most climates at the dawn." WILLIAMS: "Return, my beloved, and remain with me until the day breathe." NOYES: "This is understood by many of the morning. But the more recent commentators refer it to sunset or the evening." WORDSW.: "Before the first cool gales of the evening."]

ῥαγάς, "fissure, cleft," offer themselves at once as confirmatory analogies (comp. GESEN., *Lex.*, also VAIH., RENAN and DELITZSCH *in loc.*, "riven mountains"). Commonly, "on mountains of separation," *i. e.*, on the mountains that separate us (comp. LUTHER, "*auf den Scheidebergen;*" MERC., EWALD, HITZIG, also the TARG., IBN EZRA and JARCHI) [so GINSBURG]. Peculiarly WEISSBACH "on the spice-mountains" (or "Bathrum heights," comp. Vulg., "*super montes Bother,*" and THEODORET, who, as well as the Syr., translates similarly "ἐπὶ τὰ ὄρη θυμιαμάτων"); by this he supposes to be meant Shulamith's breasts perfumed with aromatic betel-leaves, *i. e.*, with μαλοβάθρον, *malabathrum*=Syr., *bathrum*. But such an adducing of the הָרֵי בְשָׂמִים, *mountains of spices* mentioned in viii. 14, and that as identical in signification with the "mountain of myrrh" and "hill of frankincense" mentioned in iv. 6, *i. e.*, with the fragrant breasts of his beloved (?), is in the present instance manifestly destructive of the sense and repugnant to the connection, and would besides yield an absolutely lascivious sense, which the expressions in question do not have in the two passages alleged.

7. SHULAMITH'S DREAM WITH THE EPIPHONEMA TO THE DAUGHTERS OF JERUSALEM, iii. 1-5.—Comp. above No. 1 and 2. This brief section, the narration of a dream which she had previously had, need not be referred to any other place than that of the preceding action; and no convincing ground can be gathered from the passage itself, either for the view of DELITZSCH that from the scene of the present action "Jerusalem was visible in the distance," nor for that of WEISSBACH, who imagines the scene to have been the very streets of Jerusalem. The adjuration of the daughters of Jerusalem at the close by no means implies their presence, but is sufficiently explained by the fact that the speaker, led by the same feelings as before (ii. 5 ff.) to a lively expression of the harm resulting from a self-induced exciting of the love sickness, clothes this expression in exactly the same words now as then, and conceives of the same witnesses present here as there. As besides the exclamation in question has also the character of a general moral sentiment (comp. above p. 55) intended for the spectators (real or imaginary) of the piece, the address to the women of Jerusalem conceived of as really distant from the speaker, would be the less surprising. And further, in the third passage, in which the exclamation occurs, viii. 4, the absence of the persons addressed is more probable than their presence (see *in loc.*).

Ver. 1. **On my bed in the nights**—*i. e.*, agreeably to the context and the whole situation the same as "once in a dream," "lying upon my bed by night and dreaming."* בַּלֵּילוֹת belongs not to the verb "I sought," but to the preceding, "on my bed" (comp. the like connection in ii. 8); and this entire statement of the place and time "on my nightly couch," is plainly not designed to declare where she had vainly sought her lover, *viz.*, in her bed (LUTHER, so too HENGSTENBERG, DELITZSCH, WEISSBACH), but how she had sought and not found him, *viz.*, sleeping and dreaming at night. DELITZSCH, *e. g.*, has sought to set aside what is morally offensive in the former explanation, by the assertion that "in a dream she might miss her lover even in the night, as though he were already her husband, who shared her bed." But thus it is clear that the offence is not removed; it is only increased. Far more attractively, and answering more exactly to the true construction, HITZIG: "It would be inadmissible to understand it: I thought to find him on my bed. Rather: I on my bed thought to find him. And not him too on the bed. She afterwards in ver. 2 resolves to seek him out of the house; so she seeks him now in the room, inside of the house, as far as her eye can penetrate, not barely within her bodily reach." Moreover, "in the nights" is certainly not equivalent to "in long and dreary nights" (HENGSTENB., and in general almost all the allegorists), nor "in the long winter nights" (HITZIG), nor "in several nights," as though the same dream had been repeated more than once (VAIHINGER) [WESTMINST. ANNOTAT.: "night after night;" so PATRICK]; but the plur. stands poetically for the sing. as more general and pictorial [GREEN'S *Heb. Chrest.* on Gen. xxxvii. 8]; comp. the "clefts of the rock" and "steeps," ii. 14 and בַּלֵּילוֹת again, ver. 8.—**I sought him whom my soul loves.** Comp. on i. 7.—**I sought him and I found him not**—*viz.*, in my immediate surroundings, which my dream had in the first instance conjured up before me.

Ver. 2. **I will rise now and go about in the city.** With life-like vividness of description she relates what she said in her dream, as though she were saying it now for the first time. It is therefore unnecessary to supply אָמַרְתִּי *I said* (comp. vii. 9) before אָקוּמָה נָּא. The city with its markets and streets, where she proposes to wander about seeking her lover, is certainly Jerusalem, the royal city itself. She was there when she had the dream, and the action of the dream accordingly takes place there too.—**In the markets and in the streets.** The impropriety that there would be in an Israelitish maiden's actually roving about the streets in such a search (comp. Prov. vii. 11) disappears of course, if Shulamith was dreaming.

Ver. 3. **Found me the watchmen who go about in the city.** Such nightly guardians

* [SO GOOD: "The word 'dream' does not occur in the original; but from the period of time, the place and position of the fair bride, there can be no doubt that she is here describing a dream." SCOTT: "The circumstances of this narration (and of one in some respects similar in the fifth chapter) are so improbable, if applied in their literal meaning to the newly-espoused queen of King Solomon, that to avoid the difficulty and to maintain the consistency of a dramatic poem on occasion of Solomon's marriage, it has been considered merely as a dream of the spouse. But the narrative gives not the least intimation of this." To which, however, NOYES replies: "The author would not be more likely to violate probability or propriety in an allegory than in the ordinary products of his imagination." WITH.: "She imagines herself in the city, and relates the incidents in vers. 3, 4. There is no need of supposing it a dream; it may be accounted for by the vivacity of eastern thought." TAYLOR thinks that what is subsequently said of the nocturnal search is not descriptive of what the bride actually did, but optative or hypothetical. FRY springs over the difficulty by means of his idyllic hypothesis, conceiving that this has no relation to the "nuptials of King Solomon," but that it relates "a circumstance in domestic life, among the lower or middling classes of society"].

of the public safety might easily occur to the simple country maiden in her dream, because she had heard of their existence, or also because she had seen some of them at night from her residence. Comp. Ps. cxxvii. 1; Isa. lii. 8.—**Whom my soul loves, have ye seen?** The emotion of the questioner led to the prefixing of the object "whom my soul loves," as the word of greatest consequence to her.*

Ver. 4. **Scarcely had I passed from them**; literally "what I had passed from them was a little, until I found," *etc.* (So correctly HITZIG, WEISSBACH).—**When I found him whom my soul loves.** Not because she thought herself at once transported from the city to her home (HITZIG), but simply in virtue of the easily shifting and quickly changing scenery of dreams, which bring now this person, now that immediately before us.—**I grasped him and did not let him go.** So also DELITZSCH, HITZIG, *etc.*, after the SEPT. *Cod. Vatic.* (Καὶ οὐκ ἀφῆκα αὐτόν), the SYR. and RASHI. On the contrary, the VULG. "*tenui eum, nec dimittam*," and similarly VATABL., EWALD, HENGSTB., WEISSB., *etc.* [So COV., DOWAY: will not let him go]. But וְלֹא אַרְפֶּנּוּ by no means compels us to regard the action as future, "for the connection with Vav relat. [conversive] was simply severed by the negative and the second mode [future] was allowed to remain, comp. Job xxiii. 11; Jer. xliv. 42; 2 Sam. ii. 28, EWALD, *Lehrb.* § 383 *c.*" (HITZIG). The immediate linking too of אֲחַזְתִּיו with מְצָאתִי, as well as the circumstance that the language does not pass into the form of an address to her lover ("I grasp thee and will not let thee go," *etc.*), shows plainly enough that Shulamith is continuing her account of what occurred in her dream.† **Until I had brought him into my mother's house.** The house or tent of the mother is, in the East, the proper residence of the female members of the family, comp. Gen. xxiv. 67; Ruth i. 8. In the mouth of Shulamith the expression properly vouches only for her childlike, artless and dutiful disposition (comp. Introduc. § 4, Rem. i.), not for the specially chaste and pure character of her love for Solomon (DELITZSCH), and still less certainly for any impure lusts that she might cherish (WEISSBACH). And there is no intimation of the latter in the words added, simply for the sake of the parallelism, "and into the chamber of her that conceived me."‡

Ver. 5. Comp. on ii. 7, as well as above, at the beginning of this No.

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* [POOLE: She accosted the watchmen "without either fear or shame, as being transported and wholly swallowed up with love. She doth not name him [her husband] because she thought it needless, as supposing that a person of such transcendent excellency could not be unknown to men in that public capacity. Their answer is not mentioned, either because they gave her no answer, at least no satisfactory answer, or because by their silence she gathered that they were unable or unwilling to inform her; and being eager in the pursuit of her beloved, she would not lose time in impertinent discourses with them"].

† [The second verb is certainly future, though the act described may still be past, its time being reckoned not from the moment of speaking, but from the period denoted by the antecedent verb. The future, when thus employed, indicates that the act is subsequent to or conditioned by the preceding preterite. GREEN'S *Heb. Gram.*, § 263, 5 *a*. The shade of thought so suggested is well expressed in the ENGLISH VERSION: "I held him, and *would not let him go*."—TR.]

‡ [HODGSON: "This passage seems to prove that the person here married was not Pharaoh's daughter; for if she had been Pharaoh's daughter, her mother's house would have been in Egypt, whereas this scene lies in Jerusalem; for in the next line she addresses the daughters of Jerusalem, and desires them not to disturb her sleeping husband"].

DOCTRINAL AND ETHICAL.

1. According to the allegorical exegesis of ancient as of modern times, the essential thing described in this song is the "painful search," which must precede the finding of the heavenly bridegroom on the part of his church, as well as on the part of the soul of the individual believer. And they commonly find in ii. 8–17 the development of the thought "that sore trials will precede the appearing of the heavenly Solomon," while iii. 1–5 sets forth the truth that the salvation of the Messiah cannot be brought to pass by one's own strength, nor by earthly and human means, but that whoever seeks to draw the Saviour down from heaven in this way, not only will not find Him, but will be found and punished by His watchmen. In short, the native inability of man to achieve his salvation of himself, and the necessity of a saving interposition of divine grace from above to deliver us from our distress and disquiet, is thought to form the principal object represented in this section (comp. HENGSTENBERG, pp. 49–66; HAHN, p. 46; STARKE, *Synops.*, p. 2404, 2426 f., and the older interpreters there adduced).*

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* [DOWAY, note on ii. 8: "The voice of my beloved: that is, the preaching of the gospel surmounting difficulties." On ii. 15: "Christ commands His pastors to catch false teachers, by holding forth their fallacy and erroneous doctrine, which, like foxes, would bite and destroy the vines." On iii. 1: "The Gentiles as in the dark, and seeking in heathen delusion what they could not find, the true God, until Christ revealed His doctrine to them by His watchmen (ver. 3), that is, by the apostles and teachers, by whom they were converted to the true faith. And holding that faith firmly, the spouse, the Catholic church declares (ver. 4), that 'She will not let Him go, till she bring Him into her mother's house,' that is, till at last the Jews shall also find him."

GENEVA, note on ii. 8: "This is spoken of Christ, who took upon Him our nature to come to help His Church." On ver. 15: "Suppress the heretics while they are young, that is, when they begin to destroy the vine of the Lord." On iii. 1: "The Church in troubles seeketh to Christ, but is not incontinently heard."

WORDSW., on ii. 8: "After absence the bridegroom returns. The Church is comforted after her trials. Thus it was at the first advent, when Christ came to the Church after long expectation; and thus will it be when He will come at the great day." On ver. 15: "The duty of the Church to maintain the faith and to repress heresy. The poisonous error is to be nipped in the bud." On iii. 1: "The Bride seeming to herself to be left a widow, seeks her Beloved in a time of darkness and sorrow, and she finds Him not; she therefore goes forth in quest of Him. This has been verified at divers times in the history of the Church, specially was it true at the time of our Lord's passion. So will it be in the dark night of Anti-Christianism, on the eve of the second advent of Christ." On ver. 4: "The Church passes from the watchmen, because they would not help her to find Christ. This is a very important text, in reference to the question of schism. If the watchmen of a church do not direct the eyes of the faithful to Christ, the faithful must pass from them—whatever the consequences may be—the faithful must seek for Christ until they find Him."

According to THRUPP, this section describes the Church as patiently awaiting the advent through a long season of dark storms, of baneful attacks and of anxious searchings. MOODY STUART makes its subject to be "the sleeping Bride awakened;" first, "the call to meet the bridegroom" through "the preaching of John the Baptist," ii. 8–15; secondly, "the response to the call," ii. 16—iii. 5, when "John's disciples seek Christ." WEISS. finds the winter (ii. 11) in the forty years' wandering of the children of Israel in the desert: the foxes (ver. 15) are the idolatrous Canaanites whom they were bidden to destroy; the night (iii. 1) is the period of the Judges, marked by few revelations; the watchmen (ver. 3)

2. A considerate historical exposition also recognizes the loving desire and search of a bride for her bridegroom, as the main object described in this act. But it avoids seeing anything morally reprehensible in this longing desire of the maiden separated from her lover. It rather, in accordance with the unmistakable design of the poet, regards this very fidelity with which the bride clings to the friend of her choice even during a long separation, as one of the loveliest traits in her character. Neither by day nor by night, neither waking nor dreaming can she turn her thoughts away from the object of her affection.* Every noise seems to her to betoken his coming; in the sound of every voice she fancies that she hears him for whom she ardently longs, and whom she is expecting back with painful eagerness. With perfect distinctness and the utmost vividness the glad event of her first meeting with her lover still stands before her eyes. She recalls most clearly all the particulars of an occurrence, the most enrapturing she has ever known. Of the sweet and flattering words, which her royal bridegroom then addressed to her, not one has escaped her. She can still relate most exactly both the words perfumed with the sweetest fragrance of spring, with which her nature-loving, nature-appreciating friend then enticed her out and irresistibly drew her to himself, and the verse of the rustic song, by singing which she playfully gave him to understand that she returned his affection, that her vineyard should henceforth bloom for him, and that he should help her to guard and keep it. And that other painful and yet blessed moment of her former intercourse with her royal lover stands no less clearly before her eyes, which taught her, in a dream it is true, and yet with heart-stirring power, that she could no longer live without him, that she could not be for an instant separated from him without experiencing a painful longing for him, and that this loving desire and languishing for him would never henceforth cease until she had him and held him, until she was wholly and forever united with him. This yearning of her heart, so affectingly described by her, attains its acme once in the conclusion which she reaches in her account of her first interview with her lover (ii. 16): "My beloved is mine, and I am his, who feeds among the lilies;" and again, in the closing words of her recital of her dream (iii. 4): "I grasped him and did not let him go until I had brought him into my mother's house and into the chamber of her that conceived me."

3. In this double confession of a love faithful unto death, which cannot rest until its longing for a complete and permanent union with the beloved object is appeased, is evidently disclosed the fundamental thought of this section of the piece. For the epiphonema to the daughters of Jerusalem (iii. 5) which is here again added as the concluding words of the entire act, has a subordinate significance as a refrain repeated verbatim from ii. 7 and only appears as a practical inference, with the limitations due to the time and the place from the real summit of contemplation before ascended, ver. 4. Applied to the entire body of the kingdom of God and especially to the relation of the New Testament child of God to his Lord and Saviour, this practical inference must necessarily assume a somewhat different as well as deeper and broader form and meaning than in its relation to the "daughters of Jerusalem." In the case of Christians the meaning of the loving desire and waiting of a bride, who can no longer live without her bridegroom, who feels herself to be wholly his as he is wholly hers, and who will then first be satisfied when his house has become hers, and her house his,—the meaning for Christians of such a bride-like longing is just a powerful admonition to strive after a complete and permanent union with the Saviour as the true bridegroom of souls, and not to let Him go until He has made His entry into both house and heart with all the fulness of His heavenly gifts. The Christian should not grow weary of longing for and imploring the advent of his Lord into his heart, until, become entirely His and His alone, he can say, "My beloved is mine and I am his," until he feels that his soul is espoused to Him as the bride to her bridegroom (John xiv. 23; xvii. 21 ff.). And as the Church, in so far as she is the true and proper bride of the Lord, cannot cease to long for His glorious appearing, by which she shall become one flesh with Him for ever and ever (Eph. v. 32; 2 Cor. xi. 2; Rev. xxii. 17), so also the soul of each individual Christian should be ever saying to the heavenly bridegroom, with the fervent petition of earnest love, "Come, Lord Jesus; come quickly." The typical exegete, whose task coincides in essential particulars with that of the practical expositor, must keep himself in the main to these principal and fundamental thoughts as suggested by the contents of this section devotionally considered, and must most carefully avoid, as destitute of the requisite exegetical basis, the too special exposition of details, such as *e. g.* the reference of the "clefts of the rock," ii. 14, to the wounds of Christ; of the "little foxes" to heretics and other seducers; of the "nights" to dark seasons of affliction; of the "watchmen" to angels, *etc.* Models of a truly edifying typical treatment of the Song of Solomon as a whole and of the present section in particular may be found in those precious pearls belonging to the hymnology of our Evangelical Church, which have drawn their loveliest figures and their most characteristic and leading motives from the ideas which underlie this section, without falling into a too labored or trifling allegorical interpretation of subordinate details, *e. g.* such hymns as W. C. Dessler's "Friend of souls, how well is me," A. Dresе's "Bridegroom

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are Samuel and the prophets of his school; following their directions Israel soon found his Lord in the days of David (ver. 4). Burrowes: In ii. 8–17, our Lord allures us by the beauty of heaven; iii. 1–5 describes a "season of spiritual desertion," differing from v. 2–8, "in this respect that in the latter the beloved is repulsed by neglect, while in the former nothing of that kind seems mentioned." Patrick remarks upon the words "on my bed," iii. 1: "This is expounded with strange variety by interpreters; some understanding hereby the bed of affliction, others the bed of ease and pleasure, others of weakness and infirmity, *etc.* But I have taken both *bed* and *night* in the most simple sense, to signify the time and place for most composed thoughts; comp. Ps. iv. 4"].

* [So Williams: "This dream shows how much the mind of the spouse was occupied with the object of her affection. He was the subject of her inquiry both by day and by night." Burrowes: "This illustrates the earnestness of a soul in seeking Jesus during a time of His absence"].

of souls," P. GERHARD's "Why then should I grieve?" L. LAURENTIUS' "Take courage, ye pious," CHR. SCRIVER's "Life of my soul,"* *etc.*

* In the hymn of SCRIVER above quoted the refrain at the end of each stanza is "I am thine and thou art mine, I will no other's be."—P. GERHARD's "Why then should I grieve?" ends with the following stanzas, suggestive of the same passage (Cant. ii. 6), as well as of iii. 4:

Lord, my Shepherd, fount of pleasure,
Thou art mine, I am Thine,
No one can us sever.
I am Thine, for me Thou savest,
And Thy blood, for my good,
On the Cross Thou gavest.

Thou art mine, and I embrace Thee,
Nought has might, O my Light,
From my heart t' erase Thee.
Let me come, O bring me thither;
Thou with me, I with Thee,
For aye shall be together.

In LAURENTIUS' *Advent Hymn*, "Take courage, ye pious," the fourth stanza, which describes the speedy coming of the bridegroom, is based upon the beautiful description of the reviving life of spring ii. 11-13:

He'll not be long delayed,
Up from thy sleep arise;
The trees in bloom arrayed,
And fair spring's brightening skies
Times of refreshing pledge.
Predicts a beauteous day
The evening bathed in red,
The darkness flees away, *etc.*

[As samples of English sacred verse suggested by this portion of the Song of Solomon may be mentioned the familiar hymns of WATT's, "The voice of my beloved sounds," "Hark! the Redeemer from on high," "Often I seek my Lord by night," "Of all the joys we mortals know;" and upon the Song generally WATTS' *Hymns*, Book I. 66-78. Translations of some of the German hymns named in the text may be found in the *Lyra Germanica* and in Dr. SCHAFF's "Christ in Song."—TR.]

THIRD SONG.

The solemn bringing of the Bride and the marriage at Jerusalem.

CHAP. III. 6.—V. 1.

FIRST SCENE:

THE ENTRY OF THE BRIDAL PAIR INTO JERUSALEM.

(CHAP. III. 6-11).

DAUGHTERS OF JERUSALEM (as spectators of the bridal procession).

6 Who[1] is this coming[2] up out of the wilderness,
like pillars of smoke,
perfumed[3] with myrrh and frankincense,
with[4] every powder[5] of the merchant?—
7 Lo![6] Solomon's[7] own palanquin,[8]
sixty heroes about it
of the heroes[9] of Israel.

TEXTUAL AND GRAMMATICAL.

1 [WIC.: The Synagogue, of the Church. MAT.: The voice of the Synagogue marvelling in itself at the Church of Christ].

2 [Dow.: That ascendeth by the desert as a little rod].

3 The Masoretic מְקֻטֶּרֶת, for which מְקַטֶּרֶת (AQ., SYMM., VULG., LUTHER, SCHLOTTM. [so FRY]) is a mere shift to obtain an easier reading, is more correctly rendered "surrounded with perfumes," or "thoroughly perfumed," than with some recent interpreters "exhaling odors" (EWALD, UMBR., MEIER, REN.), [or "fuming," TAYLOR, WILLIAMS]; comp. WEISSBACH *in loc.* and the τεθυμιαμένη of the SEPT. [COV., MAT., CRAN., As it were a smell of].

4 This expression is also dependent upon מְקֻטֶּרֶת, so that מִן in מִכֹּל is consequently not comparative (DÖPKE) [so WILLIAMS, TAYLOR, doubtfully suggested also by AINSWORTH], but partitive as in i. 2. The clause if completed would therefore read: "Selected as aromatic powder from out of every sort of aromatic powder of the merchant, *i. e.* the best of all aromatic powders."

5 אֲבָקָה properly denotes simply "dust," but is here necessarily the dust of pounded spices. [Comp. ENG. VER., 1 Kin. x. 15. COV., MAT., CRAN., All manner spices. DOW., Aromatical spices. GENEV., All the spices].

6 [WIC., MAT.: The voice of the Church].

7 Literally: "Lo, his palanquin which is to Solomon." שֶׁל with the preceding suffix has an intensive signification, as i. 6; viii. 12.

8 [So rendered by GOOD, TAYLOR, PARKHURST, WILLIAMS, FRY, WITHINGTON, WEISS., GINSBURG. HARMER has "litter, palanquin or something of that sort;" so MOODY STUART, ROBINSON in GES. *Lex.*, DAVIDSON in FUERST's *Lex.* NOYES: Carriage, a kind of open vehicle now usually called a palanquin; WICLIFFE: litil bed (litter); MATTHEWS: bedstead; other English versions: bed. Four different words are rendered "bed" in the authorised *English Version* of this Song: מִטָּה in this passage, עֶרֶשׂ in i. 16, מִשְׁכָּב in iii. 1, and עֲרוּגָה (a garden bed) in v. 13; vi. 2.—TR.]

9 On גִּבֹּרֵי יִשְׂרָאֵל comp. the precisely analogous expression גִּבּוֹרֵי בָבֶל Jer. li. 30.

8 All of them practised[1] with the sword, trained to war,[2]
each with his sword upon his thigh
against[3] fear in the nights.
9 A litter[4] has king Solomon made for himself
of the wood of Lebanon.
10 Its pillars he made of silver,
its support[5] of gold, its seat[6] of purple;
its interior[7] was embroidered, from love,
by the daughters of Jerusalem —
11 Come[8] out, ye daughters of Zion, and see
king Solomon with[9] the crown
wherewith his mother crowned him in the day of his nuptials
and in the day of the gladness of his heart.

SECOND SCENE:

SOLOMON AND SHULAMITH (at the wedding feast in the royal palace).

(CHAP. IV. 1.–V. 1.)

SOLOMON.

IV. 1. [10]Lo! thou art fair, my dear; lo! thou art fair,
thine eyes (are) doves[11] behind thy veil;[12]

[1] אֲחֻזֵי חֶרֶב lit. "taken of the sword," grasped, held by the sword, *i. e.* familiar with its management, practised in its use; comp. the like intransitive use of passive participles such as בָּטוּחַ, שָׁכוּן, זָכוּר (Ps. ciii. 14; cxii. 7; Judg. viii. 11), *etc.* [GENEV.: They all handle the sword. WICL., followed by the rest of the Eng. versions: holding swords; upon which GOOD remarks: "This is obviously inaccurate; for in the next member of the verse we are expressly told that their swords were undrawn and girt upon their thighs." HODGSON: "holders, possessors of swords, that is, warriors;" so MOODY STUART. GINSBURG: "skilled in the sword"].

[2] With מְלֻמְּדֵי מִלְחָמָה comp. the Homeric *διδασκόμενος πολέμοιο*, *Il.* 16, 811; only מְלֻמְּדֵי is a past participle. [The Hebrew participles do not, properly speaking, express relations of time. See GREEN'S *Heb. Gram.* § 266].

[3] מִן here has the sense of מִהְיוֹת "that there may not be terror," *etc.* [GOOD: against the peril of the night; THRUPP: against nightly alarm]. EWALD'S explanation "out of fear" is accordingly to be rejected; so is that of ROSENMUELLER, DÖPKE, VAIHINGER, *etc.*, who render מִן *because* of. [So ENG. VER]. Comp. פַּחַד לָיְלָה Ps. xci. 5.

[4] [WICL.: Of Christ and of the Church chosen of the Gentiles. He renders אַפִּרְיוֹן "chair;" COV., MAT.: bedstead; CRAN., BISH.: palace; GENEV.: palace or chariot (marg.); ENG. VER.: chariot or bed (marg.); DOW.: portable throne; GOOD: bridal couch; WILLIAMS: "carriage." which he explains as a "kind of palanquin of state;" MOODY STUART: "not a wheeled carriage but a litter or palanquin;" WORDSWORTH: litter or palanquin or sedan; TAYLOR, FRY, WITHINGTON, THRUPP, GINSBURG: palanquin; WEISS, who explains it of the most holy place in Solomon's temple: throne-chamber].

[5] רְפִידָה is scarcely the cover, the canopy of the sedan (EWALD, MAGN.), or the bottom of the couch (WEISSBACH), but rather its support for the back, as most recent interpreters correctly assume, with an eye to the SEPT. (*ἀνάκλιτον*) and the VULG. (*reclinatorium*). [WICL.: the leaning place; COV., MAT., CRAN., BISH.: covering; GENEV.: pavement; DOW.: seat; so WITHINGTON; ENG. VER.: bottom; GOOD: its inside (the wrought roof); TAYLOR: canopy; WILLIAMS: carpet; FRY: mattress; GINSBURG: support, that which supports the back when sitting; so WORDSWORTH, THRUPP; NOYES: railing; WEISS: overlaying (*i. e.* wainscot, plating)].

[6] מֶרְכָּב from רָכַב "to sit upon" is here unmistakably a "seat;" comp. Lev. xv. 9. [WICL.: the steiging up, identical in sense with the DOWAY: the going up, *i. e* the perpendicular sides; COV., MAT., CRAN., BISH.: seat, so WILLIAMS, THRUPP, NOYES; GENEV.: hangings, so GOOD, FRY, MOODY STUART, WEISS; ENG. VER.; covering; TAYLOR: the carriage body].

[7] [WICL.: The midst he adorned (DOWAY: covered) with charity for the daughters of Jerusalem. COV., MAT., CRAN.: the ground pleasantly paved for, *etc.* BISH.: the ground pleasantly paved with love. GENEV.: paved with the love of the daughters, *etc.* ENG. VER.: paved with love for, *etc.* WILLIAMS: lined (FRY: spread over) with love by, *etc.* GOOD: its covering is paved with needle work by his best beloved among the daughters, *etc.* NOYES: its interior curiously wrought by a lovely one of the, *etc.* GINSBURG: tesselated most lovely by, *etc.* THRUPP: tesselated with love because of, *etc.* WEISS: within it is strewn of love, *etc*].

[8] [WICL.: The voice of the Church, of Christ. MAT.: The Church speaking of Christ]. צְאֶינָה for צְאנָה for the sake of the assonance here designed with רְאֶינָה; see EWALD, *Lehrb.* § 198, *b.* [GREEN'S *Heb. Gram.* § 164, 3].

[9] [WICL., DOW.: in the diadem. THRUPP: gaze on king Solomon and on the crown].

[10] [WICL. The voice of Christ to the church. MAT. The voice of Christ. MAT., COV.: O how fair art thou, my love; how fair art thou; thou hast dove's eyes besides that which lieth hid within. Thy hairy locks are like a flock of sheep that be clipped, which go first up from the washing place.]

[11] [GENEV.: Thine eyes are like the dove's. DOW.: thine eyes as it were of doves. ENG. VER. thou hast dove's eyes.]

[12] EWALD takes מִבַּעַד to be synonymous with מִסָּבִיב and צַמָּה in the sense of "tress, lock of hair" (*i. e.* "about thy locks," similarly also UMBREIT). HENGSTENB. follows LUTHER in translating "between thy braids." But צַמָּה related to the CHALD. צַמְצֵם, צַמֵּם "to cover" (comp. TARG. on Gen xxxviii. 15.) cannot, as appears from Isa. xlvii. 2, mean anything but "veil;" and this meaning decides likewise in the case of מִבַּעַד in favor of the signification "forth from behind" or "through." [WICL.: Without it that within is hid. DOW.: besides that which lieth hid within. GENEV. "among thy locks" connected with what follows. ENG. VER., within thy locks; so AINSWORTH, GOOD, TAYLOR. FRY: tresses; THRUPP: plaits; PARKHURST, PERCY, WILLIAMS, WITHINGTON, WEISS, GINSBURG, WORDSWORTH: veil].

thy hair like a flock of goats,
reposing[1] on Mount Gilead.
2 Thy teeth like a flock of shorn[2] sheep,
which have come up from the washing,
all of which bear[3] twins,
and a bereaved one is not among them.
3 Like a crimson thread[4] thy lips,
and thy mouth[5] (is) lovely;
like a piece of pomegranate thy cheek[6]
behind thy veil.
4 Like the tower of David thy neck,
built for an armoury;[7]
a thousand bucklers are hung upon it,
all the shields[8] of heroes.
5 Thy two breasts are like two fawns,
twins of a gazelle,
that are feeding among lilies.

SHULAMITH.

6 Until[9] the day cools and the shadows flee,
I will get me to the mountain of myrrh
and to the hill of frankincense.

SOLOMON.

7 Thou[10] art all fair, my dear,
and there is not a blemish in thee.—
8 With me from Lebanon, my bride,
with me from Lebanon thou shalt come;
shalt journey[11] from the top of Amana,
from the top of Shenir and Hermon,
from dens[12] of lions,
from mountains of panthers.
9 Thou hast ravished[13] my heart, my sister, my bride,
hast ravished my heart with one of thy glances,
with one chain of thy necklace.

[1] Literally, "which have couched (שֶׁגָּלְשׁוּ) from Mount Gilead downward (מֵהַר גִּלְעָד) *i. e.* not "at the foot" of this mountain, but on it, so that they are visible to the beholder in a line from its summit. [Dow. which have come up from; Cran., Bish.: are shorn. Genev.: look down from; Eng. Ver appear from, or eat of (marg); Parkhurst: glisten; Fry, after Schultens; go in the morning to water; Withington, hang over the clefts of; Thrupp, hanging down the slope of; Ginsburg after Fuerst in his *Lex.* (not his *Concord.* where he has "*decumbere, considere*") "springing down."]

[2] קְצוּבוֹת literally "shorn" *viz.:* sheep, רְחֵלִים vi. 6. [Cran.: Thy teeth are like sheep of the same bigness, which went up from the washing place. Genev.: a flock of sheep in good order.

[3] [Ginsb. "paired; the Hiphil of תָּאַם to be double, to be pairs (Ex. xxvi. 24; xxxvi. 29) is to make double, to make pairs, to appear paired." Fry quotes from Henley's note in Gregory's translation of Lowth's *Lectures;* "The Arabic verb denotes not only to bring forth twins, but also to have a companion."]

[4] [Dow.: Scarlet lace: Cov., Mat., Cran., Bish., rose-colored ribbon; Genev., Eng. Ver., thread of scarlet.]

[5] [Wicl.: thy fair speech sweet; Cov., Mat., thy words are lovely; Genev.: thy talk is comely; Eng. Ver. thy speech is comely.]

[6] [Wicl., Cov., Mat., Cran., Bish., Dow.; cheeks. Genev., Eng. Ver. temples.]

[7] [Wicl.: with pinnacles. Cov., Mat., Dow.: with bulwarks. Cran., Bish.: with costly stones lying out on the sides. Genev., for defence. Ginsburg follows Rashi and Rashbam in taking תַּלְפִּיּוֹת as a contraction for תַּאֲלְפִיּוֹת from אָלַף *to teach*, and renders: "for the builder's model, *i. e.* so that architects might learn their designs from it!"]

[8] [Wicl. The armor of strong men. Cov., Mat., Cran., Bish.: the weapons of the giants. Dow.: the armor of the valiants.]

[9] [Mat. The spouse speaketh to himself. O that I might go to the mountain of myrrh and to the hill of frankincense till the day break and the shadows be past away.]

[10] [Mat. The voice of Christ speaking to the church.]

[11] תָּשׁוּרִי parallel with תָּבוֹאִי must be derived from שׁוּר in the sense of "journeying, travelling," confirmed by Isa. lvii. 9, not in that of "looking" (for which it is true Num. xxiii. 9, might be adduced); comp. Sept. (ἐλεύσῃ καὶ διελεύσῃ), Syr., Köst., Magn., Böttch, Hitz, *etc.* [This argument cannot be esteemed decisive except upon the assumption that parallel clauses must be identical in signification, which is not always nor even usually the case. Wicl., Dow.: thou shalt be crowned. Other Eng. Versions, look].

[12] [Wicl. from the couching lions and the hill of paradise. Withington: from the cottages of Araoth, from the hills of Nemairim].

[13] In relation to this privative sense of לִבֵּב comp. *e. g.* סִקֵּל "to free from stones" (Isa. v. 2), שֵׁרֵשׁ "to uproot" (Ps. lii. 7; Job xxxi. 12), *etc.;* and for the thought comp. Ovid's "*oculos, qui rapuere meos*" and the Greek θέλγειν which differs from βασκαίνειν in expressing an enchantment by love. [Wicl., Cov., Mat., Genev., Dow., wounded. Cran., Bish., bewitched. Eng. Ver. marg.: taken away. Ginsb.: emboldened. Noyes: taken captive. Weiss, who compares the German *herzen* to press to the heart: cherished.]

10 How fair is thy love,[1] my sister, my bride,
how much better thy love than wine,
and the fragrance of thy unguents than all spices.
11 Liquid honey thy lips distil, my bride,
honey and milk are under thy tongue,
and the fragrance of thy garments is like the fragrance of Lebanon.[2]
12 A garden locked[3] is my sister, my bride,
a spring locked, a fountain sealed.
13 Thy plants are an orchard of pomegranates,
with most excellent fruit;
cypress flowers with nards,
14 Nard and crocus, calamus and cinnamon,
with every variety of incense-woods;
myrrh and aloes,
with all the chief spice plants.
15 A garden spring[4] art thou, a well of living water,
and streams[5] from Lebanon.

SHULAMITH.

16 Awake,[6] north wind, and come thou south,
blow upon my garden that its spices[7] may flow!
Let[8] my beloved come to his garden
and eat his excellent fruits.[9]

SOLOMON.

V. 1 I[10] come to my garden, my sister, my bride,
I pluck my myrrh with my balsam,
I eat my honeycomb[11] with my honey,
I drink my wine with my milk.—
(*turning to the wedding guests*):
Eat[12] friends, drink,[13] and drink to repletion, beloved.

1 [WICL. teats. COV., MAT., CRAN., BISH., DOW.: breasts].
2 [WICL. incense. COV., MAT., DOW.: frankincense.]
3 [ENG. VER. inclosed, or barred (marg). COV., MAT.: Thou art a well-kept garden, O my sister, my spouse, thou art a well kept water spring, a sealed well. The fruits that sprout in thee are like a very paradise of pomegranates with sweet fruits.]
4 [THRUPP proposes a needless change of text: "The Hebrew text has מַעְיַן גַּנִּים 'a fountain of gardens.' This seems inappropriate: partly because the introduction of the 'gardens' tends to confusion with the previous image, partly because as that spoke of 'a garden' in the singular, we should hardly here have mention of 'gardens' in the plural. HOUBIGANT conjectured with unusual felicity, that for גנים we should read גלים; and this though unconfirmed by external authority, has so strongly the appearance of being the true reading, that we may without much rashness venture to accept it. The word denotes the waves of the fountain continually welling upwards.]
5 [COV., MAT., CRAN., BISH.: which run down. DOW.: which run with violence.]
6 [MAT. Christ calleth the heathen.]
7 [בְּשָׂמִים, here not the solid aromatic substances themselves as ver. 14, but the odors streaming from them; יִזְּלוּ the assonance with נֹזְלִים ver. 15, appears to be intentional. [COV., MAT., CRAN., BISH.: the smell thereof may be carried on every side.]
8 [In WICLIFFE's and the DOWAY BIBLE as in the VULGATE the fifth chapter begins here. WICL. The church saith of Christ.]
9 [COV., MAT.: eat of the fruits and apples that grow therein. DOW.: fruits of his apple trees.]
10 [WICL.: Christ saith to the church. MAT.: Christ speaketh to the church. WICL., COV., MAT.: Come into my garden O my sister, my spouse.]
11 [יַעַר lit. "a wood, thicket" here denotes the honey-comb, as in 1 Sam. xiv. 27 the feminine form יַעְרָה (יַעְרַת הַדְּבַשׁ) prop. the rough or harsh in honey in contrast with the smoothly flowing.]
12 [WICL. Christ to the Apostles saith. MAT. Christ speaketh to the Apostles.]
13 [WICL.: be inwardly made drunken. COV., MAT., CRAN., BISH.: be merry, O ye beloved. GENEV.: make you merry, O well-beloved. ENG. VER.: drink abundantly, O beloved; marg. be drunken with loves.]

EXEGETICAL AND CRITICAL.

1. The contents of this section rightly understood, place it beyond doubt that iii. 6-11 describes a bridal procession, *i. e.*, the solemn bringing of a bride to her marriage, and iv. 1—v. 1 the marriage itself, or more exactly the loving conversation of the newly wedded pair at their nuptial feast. The dramatic vividness and life of the description reaches its highest point precisely in this middle section of the piece, and in fact, RENAN seems to be not altogether wrong when he says of it, or at least of its first scene (iii. 6–11): "No portion bears so many traces as this of a real representation, and even of a certain amount of stage apparatus and of costumes." Yet the thought of an actual perform-

ance (even if only in the private circle of a family engaged in a wedding feast, as RENAN proposes, pp. 88, ff.) is forbidden first by the fact that the dramatic style is not sufficiently sustained in the other acts, *e. g.* that which immediately precedes with its simple monologue; and secondly by the scanty change of person and the character of the dialogue in both the scenes of this act, which is more lyrical and subjective than dramatic and objective. For in the first instance with regard to iii. 6–11, the speaker in this section, although not the poet himself (HERDER, UMBREIT), is simply the band of the "daughters of Zion," ver. 11, whilst the principal personages, Solomon and Shulamith, remain mere objects of sight to these women of Jerusalem, and attended by a brilliant retinue pass mutely over the stage. Now since the spectators designated in ver. 11 as the daughters of Zion, are scarcely different from the "daughters of Jerusalem" elsewhere introduced (comp. on ver. 11), and little or nothing that is well founded can be alleged in favor of the assumption of those recent writers, who conceive the speakers to be "citizens" or "residents" of Jerusalem (EWALD, MAGNUS, DELITZSCH, HITZIG, RENAN), or "men and women" alternately (BÖTTCHER), or "courtiers of Solomon" even (WEISSBACH), it is just the chorus of the piece that speaks exclusively in this scene, the same chorus which made its appearance both speaking and acting only in the first part of the first act, while in the second part it withdrew more into the background, and in the second act did not come into view at all. A partition of the several utterances contained in the four strophes of the section (ver. 6, vers. 7, 8, vers. 9, 10, ver. 11) among different persons or groups of persons in the chorus is perhaps admissible, and this most probably so that the first three strophes may with DELITZSCH be put into the mouth of different particular groups, and the last (ver. 11) assigned to the whole body of spectators, or to "the entire festive multitude." Yet no greater multiplicity or life is thus gained for the action after all, for the discourse continues nevertheless to be limited exclusively to the persons of the chorus.—Again in iv. 1—v. 1 it is only Solomon and Shulamith, who are engaged in conversation, although they are not alone, but as v. 1 shows, in company with the merrily feasting wedding guests. The attempts of HITZIG and RENAN to bring more life and variety into the action by introducing the shepherd from ver. 8 onward, are to be rejected as empty conceits; especially that of the latter who makes the shepherd stand "at the foot of the seraglio-tower" (*au pied de la tour de serail*) as a languishing lover, and speak all from ver. 8 to ver. 16 *a* to his beloved, until she finally grants him admission, and he then v. 1 "celebrates together with the chorus the triumph of his love" (similarly also BÖTTCHER). The whole impression especially of what the enraptured bridegroom says in his description of the charms of his bride (iv. 1 ff., 9 ff.) is that of an extremely simple action, which aims at a description of the feelings of the loving pair at the celebration of their marriage and the utterances of their emotion far more than at an exhibition of what they did, and consequently betrays again more of a lyrical than a strictly dramatic character. But even if there really were reason to assume a scenic representation or at least a seriously intended destination to that end, no such indecent contents could in any case be admitted in this representation, as HITZIG and RENAN maintain, the former by his assertion that with what the bridegroom says v. 1 his conjugal embrace of the bride begins before the eyes of the spectators (!); the latter by his remark upon what he takes to be the words of the shepherd "*Il se rassure sur sa fidélité* (*!*), *etc.* With as little propriety could a burlesque character be attributed to the representation, as is done by BÖTTCHER, who *e. g.* sees in v. 1*c* a direction from the shepherd to his comrades to fall upon the wine and the provisions of the wedding table and to drink themselves drunk.—Moreover the bride is with most of the recent interpreters (even UMBREIT, EWALD, VAIHINGER, RENAN, and most of the other advocates of the shepherd-hypothesis) to be supposed to be no other than Shulamith, and she exalted to the rank of a queen in the proper sense, a wife of Solomon preferred before all others, as is shown by the appellation "my sister bride," which is first used in iv. 9 ff., and further by the passage vi. 8, 9, as well as the fact that Shulamith is subsequently denominated a "prince's daughter," vii. 2. Neither iii. 6 where "out of the wilderness" is by no means to be explained of a coming of the bride from the south, nor iii. 11 (see *in loc.*) stands opposed to this assumption or compels a return to the opinion of many of the older writers that the bride was a daughter of Pharaoh coming up from Egypt. Solomon is besides to be thought of as participating in the festive procession, whether we imagine him seated in the sedan along with his bride or on horseback at the side of it. For the marriage customs of ancient Israel required (comp. 1 Macc. ix. 37, 39, and see above, p. 60) the bridegroom to bring the bride from the house of her parents with an honorable escort even though the distance from thence to his residence amounted to one or to several days' journey. And an intimation appears to be contained (ver. 8) in the mention of the "terrors of the nights" (see *in loc.*) that he had in fact conducted her by a march of several days to Jerusalem, and consequently had himself brought her from her home in Shunem. Against the view of DELITZSCH and SCHLOTTMANN ("*Der Brautzug des Hohenlieds*," *Stud. und Krit.*, 1867, II., 289 f.) that Solomon himself was not with the bridal procession, but simply awaited its arrival, and at length, when it had come near enough, went forth from his palace to show himself to the bride and likewise to the festive multitude, may be urged not indeed the mention of the "sedan of Solomon" in ver. 7, for this is not necessarily a sedan in which Solomon himself is sitting, but the circumstance that Solomon is mentioned (ver. 11) in a manner which implies that he was with the festive procession rather than going to meet it or receiving it at the door of his palace. The contents of the preceding act had also prepared the way for Solomon's going to Shulamith and fetching her to Jerusalem himself, comp. p. 60.—After what has been already remarked, there can be no further doubt respecting the locality of the two scenes. In iii. 6–11

it is some street in Jerusalem, or more exactly (see ver. 6) an open area at one of the gates of the city, commanding a prospect of the desert region stretching north-east from the city toward Jericho (comp. DELITZSCH's somewhat too indefinite statement of the scene: "Neighborhood of Jerusalem and the city itself"). In iv. 1 to v. 1, however, it is the wedding hall of the royal palace, in which the newly married pair carry on their cosy talk somewhat apart from the guests sitting at the festive table; a hall which we must perhaps conceive (see on iv. 6) to have been immediately adjoining a garden and open outwards like the locality in the first act.—Between scene 1 and 2 we may perhaps suppose the marriage ceremony to have been performed by some of the priestly order; for according to Prov. ii. 17; Mal. ii. 14, such a religious act undoubtedly took place at the weddings of the ancient Hebrews (see the exegetical explanation of the former passage, in the commentary on Proverbs); and in chap. iv Solomon no longer speaks to his beloved as if they were simply betrothed, but as if they were actually married, see especially ver. 12 ff. With no valid reasons for it HITZIG makes the wedding ceremony take place between iv. 8 and 9. For the allegation that the language of Solomon does not become really "fond, affecting and languishing" until ver. 9 is purely subjective, and is not verified by the contents of vers. 9–16, comp. with vers. 1-7; and even if it were correct, it would not prove that a pause is to be assumed between vers. 8 and 9 to be filled up by the solemnization of the marriage.

2. THE BRIDAL PROCESSION, iii. 6-11.—FIRST STROPHE, ver. 6.

Ver. 6. **Who is this coming up out of the wilderness?** This "exclamation of admiration and praise" ("*voz de admiracion y de loor*" according to LUIS DE LEON) certainly does not refer to the sedan of Solomon approaching the city (HITZIG, WEISSBACH) any more than it does to Solomon with his retinue, as though מִי זֹאת were here to be taken as a neuter: "what is this," *etc.*, (EWALD and others); [so PERCY, GOOD, TAYLOR, WILLIAMS, GINSBURG]. The answer to the question here, as in the two passages (vi. 10 and viii. 5) where it recurs verbatim, can be no other than "Shulamith," the expected bride of the king, the heroine of the day, the prime object of interest and of curiosity to the residents of Jerusalem (correctly explained by all the older interpreters and among the more recent by DELITZSCH, VAIHINGER, HENGSTENBERG, SCHLOTTMANN, *etc.*). It is in their name and as expressive of their feelings that the chorus now speaks.

The verb "come up," literally "ascend" (עלה) simply denotes the ascent from the lower level of the surrounding country to the city situated upon a high mountain (comp. 1 Kin. xii. 28, *etc.*), not the perpendicular ascent of the pillar of smoke, with which Shulamith is compared in what follows, (HITZIG, WEISSBACH.) — Upon מִן־הַמִּדְבָּר SCHLOTTMANN correctly remarks: "'From the wilderness' is merely intended to suggest a general conception as if in describing a similar entry into one of our cities we were to say 'from the country.' The immediate vicinity of ancient Jerusalem was richly adorned with gardens and orchards, such as are not wholly wanting even now." For proof that an extremely desolate and barren rocky waste lies between Jerusalem and Jericho, and consequently in the very direction from which the festive procession coming from the north of Palestine must approach the city, comp. the unanimous accounts of modern travellers in Palestine, *e. g.*, one of the latest, K. FURRER (*Wanderungen, etc.*, p. 147): "How silent and solitary it was here, (*viz.*, immediately beyond Bethany)! We looked in vain for a hut. Briers and fragments of rock covered the declivities. Yet even in this barren region small flocks of sheep and goats found here and there a scanty subsistence," *etc.* Comp. also ROBINSON's *Physical Geography of the Holy Land*.—**Like pillars of smoke.** תִּימְרוֹת עָשָׁן (or תִּמְרוֹת עָשָׁן, Joel iii. 8) are neither "*elationes fumi*" as though the root, from which it is derived, were אמר=ימר "to be high" (EWALD, WEISSBACH), nor "clouds of smoke, whirls of smoke" (from מור=ימר *agitatus fuit*,—HENGSTENBERG), but palm-like high and slender pillars of smoke, as is shown by the unmistakably close affinity between תימרה and תמר "palm" [so BURROWES, WEISS]. The expression is, therefore, a poetical and descriptive synonym of the prosaic עַמּוּד עָשָׁן "pillar of smoke" Judg. xx. 40. Comp. KLEUKER: "A vertically ascending column of steam, which spreads out at the top into small clouds, has the shape of a palm-tree, whose upright trunk first rises in like manner high in the air and then divides into a like bushy crown." The tertium comparationis in the comparison of the approaching bride of the king with pillars of smoke is moreover two-fold: it is intended to set forth her slender, stately appearance and the dense volume of rare perfumes which stream forth from her (or her sedan) to delight the sense (comp. SCHLOTTMANN *in loc.*). In the worst possible taste, HITZIG: The figure has reference to the sedan, which is to be conceived of as "perhaps higher than it was long," and, since it rested on the shoulders of its tall bearers, as "projecting perpendicularly upwards." — **Perfumed with myrrh and incense.** As Prov. vii. 17 a bed and Ps. xlv. 9 the garments of the royal bridegroom, so here the bride coming to her wedding or more particularly her sedan and her dress are filled with refreshing perfumes (Prov. xxvii. 9). Comp. what CURTIUS RUFUS (VIII. 9, 23) relates of aromatic fumigations in the public processions of the kings of ancient India, as well as the accounts of modern travellers, such as TAVERNIER, *etc.*, respecting the custom formerly in vogue at the Turkish court in Constantinople of burning incense and aloes in silver chafing dishes at the formal reception of foreign ambassadors * (SCHMIDT, *Bibl. Geographus*, p. 78).

* ["The bride of Solomon is represented here as perfumed in a solemn procession made upon occasion of the king's entering with her into Jerusalem. The virgins went out to meet them, iii. 11; they burnt odors before them with a profusion that became a royal wedding, so that the smoke ascended like pillars. Or these pillars of smoke may refer to the burning perfumes in Jerusalem as a preparative for the reception of the royal pair." HARMER. "The bride was so richly provided with perfumes that they curled up in dense columns of smoke, visible at a distance as the procession moved along." THRUPP. "It is commonly supposed that the slender and

SECOND STROPHE, vers. 7, 8 (probably spoken by a different group of the women of Jerusalem from the first, comp. above No. 1.)

Ver. 7. **Lo! Solomon's own palanquin.***—The spectators beholding the procession now already quite near, perceive that the magnificent couch in the centre of it belongs to no less a person than Solomon himself, and hence immediately infer the high rank of her who sits within it, which is made still more apparent by the splendid surroundings of the palanquin.—**Sixty heroes about it of the heroes of Israel**—*i. e.*, probably from the number of those six hundred heroes or "mighty men" (גִּבּוֹרִים), with whom David had surrounded himself as his guard of honor or his general staff (comp. 2 Sam. x. 7; [xv. 18]; xvi. 6; xx. 7; xxiii. 8 ff.) and which undoubtedly still formed under Solomon the flower of the Israelitish army, or in part at least, a sort of standing body-guard about the king (comp. 2 Sam. xv. 1; 1 Kings i. 5). At any rate, the sixty heroes here appear as a guard of honor, which had attended him on his bridal journey for his beloved.†

Ver. 8. **Against fear in the nights**—*i. e.*, that fear may not be excited in the nights; for פַּחַד is not objective terror, that which produces terror (DELITZSCH, HENGSTENBERG,) [GINSBURG], but subjective terror, being frightened out of sleep (Job iv. 14; Ruth iii. 8). The meaning is evidently this: to secure her while travelling from sudden alarm and consequent disturbance of her slumber at night upon her way to Jerusalem (not after her arrival there, as HITZIG claims), the sixty sword-begirt heroes were assigned to her as her escort. As the journey from Shunem to Jerusalem amounts to about fifty miles in a direct course, and consequently made it necessary to pass at least one and perhaps two nights on the route, and this very probably in a wild solitary region (בַּמִּדְבָּר, ver. 6), such a military escort was by no means superfluous. At a later time also, when Shulamith was urging a return to her home (vii. 12), she takes for granted that it would be necessary to spend several nights in villages upon the way.

THIRD STROPHE. Vers. 9, 10 (again spoken by a fresh division of the chorus).

Ver. 9. **A litter has King Solomon made for himself.**—אַפִּרְיוֹן, though difficult of explanation etymologically, denotes according to the ancient versions and rabbinical tradition a portable couch, a litter (according to KIMCHI, a bride's litter* in particular; a similar view in *Sot.* IX. 14). It is therefore to be regarded as identical with the מִטָּה, ver. 7. In opposition to HITZIG, who declares the two to be distinct, and places the king in the מִטָּה, and the bride, whom he thinks to be coming to meet him, in the אַפִּרְיוֹן see particularly SCHLOTTMANN, p. 229 ff.; also WEISSBACH, p. 177, who correctly observes that the remark before us, as well as that contained in strophe 2 (vers. 7, 8), is related to the question in ver. 6, and must therefore, like that first answer, point to a female person as the occupant of the litter referred to. In an etymological point of view, HITZIG's explanation of אַפִּרְיוֹן as related to the Sanskrit *paryâna*, "saddle, riding-saddle," and consequently as not properly denoting a couch for lying down, but a portable chair (comp. the SYR., which takes the word as a synonyme of כִּסֵּא), may deserve to be preferred above all others, especially if we might also adduce with it the Indian *paryang*; "bed," compared by BÖTTCHER (*Suppl. Lex. Aram.*, p. 49). For neither the derivation from the Greek attempted long ago by JEROME (on Isa. vii. 14), as though it were identical with the φορεῖον of the SEPT. (so among the later writers, MAGNUS and SCHLOTTMANN), nor the various recent attempts to refer it to some Semitic root, *e. g.*, to the Chald. פרא, *currere* (hence properly equivalent to *currus*, GESENIUS) [chariot, ENG. VER.], or to פאר=פרא, "to be handsomely adorned, to shine" (WEISSBACH), or to פרה, whether in the sense of "spreading out," or in that of "cutting neatly, executing elegant workmanship" (EWALD, MEIER, DELITZSCH, *etc.*, all of whom compare the Chald. פּוּרְיָא, bed), or finally to פרר—פרה, *ferri* (WISEMAN, *Hor. Syr.*, and GESEN.-DIETR. in the *Handwörterbuch*, comparing the "*ferculum*" of the *Vulg.* and the *Syr. ph'rato*, "cradle")—none of these attempts at explanation are really satisfactory in a linguistic point of view. But even if the "Appiryon" is properly a portable seat, it may still be identical with the "Mittah," ver. 7; for as a travelling sedan it was doubtless arranged both for sitting and for reclining, and was spacious enough to afford room for Solomon along with Shulamith. It

graceful form of the bride gradually increasing in tallness as she came nearer, is compared to the light and beautiful column of smoke which ascends from a burning censer of incense. But is it not more probable that the dust caused by the approach of the sedan and its attendants is compared to columns of smoke? Or might not the pillars of smoke actually ascend from censers borne in front of the procession?" NOYES. The GENEVAN version here has this note: "This is referred to the church of Israel which was led by the wilderness forty years." "The reference is evident to the marching of the children of Israel through the wilderness, with the pillar of cloud before them and with the pillars of smoke ascending from the altar of incense in the sight of the priests, and from the altar of atonement in the sight of all Israel" MOODY STUART. So allegorical interpreters generally, who find in this one of the indications of the spiritual meaning of the Song. "She came perfumed with myrrh and frankincense, because myrrh was one of the principal ingredients in her holy ointment (Ex. xxx. 22), and incense was offered constantly on the golden altar before the veil; and because myrrh is the symbol of the death and burial to which Christ condescended as man; and because frankincense is the type of prayer offered by Him as our priest and offered to Him as God. And she is perfumed with all the powders or spices of the merchant because all the glories of the ancient ritual are spiritualized in the gospel." WORDSWORTH.]

* ["A travelling litter is here intended." THRUPP. "Either a howdah, to be borne on the back of a camel instead of an elephant, or a palanquin to be carried on the shoulders of men, or to be borne as a litter between two camels, horses or mules." KITTO. WORDSWORTH follows HENGSTENBERG in supposing an allusion to the marriage bed, which is manifestly at variance with the context.—TR.]

† [THRUPP after PATRICK: "The number of David's heroes, 'thirty and seven in all,' was exactly thirty exclusive of those who stood superior to the rest in rank; and if the number three-score have any definite meaning in the present verse, it is probably to be taken as the double of the number of the heroes of David's reign. A comparison, however, of this verse with vi. 8 may furnish ground for regarding sixty as a determinate number used for an indeterminate." WORDSWORTH allegorizes thus: "twice thirty, twice David's number, because the two armies of Christ's soldiers (viz.: the Gentile and the Jew) are here represented as united in the army of the peaceful Solomon, Christ."]

* ["It seems to signify the nuptial bed, or an open chariot, or some such like thing, in which the bride was carried in pomp to the bridegroom's house; and in this sense is the word used in the Mishnah."—GILL.]

is more natural, however, and likewise corresponds better with decorum and with the marriage customs of the ancient Hebrews to imagine the king riding along side or seated on a separate litter of a less showy sort. For the Hindoo bridal custom, according to which both bride and groom were carried along together in one large palanquin, can scarcely determine the usage under the Old Testament (comp. SCHLOTTMANN, *in loc.*).—"Has made for himself" is, according to 2 Sam. xv. 1; 1 Kings i. 5, equivalent to "procured, provided for himself," *comparavit sibi*, not exactly=*faciendum curavit*, "caused to be made" (for which Esth. vii. 9 has been alleged).—**Of the wood of Lebanon**—literally: "from the woods of Lebanon," *i. e.*, from various costly species of wood found on this mountain, particularly cedars and cypresses, comp. 1 Kings v. 10; vi. 15; vii. 2, as well as i. 17 above.*—**Its pillars he made of silver.**—So that only the frame of the sedan was of those valuable woods, not its various decorations, which belonged to its inner as well as its outer fitting up. עַמּוּדִים are not the feet of the couch, as though the κλίναι ἀργυρόποδες (XENOPH., *Anab.* IV., 4, 21; *Athen.* II., 9), or the Roman tables with silver legs (*Juven.* II., 128), were to be compared, but the small pillars designed mainly for ornament, not as supports, with which the sedan was embellished; comp. the *auratæ columnæ* of a royal sedan spoken of by CURTIUS, IX. 8, 26, as well as the mention of Indian palanquins with silver pillars by v. ORLICH, *Indische Reise*, p. 128.—**Its seat of purple.**—By this are meant not cushions, but costly coverings, which were spread over the hard wooden base; comp. Judg. v. 10; Am. iii. 12; Prov. vii. 16.—**Its interior was embroidered from love by the daughters of Jerusalem.**—The suffix in תּוֹכוֹ, like that of the three preceding words, can only refer back to the principal subject אַפִּרְיוֹן, not to the purple of the coverings (MAGN., HITZIG). Since the back and the seat have been mentioned before, the "midst" or "inside" of this elegant litter can mean nothing but the sides and top of the same vehicle. The decoration of these inner portions of the sedan is characterized by the participle רָצוּף (from רצף to arrange together, combine, comp. רִצְפָּה, "tesselated pavement"), as consisting in figures arranged together to resemble mosaic, which points to fine embroidery, for these figures cannot be conceived to be upon any thing but the coverings which lined the walls.† Consequently nothing is more obvious than to see in the "daughters of Jerusalem" the makers of this embroidery, and in אַהֲבָה *love*, which is added to limit the participle רָצוּף the mention of the disposition, impelled by which the daughters of Jerusalem performed this work. The מִן in מִבְּנוֹת is therefore equivalent to "from, or on the part of," and does not introduce the agent after a passive verb * (as HITZIG and other opponents of this construction suppose), which would certainly be contrary to usage. The SEPT. is substantially correct, only אַהֲבָה is taken as in recent times, *e. g.*, by VAIHINGER, in the sense of a "token or gift of love:" so HERDER, DELITZSCH and others. On the contrary, it is incorrectly rendered by LUTHER (who partially follows the VULGATE): "paved within in a lovely manner for the sake of the daughters at Jerusalem;" also by UMBREIT: "adorned from love to the daughters of Jerusalem;" HENGSTENB.: "adorned with the love of the daughters of Jerusalem" (as though they were themselves seated inside of the sedan); BÖTTCHER: "adorned with one, who is beloved beyond the daughters of Jerusalem," *i. e.*, far more than they; and finally DOEDERL., EWALD, WEISSBACH, RENAN, HITZIG, SCHLOTTMANN: "adorned with a love from among the daughters of Jerusalem"—as though אַהֲבָה here meant the same as *amata* (which is in reality not the case either here or any where else in the Song of Solomon; see above on ii. 7 and comp. on vii. 7) or as though instead of this expression we were required in spite of MSS. and versions to read אֲהֻבָה (as in Hos. iii. 1; Deut. xxi. 15) or אֹהָבָה (comp. Hos. ix. 10), as HITZIG in fact proposes. The same interpreter infers from מִבְּנוֹת יְרוּשָׁלָם that the royal bride denoted by אהבה is not Shulamith, but a native of Jerusalem, whilst the rest of the advocates of this last named view take the "daughters of Jerusalem" here in the wider sense of "daughters of Israel" (see particularly SCHLOTTMANN).

FOURTH STROPHE. Ver. 11 (spoken by the whole body of the chorus).

Ver. 11. **Come out, daughters of Zion.**—This form of address is adopted instead of "daughters of Jerusalem," which had just been used at the close of verse 10, merely for the sake of varying the expression, not to distinguish the ordinary women of the city from the ladies of the court (EWALD, HITZIG, *etc.*) [so GINSB.]. The coming out here urged is not necessarily the coming out of individuals from their houses; it is sufficient to suppose the interior of the city contrasted with the open space at one of the gates where the action is proceeding (see above No. 1, p. 72).—**And gaze at king Solomon with the crown wherewith his mother crowned him,** *etc.* By this crown is neither meant the royal bride herself, as though she were here entitled the crown of her husband as in Prov. xii. 4 (VAIH., HENGSTENB.), nor is the

* [TAYLOR is peculiar in connecting the last words of ver. 9 with ver. 10 thus: "A nuptial palanquin hath king Solomon made for himself. He hath made of Lebanon-wood its pillars (the poles of the palanquin, and perhaps the whole of its woodwork); of silver (tissue) its canopy; of gold (tissue) its lower carriage (lit., the *ridden in* part, which hangs by cords from the pillars or poles); with purple its middle part (floor) is spread, a present from the daughters of Jerusalem (a finely wrought carpet,) or wrought with an ornamental pattern of needle-work."]

† [PATRICK supposes a reference to the "foot-cloth, which lay at the bottom of the chariot, with elegant figures of shepherds and shepherdesses perhaps and all their innocent courtships." MOODY STUART mentions (without adopting) an opinion also suggested by FRY and Mrs. FRANCIS that "verses expressive of love were wrought into the fabric" of the inner lining. STUART insists upon the strict meaning of a "pavement of stone," and applies the description to the "ark of the covenant with the tables of the law as the chariot of the divine king of Israel."—TR.]

* [So PERCY: "The middle thereof is wrought (in needlework) by the daughters of Jerusalem (as a testimony of their) love." WILLIAMS: "The preposition is not most usually *by* but *from*. In the present instance it probably includes both—lined with love *by* the daughters of Jerusalem, and probably received as a present *from* them."]

expression a general figurative designation of Solomon's sovereignty or his glory as a conqueror (STARKE and many of the older commentators; also HAHN). We are rather to look upon it as a proper festive crown, a wedding coronet of gold and silver (scarcely of fresh flowers), such as probably not only brides but bridegrooms were accustomed to wear at Israelitish weddings, as was the custom at least in later times according to the testimony of the Talmud;* see SELDEN, *Uxor Ebr.* II. 139 f.; HIRT, *de coronis apud Hebræos nuptialibus sponsi sponsæque*, Jen. 1748.—That it was no other than Solomon's mother,† who put this crown upon his head, is not to be explained from the fact that mothers generally take a special interest in such matters of ornament (HITZIG), but from a peculiar marriage custom, according to which the mother in token of her approval of the marriage alliance contracted by her son, with her own hand adorned him with a festive crown. It is still a question, however, whether the reference is to that wedding crown, which Solomon had previously worn upon his marriage with the Egyptian princess, 1 Kin. iii. 1, and which in order to distinguish the present new bride above others he had now brought out anew (EWALD), or whether as "the new love deserved a new crown" (HITZIG), we are to assume that the crowning was first performed by Bathsheba in honor of the present nuptial celebration (so the most). The latter assumption is favored not only by the tenor of the words used (see particularly "and in the day of the gladness of his heart" in *d*) but also by the circumstance that Bathsheba, Solomon's mother, probably survived David, her royal husband, a number of years, and continued to be a highly respected and influential person at the court of Solomon; comp. 1 Kin. i. 11; ii. 13 ff.

3. SOLOMON TO SHULAMITH AT THE WEDDING ENTERTAINMENT, iv. 1-6.

Ver. 1. **Lo, thou art fair, my dear,** *etc.*—The verbal correspondence of this praise of Solomon's beauty with i. 15 is designed as in vi. 4 (and so in vi. 10; viii. 5 comp. with iii. 6) to direct attention to Solomon as again the speaker of these words. And it follows with great probability that the person addressed is likewise the same as before, not some new object of the king's love different from Shulamith, as HITZIG asserts. —**Behind thy veil.**—So correctly HITZIG, VAIH., HEILIGST., *etc.*, with whom BÖTTCH. and GESEN.-DIETR., ("through thy veil," *i. e.*, appearing through) substantially agree.*—**Thy hair like a flock of goats which repose on Mount Gilead.**—As Gilead is visible from the Mount of Olives in the far distance, but not from Jerusalem, its mention, like that of Lebanon and Hermon in ver. 8, and like so many other allusions in the poem to localities in the north of Palestine, is to be explained from the circumstance that when Solomon was speaking to his beloved, he liked to transport himself to the region of her home with its peculiar circle of impressions and ideas. Gilead is, besides, a mountain land specially rich in cattle (comp. Num. xxxii. 1; Mic. vii. 14; Jer. l. 19), and modern travellers have found it still strewn, as it were, with flocks and herds. Comp. ARVIEUX, II., 688; PAULUS, *Reisen*, 7, 108; ROSENM., *Morgenl.*, I., 85, *etc.*—The point of comparison in the figure is to be found mainly in the glossy blackness and luxuriant abundance of Shulamith's hair, perhaps also in its silky softness and delicacy, less likely in her elegant and elaborately braided tresses, to which MAGNUS thinks there was subordinate reference. Old LUIS DE LEON correctly (in *Wilkens*, p. 219): "He indicated thus the abundance and the color of her hair; for the goats, which pastured there, were dark and glossy. He says therefore: as the goats scattered on the summit of Gilead give it a fine and pretty appearance, whilst before it looked like a bald and arid rock, so does thy hair adorn and ornament thy head by its rich color and abundance."

Ver. 2. **Thy teeth like a flock of shorn sheep.**—Sheep recently shorn, consequently smooth, and besides just washed in the pool, and hence snow-white, evidently are a peculiarly appropriate figure for dazzling white teeth, provided pastoral figures or those taken from the realm of country life were to be used at all. And this was to a certain extent necessary here; at least it was extremely natural to illustrate the contrast between the blackness of her hair and the whiteness of her teeth by adding a flock of white lambs to the flock of black goats spoken of in ver. 1. The idea of the pool for the sheep spontaneously offered itself, since washing newly shorn sheep was a universal custom in antiquity; comp. COLUMELLA's advice (VII. 4) to wash sheep four days after the shearing.—**All of which bear twins, and one bereaved is not among them.**—An allusion to the completeness of her teeth, the two rows of which, upper and lower, not only have no breaks, but in every instance exhibit a pair of teeth exactly answering to one another, twin teeth, as it were, throughout.† That sheep in the East are still

* ["It was usual with many nations to put crowns or garlands on the heads of new married persons. The Mishnah informs us that this custom prevailed among the Jews; and it should seem from the passage before us that the ceremony of putting it on was performed by one of the parents. Among the Greeks the bride was crowned by her mother, as appears from the instance of Iphigenia in Euripides, ver. 906. BOCHART supposes the nuptial crown and other ornaments of a bride alluded to in Ezek. xvi. 8-12; *Geogr. Sacr.* p. 2, l. 1.—The nuptial crowns used among the Greeks and Romans were only chaplets of leaves or flowers. Among the Hebrews they were not only of these, but occasionally of richer materials, as gold or silver, according to the rank or wealth of the parties." PERCY. To this GOOD adds: "It was customary equally among the Greeks and Orientals to wear crowns or garlands of different degrees of value, in proportion to the rank of the person presenting them, on festivals of every description; but those prepared for the celebration of a nuptial banquet as being a festivity of the first consequence, were of peculiar splendor and magnificence."]

† [WITHINGTON is alone in finding not Solomon's mother, but his mother-in-law, in this passage; he renders thus: "wearing the wreath which his (new rural) mother wove for him in the day of his espousals (to her daughter)."

* [PERCY gives the preposition a privative sense, and translates "now thy veil is removed." He supposes that the royal pair having alighted from their carriage, the ceremony of unveiling the bride here follows, which gives occasion to the bridegroom's encomium on those features which the veil in great measure concealed. But WILLIAMS observes that the "Eastern poets celebrate the charms of the fair through their veils, and improve this circumstance into an elegant compliment." AINSWORTH and others remark upon the circumstance that seven particulars are here mentioned in the description of the bride, viz.: her "eyes, hair, teeth, lips, temples, neck and breasts," uniting, as MOODY STUART expresses it, "perfection of number with perfection of beauty."—TR.]

† [GINSBURG adopts the translation of LOWTH, PERCY and FRY with advantage to the figure: "*All of which are paired.* That is, each upper tooth has its corresponding lower one;

mostly διδυμοτόκοι, *i. e.*, have two lambs at a time, is testified by recent travellers, *e. g.*, the anonymous author of the publication, "*Ægypten wie es jetzt ist*," p. 42 (comp. MAGN. *in loc.*). L. DE LEON (in the same place as before) has again finely shown the sensible and striking character of the comparison here selected: "The figure almost paints the whole thing before our eyes. The flock of sheep, which always go crowded together like the scales of fir cones, represent the compactness and smallness of her teeth: their whiteness is expressed by their coming up from the washing; their uniformity by none being sick or barren."

Ver. 3. **Like a crimson thread thy lips, and thy mouth is lovely.**—The lips immediately follow the teeth, not simply because they cover them (HITZIG), but also because the bright red of the one forms an elegant contrast with the dazzling whiteness of the other; comp. the combination of the two colors in v. 10. Then the mouth, comprehending both teeth and lips, stands here in its quality of an organ of speech, whence also it is called מִדְבָּר from דָּבַר, "to speak," and is supplied with a predicate (נָאוֶה, lovely; comp. ii. 14; i. 15), which serves to characterize not so much its pretty shape or color as the agreeable and beneficent effects proceeding from it. The SEPT., VULG., SYR., HENGSTENB., *etc.*, take מִדְבָּר as equivalent to speech; A. SCHULTENS and DÖPKE, to tongue; HITZIG, to palate. But like all that is described before and after, this expression must denote some part of the body, and one too that is externally visible, and which forms a substantial feature of Shulamith's beauty.—**Like a piece of pomegranate thy cheek.**—רַקָּה literally "the temple" (Judg. iv. 21; v. 26), here manifestly the upper part of the cheek, whose soft red borders upon the white of the temple. For this figure of the half of a pomegranate (פֶּלַח הָרִמּוֹן) refers to the pleasing combination of white and red; on one side of the exterior of this fruit "a bright red is mingled with yellow and white," whilst the other side looks brown (DÖPKE). It is only to a half, a segment * (פֶּלַח from פלח, "to cut fruit," 2 Kings iv. 39) of the pomegranate that the cheek is compared because its soft curve only corresponds in fact to the segment of a sphere. Not, therefore, "like a slice of a pomegranate" (LUTH.) [so DURELL, HODG., THRUPP], as though the flat inner surface of a sliced pomegranate were intended (HENGSTENB., HAHN., *etc.*). For the appearance of the reddish seeds of this fruit, lying in a yellowish pulp, would not form a suitable comparison, whether for a cheek or a temple.

Ver. 4. **Like the tower of David thy neck, built for an armoury.** His aim was not to describe the slender grace and erectness of Shulamith's neck in and of itself, but likewise with reference to its ornaments consisting of brilliant jewelry and ornamental chains (comp. i. 9-11) and consequently in respect to its superb and stately appearance (comp. vii. 5 [4]). A pecularly suitable comparison was accordingly offered to the king in the tower, hung around with burnished pieces of armor, and probably built of white free-stone, which David may have erected somewhere in the vicinity, perhaps at one corner of his palace on Zion as a bulwark or a watch tower.* The identity of this tower with the "tower of Lebanon which looks toward Damascus" mentioned in vii. 5 (4) is contradicted by the fact that the latter is a figure for an entirely different thing from that now before us (*versus* EWALD, HITZIG, *etc.*). Still less can the ivory tower spoken of in the very same passage be identical with this. This manifestly appears from the further defining clauses "built for an armory," *etc.*, to have been a fortification, a stronghold for arms, a tower for warlike purposes, and hence, perhaps, is not distinct from the "house of the mighty" (בֵּית הַגִּבּוֹרִים) spoken of in Neh. iii. 16, which is assigned to the neighborhood of the district of Beth-zur and the sepulchres of David, *i. e.*, on the eastern side of Zion, on the very spot where David's old palace must have stood (comp. WEISSBACH *in loc.*)—The difficult expression תַּלְפִּיּוֹת, which the LXX render as a proper name (Θαλφιώθ), the VULG. by *propagnacula*, AQ., and the *Versio Veneta* by ἐπάλξεις, is most correctly taken with KIMCHI for a compound of תֵּל *collis* (*const.* תַּל) and פִּיּוֹת *enses*, edges, sword-blades (Prov. v. 4; Judg. iii. 16; comp. Ps. cxlix. 6), or which amounts to the same thing, referred to תלה "to hang" and פִּיּוֹת in the same sense as before (HENGSTENB., DEL., WEISSB., *etc.*). In both cases it must designate a lofty object of the nature of a fortification, hung around with swords or bristling with swords, consequently, as mention is also made of shields in what follows, an armory which, as it served for the preservation of numerous martial weapons of offence and defence, was likewise hung around with them on the outside, and thus embellished. For the shields hung on it (עָלָיו) according to the next clause of the verse, and not barely in it (as HITZIG supposes, who fancies a "mound of earth," which "hides in its bosom such murderous weapons" as swords, shields, *etc.* This explanation is at any rate better suited to the connection and yields a more appropriate figure for Shulamith's neck decorated with brilliant ornaments than the derivation of תַּלְפִּיּוֹת from a substantive תַּלְפִּי, which, according to the Arab., would mean "host, army" (EWALD: "built for troops;" BÖTTCH., RÖDIG., compare HEILIGST.), or from an alleged adjective

thus they, as it were, appear in pairs, like this flock of white sheep, each of which keeps to its mate, as they come up from the washing pool. *And no one of them is deprived of its fellow*, *i. e.*, no tooth is deprived of its corresponding one, just as none of the sheep is bereaved of its companion. The teeth surely, which are here compared to the flock, cannot be said to bear twins like the sheep."]

* [CASTELLUS, followed by PATRICK, GOOD and others: the opening flower or blossom of the pomegranate. WILLIAMS: "If the bridal veil of the Hebrew ladies was like that of the Persians, made of red silk or muslin, it would throw a glow over the whole countenance that will account more fully for this comparison."]

* [GOOD: "The graceful neck of the fair bride is compared to this consummate structure; and the radiance of the jewels that surrounded it to the splendor of the arms and shields with which the tower of David was adorned. The simile is exquisite."]

תַּלְפִּי *exitialis*, destructive, hence תַּלְפִּיּוֹת *exitialia, viz. arma*, murderous weapons, or from לָבֵן=לפה to be white, hence "pieces of alabaster" (HAHN), and the like.*—**All the shields of heroes**. שְׁלָטִים has a wider meaning than מָגֵן, which specially denotes the "shield of a light armed soldier," the "target;" see GESEN. *Thes.*, p. 1418. We are scarcely to think of the shields of conquered heroes, of those for instance which David (2 Sam. viii. 7) had taken from the Syrians (versus WEISSB.), because the mighty men here mentioned are simply referred to as the garrison of the armory here described. Comp., moreover, Ezek. xxvii. 11, a passage which is probably based on that before us.

Ver. 5. **Thy two breasts like two fawns, twins of a gazelle, that are feeding among lilies.** On *c* comp. ii. 16. The comparison is plainly intended to express "delicate and exquisite beauty" (HITZ.); for since the gazelle itself, when full grown, is an admirable, attractive and favorite emblem of womanly grace and loveliness (Prov. v. 19; comp. above on ii. 7, 9), a twin pair of its young lying on a bed covered with lilies appears to be still better fitted to illustrate the fragrant delicacy and elegance of a chaste virgin bosom veiled by the folds of a dress redolent of sweet odors (comp. i. 13). A more detailed parcelling out of the comparison (as for instance by HITZIG, who thinks that the dress was red, or by WEISSB., who supposes a particular reference in the young gazelles to the dark-colored nipples of her breasts as their especial charm, and in the lilies to the snowy whiteness of her bosom) is inadmissible, and leads to what is in violation of good taste or to what is obscene, from both which the poet has kept free here as every where else. Admirably here again LUIS DE LEON (p. 221, f.): "In addition to the delicacy of the young kids, in addition to their similarity as twins, in addition to their loveliness and gentleness they have in their merry gambols a frolicksomeness and gayety, which irresistibly enchains the eyes of beholders, and attracts them to come near and touch them," *etc.*

Ver. 6. **Until the day cools and the shadows flee I will get me to the mountain of myrrh and to the hill of frankincense.** If Solomon were still the speaker in these words, nothing else could possibly be meant by the mountain of myrrh and the hill of frankincense, but the breasts of the bride which would be so designated here in facetious and flowery style (EWALD, HEILIGST., WEISSB., REN., *etc.*,) with allusion to the fragrant substances, which were between them or upon them * (comp. i. 13). But the very circumstance, that then the foregoing figure for the bosom would here be followed by one entirely new and of a different description, whilst every other part of the body spoken of in this section is represented by but a single figure (see vers. 1–4) makes it improbable that the words before us belong to Solomon. To which may be added that עַד שֶׁיָּפוּחַ הַיּוֹם, *etc.*, must belong to Shulamith here as well as in ii. 17; and that BÖTTCHER'S attempt to assign only these introductory words to the "vinedresser" as he calls her, and the latter part of the verse from אֵלֶךְ לִי onward to the king who interrupts her, seems scarcely less arbitrary than HITZIG'S view that the whole verse is spoken by the shepherd, who suddenly enters and declares his purpose to effect the speedy rescue of Shulamith! UMBR., DÖPKE, VAIH., DELITZSCH, *etc.*, properly assign the words to Shulamith, who seeks thus to parry the ardent encomiums of Solomon, and hence expresses the wish to leave the wedding hall resounding with the boisterous festivities of the guests until the approach of evening. The "mountain of myrrh" and the "hill of frankincense," which she wishes to visit for this end, were probably certain localities about the royal palace, near the hall and visible from it, which either always bore those names or only on the occasion of the present marriage, to which fumigations with various spices belonged as an absolutely indispensable ingredient, comp. iii. 6. As presumably solitary, shady spots, belonging, it may be, to grounds laid out as gardens (perhaps "beds of balsam" of the sort mentioned in v. 13, raised in the shape of pyramids or towers), these must have been to the simple-minded, guileless child of nature more desirable places to stay in than the noisy festive hall. Comp. her similar expressions of a strong desire for the fresh solitude of nature in opposition to the luxurious life of the court; i. 7, 16, and especially vii. 12 (11) ff. This understanding of the "mountain of myrrh," *etc.*, is evidently

* ["Our first business is here with the controverted word לְתַלְפִּיּוֹת, our translation of which "with projecting parapets," is in partial accordance with, and derives support from that of SYMMACHUS, εἰς ἐπάλξεις (*al.* ἐπάνω ἐπάλξεων). The word תלפיות, or rather its singular תלפיה [better תלפית] is regularly derived from the root לפה. That root is, according to BUXTORF, actually found in the Chaldee in the Targum of JONATHAN on Lev. vi. 5; although in the Targum, as printed by WALTON, we read not ילפי but יוסף. However, whether the root be used or no, its meaning may be assumed to be identical with that of לפף, which is found in other places in the Targum of ONKELOS. The meaning is "to add on," "to join on." The substantive derived from it, when applied to a building, would thus naturally denote the projecting parts of the building, which seem as it were to be added on to the rest. We have an analogous term in the Chaldee לופין, derived from the same root as תלפיות, and used in the Talmud of strongly marked eyebrows. The projecting parapets of a tower are in fact its eyebrows. And that ancient towers were built with such projecting parapets, and moreover that shields were hung by way of display on the exterior of the parapets, is established in the most satisfactory manner by a representation on a bas-relief at Kouyounjik, given by LAYARD, and also in SMITH'S *Dict. of the bible, s. v. Gammadims.* Of the current explanations of תלפיות, the only one which seems to call for notice, is that which derives it from תלה "to hang," פיות "edges," and makes it mean "an armory." Against this lie the objections, 1st that it unnecessarily treats תלפיות as a composite word; 2d, that an armory would be more naturally described as a "hang-weapons" than a "hang-edges;" 3d, that the figure before us is not that of an armory, but of a building with shields hung on its exterior; 4th, that any etymological connection between the words תלפיות and תלוי in the two adjoining clauses is improbable, as it would destroy the charm of the studied homœophony. There are two other passages of Scripture in which we may trace some allusion to this tower, Mic. iv. 8; Isa. v. 2." THRUPP.]

* [NOYES thinks that the bride herself, in respect to her general charms, is here compared to a mountain of myrrh, *etc.*, to whom the lover says he will return as the antelope flies to the mountain.]

far less forced than explaining it of Lebanon, or generally of the region of Shulamith's home, for which she here expresses her desire (UMBREIT, VAIH.), or of "Sion as the seat of the court" (HITZIG), or of Zion as a figure of the church (HENGSTENB.), or of Moriah as the Temple-mountain which is here designated הַר הַמּוֹר (IBN EZRA, JARCHI). Comp. on v. 18 and vi. 2.

4. CONTINUATION: vers. 7–11.

Ver. 7. **Thou art all fair, my dear, and there is not a blemish in thee.** Correctly DELITZSCH: "This childlike disposition expressed ver. 6, makes her but the more lovely in the eyes of the king; he breaks out in the words, 'thou art all fair, my dear,' *etc.*, undoubtedly meaning that the beauty of her soul corresponds with her outward beauty—not with reference, therefore, to the charms of her bodily figure from her breast downward, which are more fully described subsequently vii. 2 ff." (WEISSE.)—On the form of expression, particularly in *b*, comp. 2 Sam. xiv. 25; Eph. v. 27.

Ver. 8. **With me from Lebanon, my bride, with me from Lebanon thou shalt come.** Several of the advocates of the shepherd-hypothesis assume at these words a change of person and with it likewise a change of scene, either making the shepherd himself enter and speak all that follows to ver. 16 (so BÖTTCHER, REN.), or at least to ver. 8 (so HITZIG), or regarding all from this verse to v. 8 as a monologue of Shulamith, who herein relates the words previously spoken to her by her country lover (so EWALD, who accordingly imagines that the words: "Lo, here comes my lover, and says to me," or the like, have been dropped out before this verse). But an unprejudiced interpretation renders such artifices needless. Led by the wish of his beloved, expressed in ver. 6, to exchange her place amongst the jubilant guests for the quiet solitude of nature, Solomon recalls her descent from a simple shepherd's family in the mountain region of Northern Palestine, and hence he exultingly and in exaggerated expressions announces to her how instead of living in sterile mountain districts, and on barren rocky heights rendered insecure by wild beasts, she should henceforth make her home with him in the royal palace, and in the midst of its rich joys and blissful beauties, herself its loveliest flower, the most charming and spicy of its gardens (see especially vers. 12–15). The enthusiastic lover does not consider that in this he says nothing that is really agreeable to her, but actually contravenes her longing to escape into the open country from the close and sultry atmosphere of court life, any more than he concerns himself about the exaggerated character of his comparisons, *e. g.* of the mountains around Shunem with Lebanon, or of the "little foxes" in Shulamith's vineyards (ii. 15) with lions and panthers. Poetical exaggerations of this sort are besides quite accordant with his taste (comp. ver. 4 and especially vii. 5), and appear much less strange in him than the bold comparison of Zion or of Solomon's palace with the heights of Lebanon and Hermon (according to HITZIG, BÖTTCH., RENAN, *etc.*,) would sound in the mouth of a simple shepherd.—Besides תָּבוֹאִי "thou shalt come" shows that the speaker had a definite term in mind, to which Shulamith was to come from "Lebanon" as her previous residence (comp. HITZIG *in loc.*), and that consequently the idea of going up and down from one peak of Lebanon to another (DELITZSCH) is not found in the passage.*—**Shalt journey from the top of Amana.** The "summit" or the "top" of Amana is without doubt the mountain by the river Amana mentioned 2 Kin. v. 12 K'ri, that is to say that peak of the Lebanon or more accurately the Antilibanus-range, in which this river Amana, the Chrysorrhoas of the Greeks or the Barada of the Arabs takes its rise. This peak, like the following Shenir and Hermon, stands of course by poetic license for the entire range. For the poet cannot have intended a contrast between the Lebanon in *a* and these names of mountains that follow, but "he only varies the names because one meant the same to him as another" (so correctly HITZIG, *versus* DELITZSCH, HENGSTENB., *etc.*).—**From the top of Shenir and Hermon.** According to Deut. iii. 9 Shenir was the Amoritish name for Hermon itself, which thereby appears to be designated as the "snow mountain" (according to JARCHI on that passage and the TARGUM on this). Still it is shown as well by the passage before us as by Ezek. xxvii. 5, 1 Chron. v. 23, that a distinction was commonly made between Shenir which lay further to the north and Hermon (now Jebel esh-Sheikh) the more southern of the principal peaks in the entire Hermon or Antilibanus range (comp. ROBINSON, *Palest.* II. p. 440 (edit. 1838), BERTH. on 1 Chron. v. 23). As now Amana, where the Chrysorrhoas has its source, must be the peak lying farthest to the east or north-east, the enumeration of the three peaks or ridges belonging to Antilibanus evidently proceeds from the north-east to the south-west, or from the region of Baalbec to that of Hasbeya and Paneas (comp. HITZIG *in loc.*).—**From dens of lions, from mountains of panthers.** These expressions as belonging to the description and only alluding in a general way to the wild and inhospitable character of the region about Shulamith's home, are not to be pressed for the sake of obtaining any more special sense, particularly not so as with KÖSTER, BÖTTCHER, HITZIG, *etc.* to explain the lions of "the king of Israel and his magnates who have dragged the graceful roe Shulamith into his den!" Lions moreover must have had their haunts in the for-

* [This interpretation certainly assumes such extraordinary exaggerations as to cast suspicion upon its correctness. NOYES says: "Verses 8 and 9 seem to be introduced very abruptly, and their import in this connection is not very obvious. DÖDERLEIN and others suppose them to be an invitation to the bride to take an excursion with him, in order that they might admire together all that was grand and beautiful in scenery. Others suppose them to be an invitation to the maiden to come from a place of danger to a place of complete security in the arms of her lover." GOOD: "By this forcible appeal the royal speaker invites his beloved to his arms as to a place of safety; and encourages her to look towards him for security amidst any dangers, either actual or imaginary, of which she might be apprehensive." BURROWES: "These mountains thus beautiful but dangerous are put in contrast with the mountain of myrrh and the hill of frankincense. The beloved would have his spouse leave the former and seek his society in the retreats of the latter." The majority of English commentators adopt a similar view, though with some variety in the figurative or symbolic sense which they put upon the mountains in question.—TR.]

ests of Lebanon, as well as in the reeds on the banks of the Jordan (Zech. xi. 3; Jer. xii. 5) and on Bashan (Deut. xxxiii. 22). And panthers (this is the meaning of נְמֵרִים, not leopards, which as is known, are only found in Africa) are still found in the region of Lebanon according to modern travellers. (BURCKHARDT, *Reisen in Syrien*, pp. 99, 66).

Ver. 9. **Thou hast ravished my heart, my sister, my bride.** This double designation of his beloved as sister and as bride is neither meant to indicate a peculiarly intimate nor pre-eminently chaste and pure relation of love. The thing here intended by it is the designation of a certain relationship. As Solomon's lawful wife Shulamith now, after the marriage has taken place, stands next to him as a sister to her brother.* She is not barely one of a number of wives (vi. 8) but a sisterly sharer of his royal rank and name. She is queen, as he is king, yes, a "prince's daughter," vii. 2, as he is a prince's son (correctly HITZIG and WEISSB.).—לִבַּבְתִּנִי not "thou robbest me of courage" (UMBR., MAGN.), nor "thou hast given me courage" (SYMM., SYR., EWALD, DÖPKE, BÖTTCHER, MEIER, WEISSB., *etc.*), but "thou hast *unhearted* me" (DELITZSCH) *i. e.* "robbed me of my heart, so that it is no more mine but thine," hast "enchanted me and made me wholly thine own."†—**With one of thy glances**; literally "with one from thy eyes," *i. e.* with a single one of the glances that proceed from them (HENGSTENB., HITZIG, *etc.*); for the masc. בְּאַחַד of the K'thibh, which is certainly to be retained, cannot refer to one of the two eyes (עַיִן is never masc.), but only to one thing which comes forth from the eyes, an effect proceeding from them.‡—**With one chain of thy necklace.** The representation is ideal and hyperbolical as in the preceding verse. It proceeds in rapturous exaggerations as well here where it paints in detail, as before where it dealt in pompous and grandiloquent expressions. But to be sure, in the matter of love, it always remains true: small causes often produce great effects!—עֲנָק not "ringlet, lock of the front hair hanging down on the neck" (HITZIG), but neckchain, or ornament (comp. the plur.: Prov. i. 9; Judg. viii. 16). צַוְּרֹנִים, since it is plural, can neither mean "neck" (SEPT., VULG., HITZIG, *etc.*) nor be a diminutive of endearment, "tiny neck" (GESENIUS, EWALD, HEILIGST., *etc.*). It must rather denote something suspended about the neck, a necklace or jewelry for the neck,* and עֲנָק a single piece or constituent of it. What had enchanted the king was of course not the elegance or ingenious workmanship of this ornament itself, but that Shulamith's neck looked so charmingly in it. Comp. above on i. 10.

Ver. 10. **How fair is thy love, my sister, my bride.** דּוֹדִים here again, not "breasts" (SEPT., VULG., LUTHER), but "caresses, manifestations of love," as i. 2. Comp. generally i. 2, 3. Solomon here gives back to his beloved with larger measure, what she had there declared of him when absent.

Ver. 11. **Liquid honey thy lips distil, my bride; honey and milk are under thy tongue.** As in the preceding verse, which like the present consists of three clauses, the first two members refer to one and the same subject, so these two clauses aim to depict but one attribute or one characteristic of Shulamith, *viz.*, her lovely discourse, how sweetly she talked. For it is to this that the figures of lips and tongue point, comp. on the one hand Prov. v. 3; vi. 24; vii. 5; xvi. 24; and on the other Ps. lv. 22; lxvi. 17; x. 7; PINDAR, *Nem.* iii. 134; THEOCRIT. *Id.* viii. 82 ff.; xx. 26 ff. The fragrant spittle of the kissing mouth can scarcely be intended (vs. DÖPKE, MAGN., WEISSB.), in spite of Arabic and classic parallels, that might be adduced (the *saliva oris osculantis* HORAT. *Od.* I. 13, 16; CATULL. 99, 2, *etc.*). For the parallels ii. 14, v. 13, 16, likewise refer to the loveliness of discourse, not to the sweetness of kisses.—**And the fragrance of thy garments is like the fragrance of Lebanon.** As is shown by the parallel, Hos. xiv. 7, the Lebanon of this passage is not to be converted into לְבוֹנָה "frankincense" as DÖPKE imagines, on account of the "*sicut odor thuris*" of the VULG. (which probably arose from misunderstanding the ὡς ὀσμὴ Λιβανοῦ of the SEPT.). Modern travellers testify (SCHULZ. *Leit. d. Allerh.*, Th. V. p. 459; ZELLER, *Bibl. Wörterbuch für d. Christl. Volk* II. p. 42) that the cedar groves of Lebanon diffuse a strong balsamic odor. Isaac also commends the scent of his son Esau's garments (Gen. xxvii. 27); and so Ps. xlv. 9 praises the garments of a king celebrating his marriage, which were perfumed with myrrh, aloes and cassia.

5. CONTINUATION. Vers. 12–15.

Ver. 12. **A garden locked is my sister, my bride; a spring locked, a fountain sealed.** If instead of גַּל in *b* we were with about 50 Heb. Mss. of KENNICOTT, the SEPT., VULG., SYR., *etc.*,† to read

* [PATRICK: "Sister is only a word of tenderness and endearment used by husbands to their wives; as appears by the book of Tobit vii. 16; viii. 4, 7." NOYES, with less cogency, compares Tibul. iii. 1, 26. THRUPP is consequently not warranted in saying: "The union of the two appellations is of itself an almost decisive objection against all literal interpretation of the Song. When it is urged by the literalists that the term sister is merely used as an expression of endearment, it may be at once replied that that is the very last term which in chaste love a bridegroom would ever think of applying to his bride."]

† [WORDSWORTH obtains substantially the same sense by a rendering precisely the opposite: "Lit.: *Thou hast behearted me.* It implies the answering of heart to heart; the passing of one heart into another, so as to be united with it and fill it."]

‡ (WILLIAMS, who remarks that "the K'ri and many MSS. read אחת fem. to agree with עַיִן," endeavors to account for the singularity of the expression so understood in the following manner: "Supposing the royal bridegroom to have had a profile or side view of his bride in the present instance, only one eye or one side of her necklace would be observable; yet this charms and overpowers him. TERTULLIAN mentions a custom in the East of women unveiling only one eye in conversation, while they keep the other covered; and NIEBUHR mentions a like custom in some parts of Arabia. *Trav. in Arab.* I. p. 262."]

* [Whether this conclusion be correct or not, the argument here urged in its favor is plainly not decisive; for the plural of צַוָּאר, the ordinary word for "neck," is more frequently used in a singular than a plural sense.—TR.]

† [So THRUPP: The received Hebrew text here gives not גַּן but גַּל which our E. V. renders "a spring." But the word never occurs elsewhere in this sense; nor is it indeed, in the singular, applied to aught but a heap of stones.]

גַּן again, the comparison with the garden, being immediately repeated, would appear to be the main and prominent thought. But it is evidently more suitable that the figure of the spring, which is not carried out any further in what immediately follows, should be twice repeated, in order that it may not be too abrupt. The change of the unusual גַּל (which means spring, fountain, as appears from Josh. xv. 19; Judg. i. 15; comp. English *well*, of which the German "Wellen" (*waves*) is the plural) into גַּן, which had been used just before, would also be easier to explain, than a conversion of the latter into the former expression. The garden and the spring being locked up and sealed, naturally indicates that the access is open only to the owner and possessor himself. Comp. ver. 16, where Shulamith designates her hidden charms first as her own garden, then as Solomon's; also Prov. v. 15–18, where the figure of a spring is likewise applied to the natural relation between a wife and her wedded lord, so that she is represented by a fountain absolutely inaccessible to all men except her husband, and the right of the latter freely to enjoy and to refresh himself with the waters of this spring is clearly presupposed.* A previous coyness of Shulamith toward her lover (HITZIG, VAIH., *etc.*) is not at all the thing intended.

Vers. 13, 14. A more minute description of the garden, *i. e.*, of the charms of Shulamith, in so far as they may be represented by the choice plants and delicious fruits of a pleasure garden, accessible only to the king; an expansion therefore of 12 *a* (as 12 *b* is more fully unfolded in ver. 15). **Thy plants are an orchard of pomegranates.** שֶׁלַח means here as in Ex. xxxi. 5, not a plantation (HENGSTENB.), but a single plant, literally a shoot, sprout (comp. שֶׁלַח Ps. lxxx. 12; Jer. xvii. 8; Ezek. xvii. 6, 7). By this figurative expression are denoted the charms, the ravishing beauties of the beloved in general, not specially her limbs (HITZIG), or the fragrance of her unguents (WEISSB.). A particular explanation of the individual products of the garden is, on the whole, impossible, and it leads to what is at variance with good taste. רִמּוֹנִים pomegranates, *i. e.*, the trees, not their fruit (DÖPKE, EWALD, WEISSB.); for the fruit is mentioned afterwards.—On the different opinions respecting the etymology of פַּרְדֵּס, comp. the Introduction, § 8 Rem. 2.—**With most excellent fruit**; lit., "with fruit of excellencies" (מְגָדִים as vii. 14). The fruit of the pomegranate trees before mentioned may very well be intended; עִם *with* does not necessarily, as is shown by i. 11, introduce something entirely new and of a different sort (vs. WEISSB.)—**Cyprus flowers with nards.** As already remarked on i. 12, 14, the cyprus flower or alhenna was the only one of these plants, which was also cultivated in Palestine. The nard grass, grown only in India, is therefore simply added here for the sake of the delightfully fragrant unguent obtained from it, as in the following verse incense, calamus, cinnamon, and probably also saffron are exotic plants known to the Hebrews only from their aromatic products. The description accordingly loses itself here again in rapturous exaggerations and improbabilities in natural history, which however at the same time bear witness to an extensive knowledge of nature (comp. Introduc. § 8, Rem. 1).—**Nard and crocus, calamus and cinnamon.** כַּרְכֹּם, CHALD. כּוּרְכְּמָא, SEPT. κρόκος (comp. Sanskrit, *kunkuma*) is the saffron flower, (Crocus sativus) indigenous in India, but introduced also into Egypt and Asia Minor, and consequently perhaps also into Palestine. A water was prepared from it for smelling bottles, with a pungent but agreeable odor, which was a great favorite in antiquity; comp. WINER *R. W. B.* Art. "Safran."—קָנֶה, SEPT. κάλαμος, is, according to Jer. vi. 20; Isa. xliii. 24; Ezek. xxvii. 19, an article of trade brought from Arabia Felix, sweet cane, calamus. The calamus (juncus odoratus, PLIN. XII. 22; XXI. 18) which according to THEOPHRASTUS, PLINY and STRABO, grew in Coelesyria and by the lake of Gennesaret, was of an inferior and less valuable sort.—קִנָּמוֹן a Semitic name, as it would appear (lit. "the reed," or the "rolled together," from קָנָה—קָנַם), in case it is not of Indian origin, and connected with the Malay *kainamanis* (so RÖDIGER, *Additamenta ad Thesaur.*, p. 111) signifies cinnamon, which, according to HERODOT. III. 111 came through Arabia from the remotest south, that is, probably from Ceylon.—**With every variety of incense woods**, *i. e.*, with every species of wood, which yields a fragrant gum of the nature of frankincense, or when pulverized is used as "aromatic dust," or as a powder to be sprinkled for fumigation. In opposition to the reading עֲצֵי לְבָנוֹן (SEPT., VELTH., DÖPKE), see HITZIG *in loc.*—**Myrrh and aloes, with all the chief spices.** For myrrh comp. on i. 13; and for aloes (אֲהָלוֹת or אֲהָלִים, as Prov. vii. 17.; Num. xxiv. 6; GR. ἀγάλλοχον, Sanskr. *aguru, aghil*) see WINER, *R. W. B.*—Under "all the chief (lit., all heads of) aromatic plants," balsams or spices (בְּשָׂמִים a general expression, as in Ex. xxx. 23; Esth. ii. 12), in addition to the substances already named, cassia is especially to be regarded as included. For according to Ex. xxx. 23 ff., this particular aromatic product was mingled

* [FRY imagines that this and the following verses do not "contain comparisons of the bride, but are descriptive of the residence prepared for her reception." He translates: "A garden is enclosed, my sister espoused," *etc.* MAUNDRELL, in his *Journey* says: "About the distance of one hundred and forty paces from these pools [*i. e.* of Solomon] is the fountain from which they principally derive their waters. This the friars told us was the sealed fountain, to which the holy spouse is compared, Cant. iv. 12. And they pretend a tradition that King Solomon shut up these springs, and kept the door of them sealed with his signet, to preserve the waters for his own drinking in their natural freshness and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them but a little hole like the mouth of a narrow well. These waters wind along through two rooms cut out of the solid rock, which are arched over with stone arches, very ancient, perhaps the work of Solomon himself. Below the pool runs down a narrow, rocky valley, inclosed on both sides with high mountains; this, they told us, was the enclosed garden alluded to in the same Song."]

with myrrh, calamus and cinnamon, in the holy anointing oil, and in Ps. xlv. 9 (8) it appears with myrrh and aloes among the precious spices, with which the garments of the royal bridegroom were perfumed.

Ver. 15. Further expansion of ver. 12 *b*.—**A garden spring** (art thou), **a well of living water.** Comp. Gen. xxvi. 19; Jér. ii. 13. By the "garden spring" (lit. spring of gardens) HITZIG understands the fountain of Siloah in particular—an assumption which is the more gratuitous, as the allusion to שֶׁלַח which he finds in שְׁלָחַיִם ver. 13, exists merely in the fancy of the overacute modern critic, in spite of Neh. iii. 15; Isa. viii. 6; Eccles. ii. 6, *etc.*—**And streams from Lebanon,** *i. e.*, water as fresh and delightfully refreshing as the gushing streams fed by the snows of Lebanon, Jer. xviii. 14. On the figure comp. besides Prov. v. 15, the Phenician inscription of Kition (No. 2) adduced by HITZIG, in which a husband calls his deceased wife מקבחי, *i. e.*, מַקְּבַּ חַיַּי, "the spring of my life."

6. THE COMPLETE UNION OF THE LOVERS, ver. 16, v. 1.—IBN EZRA, followed by EWALD and DELITZSCH, correctly puts the whole of ver. 16 into the mouth of Shulamith. The contrast of גַּנִּי *my garden* in *a* with לְגַנּוֹ *his garden* in *b* does not make in favor of two speakers, but simply brings out the thought that her garden is his, and therefore that she, with all she has and is, belongs to him; a delicately refined suggestion which is lost by dividing the verse between the lover and his beloved, as approved in recent times (DÖPKE, MAGN., BÖTTCH., HITZ., REN., *etc.*).

Ver. 16. **Awake, north wind, and come, O south.** Shulamith in her poetically excited frame summons just these two winds to blow upon her garden, because neither the east wind with its parching effects and its frequent storms (Gen. xli. 6; Isa. xxvii. 8), nor the rainy west wind (1 Kin. xviii. 44 f; Luke xii. 54) would be suitable in the connection; and yet two opposite winds must be named, as it is not a blowing off or blowing away that is intended, but causing the odors to flow forth and wafting them in all directions.* **That its spices may flow,** *i. e.*, that every thing in me, which pleases my lover, all my charms may show themselves to him in their full power and loveliness.—**Let my beloved come to his garden, and eat his excellent fruits.** The language here becomes plainer, and passes over into a solicitation to her lover to enjoy to the full her charms which he had been praising (for אָכַל "to eat" in this comp. Prov. xxx. 20.) Yet she expresses this wish not by a direct address to him, but by speaking of him in the third person—a token of her chaste, modest and bashful mind.—Chap. v. 1. **I come to my garden, my sister, my bride.** That Solomon is here the speaker, whilst full of rapture he sets himself to comply with his beloved's invitation and to devote himself entirely to her loving embrace incontestably appears from the correspondence of בָּאתִי with יָבֹא in *b* of the preceding verse, and of אָכַלְתִּי here with וְיֹאכַל there. These verbs, as well as אָרִיתִי (=לָקַטְתִּי "I pluck," Ex. xvi. 16) and שָׁתִיתִי are not to be taken as preterites: "I have come," *etc.*, (DEL., as the SEPT., VULG., LUTHER, *etc.*,) because the acme of love's enjoyment, to which both are tending, was by no means reached and exhausted by a single conjugal embrace, but strictly as present, as serving to state that which is in the very act of being performed.* Comp. דִּמִּיתִיךְ; i. 9, and numerous examples in EWALD, *Lehrb.*, § 135 *c*, [GREEN'S *Heb. Gram.*, § 262, 2.]—**I pluck my myrrh . . . . . I eat my honey . . . . . I drink my wine.** A threefold declaration in different forms of his immediate readiness to enjoy the charms of his beloved, with a partial return to the figures in iv. 10, 11, 13.†—**Eat friends, drink and drink to repletion, O beloved.** Every other understanding of these closing verses seems inappropriate and forced but that already suggested, according to which they are an encouraging address of the bridegroom to the wedding guests, who remain behind at the table. Thus, *e. g.*, that of EWALD, that Shulamith describes in these words the way in which her distant lover, if she were with him and were celebrating her marriage with him, would remember his friends; the strange and burlesque idea of BÖTTCHER referred to above, p. 72; that, too, of EICHHORN, MAGNUS, HITZIG: that the words are an exhortation of the poet to the two lovers to enjoy their love and intoxicate themselves therewith; and the like views of others, according to which Solomon either encourages his beloved (UMBR., HENGSTENB., HAHN) or she him (WEISSB.) to the enjoyment of love. These latter views are based upon an untenable translation of דּוֹדִים by "love" as though it were the object of וְשִׁכְרוּ ("intoxicate yourselves with love") for דּוֹדִים with the *scriptio plena* is plur. of דּוֹד "beloved" (comp. on i. 2), and consequently Prov. vii. 18 (where it is דֹּדִים "caresses" with the *scriptio defectiva*) cannot decide for the present case. The SEPT., VULG., LUTHER, DÖPKE, VAIH., DEL., are substantially correct, the last of whom adds the just remark in explanation: "For each (of the guests) was to have his share in tasting the joy of this day."

* [BURROWES: "The east wind is, in Palestine, generally withering and tempestuous; the west wind brings from the sea clouds of rain, or dark, damp air; the north wind is cooling and refreshing, its power being broken by the mountain chain of Lebanon; the south wind, though hot, has its heat mitigated in the upland regions, and is never stormy. The north wind is called on to "arise," because it is more powerful and strong; the south wind to "come," as though it were the soft breathing zephyr. The north wind brought clear weather; the south wind was warm and moist. The bride here calls for the north wind, that thereby all clouds may be swept away and the sky cleared; and for the south wind that its genial influence might ripen the fruits of the garden and draw forth the fragrance of the flowers."]

* [There is no reference in the language here employed to any thing low and sensual, but to pure and elevated enjoyment in the society and converse of his charming bride. The passage is thus appropriately paraphrased by TAYLOR: "I already enjoy the pleasure of your company and conversation; these are as grateful to my mind as delicious food could be to my palate: I could not drink wine and milk with greater satisfaction." He also gives a like figurative turn to the last clause: "And you, my friends, partake the relish of those pleasures which you hear from the lips of my beloved, and of those elegancies which you behold in her deportment and address."—TR.]

† [But see דּוֹדִי vii. 13.—TR.]

DOCTRINAL AND ETHICAL.

1. That the action of the Canticles reaches its centre and acme in this act, and especially at the close of it, cannot be doubted upon an unprejudiced view of the whole. "The newly wedded bride is now in the arms of her husband and king. Their ardent mutual love is the joyous spectacle presented to a festive assembly, which is attached to the king by friendship and love. Every where the feeling suited to a wedding, enjoyment, and this enjoyment shared by loving sympathy. Arrived at the summit of love's mystery and moving there with holy purity the song here dies away amid the revelry of the guests." (DEL., p. 115.)

2. The recognition of the central and superior significance of this section is of necessity precluded upon the allegorical interpretation, because it fails to perceive the organic progress of the action in general, and supposes the union of the two lovers to have become complete long before this, (comp. above. p. 56) so as neither to require nor admit of increase. This *unio mystica*, this perfect union of Christ with His church or with the individual soul it consequently finds not at the conclusion merely, but already indicated at the very beginning of the present act in the "bed of Solomon," iii. 7, by which it is true many allegorists understand every different sort of thing, (*e.g.*, IBN EZRA, the land of Israel; the TARG. and in recent times again JO. LANGE, the temple; SANCTIUS, prayer; THEODORET, the Holy Scriptures; APONIUS, the cross of Christ; and OSIANDER, the free exercise of religion even!) But the majority find represented in it the communion of believers with Christ at the acme of its perfection, whether their particular explanation points to Christ Himself (AMBROSE), or they find symbolized in it the heart of the Christian believer in conformity with Eph. iii. 17 (COCCEI., *etc.*,) or the free access of believers to the throne of grace in this world and the next (JOH. MARCK.), or "the church militant on earth, in which many children are born to the Lord" (STARKE after many of the older writers, as GREGORY the Great, CASSIODOR., BEDA, CALOV., HEUNISCH, *etc.*), or "the intimate relation between the heavenly Solomon and the church" (HENGST.), or the "kingdom administered by Solomon, so far as its power is directed *ad extra*" (HAHN). In the case of the sedan or magnificent couch (אפריון iii. 9) this divergence of interpretations is repeated with a prevailing disposition to refer it to the *unio mystica*. For besides the holy of holies in the temple (TARG.), or the word of God (MERCER.), or the church (ZELTN.), or the human nature of Christ (AMBROS., ATHANAS., GREG., BEDA, ANSELM, JO. LANGE), it is particularly the work of redemption with the gracious results proceeding from it (SANCTIUS; similarly COCCEIUS, GROENEWEGEN, STARKE, *etc.*,) or as expressed by HENGSTENBERG: "the glory of those measures by which the heavenly Solomon brings the Gentile nations into His kingdom," that is supposed to be intended by this figure of the sedan.* It is the same with iii. 11, where the "day of Solomon's marriage" according to STARKE signifies three things: 1. The day of salvation, when a sinner yields to converting grace, and is united to Christ by faith; 2. The day of the resurrection of the just, when Christ will make them partakers of the blessedness of the world to come. 3. The time when the Jewish people, who have long rejected Him shall crown Him in faith and publicly acknowledge Him as their bridegroom—an explanation with which most of the older and the later writers (even HENGSTENB., HAHN, *etc.*,) substantially agree, especially in so far that nearly all of them understand by the mother of Solomon the church of the Old Testament or the people of Israel, and by the crown with which she adorns her son the entire body of converted souls, which are an ornament and an honor to the Messiah,* comp. Phil. iv. 1; 1 Thes. ii. 19, *etc.*

This method of putting every possible interpretation upon every particular thing, and thus attaining an extravagant exuberance of multifarious significations, is also followed, of course, by the allegorists in the enthusiastic description of the beauty of the bride in iv. 1 ff. The hair of Shulamith compared with the flock of goats is made to signify either the entire body of believers or the weak and despised members of the church, or on the contrary, those who strive after a higher measure of perfection, the prelates of the church who have a keen eye like the goats, seek their food on the summits, eat what is green and chew the cud, and have parted hoofs and horns, wherewith to fight the heretics! The teeth of the beloved are prelates who feed upon the Scriptures, or teachers who attack the heretics; the lips either the preachers of God's word or confessions of faith of the church; the neck the Holy Scriptures or the steadfastness and assured hope of believers; the breasts compared with twin roes either the law and the gospel, or the Old and New Testament, or the Jews and Gentiles, or the eastern and western church, or baptism and the Lord's Supper as the two sacraments of the

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* [WEISS expounds it of the holy of holies in Solomon's temple; the GENEVA version of "The temple which Solomon made;" THRUPP and WORDSWORTH, of the cross of Christ: The WESTMINSTER ANNOTATIONS, MOODY STUART and B. M. SMITH, of the person of Christ; ADELAIDE NEWTON, of the church; AINSWORTH, of Christ and His church; SCOTT, the everlasting covenant which Christ has meditated in our behalf; PATRICK, the preaching of the gospel by which the church is carried triumphantly through the world; WILLIAMS, the gospel in its onward progress; FRY and BURROWES, that conveyance, or those methods of divine grace by which the believer is carried onward toward heaven; GILL and HENRY, hesitate between the human nature of Christ, the church, the gospel, and the plan of salvation. BURROWES says: "It seems no part of the mind of the Spirit that we should take this description to pieces and try to allegorize the several parts." THRUPP also conveniently declines to carry the allegory through in all its details; "It is not necessary to suppose that any significance is intended in the assignment of separate materials to particular parts of the vehicle." SCOTT, however, is ready with distinct meanings for the "pillars of silver," the "bottom of gold," and the "covering of purple." And THRUPP himself insists that every separate feature of the bride in iv. 1–7 "must have its own distinct allegorical import. The comparisons would be as extravagant on the allegorical as on the literal interpretation, if the former were not to be carried out into details; and in fact that interpretation is virtually literal which refuses to see any allegory except in the general words 'Thou art fair.'"]

* Besides this prevalent form of the spiritual interpretation of iii. 11 there are various others of a more trifling character, especially among the older exegetes of whom, *e. g.*, BEDA and ANSELM expound the wedding day of Christ's conception and birth; HONORIUS V. AUTUN and BERNARD of the death and resurrection of the Lord (and then the "crown" naturally

church!* The locking up of the garden iv. 12 ff. denotes the strong protection with which God surrounds His church as with a wall of fire; the sealing is the gracious operations of the Holy Spirit on the church to enlighten and preserve it, Eph. iv. 30. The blowing of the north and south wind, iv. 16 also signifies the Holy Spirit in the varied operations of His grace, purifying, quickening, comforting, rendering fruitful, *etc.;* and the "coming of the bridegroom into his garden" (v. 1) according to the chronological expositors denotes the dawn of some new epoch in church history, *e. g.*, according to COCCEIUS the times immediately succeeding CONSTANTINE the Great; according to HEUNISCH the ante-reformation period from the time of the great Schism (1378); according to CORN. A LAPIDE the incipient old age of the church, *etc.*, but according to the greater number the particular times when Christ enters with the heavenly blessings of His grace into the hearts of believers (Rev. iii. 20; John xiv. 23), or the threefold advent of the Redeemer: 1. In the form of a servant to found His church. 2. His invisible coming by His Holy Spirit to every individual of His people. 3. His eschatological coming at the judgment and the consummation. Compare generally the multitude of old interpretations of this sort collected by STARKE on this section; also WILKENS, FRAY LUIS DE LEON, p. 207, 215, and DURSCH, *Symbolik der Christlichen Religion*, Vol. II. (*Tübing.*, 1859),) *passim.*

3. Against such excesses and capricious trifling there is no protection but in that historical exegesis, which on the basis of the meaning of the words impartially ascertained endeavors, it is true, to point out the relations in which this action stands to the mysteries of revelation and redemption, and so to make application of its contents to the matters of the Christian life, but conscientiously refrains from all seeking or chasing after any direct spiritual and practical interpretation of individual passages, much less of individual words. To such an exegesis there appear to be chiefly three particulars of especial consequence in that stage of the action which is represented in this act: the elevation of the bride from a low condition to royal dignity and glory; her wondrous beauty as the ground of this elevation; and her chaste and humble mind which impels her to belong only to her lover and to live for him alone.

a. The simple country maiden from the tribe of Issachar is raised to be queen of all Israel, conducted in Solomon's stately couch with a brilliant military escort, welcomed by the women of Jerusalem with pride and admiration, brought for her marriage to his splendid palace in Zion by Solomon, the most famous prince of his time. Here full of rapture he declares to her that he loves and admires her more than all beside, that she has completely won and captivated him, so that his heart belongs to her alone, and that she is henceforth to exchange her humble surroundings and her country home for his royal palace and its rich enjoyments and brilliant pleasures (see especially iv. 8, 9). In like manner Christ, who is a greater than Solomon, who is King of all kings, and Lord of all lords, has exalted His church from misery and a low estate to a participation in His divine glory; He has made the despised and forsaken "His sister and bride," a joint-heir of His eternal glory in heaven, has received her into His kingdom, into His heavenly Father's house and there prepared a place for her, which she shall never be willing to exchange for her former abode in a remote and foreign land, in the wilderness of a sinful, earthly life. For the infinite superiority of that exaltation which the church of the Lord has experienced above that of Shulamith, and which every penitent and believing soul in it still experiences day by day, is shown in this that the shepherd girl from northern Palestine might with good reason look wistfully back to her poverty from Solomon's palace, that her desire to return from the sultry life of the court to the fresh cool mountain air of her home was but too well justified, whilst the soul which has been translated out of the wretchedness of a sinful worldly life into the blessed communion of God's grace, has no occasion nor right to be dissatisfied with its new home, but on the contrary has gained unmingled joy, delight and imperishable glory instead of its former condition of unhappy bondage and darkness.

b. The cause of Shulamith's elevation to be queen of her people lay in her wonderful beauty, which throws the king into such an ecstasy that he analyzes it with the utmost detail in order that he may adduce the finest objects of nature, which his realm affords, to set forth her charms; yes, that he represents one single glance of her eyes, one chain from the ornaments of her neck as possessed of the power to chain him to her completely. So also it is the beauty and god-like dignity, originally belonging to human nature, obscured indeed by sin, but not completely and for ever destroyed, which brought the Lord down to our earth and made Him our Redeemer, the royal bridegroom and loving husband of His church. But there is this difference between the earthly Solomon and his celestial antitype, that the latter

becomes either the crown of thorns, or the crown of glory belonging to His resurrection and exaltation), whilst chronological expositors as REINHARD, HEUNISCH, *etc.*, connect the wedding day with the epoch of CONSTANTINE the Great, or the conversion of the heathen in a body by the church, and Catholics like CORNELIUS A LAPIDE and CALMET explain the "mother" of Solomon of the Virgin Mary."

* [The two breasts are further explained in the notes of the DOWAY version to mean the love of God and the love of our neighbor; in the GENEVA, knowledge and zeal; by MOODY STUART and M. B. SMITH, faith and love; PATRICK, the preachers respectively among Jewish Christians and among the Gentiles; AINSWORTH, the loving affection, wholesome doctrines, sweet consolations and gracious beneficence of the church; SCOTT, the believer's simplicity of affection for Christ and the delight which Christ reciprocally takes in him; THRUPP, WEISS and WORDSWORTH, the fountains of nourishment whence is drawn the milk of pure and sound doctrine; while GILL allows a choice between ministers of the gospel, the two Testaments, the two Sacraments and the two great commandments of the law. BURROWES, whom none can suspect of an indisposition to allegorise, has the good taste to revolt at such mangling of inspired emblems. He says, p. 359, "In the comparison of the foregoing verses the thing to be illustrated is the general beauty of the pious soul in the eyes of Jesus. Losing sight of this most commentators have marred the passage by separating these emblems from one another, and appropriating them to other uses than the one intended by the Holy Spirit. What would be thought of a person who under the plea of heightening the effect of a picture by a great artist, should cut out the several figures, the trees, the waters, the tinted clouds, and exhibit them apart in every imaginable variety of light and position? This would show something more than want of judgment. No argument would be necessary to make us feel that such was never the mind of the artist. The common method of expounding this and the other kindred passages in the Song, seems no less unreasonable."]

must restore the partially destroyed and hideously distorted beauty of His beloved before He can raise her to sit with Him on His throne; He must in order to effect this restoration endure the direst sufferings; He must redeem the poor captive from the prince of this world by the ransom of His own precious blood; and afterwards, too, He must with much trouble and pains seek to retain her whom He has dearly purchased in the way of righteousness and truth and preserve her from falling back again into the defilement of sin. The heavenly Solomon can never, during the course of this present world, attain to a really pure and undisturbed joy in His bride. He has quite too much to do in cleansing her ever anew with the washing of water by the word in order to present her to Himself holy and without blemish, not having spot or wrinkle or any such thing (Eph. v. 26, 27). The heavenly bridegroom of souls can neither sing to His church as a whole, nor to its individual members such a praise of her beauty as was sung by Shulamith's husband, culminating in the encomium, "Thou art all fair, my dear, and there is not a blemish in thee," iv. 7. He has, on the contrary, but too abundant occasion to speak to her in the tone adopted in the 16th chapter of the prophet Ezekiel. He must too often hold up before her not only the wretchedness of her birth and the misery of the first days of her childhood, but also the gross unfaithfulness and scandalous defilement of the flesh and spirit, of which, though His elect and His beloved, she has since made herself guilty. And He must all the more postpone her entrance upon the full enjoyment of His blessed society and His heavenly benefits until the future state, for the reason that she is previously lacking in many respects in another virtue which is most of all commended in Shulamith, her historical type. This is:

c. The chaste and humble mind, which the beloved of the earthly Solomon still preserved even after her elevation to regal dignity and glory, that child-like, pure and obedient heart which she brings to her husband, and in virtue of which she will belong only to him and offer the sweet-scented flowers and delightful fruit of her garden to him for his exclusive enjoyment. On the ground of this most sterling of all the qualities of his beloved, this crown of her virtues, Solomon celebrates on the very day of his marriage, his perfect union with her; the locked garden, the bolted and sealed fountain is opened to him for his comfort and refreshment.—The Church, as the bride of the Lord, remains a mere bride so long as she has to suffer and to fight here below, because she does not remain a locked garden and a sealed fountain, to the extent that this could be affirmed of her Old Testament type; because, on the contrary, she too often admits the seductive and defiling powers of sin and of the world to the sanctuary of her virginity, and allows them to desecrate the temple of her heart. Not until the end of days will her perfect union with the heavenly bridegroom be consummated, when she has suffered and contended to the full, and the great mystery, of which Paul writes, Eph. v. 32, has been fulfilled by the final and visible coming of her beloved. Until then it is only individual souls in the midst of her, that band of His faithful and elect, who are truly known to the Lord alone (2 Tim. ii. 19; Rom. viii. 28 ff.), whom He raises to the blessed height of a most intimate communion with Himself, and by the outpouring of His love in their hearts makes them partakers of the full blessings of His heavenly grace. This is that invisible communion of saints, which, as the true salt of the earth and light of the world, forms the real soul of Christendom, the genuine realization of the idea of the Church; which, as the true Bride of the Lamb, day by day with longing hearts unites in the supplication of the Spirit: "Come, Lord Jesus," Rev. xxii. 17; which, as the entire body of the wise virgins (Matth. xxv. 10) with loins girded and lamps burning (Luke xii. 35) waits and watches until He comes "that is holy and that is true, that openeth and no man shutteth; and shutteth and no man openeth" (Rev. iii. 7): which shall therefore one day in glorious reality and with never-ending joy experience the fulfilment of that desire which bids them sigh and cry here below:

> Oh! come, do come, Thou Sun,
> And bring us every one
> To endless joy and light,
> Thy halls of pure delight.

FOURTH SONG.

Shulamith's longing for her home again awakened.

CHAP. V. 2—VIII. 4.

FIRST SCENE:

SHULAMITH AND THE DAUGHTERS OF JERUSALEM.

(CHAP. V. 2—VI. 3.)

SHULAMITH (relating a dream).

2 I[1] was sleeping, but my heart was waking[2]—
Hark![3] my beloved is knocking:
'Open[4] to me, my sister,
my dear, my dove, my perfect;[5]
for[6] my head is filled with dew,
my locks with drops of the night!'
3 "I[7] have taken off my dress,
how shall I put it on?
I have washed my feet,
how[8] shall I soil them?"—
4 My[9] beloved extended his hand through the window,[10]
and I was inwardly excited[11] for him.
5 Up I rose to open to my beloved,
and my hands dropped with myrrh,
and my fingers with liquid myrrh,
upon the handle of the bolt.
6 I opened to my beloved,
and my beloved had turned[12] away, was gone;

TEXTUAL AND GRAMMATICAL.

1 [WICL., MAT.: The voice of the Church.]

2 The unmistakably close connection of these words with what follows "Hark! my beloved knocking!" gives to both the participles יְשֵׁנָה and עֵר the sense of imperfects. HITZIG correctly says: "The connection makes the two partic. as well as דּוֹפֵק express the relative past (comp. Jer. xxxviii. 26; Ex. v. 8); and this first part of the verse is therefore—בַּחֲלוֹמִי Gen. xli. 17."

3 Lit. "The sound of my beloved knocking," *etc.* Comp. ii. 8. דּוֹפֵק is not in apposition to דּוֹדִי, but the predicate, and for this reason is without the article; comp. Gen. iii. 8 [see GREEN's *Chrestom.*, p. 95, on this passage]. HITZIG correctly: "קוֹל is just the knocking, and is known to be קוֹל דּוֹדָה by the accompanying words."

4 [MAT.: Christ to the Church.]

5 [COV., MAT., CRAN., BISH.: darling. GENEV., ENG. VER.: undefiled.]

6 שֶׁ before רֹאשִׁי assigns the reason as אֲשֶׁר Eccles. vi. 12, or as כִּי Cant. ii. 11.

7 [MAT.: The voice of the spousess.]

8 The prolonged form אֵיכָכָה instead of אֵיךְ or אֵיכָה serves to make the question more emphatic, like our "How could I....? How can you ask me to.....?"

9 [MAT.: The voice of the Church speaking of Christ.]

10 [WICL., MAT.: hole. GENEV., ENG. VER.: hole of the door.]

11 [GENEV.: Mine heart was affectioned toward him. Marg. as ENG. VER.: my bowels were moved.]

12 חמק cognate with חבק "to embrace" is substantially synonymous with סבב "to turn;" comp. the Hith. in the sense of "turning and forsaking," Jer. xxxi. 22, as well as the substantive חַמּוּקִים "that which is turned or rounded," vii. 2 below. "He had turned away" is now strengthened by adding the synonyme עָבַר to express his total disappearance. SYMMACHUS correctly: ἀπονεύσας ἀπῆλθε, and still better the VULG.: "*at ille declinaverat atque transierat;*" for the pluperfect sense of the verbs is demanded by the context.

my soul failed,[1] when he spoke;[2]
I sought him but I did not find him,
I called him but he answered me not.
7 Found[3] me then the watchmen, who go around in the city;
they struck me, wounded me,
took my veil[4] off from me,
the watchmen of the walls.
8 I[5] adjure you, ye daughters of Jerusalem,
if ye find my beloved—
what shall ye tell him?
"that I am sick of love."

Daughters of Jerusalem.

9 What[6] is thy beloved more than (any other) beloved,[7]
thou fairest among women?
What is thy beloved more than (any other) beloved,
that thou dost adjure us thus?

Shulamith.

10 My[8] beloved is white and ruddy,
distinguished above ten thousand.
11 His head is pure gold,
his locks are hill upon hill,[9]
black as a raven.[10]
12 His eyes like doves by brooks of water,
bathing in milk, sitting on fulness.[11]
13 His cheeks like a bed of balm,
towers of spice plants;[12]
his lips lilies,
dropping liquid myrrh.
14 His hands golden rods,
encased in turquoises;[13]
his body a figure of ivory,
veiled with sapphires.

1 Comp. Gen. xliii. 8: יָצָא לֵב. [Cov., Mat.: Now like as aforetime, when he spake, my heart could not refrain. Wicl., Dow.: melted. Burrowes: sunk in consequence of what he had said. Noyes, better: I was not in my senses while he spake.]

2 Others read instead of בְּדַבְּרוֹ, בְּדָבְרוֹ and either explain this from the Arabic as equivalent to בְּעָבְרוֹ "at his going away, at his departure" (Ew., *etc.*) or (comparing the Arab. *dabra*—אַחֲרָיו "behind him," (Hitz.) with which Umbreit's reference of בְּדָבְרוֹ to a verb דָּבַר "to follow" ("I went out to follow him") substantially agrees. But all these explanations, as well as that of Weissbach, according to which we should read בִּדְבָרוֹ "on his account, for his sake," lack the requisite confirmation in point of language.

3 [Mat.: The Church complaineth of her persecutors.]

4 [Wicl.: mantle. Cov., Mat.: garment. Cran., Bish.: kerchief. Dow.: cloak.]

5 [Mat.: The spousess speaketh to her companions.]

6 [Wicl.: The voice of friends saith to the Church. Which is thy lemman (lover) of the loved? Mat.: The voice of the Synagogue. Who is thy love above other lovers—or what can thy love do more than other loves?]

7 מִדּוֹד beyond any one who is a beloved, *i. e.*, more excellent than any other. דּוֹד here simply states the idea in a general form, and מִן is comparative, expressing the superiority of one thing above another, as in 10 *b*.

8 [Wicl.: The voice of the Church of Christ saith to the friends. Mat.: The Church answering of Christ.]

9 [Wicl.: as bunches of palms. Dow.: as the branches of palm trees. Genev.: curled. Eng. Ver.: bushy. Thrupp in imitation of the reduplicated form in Hebrew: flow flowingly.]

10 [Cov., Mat.: brown as the evening.]

11 [Cov., Mat.: remaining in a plenteous place. Cran., Bish.: set like pearls in gold. Genev.: remain by the full vessels. Dow.: sit beside the most full streams. Eng. Ver.: fitly set; Marg.: sitting in fullness, that is, fitly placed and set as a precious stone in the foil of a ring.]

12 [Cov., Mat., Cran., Bish.: His cheeks are like a garden bed wherein the apothecaries plant all manner of sweet things.]

13 [Cov., Mat.: His hands are full of gold rings and precious stones; his body is like the pure ivory, decked over with sapphires. Cran., Bish.: his hands are like gold rings having enclosed the pleasant stone of Tharsis. Dow.: his hands wrought round of gold, full of hyacinths. Genev.: his hands as rings of gold set with the chrysolite.]

15 His legs columns of white marble
set on bases of pure gold;
his aspect like Lebanon,
choice[1] as the cedars.
16 His palate[2] is sweets,[3]
and he is altogether precious.[4]
This is my beloved, and this[5] my friend,
ye daughters of Jerusalem.

DAUGHTERS OF JERUSALEM.

VI. 1 Whither[6] has thy beloved gone,
thou fairest among women?
whither has thy beloved turned,
that we may seek him with thee?

SHULAMITH

2 My[7] beloved has gone down to his garden,
to the beds of balm[8],
to feed[9] in the gardens
and to gather lilies.[10]
3 I am my beloved's and my beloved is mine,
who feeds among the lilies.

SECOND SCENE:

SOLOMON TO THE SAME AS BEFORE.

(CHAP. VI. 4.—VII. 6.)

SOLOMON.

4 Fair[11] art thou, my dear, as Tirzah,
comely as Jerusalem, terrible[12] as bannered[13] hosts,

[1] בָּחוּר "chosen, excellent" (not "young man," as TARG., MAGN., EW., BÖTTCH. have it) is evidently intended to indicate the pre-eminence of the cedars above all other trees, their surpassing height and stately form. Comp. דָּגוּל ver. 10 above, which is substantially synonymous, as well as the expressions מִבְחַר אֲרָזִים Jer. xxii. 7, and מִבְחוֹר בְּרֹשִׁים (together with קוֹמַת אֲרָזִים) 2 Kings xix. 23. This word moreover belongs to מַרְאֵהוּ as its predicate; for it is too remote to refer it to the suffix attached to this word, or to a new subject derived from it (HITZ.).

[2] [COV., MAT., DOW.: his throat. CRAN., BISH.: the words of his mouth. GENEV., ENG. VER.: his mouth; Marg.: palate.]

[3] On the plur. מַמְתַקִּים "sweetnesses" see EW. *Lehrb.* § 179, *a* [GREEN's *Heb. Gram.* § 201, 1, *a* and *c*].

[4] מַחֲמַדִּים lit. "preciousnesses, desirable things;" comp. Joel iv. 5; Hos. ix. 16; 2 Chron. xxxvi. 19.

[5] On the repeated זֶה comp. Gen. iii. 15.

[6] [WICL.: The voice of holy souls, of the church. MAT.: The voice of the synagogue speaking to the church.]

[7] [WICL., MAT.: The voice of the church.]

[8] In regard to עֲרוּגוֹת בֹּשֶׂם comp. on v. 13 above.

[9] [COV., MAT., CRAN., BISH.: that he may refresh himself.]

[10] [THRUPP: Note in the Hebrew of this verse not only the rhyme between בגנים and שושנים, but also the resemblance in sound between לערוגות and לרעות. COV., MAT.: flowers. CRAN.: roses.]

[11] [WICL., MAT.: The voice of Christ to the church. WICL.: Fair thou art, my love, sweet and fair as Jerusalem. COV., MAT.: Thou art pleasant, O my love, even as loveliness itself; thou art fair as Jerusalem, glorious as an army of men with their banners.]

[12] [GOOD, PERCY, TAYLOR, THRUPP: dazzling.]

[13] נִדְגָּלוֹת lit., provided with a דֶּגֶל banner, gathered about a standard (comp. Num. i. 52; ii. 2; Ps. xx. 6); not, "distinguished, select," as WEISSB. misled by the affinity between this expression and דָּגוּל v. 10 supposes. The fem. נִדְגָּלוֹת is not to be explained by a מַחֲנוֹת understood (IBN EZRA), but it "expresses the idea of a collective, as in אֹרְחָה and גּוֹלָה" (HITZ.).

5 Turn away thine eyes from[1] me,
for they have taken me by storm.[2]
Thy hair is as a flock of goats,
reposing on Gilead.
6 Thy teeth as a flock of sheep,[3]
that go up from the washing,
all of which have twins,
and there is not a bereaved one among them.
7 Like a piece of pomegranate thy cheek
from behind thy veil.—
8 There are sixty queens
and eighty concubines
and virgins without number.
9 My dove, my perfect is one,[4]
the only one[5] of her mother,
the choice[6] one of her that bare her.
Daughters saw her and called her blessed,
queens and concubines and they praised her:
10 "Who[7] is this, that looks forth like the dawn,
fair as the moon, pure as the sun,
terrible as bannered hosts?"[8]

SHULAMITH.

11 To[9] the nut[10] garden I went down,
to look at the shrubs of the valley,
to see whether the vine sprouted,
the pomegranates blossomed.

[1] WEISSB. preposterously: הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי is equivalent to "turn thine eyes away from thee to me," and then the only suitable sense in the second clause must be "thine eyes encourage me." [So THRUPP: מִנֶּגֶד "opposite, over-against." The full meaning is "Thou who art standing over against me, bend thou thine eyes so as directly to meet mine."] Against this excessively artificial and over-refined interpretation of מִנֶּגֶד one single parallel is decisive, Isa. i. 16: הָסִירוּ — מִנֶּגֶד עֵינָי "put away—from before mine eyes."

[2] The Hiph. הִרְהִיב from רהב "to rage, be violent," most probably expresses a sense corresponding to the predicate אֲיֻמָּה, consequently not "to encourage, inspire courage," as in Ps. cxxxviii. 3, but "to assault, violently excite, take by storm." [COV., MAT.: make me too proud. CRAN., BISH.: have set me on fire. DOW.: make me flee away. ENG. VER.: overcome me; Marg.: puffed me up. THRUPP: swell my heart with pride.]

[3] Verbally corresponding with iv. 2, except in the more special הַקְּצוּבוֹת "shorn" instead of the more general expression הָרְחֵלִים "lambs" used here. [This is the meaning of the word in Arabic, but in Heb. it means "ewes, sheep."]

[4] The numeral אַחַת one, forming a marked contrast with the sixty, eighty, *etc.*, receives its proper limitation from the added הִיא: one she, *i. e.*, she only. [It is better to regard הִיא as the copula like הֵמָּה in ver. 8. GREEN's *Heb. Gram.* § 258, 2]. That אֲחֹתִי "my sister" which stands with יוֹנָתִי תַמָּתִי "my dove, my perfect" in the parallel passage v. 2, can have influenced the selection of אַחַת "one" in this place, is very improbable (vs. WEISSB.).

[5] אַחַת הִיא cannot be taken here otherwise than it was before; the predicate is, therefore, wanting after this expression, as well as after the parallel בָּרָה הִיא, and hence the predicate of the preceding clause, *viz*: "my dove, my perfect" must be supplied here again. The meaning therefore is "only one, she alone is my dove, my darling; she alone of her mother (*i. e.* her only daughter), she as separated or chosen of her that bare her." So correctly WEISSB. in opposition to HITZ. who takes אַחַת the second time as the predicate and הִיא as subject: "she is the only one of her mother."

[6] On בָּרָה *electa* (VULG.) from ברר "to separate," comp. Ezek. xx. 38; Jer. xxiii. 28. [THRUPP: For the same reason that תַמָּתִי lit., "my perfect one" may be rendered "my own one" may בָּרָה, lit. "pure one" be rendered "sole darling." She is her parent's "pure one"; and this would in fact be the best rendering, had not the word "pure" in its original sense become somewhat antiquated.]

[7] [MAT.: The voice of the Synagogue. WICL.: Who is she, this that goeth forth as the morrow tide, rising fair as the moon, chosen as the sun? COV., MAT.: Who is she, this that peepeth out as the morning? fair as the moon, excellent as the sun.]

[8] [GOOD, MOODY STUART and others: dazzling as the stars.]

[9] [WICL.: The voice of the church, of the synagogue, MAT.: Christ to the synagogue. COV., MAT., CRAM.: I went down into the nut-garden to see what grew by the brooks, and to look if the vineyard flourished and if the pomegranates were shot forth.]

[10] [CASTELL., PARKHURST: pruned garden as if אֱגוֹז were from גָּזַז. THRUPP without authority proposes to substitute הַגּוֹי.]

12 I[1] knew it not, my desire brought me
to the chariots of my people, the noble.

DAUGHTERS OF JERUSALEM.

VII. 1 Come[2] back, come back, Shulamith,
Come back, come back, that we may look upon thee.

SHULAMITH.

What[3] do you see in Shulamith?

DAUGHTERS OF JERUSALEM.

As the dance of Mahanaim.

SOLOMON.

2 How[4] beautiful are thy steps in the shoes, O prince's daughter,
thy rounded[5] thighs are like jewels,
the work of an artist's hands.
3 Thy navel is a round bowl,[6]
let not mixed wine be lacking![7]
thy body is a heap of wheat,
set[8] around with lilies.
4 Thy two breasts are like two fawns,
twins of a gazelle.
5 Thy neck like a tower of ivory,
thy eyes like pools in Heshbon
at the gate of the daughter of multitudes;
thy nose like the tower of Lebanon
which looks toward Damascus.
6 Thy head upon thee like Carmel,[9]
and thy flowing locks like purple—
a king fettered by curls![10]

[1] [MAT.: The voice of the synagogue. COV., MAT.: Then the chariots of the prince of my people made me suddenly afraid. CRAN., BISH.: I knew not that my soul had made me the chariot of the people that be under tribute. DOW.: My soul troubled me for the chariots of Aminadab. GENEV.: I knew nothing, my soul set me as the chariots of my noble people. ENG.VER.: My soul made me like the chariots of Ammi-nadib; Marg.: Set me on the chariots of my willing people. THRUPP: "All translations which introduce a preposition before 'the chariots'—'on,' 'to,' 'among,' 'on account of,' *etc.*, are grammatically untenable." He renders: my soul had made me the chariots of my people the Freewilling.] נַפְשִׁי שָׂמַתְנִי limits the meaning of the preceding לֹא יָדַעְתִּי, though there is no necessity of supplying כִּי. The relation is rather such that the preceding principal clause is logically subordinated to the limiting and explanatory clause annexed to it, and thus yields some such sense as "without my knowing it, unawares my desire, *etc*;" comp. Job ix. 5, Isa. xlvii. 11 as well as HITZ. and HENGSTENB. *in loc.* נַפְשִׁי—which can neither be the object, nor in apposition with the subject of יָדַעְתִּי—might it is true, have the sense of "I myself" (comp. Hos. ix. 4; Job ix. 21; Ps. iii. 3, *etc.*), but as the subject of the verb שָׂמַתְנִי obtains the sense of "desire, longing," which is attested by Gen. xxiii. 8; Job xxiii. 13; 2 Kin. ix. 15, *etc.*

[2] [WICL.: The voice of the church to the faith of the neophyte. MAT.: The voice of the church calling again the synagogue.]

[3] [WICL.: The voice of Christ to the church, of the synagogue. MAT.: Christ to the synagogue. What pleasure have ye more in the Shulamite than when she danceth among the men of war?]

[4] [WICL., MAT.: The voice of Christ to the church. MAT.: O how pleasant are thy treadings with thy shoes.

[5] For חַמּוּקִים and its root חמק turn, revolve, see on v. 6, and for יְרֵכַיִם thighs, on v. 15.

[6] [THRUPP: Note the homœophony in the Hebrew.] אַגַּן הַסַּהַר "bowl of roundness" is of course equivalent to "round bowl," see EWALD, § 287 f. [GREEN's *Heb. Gram.* § 254, 6, *a*] The root סהר, as appears from the Samaritan, is synonymous with סחר "to go round, surround;" comp. on the one hand סֹחֵרָה "shield," Ps. xci. 14, and on the other hand סֹהַר castle, fortress, tower; also שַׂהֲרֹן "little moon," and the Talmudic סָהָר wall, fence.

[7] [WICK.: Never needing drink. COV., MAT.: which is never without drink. DOW.: Never wanting cups. E. V.; which wanteth not liquor.]

[8] סוּגָה Aramæism for שׂוּגָה; literally "hedged in lilies."

[9] [GENEV.: scarlet. ENG. VER. Marg.: crimson.]

[10] רְהָטִים elsewhere "channels, water-troughs" are here manifestly the flowing ringlets or locks of her hair, comp. the Lat. *coma fluens.* [COV., MAT.: like the king's purple folden up in plates. CRAN.: like purple and like a king going forth with his guards about him. DOW.: as a king's purple tied to water-pipes. GENEV.: the king is tied in the rafters; with the marginal note "he delighteth to come near thee and to be in thy company." ENG. VER.: the king is held in the galleries. WORDSWORTH: the king is bound or tied at the water-troughs, *i. e.* dispenses grace through the appointed channels.]

THIRD SCENE:

SOLOMON AND SHULAMITH (alone).

(CHAP. VII. 7.—VIII. 4.)

SOLOMON.

7 How fair art thou and how comely,
O love,[1] among delights![2]
8 This thy stature resembles a palm tree,
and thy breasts clusters.[3]
9 I[4] resolve: I will climb the palm,
will grasp its branches,[5]
and[6] be thy breasts, please, like clusters of the vine,
and the breath of thy nose[7] like apples,
10 And thy palate[8] like the best wine. . . . .

SHULAMITH (interrupting him).

—going[9] down for my beloved smoothly,[10]
gliding over the lips of sleepers.
11 I am my beloved's,
and for[11] me is his desire. — —
12 Come,[12] my beloved, let us go out to the country,[13]
lodge in the villages,
13 Start early[14] for the vineyards;
we shall see whether the vine has sprouted,
its blossoms opened,[15]
the pomegranates flowered . . . .
there will I give thee my love.[16]

[1] [WICL.: Thou most dearworth. COV., MAT.: my darling. GENEV.: O my love.]
[2] [THRUPP, who is quite too fond of ingenious emendations: "O daughter of allurements. We may follow the SYRIAC and AQUILA in dividing the בתענגים of our Hebrew text into the two words בת ענגים."]
[3] [COV., MAT.: like the grapes.]
[4] [WICL.: Christ of the holy cross saith. MAT.: The spouse speaking of the cross.]
[5] [WICL., DOW.: fruits.]
[6] [WICL.: The voice of Christ to the church. MAT.: The spouse to the spousess.]
[7] [WICL.: The smell of thy mouth. DOW.: odor of thy mouth. COV., MAT.: the smell of thy nostrils. GENEV.: the savor of thy nose.]
[8] [WICL., COV., MAT., DOW.: throat. CRAN.: jaws. BISH., GENEV., ENG. VER.: the roof of thy mouth.]
[9] [WICL.: The church saith of Christ,—worthy to my love to drink, to the lips and to the teeth of him to chew. COV., MAT.: this shall be pure and clear for my love; his lips and teeth shall have their pleasure. CRAN.: which goeth straight unto my beloved and bursteth forth by the lips of the ancient elders. BISH.: which is meet for my best beloved, pleasant for his lips and for his teeth to chew. GENEV.: which goeth straight to my well-beloved and causeth the lips of the ancient to speak. DOW.: worthy for my beloved to drink and for his lips and his teeth to ruminate. ENG. VER.: that goeth down sweetly (Marg. straightly) causing the lips of those that are asleep (Marg. the ancient) to speak. THRUPP: "In so difficult a passage some variations of text must be expected; and for שפתי ישנים 'the lips of the sleepers,' the LXX, SYRIAC and AQUILA apparently concur in reading שפתי ושנים 'my lips and teeth;' to which reading the versions of SYMMACHUS and JEROME also lend partial and indirect support. It has, however, the disadvantage of being ungrammatical, the true Hebrew for 'my lips and teeth' being שפתי ושני. Moreover, the received text is decidedly upheld by the TARGUM, and yields a more appropriate meaning."]

[10] On הוֹלֵךְ לְמֵישָׁרִים lit. "going according to evenness" (in an even, smooth way) comp. the similar הִתְהַלֵּךְ בְּמֵישָׁרִים Prov. xxiii. 31; also Isa. viii. 6.

[11] On אֵלַי—עָלַי comp. Prov. xxix. 5; Ps. xxxvi. 3. [WICL.: I to my love and to me the turning of him. DOW.: I to my beloved and his turning is towards me. COV, MAT., CRAN.: There will I turn me unto my love, and he shall turn him unto me. BISH.: I am my beloved's and he shall turn him unto me. GENEV.: I am my well-beloved's (ENG. VER.: beloved's) and his desire is toward me. GINSBURG: "It is for me to desire him. עָלַי lit. *on me, i. e.* it is upon me as a duty, thus 2 Sam. xviii. 11; Prov. vii. 14"]

[12] [WICL.: The voice of the church to Christ. MAT.: The church speaking to Christ.]

[13] On יָצָא הַשָּׂדֶה of going out of the city into the open country comp. also 1 Sam. xx. 6.

[14] "To start early (הִשְׁכִּים) for the vineyards" *i. e.* to rise early and go to them, a constr. prægnans, comp. Ew. § 282, *c.* [GREEN's *Heb. Gram.* § 272, 3. WICL.: early rise we to the vine. COV., MAT.: in the morning will we rise betimes and go see the vineyard.]

[15] The Piel פִּתַּח is to be taken reflexively, "opened themselves" (DEL., HENGSTENB., MEIER), perhaps also inchoatively, "whether they are opening, are on the point of bursting" (EW., HEILIGST., VAIH. *&c.*). For סְמָדַר comp. on ii. 13.

[16] On אֶתֵּן אֶת־דֹּדַי comp. Prov. xxix. 17. [WICL. omits. COV., MAT., CRAN. BISH., my breasts.]

14 The mandrakes[1] give forth their odor,
and over our doors are all sorts of excellent fruit,[2]
new as well as old,
(which), my beloved, I have laid up for thee.[3]—

VIII. 1 O[4] that thou wert as a brother of mine,
who sucked the breasts of my mother!
should I find[5] thee without I would kiss thee,
yet[6] none would despise[7] me.

2 I would lead thee, bring thee to my mother's house,
thou[8] wouldst instruct me;
I would give thee to drink of the spiced wine,
of my pomegranate juice.

3 His left hand is under my head,
and his right embraces me.[9]—

4 I[10] adjure you, ye daughters of Jerusalem,
that ye wake not, and that ye waken not
love, till it please.

[1] [Wicl.: the mandrakes give their smell in our gates. All apples new and old, my love, I kept to thee. Cov., Mat.: there shall the mandragoras give their smell beside our doors; there, O my love, have I kept unto thee all manner of fruits both new and old.]

[2] [Genev.: All sweet things.]

[3] This last clause cannot be taken as an independent sentence (Döpke, Rosenm., Hengstenb.) for then the verb would have "new fruit" likewise for its object. אֲשֶׁר must be supplied and the resulting relative clause must only be connected with the last predicate יְשָׁנִים (correctly Hitz.).

[4] [Wicl., Mat.: The voice of the patriarchs speaking of Christ. Wicl.: Who to me giveth [Dow. shall give to me] thee my brother sucking the teats [Dow. breasts] of my mother, that I find thee alone without forth [Dow. I may find thee without] and kiss thee. Cov., Mat.: O that I might find thee without and kiss thee, whom I love as my brother, which sucked my mother's breasts; and that thou wouldst not be offended if I took thee and brought thee, *etc.* Cran.: —— and that thou shouldst not be despised. I will lead thee and bring thee, *etc.*]

[5] On the conditional clause without אִם, and with nothing to mark the apodosis, comp. Hos. viii. 12; Prov. xxiv. 10; Judg. xi. 36.

[6] גַּם yet, nevertheless, see Ew. § 341, *a*, [Gesen. *Lex.* in verb.]

[7] On בּוּז see ver. 7 below, Prov. vi. 30. Instead of לִי *me* some inferior MSS. read לָךְ *thee*, which however seems far less appropriate, and has doubtless been repeated here from the close of the preceding verse. All the ancient versions read לִי. [Genev.: they should not despise thee; Marg. me].

[8] [Wicl., Dow., Genev.: Thou shalt teach me. Cov., Mat., Cran., Bish.: that thou mightest teach me. Eng. Ver.: who would instruct me.]

[9] This exclamation differs from that in ii. 6, with which in other respects it agrees verbatim, merely in the omission of לְ after תַּחַת, just as תַּחַת stands alone also in ver. 5 *b*, so likewise in Ex. xxiv. 4; xxxii. 19. We have already seen vi. 3; iv. 1; vii. 4, *etc.* that the poet does not like exact verbal repetitions of formulas before used.

[10] [Wicl., Mat.: The voice of Christ.] Repeated with some freedom from ii. 7; iii. 5. In place of אִם there, a prohibitory מָה is introduced here (see Ewald, § 325, *b*, comp. also on v. 8 above) [Ainsworth, with more scrupulous adherence to the form of the Hebrew expression; why should ye stir, and why should ye stir up the love.] And by omitting the gazelles and hinds of the field as well as contracting עַד שֶׁתֶּחְפָּץ into one word by means of Makkeph, a rhythmical reduction of the whole exclamation to a verse of but two members has been attained.

EXEGETICAL AND CRITICAL.

1. The place of the action in this new section is without doubt the same as in the foregoing act. The dialogue with the daughters of Jerusalem (v. 8, 9, 16; vi. 1–3; vii. 1); the mention of the "city" and the "keepers of its walls" in this fresh recital of a dream (v. 2–7) which reminds one of its predecessor (iii. 1–5); the "garden" of Solomon, to which he has gone down, vi. 2; finally and above all her appeal to her lover to go out with her "to the country" (vii. 12) and to the house of his chosen one's mother (viii. 2), and there in the enjoyment of simple country pleasures to become to her "as a brother who had sucked the breasts of her mother" (viii. 1); all this points to the king's palace at Jerusalem as the scene, and more probably to some room in this palace, than to "contiguous grounds" or "the royal gardens," as is thought by Delitzsch. The room in the palace on Zion, which, according to scene 2 of the foregoing act, was used for the marriage feast, may very well be the one in which the whole of the present act was performed; for there is no indication any where of a change of scene, not even between vii. 1 and 2, or between vers. 6 and 7 of the same chapter (vs. Del.).—The time of the action is determined by its characteristic contents to have been some days or weeks later than the wedding festivities described in act third. For the relation of love so pure and happy at the beginning has since suffered certain checks and interruptions, which reveal themselves on the part of Shulamith at least by various symptoms of uneasiness, nay, of sadness and dejection, without her betraying, however, that she has been at all wounded or actually injured by her husband. The dream, which she tells her companions at the beginning of the section that

she has very recently had in the night, begins exactly like the preceding, and runs on partly in the same way. It does not, however, end as that does in a bright and joyous manner, but with pain and fright. Seeking her beloved by night, she not only fails to find him—she is beaten and robbed by the watchmen! Her gloomy misgiving in respect to the unfaithfulness of her lover, expressed in her apprehension that she might soil her feet again, which had just been washed (v. 8, see *in loc.*), proves to be only too correct, and drives her therefore with an anxious and troubled heart to have it said to her lover, who has actually forsaken her for a time, "that she is sick of love"—of loving solicitude about his heart partially averted and alienated from her (v. 8)! She expresses this solicitude, it is true, not by open complaint; on the contrary, in what follows she sedulously avoids dropping any thing to the disadvantage of her husband in the hearing of the ladies of the court (v. 10–16), she apologizes for his leaving her by the harmless assumption that he may have gone "to feed in the gardens and to gather lilies," vi. 2, and only inserts in her exclamation at the close an allusion indicative of painful longing in respect to the way that she wishes to be and to remain her beloved's, *viz.*, that he should now as formerly "feed among the lilies," that he should be and remain a guileless, pure and simple-hearted country lover (vi. 3)!—When, therefore, Solomon himself returns to her after a considerable absence, the manifestations of her partial dissatisfaction with him assume a somewhat altered form. She regards him gravely and sternly, and thus leads him in the picture of her beauty and loveliness, which, full of ecstacy, he again begins to sketch (vi. 4 ff.; comp. iv. 1 ff.) to introduce some allusions to her "terribleness" (vi. 4, 10), as well as to the effect of the glance of her eyes (vi. 5 *a*), which "overcome" or "dismay" him. The spirited statement of the prior rank accorded to her above all his wives and virgins, into which this description finally passes (vi. 8–10), she leaves wholly unnoticed; nay, she answers it with a description of what she once did and was engaged in, when a simple country maid in happier circumstances, and with more agreeable surroundings (vi. 11), and thereupon she gives him plainly enough to understand that the elevation bestowed upon her in consequence of her love "to the state-carriages of her people, the noble," *i. e.* to the highest rank among the nobles of her people, had also led to her being painfully undeceived (vi. 12). She even wishes to escape from the society of the voluptuous ladies of the court, which has become irksome to her, and she is induced to return and remain, not so much by their urgent entreaties and representations (vii. 1) as simply and alone by her unconquerable love to Solomon, whom she hopes finally to free from his corrupt surroundings and to gain wholly for herself and for the purer pleasures of her life at home.—To the new and exaggerated laudation of her charms, in which her lover hereupon indulges (vii. 2 ff.) she listens in silence; as in one place at least they offend against the rules of modesty (vii. 8), she deigns not to answer. Not until the other ladies had left her alone with Solomon, does she venture to open her heart to him and to give free expression to her longing desire, which has been most strongly aroused, to return to her home and to have her lover changed from a voluptuous servant of sin to an innocent child of nature like herself. She does this by interrupting (vii. 10) the fond language of her husband just where it had become most urgent and tender, and chiming in with what had been begun by him. With extraordinary address and delicacy she first, as it were, disarms and fetters him (vii. 10, 11) and then brings her desire before him with such overpowering force and urgency that refusal is impossible, and he is borne along as on the wings of the wind by her pure love, which triumphs thus over the enticements and temptations of his court (vii. 12 ff.). He need not utter a word of express consent to her request; she has him completely in her power, and as he has just called himself "a king fettered by her locks" (vii. 6), she but briefly refers to the fact, that his whole desire is toward her (vii. 11 *b*), that "his left arm is under her head, and his right embraces her" (viii. 3), and then leaves the scene on the arm of her beloved with that exclamation twice before uttered to the daughters of Jerusalem (viii. 4), and which this time has the force of farewell advice.*

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* [That Solomon had given Shulamith any occasion for disquietude, or that her pain at his absence arose from a suspicion of the constancy, warmth or purity of his affection, is the merest figment without the shadow of a foundation in the language of the Song. Solomon is Shulamith's ideal as she is his. She does not utter one word of complaint to others or of reproach to him. There is nothing to imply that in her most secret thoughts she censures him for an absence which is intolerable to her. As far as there is any blame in the case, she casts it upon her own drowsy sluggishness, which forbore to open to him promptly and grant him the admission that he sought. Even this, however, occurring as it did in a dream, seems to be told not so much in a spirit of self-reproach as to demonstrate that she was "sick of love." She longs for her beloved every moment, and, sleeping or waking, he is ever in her thoughts, and she is uneasy and restless when he is not by her side. But her confidence is unabated that she is her beloved's and her beloved is hers, vi. 3. Her language respecting him is that of affectionate admiration, v. 10, *etc.*, and his to her is that of the most tender fondness, vi. 4, *etc.* There has been a brief separation, but there is nothing to indicate so much as a momentary estrangement on her part or on his.

The current allegorical interpretations seem here to be at fault in one direction as much as that of ZÖCKLER errs in the other. The image of ideal love presented in the Song should not be marred by the untimely introduction of any thing outside of itself, whether the sins and inconsistencies of the church or of believing souls on the one hand, or the actual historical character of Solomon as learned from Kings and Chronicles on the other. We are not at liberty to put constraint upon the language here employed for the sake of making the bride mirror forth the deficiencies of the Church or of preserving the consistency of Solomon's character as represented here with all that is recorded of him elsewhere.

The bride supplies an emblem of devoted attachment and faithful love, which is to be set before the Church as the ideal towards which she should tend, and after which she should aspire and struggle, rather than as a picture which has been or is realized in her actual life. It is a bride loving, longing for, delighting in her lord, but conscious of no unfaithfulness on her part and suspecting none on his.

And the bridegroom is equally removed from any charge of inconstancy. The military metaphor of vi. 4, 5, to which ZÖCKLER appeals, is not suggestive of frowns or of displeasure any more than iv. 4 or the strong language of iv. 9. It is her incomparable charms, the batteries of beauty and of love which assault him with such resistless energy that he pleads for quarter. Nor is there any foundation for the desire attributed to Shulamith to escape from Solomon's court or to have him forsake it on account of its presumed excesses. It certainly cannot be deduced from language which simply expresses an exquisite delight in natural objects, and a wish to enjoy them in the company of her beloved, and to possess the opportunity which would thus be afforded for uninterrupted and unrestricted converse. The language of the bride

2. The sketch here given of the inner progress of the action in the course of this act departs in several important particulars from the view of the later interpreters; but it appears to us to be the only one which corresponds with the language and the design of the poet. It is principally distinguished from the view of DELITZSCH, which approaches it most nearly, by its taking the "little disturbances" and troubles in the life of the newly married pair, which this scholar also affirms, to be more serious and real, and not restricting them for instance barely to the tragic contents of that story of her dream (v. 2–7) but letting the dissatisfaction of the chaste bride with the voluptuous conduct of the king and his court come properly forward as the actual cause of the clouded horizon of their married state. Our view too repels the assumption shared by DELITZSCH with several recent commentators, but destitute of proof, that the description of Shulamith's charms contained in vii. 2 ff. was occasioned by a "country-dance" which she was executing before him and the ladies of the court,—a hypothesis dubious in every point of view, and upon which Shulamith's character could scarcely be freed from moral taint (for the dance in question, the "dance of Mahanaim" can scarcely be conceived of as other than an unchaste pantomime); and from this it would be but a single step to the notion of RENAN that Solomon in this passage describes the charms of a danseuse of the harem, or to the similar one of HITZIG, that the king is here "cooing round a concubine." Finally our view differs in one point at least from that of DELITZSCH in respect to the division into scenes, inasmuch as it rejects the opening of a new scene or even act after vi. 9 (comp. *in loc.*, as well as the Introduction, § 2, Rem. 2), and consequently takes the whole to be one act with three scenes, of which the first extends to vi. 8; the second to vii. 6; and the third from that to viii. 4. Against the assumption of a point of division after vii. 6 it has often indeed been urged (see *e. g.* Ew., HITZ., WEISSB., and HENGSTENB. too) that the passage vii. 2–10 forms a continuous description of the beauties of the beloved, beginning with her feet and ending with her nose and palate. But with the more general exclamation vii. 7, "How fair and how delightful art thou, O Love, among the joys!" this description evidently assumes an entirely different character from that it had before in vers. 2-6, where the individual members are enumerated very much as had been done previously (iv. 1-3 and vi. 5-7) only in inverted order, and certain comparisons are instituted with them. And what Shulamith says to her lover (vii. 10 ff.) in the closest connection with the second description (or rather interrupting it and proceeding of her own motion), is of such a nature that it can scarcely be conceived of as spoken in the presence of the "daughters of Jerusalem," who had been present before. On which account DELITZSCH's assumption that a new scene begins with vii. 7, does not in fact deserve so unceremonious an epithet as that of "purely gratuitous," which HITZIG bestows upon it. The assumption of HITZ., BÖTTCHER, REN. and HENGSTENBERG that a new scene does not begin until vii. 12, might with equal propriety be denominated gratuitous; and so might many other modes of division which differ from ours, *e. g.*, that followed by EWALD, DÖPKE, BÖTTCHER, HITZ., HENGSTENB., *etc.*, and in general by most of the recent writers according to which a new scene opens with vii. 2; that of VAIH. and others (particularly the older writers) which begins this new scene with vii. 1; the assertion of EWALD that vi. 10—vii. 1 is a dialogue between the ladies of the court and Shulamith which is repeated by Solomon, *etc.* The question as to the beginning and end of the scenes in this act moreover appears to be of little consequence, inasmuch as the locality of the action, as has been before shown, does not change.* The only matters involved are 1) an entrance at vi. 4 of Solomon, who had not been present before and 2) an exit or retirement of the chorus in the neighborhood of vii. 6, or vii. 11. And this retirement of the chorus is furthermore, as is shown by the epiphonema viii. 4, probably not to be conceived of as a total disappearance but simply as a withdrawal to the background, as toward the end of Act first (see above, p. 62).

vii. 11, 12 is entirely parallel to ii. 10-13 in the mouth of her lover. And the indelicacy alleged in vii. 2 is not in the pure language of the song, nor in the chaste and beautiful emblems employed, but must be wholly charged to the account of mal-interpretation. Commentators of what our author justly terms the profane-erotic class have put their own offensive glosses upon this Song; and some devout and evangelical interpreters have unfortunately made concessions which the facts of the case do not warrant. There is not the slightest taint of impurity or immodesty to be found in any portion of this elegant lyric.—TR.]

3. SCENE FIRST. *a.* SHULAMITH'S STORY OF HER DREAM, v. 2–8.—This like the similar passage iii. 1–5 must be a dream, which Shulamith had had shortly before, and which she now relates as indicative of the state of her mind. In opposition to the opinion that Shulamith is relating a real outward occurrence (DÖPKE, HAHN, WEISSB., *etc.*) may be urged both the analogy of that prior passage and that such an affair is inconceivable in the history of Solomon's love to Shulamith. It would have conflicted with decorum for that, which is narrated in vs. 2–5, to have actually taken place; and for the favorite of the king to have been beaten and robbed by the city nightwatch as is related ver. 7, would form the *non plus ultra* of historical improbability. Besides the visionary character of the experience described is indicated not only by the introductory words, when correctly explained, "I was sleeping but my heart was waking," but also by several characteristic particulars, as ver. 3 and 6.

Ver. 2. **I was sleeping but my heart was waking.**—HITZIG adduces a striking parallel to the thought that in a dream the heart or spirit is awake, while the rest of the person sleeps, from CIC. *de divin.* I. 30: "*jacet corpus dormientis ut mortui, viget antem et vivit animus.*" WEISSBACH's objections (p. 211) to this parallel as inadmissible amount to nothing. Comp. F. SPLITTGERBER, *Schlaf und Tod, nebst den damit zusammenhängenden Erscheinungen des Seelenlebens* (Halle, 1866), p. 37 ff., espec. p. 43: "The soul is still in the body during sleep, though freer from it than in the state of wakefulness. It is in a condition of inner self-collection and concentration in order that it may afterwards operate

* [The difficulty of finding a suitable beginning and close for these divisions suggests a doubt of their certainty, or at least of their importance.—TR.]

with the greater force upon the course of things around it in its particular sphere of life." And p. 71, "The soul sinks down in sleep to its innermost life-hearth, and loses itself there in that potential self-consciousness, which forms the proper essential quality of our spirits;——whilst in dreams it lifts itself to a comparatively higher region, that of the dawning consciousness, as it were, a region which stands considerably nearer the surface of the outward life and the daily consciousness, which moves upon it, and whose images therefore leave behind more impressive traces in our memory, which extend into our waking moments." Hence GÖSCHEL not incorrectly remarks: "If sleep is to be conceived of as depression, (καταφορά), dreaming is elevation (αναφορά)." From this statement also it further appears why the view maintained by GROT. and DÖPKE, that אני ישנה ולבי ער denotes a condition midway between sleep and wakefulness, a semi-sleep, is superfluous; an opinion by the way, which has the meaning of the words against it, for "I slept" is not the same thing as "I was half asleep." The heart stands here in its customary O. Test. sense of the centre and organ of the entire life of the soul, not barely for the intellectual faculties of the soul, the region of thought, as HITZIG maintains. Comp. further on Prov. ii. 10 (in this commentary.)—**Hark, my beloved is knocking: Open to me, my sister, my dear, my dove, my perfect.** Compared with the similar passage ii. 8 this fond quadruple address shows a considerable advance in the relation between the loving pair. The predicate "my fair one," which there stands with "my dear" is here wholly wanting, and is supplied by the more intimate "my sister," which since Shulamith's marriage had become the common pet name, by which Solomon called her (see iv. 9, 10, 12, v. 1). He had it is true already said "my dove" to her before their nuptials (ii. 14, comp. again vi. 9); but "my perfect" is an entirely new appellation (comp. likewise again vi. 9), which it is likely was first adopted after their marriage, and by which Solomon probably designed to express her innocence and purity (תַּמָּה perfect, *integra*) in contrast with the character of his other wives, who were not so perfect and pure. For he can scarcely have employed this appellation unmeaningly, as "my angel" among us (*vs.* DÖPKE and HITZ.), [nor can it mean as THRUPP alleges "mine perfectly or entirely."]—**For my head is filled with dew, my locks with drops of the night.** The copiousness of the nightly fall of dew in Palestine is attested also by the well-known history of Gideon's fleece, Judg. vi. 38; comp. also Ps. cx. 3; 2 Sam. xvii. 12; Mic. v. 6; Bar. ii. 25. That Shulamith sees her lover come to her window dripping with the dew of the night, and chilly too in consequence, might seem to imply that she thought of him as a shepherd, who as ἀγραυλῶν "abiding in the field" (Luke ii. 8) had had to endure wet and cold, and hence had sought shelter in her dwelling. But to explain that representation it is sufficient to assume that the first half of her dream (vers. 2–4) transports her back to her home, or in other words that now in her dream, as she had done before when awake (see i. 7; ii. 16; iv. 6) she transfers her lover without more ado from the sphere of royalty to that of a shepherd's life. That in the latter half of her dream (vers. 6, 7) she thinks of him again as living in the city, and herself too as wandering about in the city looking for him, is a feature of the most delicate psychological truth, which has its analogue in the story of her previous dream, iii 1–4.

Ver. 3. **I have taken off my dress.** כֻּתָּנְתִּי lit., "my tunic, my under garment." She here too thinks herself back again in her former humble circumstances, where she commonly wore nothing but a tunic, χιτών (comp. Ex. xxii. 25 f.; 2 Sam. xiii. 18, also Mark vi. 9,) and consequently in the night was entirely unclothed with the exception of the warm covering or upper garment (שִׂמְלָה, Ex. *ibid.*, Gen. ix. 23; Deut. xxii. 17) under which she slept.—**I have washed my feet: how shall I soil them?** This is again another particular referring back to her former scanty mode of life in the country. She did not then wear the shoes, which since her elevation to be a prince's daughter (vii. 2) she was now obliged to wear: on the contrary she ordinarily went barefoot in the house and in its immediate vicinity, except in long walks in the country when she wore sandals, (comp. Am. ii. 6, viii. 6; Deut. xxix. 4; Josh. ix. 5). Hence the feet washed before going to bed might easily get dirty again on the floor of the house. The soiling of the feet is in the religious and ethical region a symbol of moral contamination from the petty transgressions of every-day life (John xiii. 10); and in the figurative language of dreams it is a well-known symbol of moral defilement reproved by the conscience and accompanied with shame, comp. (SCHUBERT, *Symbolik des Traums*, 3d edit. p. 18, SPLITTBERGER, *ibid.* p. 128 ff.*). It is therefore from going out to her lover, this symbol of more intimate and enduring intercourse with him, that she apprehends the soiling of her feet. Hence the objections which she makes to complying with his request, and the cold, almost indifferent, if not exactly "rude" (DEL.) tone of her answer.†

Ver. 4. **My beloved extended his hand through the window.** מִן־הַחוֹר lit., from the hole,‡ *i. e.*, through the latticed window (for that is certainly what is intended here, as appears from ii. 9, not a mere opening in the wall as HITZ. supposes) and from it toward me.§

* A marked instance of this is to be found in the well-known dream of the youthful Ansgar at Corbie, of the broad morass, which prevented him from coming to his mother and other pious women, whom he saw in the company of the blessed virgin on a delightful road, comp. A. TAPPEHORN, *Leben des heil.* ANSGAR, *Apostels Von Dänemark, etc. Munst.* 1863, p. 69 f. RIMBERT, *Vita S. Ansgarii, c.* 2, in Pertz, Monum. Germaniæ Tom. II. p. 690.

† [BURROWES states the true sense much more simply and correctly: "These words mean, that as the bride had retired to rest, she could not put herself to the trouble of arising even to let in the beloved."]

‡ [Not "withdrew his hand from the hole," a rendering mentioned by AINSWORTH, disapproved by WILLIAMS, and adopted by BURROWES and GINSBURG]

§ [PERCY: "It was the ancient custom to secure the door of a house by a cross bar or bolt; which at night was fastened with a little button or pin. In the upper part of the door was left a round hole, through which any person from without might thrust his arm, and remove the bar, unless this additional security were superadded." THRUPP: "The hole

This gesture of extending (שׁלח) the hand in does not signify his intention to climb in through the window (HITZ.), nor his desire to gain access by forcibly breaking a hole through the wall (HENGSTENBERG after Ezek. viii. 7, 8) [so WORDSWORTH], but is rather the expression of an urgent request to be admitted. The customary gesture of a petitioner is, it is true that of spreading forth his hands פָּרַשׂ כַּפָּיו (Ex. ix. 29–31, *etc.*) But this could not be done in the present instance on account of the smallness of the window and the darkness of the night, and would besides have been unsuitable in relation to his beloved, for everywhere else it appears only as a usage in prayer. He must here, therefore, in craving admission adopt a gesture, which would at the same time express his longing to be united with his beloved (comp. DEL. and WEISSB. *in loc.*)—**And I was inwardly excited over him**; lit., "my bowels* were agitated, sounded over him"—which according to Jer. xxxi. 20; Isa. xvi. 11; lxiii. 15 is equivalent to "I felt a painful sympathy for him." This was of course because she had let him stand out in the wet and cold. According to the reading עָלַי (so the so-called Erfurt Ms., see DE ROSSI *in loc.*) the feeling expressed would be regret instead of pity: "my bowels were agitated on me" (*i. e.* in me, or over me, on my account—comp. HITZ. and EW. *in loc.*) But this slenderly attested reading appears to have crept into the text from Ps. xlii. 6, 12, and for this reason to deserve no attention.

Ver. 5. **Up I rose to open to my beloved.** אֲנִי stands after קַמְתִּי without special emphasis, according to the more diffuse style of speaking among the people. So HITZ. no doubt correctly, whilst WEISSB., is certainly far astray in asserting that Shulamith means by this אֲנִי to emphasize "her entire person in contrast with any particular parts."† **And my hands dropped with myrrh and my fingers with liquid myrrh upon the handle of the bolt.** That is to say, as my hands touched the handle of the bolt (or lock on the door of the house) in order to shove it back and open it, they dropped, *etc.* עַל כַּפּוֹת הַמַּנְעוּל, whose genuineness MEIER suspects without any reason, plainly shows that the dropping of myrrh did not proceed from Shulamith's anointing herself, as she rose and dressed, (as MAGN. and WEISSB. imagine) [so too BURROWES], but from the fact that her lover had taken hold of the door on the outside with profusely anointed hands, and so had communicated the fluid unguent of myrrh to the bolt inside likewise.* This might have resulted from the unguent flowing in from the outer lock through the keyhole (HITZ.), or some drops of myrrh from the hand of her lover inserted through the hole above the door, might have trickled down upon the inner lock, which was directly beneath (DEL.). Too accurate an explanation of the affair seems inadmissible from the indefinite dreamlike character of the whole narrative. But at any rate an anointing of the outer lock of the door by the lover on purpose is not to be thought of (with LESS., DÖPKE, EW., VAIH., *etc.*) because though classic parallels† may be adduced for this "silent homage of love," none can be brought from oriental antiquity. —מוֹר עֹבֵר is not "overflowing myrrh,"‡ *i. e.*, dealt out in copious abundance (EW.), but myrrh exuding or flowing out of itself in contrast with that which is solidified and gum-like, *σμύρνα στακτή* in contrast with *σμ. πλαστή* (THEOPHR. *Hist. Plant.* 9, 4); comp. מָר דְּרוֹר Ex. xxx. 23, as well as above on i. 13.

Ver. 6. **I opened to my beloved**, comp. on 5 *a*.—**And my beloved had turned away, was gone. My soul failed when he spoke.** That is, before, when he was speaking to me through the window (vers. 2, 4), my breath forsook me, my soul almost went out of me.§ It is consequently a supplementary remark, whose principal verb, however, is not necessarily to be taken as a pluperfect (vs. DÖPKE).—**I sought him but I did not find him; I called him but he did not answer me.** With the first

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is that through which according to the fashion of eastern doors, a person from without thrusts in his hand in order to insert the key and so to open it, see THOMSON *The Land and the Book*, chap. xxii."]

* [ALEXANDER (Comm. on Isa. xvi. 11): "The viscera are evidently mentioned as the seat of the affections. Modern usage would require heart and bosom. BARNES correctly applies to this verse the distinction which philologists have made between the ancient usage of *bowels* to denote the upper viscera and its modern restriction to the lower viscera, a change which sufficiently accounts for the different associations excited by the same or equivalent expressions then and now."]

† [THRUPP: "*up I arose.*" Literally "I arose." So too at the beginning of the next verse the literal rendering is simply "I opened." But in both places the use, contrary to the Hebrew custom of the pronoun אֲנִי "I" is emphatic; and seems to indicate an alertness and forwardness, which must in an English rendering be expressed in some other manner.]

* [THRUPP thinks the myrrh came from the hands of the bridegroom, WORDSWORTH from those of the bride. WILLIAMS: "Commentators in general suppose that the perfume here called liquid myrrh, proceeded from the moisture of his hands, wet with dew; and the compliment in this view is very elegant and beautiful, implying that the fragrance of his body perfumed everything which came in contact with it. If the perfume, however, be referred to the spouse, I think it will imply that she had anointed herself with such luxuriancy that her fingers were still wet with myrrh; and this would partly account for her reluctancy to rise, since indulgence naturally induces sloth." GOOD and PATRICK strangely imagine that in her haste to reach the door she overturned a vase of fragrance which agreeably to oriental practice she had prepared for her lover.]

† Particularly Lucretius, IV. 1171:

> "*At lacrimans exclusus amator limina sæpe*
> *Floribus et sertis operit, postesque superbos*
> *Unguit amaracino et foribus miser oscula figit.*"

Comp. also Tibull. I. ii. 14; Athenæ. ed. Casaubon, I. 669.

‡ [GOOD: "Pure or perhaps liquid myrrh, that which weeps or drops from the tree, the most esteemed but most expensive of this class of perfumes."]

§ [NOYES gives the most satisfactory explanation of this expression: "*I was not in my senses;* literally, 'my soul was gone from me.' The meaning most suited to the connection is, that she acted insanely in not admitting her beloved at his request. It seems to denote that bewilderment of the faculties caused by fear, as in Gen. xlii. 28, or by any other passion; here by the passion of love." Or rather the bewilderment intended would seem to be that strange want of self-possession so common in dreams, in consequence of which a person does precisely the wrong thing, and as the result, finds himself in most embarrassing and trying situations. WESTMINSTER ANNOTATIONS: "My neglect of his speech troubled me when he was gone." SCOTT: "Either she now recollected his former most tender and affectionate call which she had resisted; or he spake a reproving word as he withdrew, which filled her with extreme distress." THRUPP: "My soul failed me for what he had spoken. Here the reference must be to the words uttered by the bridegroom when he first presented himself at the door: for there is no record of his speaking subsequently." GINSBURG: "When he spoke of it, *i. e.*, of his going away." MOODY STUART: "My soul failed for his speaking; with mingled desire and fear she listens till her soul faints within her."]

of these lines comp. iii. 2 *b;* with both together Prov. i. 28; viii. 17.

Ver. 7. **Found me then the watchmen,** *etc.* Comp. iii. 3, Hitz. correctly: "In her previous dream the watchmen make no reply to her question; here without being questioned they reply by deeds."—**Took my veil off from me.** רְדִיד (from רָדַד spread out, disperse, make thin) is according to Isa. iii. 23 a fine light material thrown over the person like a veil, such as was worn by noble ladies in Jerusalem; comp. Targ. on Gen. xxiv. 65; xxxviii. 14 where רדידא represents the Heb. צָעִיף.* נָשְׂאוּ מֵעָלַי certainly means not a bare "lifting" (Meier), but a forcible tearing off and taking away of this article of dress; else this expression would not form with the preceding "they struck me, wounded me," the climax, which the poet evidently intends.—**The watchmen of the walls;** not the subject of the immediately preceding clause (Weissb.), but a repetition of the principal subject which stands at the beginning of the verse. In her complaint she naturally comes back to the ruffians who had done all this to her, the villainous watchmen.—"Watchmen of the walls," whose functions relate as in this instance to the interior of the city, and who, therefore, were not appointed principally with a view to the exterior circuit walls, occur also Isa. lxii. 6.

Ver. 8. **I adjure you,** *etc.* For this expression, as well as the masc. form of address, comp. on ii. 7.—**What shall ye tell him?** So correctly Ew., Heiligstedt, Del., Hengstenb. *etc.;* for although מָה sometimes expresses an earnest negative or prohibition, and might therefore be synonymous with אִם in ii. 7; iii. 5, yet the translation "do not tell him that I am sick of love" (Weissb. and others) yields a less natural sense than the one given above, according to which Shulamith seeks to induce her lover to a speedy return by the intelligence of her being sick of love. And in fact she connects a charge of this purport to the daughters of Jerusalem immediately with the narrative of her dream, because this had already evidenced in various ways that she had an almost morbid longing for her lover (see especially ver. 4, *b;* vers. 6, 7.)

4. Continuation. *b.* Shulamith's description of her lover, v. 9–16.

Ver. 9. **What is thy beloved more than** (any other) **beloved, thou fairest among women?** This question of the daughters of Jerusalem which serves in an admirable way to connect what precedes with the following description of the beauty of her lover, springs from the assumption readily suggested by vers. 2–4, that Shulamith's lover was some other than Solomon; an assumption admitted without scruple by the voluptuous ladies of the court, in spite of their knowledge of the fact that Shulamith had shortly before given her hand to the king as her lawful husband. It is therefore a question of real ignorance and curiosity,* which they here address to Shulamith, not the mere show of a question with the view of leading her to the enthusiastic praise of the king who was well known to the ladies of the court and beloved by them likewise (Del.); and quite as little was it a scornful question (Döpke, Meier) or reproachful (Magn.) or one involving but a gentle reproof (Hitz.)—against these last opinions the words "fairest among women" are decisive.

Ver. 10. **My beloved is white and ruddy, distinguished above ten thousand.** This general statement precedes the more detailed description of the beauties of her lover, which then follows vers. 11-15 in ten particulars, at the close of which (ver. 16) stands another general eulogium.—The aim of the entire description is evidently to depict Solomon, as one who is without blemish from head to foot, as is done 2 Sam. xiv. 25, 26 in the case of his brother Absalom. A commendation of his fair color, or his good looks in general fitly stands at the head of the description.—צַח lit., "dazzling white;" stronger than לָבָן; an expression which may be applied to a king's son, but scarcely to a simple young shepherd from the country. His face might very well be called ruddy or brownish (as 1 Sam xvi. 12) but scarcely dazzling white; and it is to the face that the predicate mainly refers, as a comparison with vers. 14 and 15 shows.—To white as the fundamental color is added the blooming red (אָדוֹם) of the cheeks and other parts of the face both here in the case of Solomon and Lam. iv. 7 in the description of the fair Nazarites of Jerusalem, which reminds one of the passage before us.—"Distinguished above ten thousand," lit. "from ten thousand, or a myriad" (רְבָבָה), *i. e.,* surpassing an immense number in beauty. Comp. Ps. xci. 7, as well as the plur. רבבות Ps. iii. 7; Deut. xxxiii. 17.—דָּגוּל from דֶּגֶל "standard, banner," as in Lat. *insignis* from *signum,* denotes one that is conspicuous as a standard amidst a host of other men, signalized, distinguished above others, and מִן is again comparative as in ver. 9. The expression is evidently a military one like נִדְגָּלוֹת vi. 4, 10.

Ver. 11. **His head is pure gold.** The comparison is not directed to the color of the face, as though this was to be represented as a reddish brown (Hitz.), but to the appearance of the head as a whole. From the combined radiance of his fresh and blooming countenance, and of his glossy black hair adorned with a golden crown, it presented to the beholder at a distance the appearance of a figure made of solid gold with a reddish lustre. כֶּתֶם according to Gesen., Hengstenb., and others, equivalent to that which is hidden, concealed=gold that is treasured up; according to Dietrich and others from כתם "to be solid, dense," hence massive gold; according to Hitz., Weissb., *etc.,* equivalent to that which is

*[Thrupp: "It seems to be generally agreed that the word רדיד occurring here, and at Isaiah iii. 23, denotes a wide and thin garment, such as Eastern ladies to the present day throw over all the rest of their dress. The Germans well translate it *Schleierkleid,* veil-garment." Good: "To tear away the veil from an Eastern lady is one of the greatest indignities that can be offered to her."]

*[Much better Thrupp: "That the dramatic form may be preserved a question is here put by the chorus of the Daughters of Jerusalem in order to furnish occasion for the description which follows." It is also to be observed that the inquiry is not who he is, as though it implied their ignorance of his person, but what is he. They simply wish to draw from her her estimate of him.—Tr.]

reddish, of red lustre, which latter explanation is favored by Arabic parallels and by the expression נכתם Jer. ii. 22. The adjective פָּז connected with it designates this gold as carefully refined and purified (comp. the Hoph. part. מוּפָז with the like sense 1 Kin. x. 18).—**His locks are hill upon hill.** תַּלְתַּלִּים may be thus explained with Del., Weissb., *etc.*, by deriving it from תָּלַל to raise, heap up (whence תֵּל a hill and תָּלוּל high, Ezek. xvii. 22). Commonly "palm branches," ("flexible or curling palm branches" from תלל in the sense of "wavering or swaying to and fro"); or "pendent, hanging locks" (from תלה *suspendit*—so Hengstenb.); or "pendulous clusters of grapes" (as though זַלְזַלִּים=תלתלים Isa. xviii. 5—so Hitz.). The comparison reminds us somewhat of that with the flock of goats on Mount Gilead (iv. 2; vi. 5); which was also designed to set forth his long curling locks piled one on another.—**Black as a raven.** Parallels to this simile from Arab. poets, see in Hartmann, *Ideal weibl. Schönheit*, I. 45 f., comp. Magnus *on Cant.* iv. 1 (p. 85) and Döpke *in loc.* The latter adduces particularly two verses of Motanebbi (from J. v. Hammer, p. 11):

> "Black as a raven and thick as midnight gloom,
> Which of itself, with no hairdresser, curls."

Ver. 12. **His eyes like doves by brooks of water.** On the comparison of the eyes with doves comp. i. 15. In this case it is not doves in general, but particularly doves sitting "by brooks of water" (lit. water-channels or beds) to which the eyes are likened doubtless in order to represent the lustrous brightness and the moisture of the white of the eye by a figure like that employed vii. 5, and to place it in fitting contrast with the iris whose varied hues resemble the plumage of the dove.—**Bathing in milk, sitting on fulness.** A further description of the relation of the "doves" to the "brooks of water," *i. e.* of the iris (with the pupil) to the white that surrounds it. These water-brooks here appear to be filled up with milk instead of water, and the doves answering to the irides of both eyes are represented as bathing in this milk and accordingly as "sitting on" or "by fulness"—in which there is an allusion likewise to the convex form of the eye (correctly the Septuag., Vulg., Syr., and after them Hengstenb., Weissbach, *etc.*). מִלֵּאת, lit. "fulness," an idea undefined in itself, is here limited by the preceding אפיק' מים and therefore means "the fulness of the water-courses, that which fills them up" (Weissb.); and the עַל which stands before it, indicates the same sense substantially of sitting by this fulness, as is expressed by the same preposition before אפיק' מים (comp. Ps. i. 3). Others take מִלֵּאת in the sense of "setting" as of a gem (comparing מִלֵּאת אֶבֶן Ex. xxviii. 17) and hence translate "enthroned in a setting" (Magn.) or "jewels finely set" (Böttch., Del., preceded by Ibn Ezra, Jarch., Rosenm., Winer). But in opposition to this may be urged both the absence of אֶבֶן after the indefinite מלאת, and the prep. עַל instead of which בְּ might rather have been expected. More correctly Coccejus and Döpke, who explain it "over the setting" *i. e.* "over the edge of the brook," though still they do violence to the natural meaning of מלאת.

Ver. 13. **His cheeks like a bed of balm.** The tert. compar. is not barely their delightful fragrance, but likewise the superb growth of beard upon his cheeks. Shulamith would scarcely have compared beardless cheeks with a bed of balm, *i. e.* a garden plot covered with plants. That she likens the two cheeks to but one bed may be explained from the fact that the beard, which likewise surrounds the chin and lips, unites them into one whole, which like the borders in many gardens has its two parallel sides (comp. Hitzig). The punctuation עֲרוּגֹת, which the ancient versions seem to have followed (*e. g.* Vulg. "*sicut areolæ aromatum*") and which Weissb. still prefers, accordingly appears to be less suitable than the sing. עֲרוּגַת here retained by the Masorites; whilst the plur. עֲרוּגוֹת is unquestionably the true reading in vi. 2.—**Towers of spice plants.** The expression מִגְדְּלוֹת מֶרְקָחִים is doubtless so to be understood, as explanatory apposition to עֲרוּגַת הַבֹּשֶׂם and the bed of balm is accordingly to be conceived of as a plot embracing several "towers" or pyramidal elevations of aromatic herbs, by which the rich luxuriance of his beard and perhaps also its fine curly appearance is most fitly set forth (Ew., Delitzsch, Hengstenb., *etc.*). We can see no ground for the scruples, which are alleged to stand in the way of this explanation, or why we must with J. Cappellus suppose a reference to "boxes of unguents" (*pyxides unguentorum*) or with Hitzig, Friedr., Weissb., follow the Septuag. (φύουσαι μυρεψικά) in reading the part. מְגַדְּלוֹת. The fem. plur. מִגְדְּלוֹת from מִגְדָּל is also attested by viii. 10. The custom of raising fragrant plants on mounds of earth of a pyramidal or high tower-like shape, receives sufficient confirmation from iv. 6 (the "mountain of myrrh" and the "hill of frankincense"). And the whole comparison appears to be entirely appropriate, if we but think of the beard on the chin and cheeks of her lover as not merely a soft down (Hitz.) but as a vigorous, finely cultivated and carefully arranged growth of hair. And in this we are justified in precise proportion as we rid ourselves of the notion of a youthful lover of the rank of a shepherd, and keep in view king Solomon in the maturity of middle life as the object of the description before us. Besides the circumstance that they were in the habit of perfuming the beard, as is still done to a considerable extent in the east (see Arvieux, *R.*, p. 52; della Valle, II. 98; Harmer, *Beobacht.*, II. 77, 83; Reiske on *Tarafa*, p. 46) may have contributed its share to the particular form of the comparison.—**His lips lilies, dropping liquid myrrh.**

Of course it is not white but red lilies, lilies of the color, denoted iv. 3 by the "crimson thread," to which the lips of her lover are here likened. The "dropping of liquid myrrh" (comp. on ver. 8) refers not to the lilies (SYR., ROSENM.) but directly to the lips. It serves to represent the lovely fragrance of the breath, which issues from her lips (comp vii. 9); for the "loveliness of his speech" (HENGSTENB., comp. TARG.) is not mentioned till ver. 16.

Ver. 14. **His hands golden rods.** Others, as COCCEI., GESEN., (*Thesaur.* p. 287), ROSENM., DÖPKE, VAIH., [so ENG. VER.], take גְּלִילֵי זָהָב to be gold rings, which they refer to the bent or closed hand, with allusion also to the finger-nails colored with alhenna as compared with the jewels of the rings. Very arbitrarily, because 1) the curved or hollow hand must necessarily have been denoted by כַּף; 2) the proper expression for ring would not have been גָּלִיל but חוֹתָם or טַבַּעַת; 3) מְמֻלָּאִים could no more express the idea of being "set with anything," than turquoises standing with it could yield a figure even remotely appropriate for yellow-stained finger nails. גָּלִיל is rather roller, cylinder, rod, and the expression "golden rods" is applied primarily to the individual fingers with reference to their reddish lustre and finely rounded shape (comp. ver. 11 *a*) and then by synecdoche to the hands consisting of the fingers.*—**Encased in turquoises.** Whatever precious stone may be intended by תַּרְשִׁישׁ, whether the chrysolite of the ancients (see SEPTUAG., Ex. xxviii. 17; xxxix. 13) which seems to answer to our topaz; or what is now called the turquoise (a light-blue semi-precious stone); or the onyx, which HITZIG proposes (though this was called שֹׁהַם Gen. ii. 12, *etc.*), it is at all events in bad taste to understand by this encasing of the fingers in costly jewels anything but actual jewel ornaments with which his hands glittered, agreeably to the well-known custom in the ancient East of wearing many rings. (Comp. WINER, *Realwörterb.*, ART., "*Ringe*" and "*Siegelring*"). The nails in and of themselves differed too little in color and lustre from the fingers and hands as a whole, to admit of their being compared with precious stones; and staining them with alhenna (comp. on i. 14) if practised at all in the time of Solomon, was most likely a custom restricted to women and which could scarcely have been likewise in use amongst men. On מִלֵּא in the sense of "encasing" (lit., to fill in the encasement or enclosure) comp. Ex. xxviii. 17; xxxi. 5; xxxv. 33. "Golden rods encased in turquoise" or "with turquoise" are properly such rods filled into the body of jewels here named *i. e.* surrounded and glittering with them (comp. WEISSB. *in loc.*).—**His body a figure of ivory, veiled with sapphires.** מֵעָיו here, where the exterior parts of the body only are enumerated, is certainly not "his bowels, his inwards" (HENGSTENBERG), but "his body," comp. vii. 8, as well as Dan. ii. 32, where מְעִים also stands as a synonym of בֶּטֶן. It is only the pure white and the smooth appearance of the body, *i. e.* of the trunk generally, including the breast, thighs, *etc.*, which can be intended by the comparison with an עֶשֶׁת שֵׁן a "figure of ivory" (עֶשֶׁת sing. of עֶשְׁתּוֹת [but see GESEN. *Lex.* s. v.—TR.] forms, thoughts, Job xii. 5), a comparison in which that ivory work of art restored by Solomon according to 1 Kin. x. 18 may have been before the mind of the speaker. The sapphires veiling the statue are naturally a figure of the dress of sapphire-blue or better still of the dress confined by a splendid girdle studded with sapphires. On the latter assumption the apparent "unsuitableness of the comparison" vanishes, which certainly would have to be admitted (HITZ.) if the sapphire referred to the azure color of the dress. For it would evidently be too far-fetched, with VAIH. to refer the sapphire to the "blue veins appearing through the splendid white skin of the body," and this would neither comport with the deep blue color of the sapphire or lapis lazuli, nor with the expression "veiled, covered (מְעֻלֶּפֶת) with sapphires."—There is accordingly an indirect proof of the royal rank and condition of Shulamith's lover in the representations of this verse likewise, especially in its allusions to the ornaments of precious stones on the hands and about the waist of the person described.

Ver. 15. **His legs columns of white marble.** The figure of an elegant statue is here continued with little alteration. To understand the שׁוֹקַיִם simply of the lower part of the legs and to assume that Shulamith omits to mention the יְרֵכַיִם *i. e.* the upper part of the legs from a fine sense of decorum (HITZ.) is inadmissible, because שׁוֹקַיִם according to passages like Prov. xxvi. 7; Isa. xlvii. 2 appears to include the upper part of the leg, whilst יְרֵכַיִם according to Gen. xxiv. 2; Ex. xxviii. 42; Dan. ii. 32, *etc.*, denotes rather the loins or that part of the body where the legs begin to separate. Further, the mention of the legs and just before of the body could only be regarded as unbecoming or improper by an overstrained prudishness, because the description which is here given avoids all libidinous details and is so strictly general as not even to imply that she had ever seen the parts of the body in question in a nude condition. It merely serves to complete the delineation of her lover, which Shulamith sketches by a gradual descent from head to foot, and moreover is to be laid to the account of the poet rather than to that of Shulamith, who is in every thing else so chaste and delicate in her feelings.—The legs are compared with "white marble" (שֵׁשׁ) principally on account of

* [THRUPP: "His hands are folding panels of gold. The word גליל is applied, as we learn from 1 Kings vi. 34, to the separate portions of a folding door; the doors to the holy of holies consisted of two leaves, each of which in its turn consisted of two halves or folds. There is no passage in which the word denotes a 'ring;' nor would this meaning be here so appropriate. The image is that of a door, not necessarily a large door, constructed in four or five separate folds, corresponding to the appearance presented by the hand when the fingers, while kept in contact with each other, are stretched at full length."]

the lustrous color of their skin, not with reference to their solidity; for an Arabic poet (AMRU B KELTH., *Moal.* ver. 18) pictures even the legs of a girl as "pillars of marble and ivory;" and the figure of the marble column is also employed in a like sense by Greek poets and mythographers (comp. VAIH. *in loc.*). **Set on bases of fine gold**, *viz.*, on the feet which are here named as the bases or pedestals of the columns (their יְסוֹד) without however going into any further description of them.* **His aspect like Lebanon.** מַרְאֶה not synonymous with קוֹמָה "stature" (vii. 8), but denoting his entire appearance, his whole figure and bearing comp. ii. 14. By this comparison with Lebanon his figure is characterized as majestically tall and impressive, comp. Jer. xlvi. 18. There is probably no allusion to the "lordly look" which Lebanon bestows upon his beholders (*vs.* ROSENM., MAGN.), and still less likelihood of a reference to the roots of the mountain penetrating deeply and extending widely in the earth as analogous to the "roots of her lover's feet." Job xiii. 27; Hos. xiv. 6 (*vs.* HITZ.).—**Choice as the cedars**; that is, stately and majestic as these giant trees which crown the summit of Lebanon.

Ver. 16. **His palate (is) sweets.** חֵךְ is not the mouth for kissing (MAGN., BÖTTCH.) but the palate as an organ of speech, as in Job vi. 30; xxxi. 30; Prov. v. 3; viii. 7. HITZ. correctly: "It is speech which first betrays that the beautiful body described vers. 10–15 has a soul;" whilst WEISSB. in asserting that the palate is here regarded as an organ of breathing like the lips ver. 13, fails to perceive this advance from the corporeal to the spiritual and creates an unhandsome repetition. On the figure comp. Prov. xvi. 21; xxvii. 9.—**And he is altogether precious.** כֻּלּוֹ "all of him" combines in one the sum total of the ten corporeal excellencies enumerated in vers. 11–15 together with the last named endowment of a spiritual nature, and thus completes the portrait of her lover, whereupon there follows the general reference to the preceding description: "This is my beloved, and this my friend, ye daughters of Jerusalem."

5. CONCLUSION. *c.* THE QUESTION WHERE HER LOVER IS AND SHULAMITH'S ANSWER. VI. 1–3.

Ver. 1. **Whither has thy beloved gone,** *etc.* As in what precedes Shulamith had made no distinct declaration respecting the person of her lover, but only given an ideal description of his beauty, the women might still remain uncertain who and where he was. Hence this additional question, which like that in v. 9 is a question of curiosity and expresses some such sense as this: If then thy lover is a person of such extraordinary elegance and beauty, how could he have suffered you to be away from him? how could he have permitted you to become the wife of another so that you now must pine after him and seek longingly for him? At all events that particular in Shulamith's story of her dream, according to which her lover "had turned away, was gone," v. 6, determined the form of their question. The women may have thought that they perceived in this the echo of an actual occurrence, a sudden desertion of Shulamith by her former lover. Manifestly no one of them thought of Solomon as the object of her languishing and painful desire.

Ver. 2. **My beloved has gone down to his garden, to the beds of balm.** This answer of Shulamith is certainly evasive, but scarcely jesting and roguish (HITZ.); it is rather sadly ironical. She does not seriously mean to represent Solomon as actually occupied with working in the garden or with rural pleasures (as DEL. supposes). She merely intends to intimate that other matters seem more pressing and important to him than intercourse with her, his chosen love, and with this view she makes use of those pastoral and agricultural (horticultural) tropes, with which she is most conversant and most entirely at home (comp. i. 7, 14; ii. 3, 16, *etc.*) It is further probable that "going down to the beds of balm" and "gathering lilies" may contain an allusion to amorous intercourse meanwhile indulged with others of his wives; and with this the primarily apologetic drift of her whole statement, which is purposely figurative and ambiguous, might very well consist. What Shulamith here says can in no event refer to a lover of the rank of a shepherd; for it would be trifling and in bad taste to attribute to him in that case besides his main business of feeding his flock, that of being engaged with beds of balm and other objects belonging to the higher branches of gardening (comp. WEISSB. *in loc.*) and to explain the "garden" in the sense of iv. 12–15 (that is, of Shulamith herself, as the locked garden, which her country lover had now come to Jerusalem to visit) must be regarded as the extreme of exegetical subtilty, and can neither be brought into harmony with the verb יָרַד "has gone down" (for which we would then rather expect עָלָה "has come up"), nor with the plur. בַּגַּנִּים "in the gardens" (*vs.* HITZ., BÖTTCH., REN.).

Ver. 3. **I am my beloved's,** *etc.*—The partial transposition of the words as compared with ii. 16 is not due to chance, but is an intentional alteration: comp. iv. 2 with vi. 6; ii. 17 with viii. 14.—The connexion of the exclamation before us with ver. 2 is given by HITZIG with substantial correctness: "The words of ver. 2 are a rebuff to strangers concerning themselves about her lover; the averment in ver. 3 that they belong to one another, indirectly excludes a third, and is thus inwardly connected with ver. 2." With which it must nevertheless be kept in view that this present assertion is not made without, at the same time, feeling a certain pain at the infidelity of one so purely and tenderly beloved.*—

* (BURROWES: "These doubtless refer to the beauty of his sandals;" so GOOD, TAYLOR, WILLIAMS and others. This seems to be the better explanation notwithstanding GINSBURG's objection: "That it refers to his feet and not to his sandals is evident from vers. 11 and 14, where the head and the hands, the visible parts of the body, are described as golden; and it is but natural that the feet, the only remaining exposed parts, should also be described as golden.")

* [This is certainly a most extraordinary comment upon language which manifestly expresses nothing but the most entire confidence in Solomon's unabated attachment to herself while it reaffirms her own undivided attachment to him. The inconstancy of the bridegroom, which ZÖCKLER's preconceived scheme obliges him to assume, is contradicted in express terms by this verse, converts ver. 2 into an unmeaning evasion instead of the frank statement, whether literal or

The remark made by DEL. on this verse cannot be substantiated: "With these words, impelled by love and followed by the daughters of Jerusalem (?), she *continues on her way*, hastening to the arms of her lover" (similarly too WEISSB.). The text does not contain the slightest intimation of such a departure of Shulamith to look for him, and a consequent change of scene. Comp. above, No. 2.

6. SECOND SCENE. *a.* SOLOMON'S REITERATED PRAISE OF THE BEAUTY OF SHULAMITH, vers. 4–10. The simplest view of this scene is that all to ver. 10 incl. is an encomium pronounced by the king, who has meanwhile entered, upon his beloved, but hitherto somewhat neglected and consequently saddened wife Shulamith, whilst vers. 11, 12 is spoken by her, and vii. 1 by her alternately with the chorus. And the following explanation of the details will show that this is on all accounts the most satisfactory. We must reject, therefore, the views of EWALD, who puts the whole, even the colloquy, vi. 11 to vii. 1, into the mouth of Solomon, and consequently assumes but one speaker; of HITZIG, who makes the ladies of the court retire and the "shepherd" enter and speak, ver. 9; of BÖTTCHER, who besides introduces the queen mother likewise as a speaker in the words "she is the only one of her mother, the choice of her that bare her" (ver. 9 *a*); of UMBREIT, who takes ver. 10 to be the question of the poet, vers. 11 ff. the language of Shulamith walking sadly about in the king's nut garden; of MAGNUS, who breaks up the whole section into no less than five fragments, *etc.*

Ver. 4. **Fair art thou, my dear, as Tirzah, comely as Jerusalem.**—תִּרְצָה Tirzah ("delightful;" also the name of a woman, Numb. xxvi. 33, in the passage before us rendered εὐδοκία by the SEPT.) is certainly the subsequent residence of the kings in the northern kingdom, yet not here named as such along with Jerusalem, but as a remarkably beautiful and charming town in northern Palestine. Its mere name cannot possibly have afforded the reason of its being mentioned. It is much more likely that its location not far from Shunem (according to HITZ., in the territory of Issachar, the tribe of Baasha?) may have had some influence, since Solomon is elsewhere particularly fond of comparing his beloved with localities in the region of her home (iv. 1, 8, 11, 15; vii. 5, 6). Comp. moreover Introduction, § 3, Rem. 1.—The site of ancient Tirzah is no longer accurately known. K. FURRER, *Wanderungen, etc.*, p. 241, thinks that he saw it not far from Sichem (to the north of it and due west of Samaria), "on a charming green hill, part of which has a very steep descent;" but he has probably taken a locality considerably to the south for the ruins of the old royal city, probably Thulluza (three hours east of Shomron, one hour north of Mount Ebal), so explained also by ROBINSON. Comp. HERGT, *Palästina*, p. 410; L. VOELTER, Art. "Thirza," in ZELLER'S *Bibl. Wörterbuch*, and WINER, in *Realwörterbuch*.—Jeremiah also speaks of Jerusalem's comeliness, Lam. ii. 15.—HENGSTENB. makes the poet rise from Tirzah to Jerusalem as a still grander city; but this is contradicted by the fact that the predicate נָאוָה "comely," as appears from i. 5 compared with i. 8, is inferior to יָפָה "fair."—**Terrible as bannered hosts.**—אָיֹם from the same stem with אֵימָה "terror," is used Hab. i. 7 to designate the Chaldeans as a dreadful foe, and here, therefore, can only designate the person addressed as fearful, terrible, as is especially evident from the comparison with "armies" or "bannered hosts."—But why is Shulamith here said to be "terrible as bannered hosts" (which is only further unfolded in what follows, "turn away thine eyes from me, for they assault me")? Not because she was to be represented in a general way as triumphant over men, whose hearts she wounds and captivates by her glances, (GESEN.); much more likely, because she has exerted upon Solomon in particular, her ardent lover, a fearful power by those eyes of hers, which pierce the heart and vanquish all resistance (EW., DÖPKE, DELITZSCH, and the great body of interpreters); but most likely of all because it was from those marvellously beautiful eyes a grave reproachful look had fallen upon him, because he had felt himself, as it were, called to account and chastised by the awe-inspiring innocence and purity of her look. HITZ. is substantially correct, only he makes the "chastising look" proceed from Shulamith still unmarried, who from love to her young shepherd acts coldly towards the king in his addresses. This explanation cannot be invalidated by the fact that the predicate "terrible as bannered hosts" recurs ver. 10 below, as the language of the ladies of the court, quoted by Solomon;* for in this quotation Solomon uses great freedom, as is shown by the extravagant comparisons with the sun, moon, and dawn of the morning (see *in loc.*).

Ver. 5. **Turn away thine eyes from me, for they have taken me by storm.**—By this must be substantially meant, as appears from the context, an influence proceeding from Shulamith's serious looks to the heart of her conscience-smitten husband, by which he was awed and abashed (comp. the parallels adduced by HITZ. from the Syr. and Arab. for the sense of terrifying), not the exciting of love to a passion-

figurative, which it plainly is, and imputes a meaning to ver. 1 which the words certainly do not contain, and which no one who was not pressed by the exigencies of a theory would ever imagine that he found there. If the unsuccessful search for her lover, which Shulamith reports, v. 6, 7, was only a troubled dream, it can create no surprise that in her waking moments she knows and is able to state in the general whither her beloved had gone, even if she were not certain in what particular spot in his extensive gardens he was then to be found. The allegorical sense commonly put upon these verses will appear sufficiently from the following citations: "Jerusalem being on an hill, they went down to the gardens; so Christ comes down from heaven spiritually into the congregation." WESTMINSTER ANNOTATIONS. "The garden which had been described in iv. 12—v. 1. The 'garden' refers to the Christian body in its unity, the 'gardens' denote its manifoldness; in the New Testament we read, as THEODORET remarks, alike of the Church and of the churches. Under the dispensation of the gospel, no less than under that of the older covenant, Christ nurtures His people in the purity of holiness. But He now not only feeds His flock among lilies, but also gathers lilies; gathers with joy and acceptance from His people those fruits of holiness which through the grace of His Spirit they are continually bringing forth." THRUPP.—TR.]

* [This can scarcely be characterized in any other way than as carrying a theory through regardless of difficulties which the plain words of the text may interpose. The expression "terrible as armies with banners" cannot mean one thing here and a different thing in ver. 10. As GOOD correctly remarks: "The artillery of the eyes is an idea common to poets of every nation." Comp. ANACREON, Od. ii., xvi.; MUSÆUS, *Hero et Leander*.—TR.]

ate ardor (DÖPKE), nor bewitching (VAIHINGER), nor manifesting her resistless and victorious power over her lover (DELITZSCH), *etc.*—**Thy hair is like a flock of goats,** *etc.* Comp. iv. 1 *b*. On ver. 6 comp. iv. 2. On ver. 7 comp. iv. 3 *b*. The omission in this passage* of the description of the lips and tongue contained in iv. 3 *a*, is simply to be explained from the abridged character of the present delineation, which is, as it were, but an abstract of the preceding, and since it was enough simply to remind his beloved of the encomiums passed upon her on her wedding day, might fitly be restricted to bare hints or a summary recapitulation. The opinion of HENGSTENBERG and WEISSBACH, that the number four is maintained as characteristic of the form of this abridged description, as the number ten in the larger one, imputes too whimsical a design to the poet. Far too artificial also HITZIG: The omission of iv. 3 *a* is to intimate "a brief pause" in the vain endeavors of the king to gain over the coy Shulamith, whereupon the voluptuous sensualist and inconstant "butterfly" suddenly breaks off after ver. 7, bethinking himself that there are other damsels yet (*Iliad* ix. 395 f.), and accordingly leaving the scene with the words, "Well, I have sixty queens and eighty concubines," *etc*, to make love, soon after (vii. 2 ff.) to another(!).

Ver. 8. **There are sixty queens and eighty concubines,** *etc.* That this exclamation is not "uttered aside," and indicative of the sudden breaking of the thread of the king's patience, who has thus far been vainly laboring with Shulamith (according to HITZIG's view, just stated), incontrovertibly appears, from its close connection with ver. 9, which nothing but the extreme of arbitrary criticism can sunder from it, and put into the mouth of the "shepherd." Accordingly, even RENAN has not ventured to approve HITZIG's separation of ver. 9 from ver. 8, but has assigned both verses to the shepherd, who interrupts the king by singing them "from without!" But how could the praise of the "one dove," the "one perfect," *etc.*, contained in ver. 9, come from any other mouth than that which uttered the encomium upon the beauty of the king's beloved, beginning ver. 4! And again, how else could the way be prepared for the emphatic declaration: "My dove is one," *etc.*, but by this glance at the great number of the queens, concubines and virgins, who were all at the rich king's command, but all of whom he was ready to subordinate to that one! It is plain that one verse here sustains the other, and they are all to ver. 10 inclusive most intimately connected together like links in a chain, which cannot be broken. This has been seen by the majority even of the advocates of the shepherd-hypothesis, without their finding anything better here after all than a "last violent assault" upon Shulamith's innocence (Ew.), or a "new and heightened piece of flattery" (VAIH.), or a "thought adapted to win the heart and ensnare the refined feelings of Shulamith" (BÖTTCH.), *etc.* On the relation of the numbers here given, "sixty queens" and "eighty concubines" of Solomon to the seven hundred queens and three hundred concubines, as stated (1 Kin. xi. 3, see Introduc., § 3, p. 12). The passage before us evidently contains a statement referable to an earlier period in Solomon's life, which must as surely have been correct for some fixed point of time (which it is true cannot now be accurately ascertained), as the much larger numbers of the book of Kings are to be reckoned historically accurate for Solomon's latest and most degenerate years.* For there is just as little necessity really for discrediting them as "very large statements in round numbers" (HITZIG), as there is for the attempt to bring out an approximate adjustment with the lower statements of this passage, by the change of 700 to 70, and of 300 to 30 (comp. THENIUS on 1 Kin. *in loc.*). The accounts of ancient writers, as PLUTARCH (*Artax.* c. 27), CURTIUS (III. 3, 24), ATHENÆUS (*Deipnos.* III. 1), respecting the size of the harem of the later Persian monarchs (*e. g.*, Artaxerxes Mnemon had 360 παλλακίδες; Darius Codomannus was accompanied by 360 pellices on his march against Alexander, *etc.*) are analogies, which, rightly weighed, make rather in favor of than against the credibility of the book of Kings in this matter. And although the harems of modern oriental rulers are often stated to be considerably smaller, so that *e. g.*, Shah Sefi of Persia, according to OLEARIUS, had but three wives and three hundred concubines, Sultan Abdul Medjid, of Constantinople, something over three hundred and fifty wives, *etc.*, these accounts of a very recent period prove nothing respecting the customs and relations of a hoary antiquity. The seven hundred and three hundred of the book of Kings, as well as the sixty and eighty of this passage, may indeed be round numbers. This is favored to some extent in the former case by the circumstance that the total amounts to precisely one thousand, and in the latter by the popular and proverbial use of the numbers six, sixty (comp. CIC. *Verrin.* I. c. 125), six hundred (Ex. xiv. 7; Judg. xviii. 11; 1 Sam. xxvii. 2, and the well-known use of the lat. sexcenti). But both these numerical statements must at all events pass for approximately exact; and neither the hypothesis that 1 Kings, *loc. cit.* states the entire number of all the wives, both principal and subordinate, that Solomon had in succession (so *e. g.* KEIL *in loc.*), nor the

* At least according to the Masoretic text; though the SEPTUAG. insert the words iv. 3 *a* (Ὡς σπαρτίον κόκκινον χείλη σου, καὶ ἡ λαλιά σου ὡραία) here too in their proper place (between vers. 6 and 7). [But gratuitous insertions from parallel passages are too frequent in the SEPTUAGINT to warrant the suspicion of an omission from the currently received text].

* [WESTMINSTER ANNOTATIONS: "It seems that Solomon writ this book of Canticles before he had his full number of wives; for he had many more after." PATRICK (followed by WILLIAMS, SCOTT and HENRY) supposes allusion not to Solomon's own wives, but to those of other princes, for the reason that "it is not at all likely that he had so many as are there mentioned, while his mind was filled with such divine raptures as these." FRY fancies that he finds here an argument for the idyllic hypothesis: "The passage before us contains a tacit intimation that though King Solomon's name and King Solomon's pen were made use of by the divine Inspirer of these Canticles to construct an allegory representative of the loves of Christ and His Church, very different loves from those of Solomon must be imagined as the archetype, even when in the exterior of the allegory, circumstances of royalty and circumstances connected with the Israelitish monarch are supposed. And it is for the same reason that though King Solomon is the undoubted author of these songs, he so frequently disrobes himself of his royal character, and speaks in the person of a shepherd, or leads us to contemplate some faithful pair in the humbler ranks of life"].

opinion that the "virgins without number" may afford the means of adjusting the difference between them, seems to be admissible. Against the latter resource even HITZIG remarks: "The above difference cannot be reconciled by means of the עלמות virgins; for these plainly constitute a third class, and one outside of the harem"—that is to say, merely maids of the court, attendants upon the harem, whom the king, if he had chosen, might likewise have exalted to be concubines. On HENGSTENBERG's allegorical explanation, according to which the "household of the heavenly Solomon" is here depicted, and consequently sixty and eighty = one hundred and forty, is to be taken as a mystical number,* see Introduction, p. 31.

Ver. 9. **My dove, my perfect is one,** comp. on v. 2. The opinion that אֲחֹתִי "my sister," which stands with יוֹנָתִי תַמָּתִי "my dove, my perfect" in the parallel passage v. 2, can have influenced the selection of אַחַת "one" in this place, is very improbable (vs. WEISSB.).—**The only one of her mother, the choice one of her that bare her.** It follows, from the subsequent mention of Shulamith's little sister, viii. 8, that the predicate "only" here (as in Prov. iv. 3) is not to be taken literally, but in the tropical sense of "incomparable." On the combination of "mother" and "she that bare her," iii. 4, viii. 5. On the clause generally, Prov. iv. 8.—**Daughters saw her and called her blessed, queens and concubines and they praised her.** On the sentence comp. Prov. xxxi. 28, probably a free imitation of this passage. The "daughters" evidently correspond to the עֲלָמוֹת "virgins," ver. 8, as also the "queens and concubines" of that verse recur here, that they may expressly subordinate themselves to Shulamith, who is preferred above them. On account of this exact correspondence between this clause and ver. 8, it is incomprehensible how HITZ. can regard ver. 9 as spoken by the shepherd. Whence could he know that Solomon's queens and concubines had such an opinion of Shulamith? And how unnatural and far-fetched would such a remark about the uniqueness and all-surpassing loveliness of his beloved appear as the first exclamation of the shepherd immediately upon his coming to her! In the course of his familiar conversation with her he might appropriately say something of the sort, but not as the first word of his salutation.

Ver. 10. **Who is this that looks forth like the dawn?** If these words, like the exclamations iii. 6 and viii. 5, which likewise begin with מִי־זֹאת "who is this," had really been the opening of a new scene (as ROSENM., DÖPKE, HEILIGST., DEL., VAIH., WEISSB., *etc.*, maintain, either supposing Solomon, or his courtiers and attendants, or the ladies of the court to be the speakers) they would have been preceded by a concluding formula like iii. 5 and viii. 4. Instead of this ver. 9 rather required to be further explained and supplemented in regard to Shulamith's being praised and pronounced blessed by Solomon's wives; a statement was still needed of what the אִשֵּׁר 'blessing' and הִלֵּל 'praising' of those women amounted to. And the thing of all others best adapted to this purpose, was a mention of that admiring praise, which according to iii. 6 ff. the ladies of the court bestowed upon Shulamith on her entry into Zion upon her wedding day. To this panegyric, of which he must have had mediate or immediate cognizance, Solomon here refers, though only in the way of inexact suggestion not of faithful reproduction (substantially correct EW., B. HIRZEL, BÖTTCH., HITZ.).—הַנִּשְׁקָפָה lit. "looking down, gazing down" from a high position: comp. שָׁקַף in Judg. v. 28; Ps. xiv. 2; liii. 3; cii. 20; Lam. iii. 50. Reference is thus made to the prominent or exalted place occupied by Shulamith in the world of women. She outshines all others like the early dawn, which looks from heaven over the mountains down to the earth. Yes, like the sun and moon! Dawn, moon and sun are here, therefore, personified as it were, like the sun in i. 6 above. **Fair as the moon, pure as the sun.** בָּרָה here equivalent to spotless, bright-shining, comp. Ps. xix. 9; and on the silvery moon as an image of superior purity and beauty Job xxv. 5; xxxi. 26. Arabic poets also sometimes compare female beauty with the brightness of the moon *e. g. Hamasa* (ed. SCHULTENS, p. 483.) "Then Lamisa appeared like the moon of heaven when it shines;" MOTANEBBI (Translation by VON HAMMER, p. 29, 42, *etc.*) and others, comp. DÖPKE and MAGN. *in loc.*)* The poetic expressions לְבָנָה "white" and חַמָּה "hot" for moon and sun, which are again combined in Isa. xxiv. 23, are particularly suited for the comparison, because they are both feminine and alike indicative of white and blazing radiance.—**Terrible as bannered hosts.** This concluding simile points to the identity of the person intended with the one described in ver. 4, and at the same time testifies to the identity of the speaker and against the sundering of this verse from the preceding.†

7. CONTINUATION. *b.* SHULAMITH AND THE LADIES OF THE COURT, VI. 11—VII. 1.

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* [THRUPP gives a different view from the allegorical standpoint: "As regards the sixty and the eighty, we have of course in each case a definite number for an indefinite. The choice of the particular numbers seems to have been mainly dictated by a studied avoidance of the number seventy, to which a certain sacredness and completeness would have attached. It is no harmonious covenant-relationship, in which the queens and concubines stand to Christ: all is with them imperfect and wide of the mark. A directly opposite view is erroneously taken by HENGSTENBERG." WORDSWORTH exhibits the Archdeacon of Westminster in his comment: "The concubines are more numerous than the queens. May not this perhaps signify that the number of the members of sectarian congregations would be greater than that of the Church?" He had before remarked upon the fourscore concubines: "A state of things is here represented when schisms prevail in Christendom. The concubines represent Christian congregations which have some spiritual gifts and graces, but are not perfectly joined to Christ in the unity of the one faith and apostolic fellowship"].

* Here too belong the verses from THEOCRITUS, *Id.* xviii. 26 ff.

"Ἀὼς ἀντέλλοισα καλὸν διέφαινε πρόσωπον,
Πότνια νὺξ ἅτε, λευκὸν ἔαρ χειτῶνος ἀνέντος,
Ὧδε καὶ ἁ χρυσέα Ἑλένα διεφαίνετ' ἐν ἁμῖν."

†[DOWAY note: "Here is a beautiful metaphor describing the church from the beginning. 'As the morning rising,' signifying the church before the written law; 'fair as the moon,' showing her under the written law of Moses; 'bright as the sun,' under the light of the gospel; and 'terrible as an army,' the power of Christ's church against its enemies."]

Some recent commentators take this particularly difficult little section to be a narration by Shulamith of something which she had previously experienced, in which she also repeats the language of others to her, together with her answer (HITZ., MEIER, *etc.*); NAEGELSB. (in REUTER'S *Repert.* 1852, No. 10) on the contrary regards it as a reverie of Shulamith, in which she foreshadows to herself her reception by her country friends on her expected return to them; EW. (and HAHN) a continuation of the discourse of Solomon, in which a colloquy between Shulamith and the ladies of the royal court is repeated; the majority of both the older and the later expositors, however, make of it an independent dialogue between Shulamith and the "daughters of Jerusalem," in which the verses vi. 11, 12 together with the words "what do you see in Shulamith" in vii. 1 are assigned to the former, and the remainder of vii. 1, to the latter. This last understanding of it is the only one which avoids the manifold difficulties and forced explanations with which each of those previously mentioned is chargeable.

Ver. 11. **To the nut-garden I went down.** According to the various interpretations put upon the entire section, these words are thought to contain either 1) Shulamith's answer to what is supposed to be the wondering question of the ladies of the court in ver. 10 (so DEL. and WEISSB.: she states to her noble auditors in these words not so much who she is, as why she had come down to the king's garden); or 2) the beginning of an account of what happened to her on the occasion of her being first brought to the king's court (EW., UMBR., HITZ., VAIH., BÖTTCH., REN. *etc.*—all agreeing in this that Shulamith here begins to tell the story of her former "abduction" to the king's harem); or 3) the beginning of a dreamy description of what Shulamith would do after her return home (NAEGELSB. *loc. cit.*) or 4) the beginning of a statement of the way in which the daughter of Zion attained the high dignity which the words of the heavenly Solomon had ascribed to her, especially in vers. 9 and 10, (HENGSTENB.); or 5) the beginning of a recital by Solomon, in which he prophetically depicts the process of the conversion of the gentiles to the God of Israel (HAHN) *etc.* We hold that of these views the second comes nearest to the true sense of the poet, but prefer to find in the words instead of a statement of what Shulamith was doing at the precise moment of her "abduction," a description of what she was in the habit of doing before she came to the royal court. We accordingly take יָרַדְתִּי neither as pluperf. ("I had gone down"), nor as a proper perfect, nor as an aorist, but as a statement of an action frequently repeated in the past, a customary action, in which sense though it elsewhere belongs rather to the future, the perfect is sometimes used in the O. T (*e. g.* 2 Sam. i. 22,) comp. EW. *Lehrb.* § 136, *c.*—If, therefore, Shulamith commences in this way to describe her rural occupations prior to her exaltation as queen, she thereby gives her husband plainly enough to understand that he has in no wise satisfied her by his enthusiastic laudations and admiring declarations of love, but that she now longed more than ever to get away from his voluptuous court and from the vicinity of his sixty queens and eighty concubines to the green little nut garden, the fresh valleys and the lovely vineyards in the region of her home.—גִּנַּת אֱגוֹז denotes according to all the versions as well as to ancient Talmudic tradition a "nut garden," a meaning for which there is the less need to substitute "kitchen-herb or vegetable garden" (with HITZ.) since אֱגוֹז is doubtless the same word with the Pers. *ghuz* and JOSEPHUS *Bell. Jud.* III. 10, 8, expressly testifies to the occurrence of nut-trees in the region of the lake of Tiberias, not far consequently from Shulamith's home. The nut-garden here mentioned is to be sought in this her native region and not in the neighborhood of Jerusalem or within the range of the king's gardens. It can scarcely be different from the vineyards and orchards described vii. 13 ff. in the immediate vicinity of the house of Shulamith's mother.—**To look at the shrubs of the valley,** *etc.* The garden itself probably lay likewise in this valley-bottom, or at all events considerably lower than Shulamith's residence (hence ירד "went down"). "Shrubs" or "green" of the valley (אִבֵּי הַנָּחַל) probably denotes whatever verdure sprouted up in the place where the water of the Wady had run off, less likely the green of proper water-plants (Job viii. 12). On the combination of verdure or shrubs, vines and pomegranates comp. ii. 12, f. the like juxtaposition of flowers, fig trees and vines. רָאָה בְּ "to look at anything" denotes, as it invariably does, the pleased, gratified contemplation of an object (comp. Ps. xxvii. 4, lxiii. 3; Mic. iv. 11, *etc.*) not the busy looking for something, for which latter sense not even Gen. xxxiv. 1 can be adduced (vs. HITZ.).

Ver. 12. **I knew it not, my desire brought me,** *etc.* The thing intended is scarcely her "desire to walk out in the open air" (EW.), or her "curiosity" (VAIH.), or her "wish to see the vine sprout" (HITZIG), but much more probably her desire to belong to her royal lover, her longing to be wholly and for ever her beloved's. When and how this desire was first awakened in her, she does not here state; she had given utterance to this in another place, see ii. 8-17. In the passage before us she simply assumes the existence of her desire and longing for her lover, and only tells how little she knew or imagined in the midst of those rural occupations of hers (ver. 11) that she was exalted by it "to the chariots of her people, the noble," in other words, how little she suspected beforehand that her lover was the king, the ruler of all Israel.—**To the chariots of my people, the noble.** מַרְכְּבוֹת strictly denotes merely "wagons," but here, like the combination "horses and chariots" in other passages (Deut. xx. 1; Isa. xxxi. 1; Ps. xx. 8) seems to express the idea of the full display of the power and pomp of the kingdom, but without suggesting anything of a military nature, so that as in 1 Sam. viii. 11; 2 Sam. xv. 1 we are to think chiefly of state carriages in the festive processions of the king and his court. Being transferred or promoted to these chariots of state would accordingly be tantamount to elevation to

royal dignity and glory, of which the analogy of Joseph in Egypt is an instructive instance, Gen. xli. 43 ff. So far as the language is concerned, there is no special objection to this interpretation. The connection of the accusative מַרְכְּבוֹת with the verb שׂוּם without a preposition most probably expresses the idea of "removing or bringing in the direction (comp. Isa. xl. 26; Dan. xi. 2; or into the vicinity of something." (comp. Judg. xi. 29); this is the case not merely with verbs denoting motion, but with all possible verbal ideas (see numerous examples in Ew., § 281, *d*). שׂוּם is often elsewhere synonymous with הֵבִיא "to bring or conduct to any place" (comp. Gen. ii. 8) and so שׂוּם מַרְכְּבוֹת may very readily mean: "to bring to the chariots, to transfer, exalt into the sphere or region of the chariots"—a meaning which is at all events more obvious than the rendering "to set me on the chariots" (Syr., Del., *etc.*); or than the explanation of Velth., Gesen., Ew., Böttch., Hitz., Ren., *etc.*: "made me happen *among* the chariots" (*viz.*, of the royal retinue); or than the strange rendering of the Vulg., which probably presupposes the reading שִׁמְּתַנִי instead of שָׂמַתְנִי "*conturbavit me propter quadrigas*," *etc.*; or finally than construing מַרְכְּבוֹת as a second object, either in the sense of "making me or converting me into chariots," *i. e.*, "a princess" (Umbr.) or "a defence" (Hengstenb.); or "making like chariots, *i. e.*, as swift as chariots" (Rosenm., Magn., Döpke). Since no one of these constructions appears to be better established in point of language than ours, while this latter undoubtedly yields a less forced and more attractive thought, we might with all confidence declare it to be the only one that was admissible, if it were not that the difficult limiting genitive עַמִּי נָדִיב "of my people, the noble," involves the real meaning of מַרְכְּבוֹת and consequently of the entire passage in an obscurity that can scarcely be cleared up. The translation "chariots of my people, the noble," or "chariots of my noble people," is on the whole the most satisfactory (the absence of the article before the adjective is of no consequence, comp. Gen. xliii. 14; Ps. cxliii. 10 [Green's *Heb. Gram.*, § 249, 1, *b*]). The resulting sense cannot then be materially different from that of נְדִיבֵי עָם "nobles of the people" Ps. cxiii. 8 or נְדִיבֵי הָעָם Num. xxi. 18 (comp. נְדִיבֵי עַמִּים Ps. xlvii. 10) and will accordingly refer to the noble countrymen of Shulamith, to the *proceres seu optimates gentis suæ*; for the explanation "war-chariots of the people of the prince" (Weissb.) certainly has as much against it as the opinion that עַמִּי נָדִיב is one noun, either equivalent to "prince of the realm" (Vaih.) or = the well-known proper name Amminadab (Ex. vi. 23; Num. i. 7; Ruth iv. 19; 1 Chron. ii. 10; vi. 7, *etc.*). This last expedient, manifestly the most confusing of all, was already tried by the Sept., Symmach., Vulg., Luther (who has Amminadib instead of Amminadab), and after them by most of the older interpreters, especially the allegorizers, with whom it was, so to speak, a fixed dogma that Amminadab means the devil! But even if we shun such devious ways, the sense of the expression "transferred to the chariots of my noble people" remains obscure and ambiguous enough, and we can either assume that the "noble people" or "noble folk" "*Edelvolk*" (Ew.) was intended to denote the noble extraction of Israel, or the courtiers of Solomon, or the whole people as represented in the person of its prince (so substantially Del., comp. Vaih.). In all which, however, it still remains a question why the poet did not make Shulamith speak in so many terms of her elevation to the chariot or to the throne of her prince.—To complete as far as possible our enumeration of all that interpreters have made out of the crux before us, Weissbach's view of this verse may here be stated in conclusion. According to it "the words of ver. 12 in the mouth of the person, who had proposed the question ver. 10 (*viz.*, a courtier, who had gazed with astonishment upon Shulamith in the garden) mean: I asked the question because I did not know that this brilliant and majestic spectacle was you; I had rather supposed that I saw the prince's army chariots before me!"—Hahn, too, thinks that the speaker of these words is not Shulamith but Solomon, who thus relates how, when filled with longing desire for a reunion with Japhetic gentilism, his soul suddenly and insensibly set him "on the chariots of his people as a prince."*

Chap. 7, Ver. 1. **Come back, come back, Shulamith,** *etc.* As according to our understanding of vers. 11 and 12 Shulamith expresses in them her longing for the simpler circumstances of her native region and speaks of her elevation to the king's throne as a distinction, which came to her without her knowledge, and contrary to her expectation, nothing is more natural than to conceive that she spoke this in a saddened and painfully excited mood, and

* [The simplest and most natural explanation of these words finds in them, as it is expressed by Wordsworth: "the cheerful alacrity and fervent affection of the bride flying on the wings of love" to the bridegroom. Moody Stuart: "In a moment her soul is carried away directly, irresistibly, rapidly toward her bridegroom and her king." Withington thus paraphrases: "I went into the garden; I walked among its shades; I surveyed its beauties; I remembered the owner, and my soul melted with rapture and love." Patrick makes a somewhat different application: "The meaning of this verse seems to be that the spouse hearing such high commendations of herself, both from the bridegroom and from the persons mentioned, ver. 10, with great humility saith, that she was not conscious to herself of such perfections (I did not know it, or I did not think so), but is excited thereby to make the greatest speed to endeavor to preserve this character he had given her." Percy and Good understand it of the bride's hesitation and irresolution after she had promised to meet her beloved in the garden. The latter states its meaning thus: "I was not aware of the timidity of my mind, which hurried me away from my engagement, when in the very act of adhering to it, with the rapidity of the chariot of Amminadib." Thrupp on the basis of 2 Kings ii. 12; xiii. 14: "The church had unconsciously and unexpectedly become the source and channel of victorious might to all the willing people of God. 'My soul,' she says, 'had made me.' It is the unshrinking and devoted zeal with which the church prosecutes the task set before her that makes her the rallying point for all who would join in the service of her Lord." Others attribute this language to the bridegroom. Thus Taylor and Williams: "The affections of the prince carried him to meet his love with the rapidity of a chariot." Burrowes, as Scott and Henry, finds in vers. 11–13 a statement of the feelings of the bridegroom during his temporary withdrawal. When he left his spouse, v. 6, it was "only to withdraw to his favorite place of resort in the garden;" where "almost unconsciously, ere he was aware, his soul was filled with the desire of meeting her again, a desire so strong that it would have carried him to her arms with the swiftness of the chariot of Amminadib." It is characteristic of Gill's exposition that in commenting on ver. 11 he proposes the question, Why are believers like nuts? and answers it under ten heads.]

to conjecture that her strong and painful feeling of home-sickness would be accompanied by a corresponding gesture. This gesture we must unquestionably suppose from the earnest and repeated call addressed to her by the ladies of the court "come back, turn back" (שׁוּבִי שׁוּבִי comp. Judg. v. 12) was that of intending to go away, to escape from the vicinity of the vicious court of the king, which had become offensive to her. She does not purpose to withdraw from the "king's garden" (Döpke, Delitzsch, *etc.*), in which besides she could scarcely have been at the time, but from the vicinity of the king altogether, who had greatly grieved her, and that of the ladies of his court, whose society she feels that she must henceforth avoid. Hence it is that the latter (for it is to them that Shulamith's answer "what do you see in Shulamith?" is directed) call to her, entreating her to turn again and permit them still to look upon her charming person. For this is the only sense in which וְנֶחֱזֶה בָּךְ "that we may look upon thee" not materially different from רָאָה בְּ (חָזָה בְּ vi. 11) can be taken, *viz.:* that of beholding with delight, feasting the eyes upon her to whom they had long before accorded the praise of beauty (comp. their frequent form of address, "fairest among women," i. 8; v. 9; vi. 1). That it is the ladies of the court, who address to her this summons to return and remain, and not Solomon (whom many of the older commentators regard as the speaker in these words, see Starke), is either to be explained by Solomon's uniting in the call of the women (comp. Döpke, Ewald, *etc.*), or better still by the assumption that he who was more affected than all others by her attempt to go away, does more than barely call her back, he seeks by loving force to detain her; and hence, speechless with passionate emotion, he first embraces and holds her, that he may afterwards fetter her by the fondest adulation* (ver. 2 ff.).—**What do you see in Shulamith?** This question asked by the party addressed is doubtless to be understood as modestly declining the praise indirectly bestowed upon her beauty in thus calling her. Shulamith wishes to be no longer looked at and admired by such people as Solomon's concubines and the ladies of his court; this has become oppressive to her. The humility of her entire question certainly characterizes also her designation of herself בַּשּׁוּלַמִּית (lit., "in the Shulamitess," *i. e.* not "in this Shulamitess" but "in one who is a Shulamitess;" comp. 1 Kin. xx. 36; Isa. vii. 14; Joel iv. 3, *etc.*). Its meaning is certainly no other than "why do you look at me, a plain country girl (Hitzig)? what you see in the simple daughter of a Galilean village?" הַשּׁוּלַמִּית is, as the article shows both here and where it was used in the vocative, certainly not the proper name of a person (so most of the ancient versions and interpreters); no more is it an adjective meaning "favored, treated with kindness" (Weissb.), but a gentile noun, synonymous with הַשּׁוּנַמִּית 1 Kin. i. 3; 2 Kin. iv. 12, 25, of which it is only a dialectic variation; it is accordingly a designation of the person in question from שׁוּלֵם or שׁוּנֵם, the place of her abode.* This place, the Σουλήμ of Eusebius and Jerome in his *Onomast.* and the modern *Sôlam* appears to have received its name, which originally may have been = סֻלָּם "ladder," on account of its location on a steep mountain declivity (comp. Robinson, *Pal.* II. 234), just as many other mountains, *e. g.* that mentioned 1 Mac. xi. 59 bear the name Κλίμαξ (comp. Hitzig *in loc.* and "*Urgeschichte der Philister,*" p. 126). According to Josh. xix. 18 this Shunem was situated in the tribe of Issachar, according to 1 Sam. xxviii. 4; xxix. 1, 11; xxxi. 1 not far from Mount Gilboa and the plain of Jezreel, according to 2 Kin. iv. 22–25 not very remote from Mount Carmel (comp. on ver. 6 of this chapter, and above on ii. 8; iii. 6; iv. 1, 8; also the Introduction, p. 6). **As the dance of Mahanaim.** Some interpreters after the example of the Vulg. ("*quid videbis in Sulamite, nisi choros castrorum?*") connect the difficult words כִּמְחֹלַת הַמַּחֲנָיִם with the question "why will ye look upon Shulamith, as one looks upon the dance of Mahanaim?" (Hahn, Weissb., Renan, *etc.*,) or "as at the dance of M." (Hitzig). But it seems more natural and better suited to the context with the majority of both the older and more recent commentators, to regard these words as the answer to the question of Shulamith, given of course by those who had asked her to return, and who take this mode of stating why they were in fact so much concerned to see Shulamith yet longer. They see in her "something that resembles the dance of Mahanaim," something as magnificent and transporting as the dance of the angel-host, east of the Jordan on

* [The abruptness with which this verse is introduced and the ambiguity of some of its expressions make its meaning extremely doubtful and have led to a variety of uncertain conjectures, but do not justify the acceptance of the incredible sense here put upon it. According to the view which is entertained of the context it has been supposed to be addressed to the bride, who was rising to leave the speakers (Taylor), or had been borne away from them by her inward rapture figuratively described in the preceding verse (Moody Stuart), or who had parted from them in company with her husband (Patrick), or who was timidly shrinking from meeting him (Williams, Good, the latter of whom renders thus: "Virgins.—'Return, return, O bride of Solomon! Return, return, that we may yet respect thee.' Royal Bride.—'What do you expect from the bride of Solomon?' Virgins.—'Fortitude, like the conflict of two armies'"). Or it is thought to be a call upon the bride to return from her alienation to her husband (Ainsworth, Burrowes, as well as Wordsworth, who thinks that the iteration of the appeal denotes a summons "to both Jew and Gentile to return to God and to one another in Christ and His Church"), or to return in peace from victorious conflict (Thrupp, who compares Josh. x. 21; Judg. viii. 9; xi. 31; 1 Kin. xxii. 28).—Tr.]

* [The article as well as the form of the noun certainly favor its derivation from the place of her birth or residence. The chief objections to it are, first that Shunem is never called Shulem in the Bible but always Shunem and its inhabitants Shunammites; and secondly, the bride is called a prince's daughter, vii. 2. The derivation from Solomon (to which Clarke compares Charlotte from Charles, Henrietta from Henry, *etc.*), is favored by most English commentators, and still divides the suffrages of the learned, though it does not satisfactorily account for the form of the name nor explain the presence of the article. Its derivation from Salem in the sense of Jerusalem, as though it were equivalent to Jerusalemite, as Gill and others suggest after Kimchi and Aben Ezra is utterly inadmissible. Others follow the example of Aquila (*εἰρηνεύουσα*) and attribute to it an appellative sense as derived from the root שָׁלֵם; so Patrick: "perfect," and Thrupp: "The peace-laden, lit., the bepeaced. The name is derived from the same root as Solomon and stands in partial correspondence with it."—Tr.]

Jacob's return home to the promised land. See Gen. xxxii. 1–3, to which passage there is an unmistakable allusion here as DÖPKE, DELITZSCH, HENGSTENB., MEIER, *etc.*, correctly assume. This occurrence in the early patriarchal history as celebrated as Jacob's wrestling at Peniel (Gen. xxxii. 28, comp. Hos. xii. 4 ff.), this miraculous experience of the patriarch Jacob, to which the town of Mahanaim between Jabbok and the Jordan, the royal residence of the anti-Davidic northern kingdom under Ishbosheth (2 Sam. ii. 8 ff.) owed its name, forms here the point of comparison and is evidently intended to represent the sight of Shulamith as of angelic beauty and heavenly sublimity, just as she had before been compared with the morning dawn, the sun and moon (vi. 10), and in agreement with the fact that in other passages dances in praise of God are attributed both to the stars and to the angels of God (comp. Job xxxviii. 7; Judg. v. 20; Ps. ciii. 21; cxlviii. 2; 1 Kings xxii. 19; Luke ii. 13, *etc.*). The "dance of Mahanaim" is accordingly the well-known dance of the angels on the site where Mahanaim subsequently stood. It is not necessary to take הַמַּחֲנָיִם in its appellative sense "dance of the angel choirs" (DÖPKE) or "the angelic hosts" (GESEN.) or "the angel-camps" (DEL.) or "the double army" (UMBR., WEISSB.; comp. the TARG. *in loc.*). We must, however, decidedly reject every interpretation of these words, which sees in them an "invitation to dance," whether it is Solomon (so BÖTTCHER), or the ladies of the court (Ew., DELITZSCH, *etc.*), or Solomon and his companions (DÖPKE), who are supposed to make request of Shulamith to execute the famous dance of Mahanaim in their presence. Such a dance, whether it be regarded as a solemn festive dance, in which several took part (EWALD, BÖTTCHER, *etc.*), or as a contra-dance of two ranks, one consisting of young men, and the other of young women (HITZIG), or as a solo dance by a "danseuse of the Harem" (REN.), or as a "country festival dance in the simple attire of a shepherdess or a vine-dresser" (DEL.) is as devoid of evidence for its historical existence, as it is impossible to demonstrate from the present context that it was in this instance actually performed. And if actually exhibited on the stage, and described in the terms that follow (ver. 2 ff.), it certainly would not have afforded that "most chaste spectacle," that "indication of Shulamith's humility and childlike disposition" which DELITZSCH professes to see in it; comp. above No. 2, p. 94.

8. CONCLUSION. *c.* SOLOMON'S FINAL LAUDATION OF THE BEAUTY OF HIS BELOVED, vii. 2–6. DELITZSCH alone has put this description into the mouth of the daughters of Jerusalem instead of that of Solomon [so TAYLOR, GOOD, WILLIAMS, FRY, PATRICK, AINSWORTH and others on the ground chiefly that the king is spoken of in the third person, ver. 5], against which, however, may be urged not only the sameness of the tone, which prevails in this as in the following brief section (vers. 7–10), but also the circumstance that the caressing speeches here go further in one point at any rate, and to say the least, are more undisguised than could have been expected from the mouth of women (see ver. 3). This description of the beauty of Shulamith also has the greatest similarity to those which Solomon had previously given (iv. 1 ff.; vi. 4 ff.), only it enumerates her various charms in the reverse order, by ascending from the feet to the head, and thus proceeds in conformity with the customary Hebrew phrase "from the foot to the head" (2 Sam. xiv. 25; Isa. i. 6). That this inverted order of the description was not occasioned by the person described executing a dance, but simply arose from the poet's desire for variety, is correctly recognized even by HITZIG; comp. also EWALD *in loc.* (vs. DELITZSCH, VAIH., RENAN and others). One point of contact with a preceding passage of like character in the poem is found in the ten beautiful parts of the body, which are here adduced as in Shulamith's description of the charms of her lover (v. 10–16).—**How beautiful are thy steps in the shoes, O prince's daughter!** That the beginning is made with the steps (פְּעָמִים comp. Ps. lviii. 11; 2 Kings xix. 24), *i. e.*, with the feet as stepping, as in motion, proves nothing in favor of the dancing hypothesis already rejected. For "to step" is not = "to dance," and Shulamith must have taken some steps at the beginning of this description, inasmuch as Solomon must have led her back to his or to her former position, or have conducted her to some seat after her purpose to go away. In doing so he points out to her her graceful and charming "steps in her shoes," or in other words how very becoming the shoes, which she wears as a "prince's daughter," are to her as she walks! The shoes are manifestly mentioned as something which she did not wear originally and in common (comp. v. 3), as a constituent, therefore, of her new and elegant court dress, which had doubtless been prepared in a most luxurious manner, both in material and style, and probably were ornamented with bows of purple, yellow or variegated ribbons, like the showy sandals of noble Hebrew women in later times (comp. Ezek. xvi. 10; Judith x. 9; WINER *R.-W.-B.*, Art. "*Schuhe*"). She is at the same time designated a "prince's daughter" or "noble daughter" in order to indicate her present high rank (not her noble descent, which according to i. 6; ii. 8 ff., vi. 11 is improbable). בַּת is here used in a wide sense for female in general, to mark the fem. gender, as ii. 2; vi. 9; Gen. xxx. 13; Judg. xii. 9, *etc.*; and the term נָדִיב "noble" may have been suggested by the עַמִּי נָדִיב which she had used just before. That this form of address is substantially synonymous with "my sister bride" has already been observed on iv. 9 above. **Thy rounded thighs are like jewels.** Lit., "the roundings of thy thighs," *i. e.*, the rounded parts which constitute thy thighs (יְרֵכַיִךְ genit. of the material [GREEN'S *Heb. Gram.*, § 254, 4] as Ps. xl. 16: lxviii. 31, *etc.*—The word חֲלָאִים is very variously explained "necklace" or "jewels" (SEPT., VULG., SYR., ROSENM., MAGN., VAIH., BÖTTCHER), "clasps" (Ew.), "pearls" (HITZIG), "ornaments" (HENGSTENB.), or "ornamental chains." As is shown by the singular חֲלִי, חֶלְיָה, which occurs Prov. xxv. 12; Hos. ii. 15, some elegantly made ornament must be intended, and according to the passage before us it must be composed of round, smoothly turned globules or pearls, as it is used to set forth the perfectly

rounded shape of the thighs.—**The work of an artist's hands.** The sing. מַעֲשֵׂה, which the SEPT. and SYR. correctly retain, is here employed because the numerous globules or pearls strung together, form but one whole, one necklace. The form אָמָּן, of the same signification with אָמוֹן Prov. viii. 30, and with the Chald. and Syr. אוּמָּן (see HITZIG *in loc.*, and EWALD, *Lehrbuch*, § 152 *b*) serves to denote the artificer or artist (τεχνίτης, *artifex*) in contrast with the חָרָשׁ (τέκτων, *faber*) workman who only performs the coarser kind of work. That a skilful turner is here particularly intended appears from חֲלָאִים. The rotundity of the thighs is one of the noted beauties of the female figure, not merely according to Oriental, but also according to Grecian taste, as is shown by the well-known attribute of Aphrodite καλλίπυγος.

Ver. 3. **Thy navel is a round bowl.** שֹׁרֶר according to the unanimous testimony of the old translators = שֹׁר Ezek. xvi. 4, and = Arab. *surr*, *i. e.*, "navel" (comp. on Prov. iii. 8). But, as we learn from the comparison with a round bowl or mixing vessel (on אַגָּן see just below), as well as from the following wish that this vessel may not lack mingled wine, the navel itself as such cannot be intended, but rather the whole belly (abdomen) with the navel as its centre. Correctly therefore HAHN, VAIH., WEISSBACH, *etc.*, "*dein Schooss*," (*thy lap*) by which expression the reference demanded by what follows is sufficiently intimated, whilst the translation "*pudenda*" (MAGNUS, DÖPKE, HITZIG) cannot be justified on linguistic grounds; for both שְׁרִיר Job xl. 16, and the Arab. *sirr* (αἰδοῖον, *arcanum*) are only related, not identical ideas.—אַגָּן plur. אַגָּנוֹת (Isa. xxii. 24; Ex. xxiv. 6) does not denote a cup, but rather a bowl, a large round drinking vessel, here doubtless a bowl for mixing (κρατήρ, SEPT., VULG.) as the following מֶזֶג "mixed wine" shows. For that they prepared this drink (a mixture of wine with warm or cold water—*Berachoth* 7, 5; 8, 2: *Pesach* 7, 13; *Maasser* 4, 4) exclusively in smaller vessels as cups, goblets, *etc.*, can scarcely be proved by the formula מָזוּג אֶת־הַכּוֹס (vs. HITZIG).—**Let not mixed wine be lacking.** This wish, which is not to be converted with the older interpreters into an objective statement, as "*nunquam indigens poculis*" VULG.) or "to which drink is never wanting" (LUTHER), contains without doubt an allusion of like nature, but not so delicate as that contained in v. 12 ff.* (comp. Prov. v. 15 ff.). Some modern commentators vainly seek by various methods to escape this admission, *e. g.*, BÖTTCHER by the assumption that this wish was only designed to set forth in a vivid manner the circular form of the navel; HENGSTENB. by the allegorizing remark: "the capacity of the church to revive the thirsty with a noble refreshing draught is represented under the emblem of a bowl always full of mixed wine;" DEL. by the assertion: "The navel in so far as it became visible through her dress as she breathed harder in dancing (?) was like a circular cup which was not lacking in spiced wine" (but אַל with the following voluntative or jussive future!), "*i. e.*, as full of blooming health (Prov. iii. 8) as that of spiced wine."—**Thy body is a heap of wheat, set around with lilies.**—עֲרֵמַת חִטִּים is certainly not a "sheaf of wheat" (EWALD, who here has in mind Ruth iii. 7, where, however, עֲרֵמָה rather means a heap of sheaves), but an accumulated heap of grain (comp. 2 Chron. xxxi. 6 ff.; Neh. iii. 34), so that the point of comparison lies on the one hand in its being arched over, and on the other in its yellowish-white color, and perhaps also subordinately in the fruitfulness of such a heap of grain. "Set around with lilies" appears to allude to the custom of "garnishing with flowers such a heap of wheat on the floor, when they threshed the grain in the open field immediately after the harvest" (DÖPKE),—a custom which, to be sure, has to be inferred solely from this passage. That the whole is a mere "fancy picture" (WEISSB., HITZIG) is improbable. Yet the comparison was probably suggested by the lily-red—we would have to say the rose-red—color of her dress which chastely and modestly covered, as it should, the body of the young lady, just as in v. 14 the sapphires enveloping the "ivory figure" indicated the color of the garment. At all events

* [There is no reason for suspecting an indelicacy in this perfectly harmless expression. Neither the words employed, the mode of their employment, nor the connection in which they stand warrant such an imputation. NOYES correctly says the "spiced wine" is "mentioned merely to set off the beauty and richness of the cup." MOODY STUART: "The dress of the bride is described throughout, except where clothing is not worn, as on the neck and the face. The proof of this is ample and irresistible in the very first line of the picture—the feet 'beautiful with shoes.' The person might have been clothed, while the feet were unshod; but it was impossible that the feet should be beautified with the finest sandals, without the whole person being arranged as a bride adorned for her husband. Both the terms, therefore, in this verse are of necessity parts of dress covering the corresponding parts of the person, according to the tendency in all languages to transfer the names that designate the living body to the dress that both conceals and adorns it. There is a great agreement of critics, as well as obvious suitableness in interpreting the goblet of wine as an image of the clasp that secures the girdle, composed probably of rubies to which wine is often compared." So substantially also PATRICK, HARMER, PARKHURST, TAYLOR, WILLIAMS, and others. GOOD, on the contrary, objects to the opinion "that the royal poet, instead of delineating the personal charms, 'the unbought graces' of his accomplished fair, is merely describing her different habiliments with the splendid figures which were wrought on them. Against such an interpretation I cannot but strongly protest, as equally unpoetical, and unjust to the text. In the literal sense of the original, I see no indelicacy whatever, and there ought to be no indelicacy in its translation. The royal bard is merely assuming a liberty, and that in the chastest manner possible, which we are daily conceding in our age to every painter and sculptor of eminence." GOOD coincides in opinion with ZÖCKLER, that "navel" is here used in a wide sense for "the whole of the surrounding region," and proposes the rendering "waist." Adopting this suggestion, BURROWES presents the following picture as his conception of the figure here described: "First, the feet more beautiful in the elegant sandals; then the contour, the folds of the bridal dress falling around the hips, graceful as the curvature of a rich necklace wrought by a finished hand; next, the body like a heap of wheat encompassed with lilies; then, the waist expanding into the bosom, elegant as a goblet rounded gracefully upwards, and filled with the richest spiced wine." SCOTT: "Comeliness of person, not richness of attire or ornament, is intended; otherwise the commendations would be equally appropriate to the most deformed, if splendidly attired, as to the most beautiful; nor is there any need to remove the garments in order to distinguish a very well proportioned and comely person from others in the most ordinary intercourse of life. Either men or women may disguise themselves by decoration; but becoming raiment sets off the form of those who wear it."]

the characteristic feature, and the chief significance, perhaps, of the entire figure lies not in this subsidiary matter of setting it around with lilies, but in the heap of grain. Approximate parallels are adduced by DÖPKE, MAGN., *etc.*, *e. g.*, a passage from MOTANEBBI (v. HAMMER, p. 74), where the loins of a girl are likened to a sand-hill; OMMONRHEIF (*Hamasa*, in REISKE *Taraf.*, p. 53), "*Nates habet ut tumulos arenæ rore compactæ;*" NUWEIRIUS (*loc. cit.*, p. 131): "*Poetæ comparant nates amatæ cum collibus arenaceis.*"

Ver. 4. **Thy two breasts are like two young roes,** *etc.*—Comp. iv. 5. "Feeding among the lilies" is omitted here, because the figure of lilies had just been employed with a somewhat different application; not from regard to ver. 9, which has nothing to do with "feeding" either in figure or in fact (vs. WEISSBACH).

Ver. 5. **Thy neck is like a tower of ivory.**—The tert. comp. lies on the one hand in its being slender and straight, and on the other in the pure white skin of the neck; it is therefore similar, though not exactly like that in iv. 4. The ivory tower here mentioned is certainly different from the tower of David named there, inasmuch as it is not to be conceived of as a tower for defence or an arsenal, but without doubt a structure designed for purposes of luxury, like Ahab's ivory house (1 Kings xxii. 39; comp. Am. iii. 15; Ps. xlv. 9), or like the ivory throne, on which Solomon sat, according to 1 Kings x. 18 ff.—**Thine eyes pools in Heshbon.**—As v. 12 the eyes of the lover are compared with "doves by brooks of water, bathing in milk, sitting on fullness," so here the eyes of his beloved are likened to light blue pools or basins of water, which charmingly mirror back the rays of the sun. Comp. OVID, *de arte amat.*, II., 722:—"*oculos tremulo fulgore micantes, ut sol a liquida sæpe refulget aqua.*" The pools near Heshbon, perhaps just two pools lying near together before one of the principal gates of this city, may have been especially suited for such a comparison by the clearness of their sheets of water and the loveliness of their banks. Modern travellers, as SEETZEN, BURCKHARDT, *etc.*, still mention at least one large reservoir of water near Hesbân (the ancient Heshbon, the city of the Moabitish kings, Deut. ii. 24 ff.; Isa. xv. 4), lying in a wady south of the city, which is enthroned on a high hill, and consisting of excellent masonry; comp. CROME, *Palästina*, I., 254 ff.—**At the gate of the daughter of multitudes.**—This "daughter of multitudes" (בַּת רַבִּים lit. "daughter of many," λεωφόρος) or populous city is assuredly Heshbon itself (comp. the frequent designation of cities by the personifying expression בַּת "daughter," *e. g.*, Isa. i. 8; x. 32; xxiii. 12; Ps. cxxxvii. 6), a city which in the age of David and Solomon was certainly next to Rabbath Ammon, the most populous place in the neighboring kingdoms, or rather provinces of Israel east of the Jordan. HENGSTENBERG's opinion is inadmissible that בַּת רַבִּים is only another expression for רַבָּה "Rabbah," or רַבַּת בְּנֵי עַמּוֹן "Rabbath of the children of Ammon," so that here the pools of two trans-jordanic cities would be named. And so is HITZIG's notion that "the populous" is the name of a particular gate* of the city of Heshbon (בַּת רַבִּים therefore not genitive but appositive), *viz.*, that at which the markets and the tribunals were commonly held; for there is no example anywhere else of the personification of the gates of a city as daughters.—**Thy nose like the tower of Lebanon, which looks toward Damascus.**—Literally: as "a tower of Lebanon"†—but it does not follow from this absence of the definite article that one tower out of several of the same kind and situation is intended (HITZIG). For it is plainly designated as a watch-tower, or a look-out by צוֹפֶה וגו׳; and though there may have been in all several structures of this description on Mount Lebanon (for according to 2 Sam. viii. 6 David had set military garrisons in Damascene Syria), yet there could scarcely have been more than one that "looked toward Damascus," *i. e.*, which served for the military observation of this city, which since Rezon's defection had become dangerous to Israel's northern frontier (comp. 1 Kings xi. 23, 24). Naturally enough it cannot now be accurately determined where this tower of Lebanon is to be looked for, whether at Fukra, in the neighborhood of which ROBINSON indicates a "remarkable tower" probably designed for military purposes (*Zeitschr. d. Deutsch.-Morgenl. Gesellsch.* VII. 1, 77), or at Magdol, a place in the same region, with a very ancient temple looking to the north (*ibid.*, p. 72). At all events, however, this tower of Lebanon is totally distinct from the tower of David mentioned iv. 4, and this the more certainly as the latter served to represent a majestic and beautifully ornamented neck, and the former a straight nose, forming a handsome profile.

Ver. 6. **Thy head upon thee like Carmel.**—On the somewhat inaccurate expression "thy head upon thee," in which the head appears in some sort as an appendage to the entire man, comp. 2 Kings vi. 31; Judg. xiv. 18.—The main thing to be regarded in the comparison with Carmel is, that next to Lebanon it is the loftiest mountain in Northern Palestine, and for this reason perhaps it is often designated רֹאשׁ הַכַּרְמֶל "head of Carmel" (1 Kings xviii. 42; Am. ix. 3; comp. Jer. xlvi. 18); probably also there may be a subordinate reference to its being covered with dense woods, an emblem of a luxuriant growth of hair (Mic. vii. 14; comp. v. 13 *a* above)—whilst its loveliness, which HENGSTENBERG would have to be most of all regarded, is probably left out of the account.—**And thy flowing locks like purple.**—דַּלָּה here *coma pendula*—literally "the pendant, that which hangs down from thy head" (comp. Isa. xxxviii. 12, where it denotes the thrum, *i. e.*, the threads of the old web hanging down on the loom, to which the new are attached) from דלל *pendere*, Job xxxviii. 4.—In the comparison of the hair with purple

* [So THRUPP: "That gate of Heshbon which opened northeastward in the direction of Rabbah of Ammon," or "the gate of approach to the pools, the portal through which the multitude of the Gentile world presses to drink to the full of the clear and unruffled waters of Christian doctrine."]

† [The correct translation is "the tower of Lebanon," the entire expression being rendered definite by the article before the last noun. See GREEN's *Heb. Gram.* § 246, 3.—TR.]

(אַרְגָּמָן particularly denoting the red purple in distinction from the dark violet-blue purple or תְּכֵלֶת) the color is not so much taken into consideration—for red hair, or such as at all inclines to a reddish cast, is not at all supposable in an Oriental beauty—as its dark lustre (comp. v. 11). As also with the Greeks πορφύρεος often has almost the same signification with μέλας, and hence, *e. g.*, ANACREON (xxviii. 6, 7) uses πορφυραὶ χαῖται as the synonym of κόμαι μέλαιναι; PROPERTIUS, III., 17, 22, speaks of the *purpurea coma* of Nisus, and SUIDAS explains the Homeric κυανοχαίτης by "μελανόθριξ, πορφυρόθριξ" (other pertinent citations from TIBULL., VIRG., CIC., PLIN., *etc.*, see in ROSENM. and DÖPKE *in loc.*). It is, moreover, also possible that some purple ornament, that Shulamith may have worn braided in her hair (comp. *Iliad*, xvii. 52), gave occasion to the comparison; whilst there is no need whatever of supposing an allusion to the later custom among the Hebrew women of dying their hair with henna and the like to give it a yellowish red appearance. Comp. DÖPKE *in loc.* and WINER *R.-W.-B.*, Art. "Haar."—**A king fettered by curls.** The noble lustre of his beloved's head of hair just described makes the transition easy to the powerful effect which it, or more particularly her wonderfully beautiful locks, has wrought on him, her royal lover (comp. iv. 9). On the comparison of pretty locks with nets or snares, in which the lover is caught, Ecclus. ix. 3, 4, as well as numerous parallels from Oriental poets (in EWALD, HEILIGST., and DÖPKE); also Prov. vi. 25, where this ensnaring effect is attributed to the eye-lashes, as Eccles. vii. 26, to the arms of the beloved object. The VULG., SYR., LUTH., and more recently WEISSBACH and FRIEDRICH connect* מֶלֶךְ with אַרְגָּמָן: "as the king's purple," or as "purple of a king," but in so doing involve themselves in inextricable difficulties in the explanation of the concluding words: אָסוּר בָּרְהָטִים (*e. g.*, FRIEDRICH: "as the purple of a king that is unbound like the folds in the troughs;" WEISSBACH: "as a king's purple fastened in running water"—where an allusion is supposed to the purple dye-houses on the Phœnician side of Carmel)!

9. THIRD SCENE, *a.* SOLOMON: vers. 7–11.

Ver. 7. **How fair art thou, and how comely, O love, among delights.**—It is no more necessary here than in iii. 10, to take אַהֲבָה in the sense of אֲהוּבָה, as is done by the VULG. ("*charissima*") and SYR., or to point it accordingly as HITZIG proposes. We evidently have to do with an apostrophe to love as such, like that contained in iv. 10, only for the more concrete idea "thy love," the more universal one of love in general is here substituted. אַהֲבָה has substantially the same sense as in ii. 7, v. 8, viii. 6, 7, or as in 2 Sam. i. 26, *etc.* In a strangely arbitrary manner WEISSBACH takes אַהֲבָה in its proper infinitive sense as in apposition with the predicate not as a vocative: "how fair art thou, and how comely, a loving in delight"—which is made to mean "one, to love whom awakens delight."—תַּעֲנוּגִים (or תַּעֲנוּגוֹת Eccles. ii. 8) are not "caresses" (HENGSTENB.), but the sensations of pleasure connected with them, "joys, delights" (comp. Prov. xix. 10, Mic. i. 16, ii. 9). Solomon does not mean by it vulgar, carnal pleasure, but the sweet joys of connubial intercourse, as he now experiences them anew in embracing Shulamith.—On the necessity of assuming either an exit of the chorus, or their withdrawal to the back-ground during the enthusiastic manifestations of conjugal tenderness which begin here, comp. above, No. 2, p.100, where all that was necessary is noted respecting the propriety of having a new scene begin with this verse.

Ver. 8. **This thy stature resembles a palm tree.** The זֹאת "this" before קוֹמָתֵךְ "thy stature" is commonly regarded as referring back to the description of the beauty of the beloved, contained in vers. 2–6, which however is the more inadmissible, as separate parts only of the body were there spoken of, for whose combination into one idea מַרְאֶה (v. 15), and not קוֹמָה, would have been the proper expression. DELITZSCH correctly remarks: "As he lets her go from his arms, he surveys her figure with his eyes, and finds it like the palm-tree," *etc.* To get a lively impression of her towering stature (comp. קוֹמָה in Isa. x. 33; Ezek. xxxi. 3; Ps. xxxvii. 24), he must have let go of her for a moment at least, and have contemplated her more from a distance. The female name Tamar, which is not an unusual one in the Old Test., is based upon the comparison, which is quite a favorite with oriental poets, of a tall and slender stature with the palm (comp. FRAEHN on *Ibn Fossl.*, p. 72; also HOMER, *Od.* vii. 160). **And thy breasts clusters,** *i. e.* those of the palm-tree, by which must be intended the date-palm, loaded with its clusters of fruit (correctly ROSENMUELLER, BÖTTCHER, HITZIG), especially as it is not until the following verse that the transition is made to clusters of grapes, which are expressly designated as such by the addition of הַגֶּפֶן "the vine." That the date clusters are rather hard, and to that extent appear not to correspond to the swelling softness of the breasts, does not impair the suitableness of the comparison, as the only thing regarded is the form (vs. WEISSB.) Moreover, the mention of breasts again in this passage (comp. ver. 4) proves that the preceding description (vers. 2–6) is not closely connected with that before us, and consequently that WEISSBACH's opinion that twelve beauties are designedly enumerated in vers. 2–11 (*viz.*, the stature and the breasts, in addition to the preceding ten), lacks confirmation.

Ver. 9. **I resolve I will climb the palm-tree,** אָמַרְתִּי is not to be taken as a preterite "I said," or "I resolved," at some former time, *etc.*, as though these words referred back to v. 1 (so

*[So too HOUBIGANT and THRUPP; the latter of whom renders: "like royal purple enfixed among the wainscotings. The picture is that of a rich chamber, on the walls of which are carved wooden panels alternate with purple hangings. The former serve to relieve and to show off the beauty of the latter, to which latter the well-ordered and well-fastened tresses of the bride's hair are compared."]

VULG., LUTHER, *etc.*), but as a present, since several other wishes are uttered in what follows, but no mention is made of any previous fulfilment of these wishes. Comp. also תְּשׁוּקָתוֹ ver. 11, which plainly points to a fond desire of her lover, just manifested afresh, not to one entertained at a former period. **I will grasp its boughs.** סַנְסִנִּים lit. "that which is on top" (kindred with סלל, תלל to lift up), *i. e.*, the branches and leaves forming the crown of the palm-tree. A more particular interpretation of the figure, *e. g.*, so that the nose and mouth, which her lover wished to kiss, are here intended by the "branches" (WEISSB.), is inadmissible, and leads to offences against good taste.—**And be thy breasts, please, like clusters of the vine** (comp. on ver. 8), **and the breath of thy nose like apples.** Nothing more is here expressed than the design to kiss, or to revel in the beauty and the sweetness of the face and the bosom of his beloved. Chap. iv. 16, v. 1, is, therefore, not to be directly compared.—"The breath of the nose" (comp. Isa. ii. 22, 2 Sam. xxii. 16) is here expressly mentioned, because this is what is perceived in kissing the mouth. The figure of apples is the more appropriate, because the apple תַּפּוּחַ derives its name in Hebrew from its delightful fragrance.

Ver. 10. **And thy palate like the best wine.** The palate is not named here as the organ of speech (HENGSTENB. and others), but as a substitute for the mouth or the lips in respect to the sweet breath or lovely kisses (comp. v. 13). יֵין הַטּוֹב lit. "wine of the good" (comp. בִּרְכַּת־טוֹב Prov. xxiv. 25), is equivalent to "delightful, excellent wine." See on this periphrasis for the adjective, EWALD, *Lehrb.* § 287, *b* [GREEN'S *Heb. Gram.*, § 254, 6, *b*].—**Going down for my beloved smoothly.** As the supposition that לְדוֹדִי "for my beloved" has slipped in here by mistake from the 11th verse following (AMM., HEILIGST., HITZ.: also EWALD formerly), is as arbitrary as its change to לְדֹדַי "my love" (VELTH., MEIER), or to לְדוֹדִים "beloved ones, friends" (so EWALD now), there is no doubt that Shulamith here takes up the king's words, in order as in iv. 16 to continue his description, and to give him to understand, in the most flattering way, that she fully responds to his love, and is ready to grant him every enjoyment of it.—**Gliding over the lips of sleepers.** Others: causing the lips of those that are asleep to speak (MERCERUS, HENGSTENB., DEL., *etc.*, connecting דּוֹבֵב with דִּבָּה speaking (in a bad sense), slander); or "causing the lips of sleepers to long for it" (WEISSB.), *etc.* But for דבב—whence דֹּב as the name of the bear with his slow and awkward gait—the signification "to flow gently," or "to glide," is suitable enough, and the meaning undoubtedly is, that pleasant tasting wine easily puts one to sleep, so that he who drinks it is insensibly overtaken by slumber (correctly Ew.). There is certainly no allusion to the *saliva oris* of two lovers united in a kiss, (according to the expression in LUCRETIUS, "*junguntque salivas oris,*" *etc.*) for such an image of refined sensuality is inconceivable in the mouth of the chaste Shulamith.

Ver. 11. **I am my beloved's** (comp. vi. 3), **and for me is his desire.**—Lit.: "and on me (rests) his desire." תְּשׁוּקָה as in Gen. iii. 16, the passage which lies at the basis of this, of the longing desire of the man for the society of his wife, not of gross sensual desires for sexual intercourse. The whole is a triumphant exclamation in which Shulamith joyfully affirms that her lover cannot exist without her, and it thus prepares the way for her making the request of him, which follows. With indescribable vulgarity HITZIG asserts that "the concubine here recognizes with faltering voice and bursting eyes the mutual necessity of love."

10. CONTINUATION AND CONCLUSION. *b.* Shulamith's victorious assault on Solomon's heart, vii. 12—viii. 4.

Ver. 12. **Come, my beloved, let us go out to the country.**—The beloved (דּוֹד) who is addressed, can be no other than the one addressed just before in vers. 10, 11, that is to say, Solomon, not the "shepherd," to whom she certainly would not have been obliged in the first instance to have expressed her wish to escape from the contracted city walls into the country in the form of an earnest entreaty, and a fluent and impassioned persuasion, even if he were with her in Jerusalem (vs. BÖTTCH., HITZ., REN.); and if he was not with her, it was utterly useless to address these words to him when far remote (vs. Ew., VAIH.). Her persuasion is plainly directed to a lover, who was really present, and besides was seriously meant, not a mere fantastical make-believe request, a desire which the petitioner was convinced beforehand could not possibly be granted (vs. WEISSB.).—**Let us lodge in the villages.**—To the country (שָׂדֶה) are here added villages (כְּפָרִים from כֹּפֶר 1 Sam. vi. 18; construct כְּפַר) as in 1 Chron. xxvii. 25. They are alone adapted to the idea of "lodging, passing the night" (לִין), not "cypress-flowers" or "alhennas," which DÖPKE., Ew., MEIER unsuitably mingle in here, and which could scarcely have been so common then in the holy land, that people could sleep on them or under them (comp. on i. 14).—On the necessity of spending at least two nights on the way from Jerusalem to Shunem, see on iii. 8 above (p. 82).

Ver. 13. **Let us start early for the vineyards.**—It is not vineyards lying on the route to Shunem, which they might visit on their way, that are here intended, but doubtless the vineyards at Shulamith's home, and probably her own. For it was in these alone that she could take so lively an interest as is expressed in what follows.—**We shall see whether the vine has sprouted, its blossoms opened.**—The vines and pomegranates here named are the same as those in vi. 11. Shulamith wishes to return with her lover to just those innocent rural occupations and pleasures, which are there described as belonging to her former mode of life. The season implied, as in vi. 11 and in ii. 11 ff., is the

spring—that period in the year which most incites and allures to the enjoyment of external nature. It is inadmissible to suppose that precisely one year had elapsed between the spring depicted in those passages and that which is here implied (HITZ.). It is more probable—inasmuch as the whole action appears to run its course in two or three weeks (comp. on ii. 8 ff. above, p. 69)—that the same spring is meant here as there, supposing the poet to have formed a clear conception of the intervals between the main particulars of the action.—**There will I give thee my love.**—דֹּדַי means not "thy caresses bestowed on me," but "mine bestowed on thee." This to be sure, she has already granted him (see iv. 16; vii. 7 ff.), but not as yet continuously, nor without temporary disturbances and interruptions (comp. vi. 4 f.; vi. 11), nor as yet with the full and unreserved opening of her heart. But *there* (שָׁם with strong emphasis, as Am. vii. 12) there amid the loveliness and joyous freedom of fair nature she will become entirely his.—Observe how little this passage again suits the so-called shepherd hypothesis; or even WEISSBACH's supposition that Shulamith is not serious in uttering the wish before us, and that שָׁם אֶתֵּן is therefore to be taken conditionally: "There would I give—if it were only supposable that you could go with me" (?!).

Ver. 14. **The mandrakes give forth their odor.**—הַדּוּדָאִים are not "lilies" (LUTHER), but the fruit of the mandrake (*mandragora vernalis*, or *atropa mandragora*), a wild plant common in Palestine, particularly in Galilee (SCHUBERT, *Reise*, III., 117), of the same genus with the belladonna, with small whitish-green blossoms, which in May or June become small yellow apples, about the size of a nutmeg, of a strong and agreeable odor (*μῆλα εὔοσμα, Test. Issachar*, c. 1; comp. *Dioscorid.* IV. 76: εὐώδη μετὰ βάρους τινός). As now these apples have a pleasant smell, but not the blossoms nor the plant itself, Shulamith of course refers to the former, and here therefore looks forward to a more advanced season than in ver. 13—that is to say, the time of wheat harvest (see Gen. xxx. 14), as in what follows in her mention of "this year's fruit" her imagination goes still further forward.—These apples, according to Gen. xxx. 14–16, were regarded as an artificial provocative of sexual love (whence also the name דּוּדָאִים from דּוֹר, דּוֹדִים) even in the earliest Oriental antiquity; so also by the Greeks and Romans, by whom they were therefore called *κιρκαία*, *Circeta* (comp. also the name Ἀφροδίτη μανδραγορῖτις in HESYCHIUS and PHAVORINUS), by the Arabs, who to this day call them *tuffâh es-Shaitân*, "Satan's apples," by all Christendom in the middle ages (see GRAESSE, *Beiträge zur Literatur und Sage des Mittelalters*, 1850), and by many still in modern times; comp., *e. g.*, Father MYLLER in his *Journey to the Promised Land:* "This root (!), which I found in the wilderness of St. John the Baptist, and brought considerable of it away with me, has many medicinal virtues, removes barrenness, and makes efficacious love-potions." (See DEL., *Genesis*, p. 467.) Shulamith certainly does not name the *dudaim* here on account of these supposed aphrodisiac qualities, much less does she mean to intimate an intention to prepare a magic potion from them to excite her lover to a higher degree of affection. This fruit is rather to her in her innocence and simplicity merely the symbol of love, and her naming them here like the "excellent fruits of all sorts over our doors" is merely designed to add to the attractions and enjoyments of her home, which she had before mentioned, such as were new and less familiar to her lover (see WEISSB. *in loc.*). MEIER goes too far in seeking a symbolic sense for the words, when he understands "the love apples are fragrant" to mean simply "I am deeply in love," and "the old fruit and the new" there mentioned to signify the sweet fruits of love, of which she would give him to partake, the old love which had been in existence hitherto, and the new, which would meanwhile grow up and reach a heightened intensity. See in opposition to this allegorizing, which fritters away the simple freshness of a description so true to nature for the sake of insipid trivialities, HITZ. and WEISSB. *in loc.*—**And over our doors are all sorts of excellent fruit, new as well as old.**—By "our doors" Shulamith means the doors of her parental home in Shunem, where, besides her brothers and sister (i. 6; viii. 8), her mother still lived (comp. iii. 4; viii. 2). This house had probably several doors, at all events a front and a back door, and likely also side doors, whence the plural. On shelves in the inside over these doors they may have kept choice ripe fruit, as is often done in our farmers' houses; hence the עַל "over" before פְּתָחֵינוּ "our doors," which can neither mean "in front of" (LUTHER, v. AMM.), nor "within" (MAGN.) nor "by" or "at" (COCC., HAHN, GOLTZ, *etc.*). Prov. xvii. 19 also seems to allude to a use of the beams or boards over the doors of rustic dwellings for keeping various objects (even if not exactly for the construction of regular store-rooms).—On מְגָדִים lit., "excellencies, precious things" comp. iv. 13. כָּל־ refers to the various kinds of this fine fruit, not as WEISSB. affirms, to the distinction between this year's and last year's fruit. As regards these two expressions (חֲדָשִׁים גַּם יְשָׁנִים), they are both to be taken in the same sense as Mat. xiii. 52 καινὰ καὶ παλαιά (comp. also Lev. xxv. 22; xxvi. 10), and as epithets limiting כָּל־מְגָדִים; they must not in violation of the accents be connected with the final clause "I have, my beloved, laid up for thee" (vs. MAGN., DEL., MEIER). This as well as the reference of the verb צָפַנְתִּי to the whole sentence from עַל־פְּתָחֵינוּ onward, as if the last three clauses of the verse formed one long period (EW., UMBR., WEISSB.) is inadmissible, for though she might speak of having stored old or last year's fruit for her lover, the same could not be said of this year's, which had still to ripen and grow.

VIII. 1. **O that thou wert as a brother of mine,** כְּאָח cannot possibly be taken as a simple vocative (SEPTUAG., LUTH.). It rather refers to a relation like that of a brother ("as a brother of mine," comp. Ps. xxxv. 14) and consequently expresses the wish and that a wish seriously

meant and speedily to be realised (vs. WEISSB.), that Solomon would come so near to her in every respect, both inwardly and outwardly, that she could regard and treat him just as her own brother, as a member of her family, belonging to her own domestic household. The wish here expressed would have no meaning in respect to a lover of the rank of a shepherd. It most manifestly implies as its object a lover, whose whole station in life was above that of his beloved, in whose case there must be a coming down from his elevation, if an actual living communion is to subsist between him and her. For the fact of his having made his beloved a "queen" and a "prince's daughter" is evidently without effect on the child-like and humble mind of this simple child of nature. She has not been able to prevail upon herself in addressing this proud lord of a harem, surrounded by his sixty queens and his eighty concubines, as well as by his female slaves, to call him her own with the same cordial confidence that a sister cherishes towards her brother. She has learned to call him דּוֹד "beloved" but not אָח "brother," often as he may since their marriage have addressed her as אֲחֹתִי כַלָּה "my sister, bride." If this relation which she sustained to him be correctly estimated, HENGSTENBERG's paraphrase of the exclamation before us "O that thou who art my brother, wouldst enter into a really brotherly relation to me" will appear to be by no means so absurd, as WEISSB. would represent it.* **Were I to find thee without, I would kiss thee.** "Without," *i. e.* on the street or in the open country and in general wherever I must now observe a stiff courtly etiquette toward thee as king. A new protest therefore against the manners of the harem, which had become intolerable to her.—**Yet none would despise me.** לֹא־יָבֻזוּ לִי they, *viz.* the people, would not despise and reproach me as though I were a vulgar wench who kissed strange men in the public street; comp. Prov. vii. 12, 18.

Ver. 2. **I would lead thee, bring thee to my mother's house.** What she had only dreamed before iii. 4, she can now utter to her lover as the burning wish of her heart, certain of its speedy accomplishment. אֶנְהָגְךָ "I would lead thee," that is to say by the hand; whither is told by the following verb, which limits the one before it in the same way as אַשְׁקְךָ does אֶמְצָאֲךָ in ver. 1, *b*.—**Thou wouldst instruct me.** Again an indication that the lover is not a young shepherd but the wise and learned king Solomon, in comparison with whom Shulamith had long learned to feel her ignorance and at the same time her need of instruction from the rich stores of his mind. Feeling the incongruity of instruction by a lover, who was a mere shepherd, HITZ. has taken up again the conjecture of IBN EZRA, that שֶׁ is to be supplied before תְּלַמְּדֵנִי and the verb thus converted into a relative clause is to be referred as a 3d pers. fem. to the preceding אִמִּי: "my mother who would teach me," *viz.* how to do every thing for you in the best manner. But this is quite arbitrary; for all the verbs before and after are in the 2d pers. [?]; a verb thus extraordinarily interrupting this series must necessarily have been indicated not merely by שֶׁ or אֲשֶׁר but by an emphatic הִיא "she"; and to this הִיא would then have to be opposed an אֲנִי אַשְׁקְךָ *etc.* comp. (BÖTTCHER *Neue Aehrenl.* III. 172). Most of the ancient versions confirm ours, which is the common view; and that the SEPT. and SYR. in place of תְּלַמְּדֵנִי have mechanically repeated the last line of iii. 4, can prove nothing against its correctness. **I would give thee to drink of the spiced wine.** That אַשְׁקְךָ "I would cause thee to drink" contains an intentional allusion to אֶשָּׁקְךָ "I would kiss thee," ver. 1, which is identical in its consonants, is an idle remark of HITZIG and WEISSBACH, which has little in its favor. MEIER has needlessly taken this clause to be a statement of what her lover was to teach the speaker, "thou wouldst teach me how to make thee drink," *etc.*; so too EWALD and HEILIGST., according to whom the meaning is: "from thy mouth I would learn, what is pleasant and agreeable to thee. *viz.*, to cause thee to drink," *etc.* But all is simpler and in better taste if we assume no close relation between תְּלַמְּדֵנִי "thou wouldst instruct me" and this clause, and find nothing intimated here beyond the reciprocity subsisting between the spiritual gifts which the teacher confers, and the bodily refreshment which his pupil affords him in turn (comp. Luke x. 38 ff., 1 Cor. ix. 11; Gal. vi. 6).—By the spiced wine, of which she means to give him to drink, Shulamith probably means grape wine mixed with fragrant and pungent essences (according to a well-known oriental custom, comp. DÖPKE and VAIH., *in loc.*). The definite article designates this wine as the well known drink of superior excellence, as the spiced wine *par excellence;* comp. יֵין הַטּוֹב vii. 10. **Of my pomegranate juice.** Notwithstanding the absence of the copula something different from the preceding is here intended and not the spiced wine itself, as though this were merely made from the juice of fruit (HITZIG). For such a difference is indicated by the use of עָסִיס "must, unfermented juice," instead of the preceding יַיִן "wine," as well as by the mention above of the vine along with the pomegranate (vii. 13, comp. vi. 11). The suffix in רִמֹּנִי (for which the VULG. and SYR. read רִמּוֹנַי "my pomegranates") is gen. of possession to עָסִיס (comp. הַר קָדְשִׁי) hence equivalent to "pomegranate wine prepared by me." It makes against the view of WEISSBACH and others: "of the wine of my pomegranate tree," that according to vi. 11; vii. 13, Shulamith had more than one such tree.—The ancients called the fermented juice of pomegranates "wine," as appears from PLIN. *H. N.* 14, 16: "*Vinum fit—e punicis, quod rhoiden* (*ῥοιά*,

* [WILLIAMS: She suggests a wish that her relation to him were rather that of an infant brother than a husband; that she might be at liberty to express her affection in the strongest and most public manner, without incurring the charge of forwardness or indecorum.]

pomegranate) *vocant*"; comp. WINER *R.-W.-B.* Art. "Wein."

Ver. 3. **His left hand (is) under my head and his right embraces me.** This verse is not a mere phrase to mark the termination of a section, and unconnected with what precedes (HITZIG). It rather stands in the same sort of connection with the detailed description given vii. 18 ff. of what the two lovers would do and enjoy together in Shulamith's home, that ii. 6 does with the preceding representation of their mutual enjoyment of nature and of love, i. 16 ff.; ii. 3 ff. Only there Shulamith was depicting the present, whilst here she vividly portrays joys belonging to the future; though not in an optative form, as EWALD, VAIH., *etc.*, assume without sufficient reason.

Ver. 4. **I adjure you, ye daughters of Jerusalem,** *etc.*—On the significance of this exclamation here as Shulamith's farewell to the daughters of Jerusalem (which HITZIG too has seen with substantial correctness), see on ii. 7 above. Only it is not necessary with VAIH. to impute the brevity of its form to the excited and reproachful tone in which Shulamith, who had been affronted by the ladies of the court, here speaks.

DOCTRINAL AND ETHICAL.

1. The churchly allegorical exegesis is necessarily precluded from gaining an insight into the progress of the action in the act before us. It finds every where figurative representations of soteriological mysteries with no inner organic connection; shifting figures, the aim of which lies in the repeated exhibition of the central point of Christian truth, the conversion, justification, sanctification and perfection of the sinner by the grace of the Redeemer, or the call and election of the whole church to the saving communion of God in Christ. Thus the narrative of the dream, v. 2–7, together with the following dialogue, as far as vi. 3, that is to say, the first scene according to our division seems to it to be a dramatic representation, which is already complete, of the apostasy and restoration of the Church, or of the fall and redemption of mankind. This one section constitutes, as it were, the Canticles in brief, a poetic picture of the entire history of redemption from first to last. This representation opens, according to HENGSTENB. (p. 135), with a "dark scene," or night piece. The apostasy of unbelieving mankind from their God, and especially the rejection of the Saviour by the daughter of Zion, together with the punishment of induration and blindness which overtook her in consequence, are so distinctly set forth by the dream-like figures of Shulamith's sleep, her lover's vain desire to be admitted, his subsequent disappearance, and the fruitless search for him, and finally by the blows which the watchmen (the "heavenly ministers of vengeance") administered to her during her search, that the whole forms, so to speak, a fit accompaniment to Isa. liii. and likewise an illustration of Rom. xi. 7, "the election hath obtained it and the rest were blinded," or of Rom. xi. 25, 26. And then again the representation is directed to the goal of the ultimate conversion of Israel and the consequent consummation of the entire redemptive process. For forsaken and repelled by her lover, she nevertheless continues always sick with love and longing for him (v. 8); in answer to the question proposed to test her, what she thinks of her lover (v. 9), she exhibits a heart full of love and submission to the heavenly Solomon, as the ideal of all excellence (v. 10–16); finally she answers the second question also, which is addressed to her to pave the way for her reunion with her heavenly bridegroom, in a concrete manner (vi. 1–3), since in her answer to, Where has thy beloved gone? she ungrudgingly recognizes that he has his being in the Church, and in consequence of this recognition the former relation may be regarded as restored.—So HENGSTENBERG, whose view may be regarded as the idealizing recapitulation of all former churchly-allegorical interpretations of this section.—The following portions also depict according to him the one main object of the song again and again—the restoration of the loving relation between the Lord and His Church, which originally existed, was then disturbed and broken off, and has finally been cemented again. Ch. vi. 4–10 does this in the form of praises of the beauty of the bride, and a comparison of her with all other women, who constitute the household of the heavenly Solomon. Ch. vi. 11—vii. 1 in the form of a narrative by the daughter of Zion of the way in which she attained to the high dignity of a bride of heaven's king, together with a blessing bestowed upon her by the daughters of Jerusalem, who express their heartfelt joy at her return from her wanderings, and at the distinguished graces which have in consequence been imparted to her; ch. vii. 2–11, in the form of a new panegyric pronounced by the king upon the daughter of Zion, who has returned to him from her straying, and consequently to her former beauty,—to which is further added the expression of his determination to enjoy her charms, and her cordial assent to this determination (vii. 8–11); and finally, vii. 12 to viii. 4, in the form of a prayer from the daughter of Zion to her heavenly lover, to restore to her his ancient love, and, far from the tumult of this sinful world, in rural retirement and seclusion, to live with her as her brother.—The explanations of the older allegorists are still richer in repetitions and in corresponding measure poorer in true inward progress. One of their number, *e. g.*, STARKE (who closely follows MARCK, AINSWORTH, MICHAEL., *etc.*) paraphrases vi. 2, 3, so as to make the bride set forth "the delightful feelings resulting from the special presence of the bridegroom of her soul, which she has just experienced in her heart," describing thus Christ's control in the spice garden of His Church, *i. e.*, in the hearts of the true children of God, wherein the whole work of salvation by the Lord in the word and sacraments, and His operations on individual souls, planting, fostering, preserving and perfecting, is briefly exhibited. Ch. vii. 1 he then paraphrases thus: "Return, return to me and to thyself from the confusion, in which thou wert, before I revealed myself again to thee (v. 6; Ps. cxvi. 7), O Shulamith, who hast obtained peace with God, righteousness and strength in communion with me; return again, banish all gloomy and timorous thoughts. I shall ever remain thy Jesus, thy Saviour and Benefactor. Fix only a confiding

heart again on me, thy soul's friend, that we, *viz.* I, thy Redeemer, with my Father who loves thee in me, and the Holy Spirit may look upon thee, *i. e.*, may have our delight and joy in thee as a perfect mirror of spiritual beauty." And in viii. 1 the same interpreter remarks upon the words, "Should I find thee without, I would kiss thee," *etc.*: If I find thee without, *i. e.*, meet thee outside of my mother's house, while I live in the foreign land and the pilgrimage of this world (2 Cor. v. 6–9), I will kiss thee with the kiss of faith, love and obedience, yea, give thee all conceivable tokens of my sincere and ardent love (Ps. ii. 12; Hos. xiii. 2; Job xxxi. 27). And no one should put me to shame, least of all they, to whom I appear so despicable, and who scoff at me when I boast of my communion with thee and declare thy praise (v. 7; Gen. xxxviii. 23, *etc.*, *etc.*)." In short, every possible thing is here found in every thing, and the simple meaning of the words is almost every where sacrificed to the superabundant fancy of a dogmatical and mystical interpretation.

2. The proper antithesis to such excesses can surely not lie in banishing with the profane-erotic exegesis every thing sacred from the course of the action here presented, and converting it, as is done particularly by HITZIG and RENAN, into a succession of voluptuous scenes in the harem, without order or progress. This view becomes really repulsive, especially where it maintains that the poet brings Solomon's love for other favorites than Shulamith before his readers or spectators by a detailed description of his amorous intercourse with them; that he describes with particularity by word and act how the king turns wearied away from the coy Shulamith, to "indemnify" himself with the other beauties of his harem. HITZIG's exegesis on the passage vii. 2–11 based on this understanding of it, even BÖTTCHER indignantly pronounces one that "culminates in the disgustingly vulgar,"—a judgment that might with equal reason be passed upon RENAN's treatment of the same section. But even in its more moderate form, as advanced by HERDER, UMBR., EW., VAIH., *etc.*, the shepherd hypothesis invariably involves much that is of doubtful morality, by which the religious and ethical character of the section before us is sensibly damaged in several points. Solomon's character especially suffers more than is just, inasmuch as there is heaped upon him besides the reproach of polygamy with its excesses, that of an assiduous attempt at seduction and a corrupting assault upon female innocence, an actually adulterous procedure therefore,—which especially in the so-called "final assault," vii. 2–10, comes into unseemly contrast with the alleged fidelity of the maiden to a distant lover. Shulamith's character, too, appears on this view less fair and great than in ours; the extravagance, not to say the braggart character of the description given of her lover, v. 10–16, if this refers to a plain young shepherd, is particularly offensive; so is the excited pathos of the appeal which, according to this view, is directed to a far distant lover to go with her into the country, vii. 12 ff. Some of the finest and loveliest traits in the picture of this noble woman are wholly lost, especially the symbolic significance of her dream, v. 2–7; the lovely gentleness with which she seeks by her evasive answer in vi. 2, 3, to excuse her absent husband; the adroitness with which she interrupts him (vii. 10) in order wholly to disarm and captivate him; the genuine womanly naiveté with which, in her picture of the innocent joys of their life together in the country, she inserts, viii. 2, a hint of the instruction which she hopes to receive from her lover, *etc.*

3. The typical Messianic view avoids these faults in a manner which really satisfies both the æsthetic and the religious feeling. It throughout gives due prominence alike to light and shade, and while it sets forth in all its rigor the conflict of the lovely, chaste and pure child of nature with the corrupt manners of the court and her royal lover who shared them, it nevertheless paves the way likewise for a truly blessed reconciliation and removal of this conflict by showing how Shulamith's urgency to return to her country home, lays the foundation for a change of mind in her husband, and for satisfying her boldest and highest wishes. The true power of love in the humble maiden thus shines in its most glorious light, and the lover who at first resisted is drawn along by it; his resistance to the sanctity of the marriage connection is overcome by the purity of her feelings.—When put in a parallel with the relation of Christ to His Church, this episode from the story of the love of Solomon and Shulamith certainly exhibits more disparity than resemblance. But it forms also just that section of the story, in which the dissimilarity of the two relations must naturally come most strongly out, in some parts of it almost to the obliteration of every trace of similitude. And yet there remain even here significant analogies enough to establish the essentially Messianic character of the whole. Above all the glowing description of the beauty of the lover, v. 10–16, which is only applicable to Solomon, not to any of his subjects, points to the King of all kings as the heavenly prototype of that king, as the possessor of an eternal glory which far outshines the splendor of the earthly Solomon. Mankind seeking after God, and craving His salvation, the antitype in the history of redemption of the earthly Shulamith, by its earnest and continued longing, waiting, entreating and imploring, succeeds in moving this heavenly Solomon to give up his glory and enter into its low estate, as she moves her lord and king to the resolve to live with her in her mother's house, and to partake with her of all the simple country enjoyments and pleasures which this house, with its surroundings, could offer him and her. In this parallel there certainly lies a prophecy of the fulfilling of that which is written, John xiv. 23, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him;" likewise of 2 Cor. vi. 16 (Lev. xxvi. 11; Hebr. viii. 10), "I will dwell in them, and walk in them; and I will be their God, and they shall be my people;" as well as of Rev. xxi. 3, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and He himself, God with them, shall be their God." That significant phrase too, "thou wouldst instruct me," viii. 2, points to the higher stage of divine revelation to which man-

kind has been exalted under the New Testament, in the same manner as Isa. liv. 13 (John vi. 45): "And all thy children shall be taught of the LORD;" or as Jer. xxxi. 33 (Heb. viii. 10 ff.): "I will put my law in their inward parts, and write it in their hearts;—and they shall teach no more every man his neighbor, saying, Know the LORD; for they shall all know me from the least of them unto the greatest of them, saith the LORD," (comp. Joel iii. 1 f.; Acts ii. 16 f.; 1 John ii. 27, *etc.*).—But certainly,—and herein lies the exaltation of the New Testament Solomon above the Old, and the superiority of the New Testament covenant of grace, as compared with the marriage covenant between Solomon and Shulamith—no express entreaty with flattering words and persistent supplication was needed to bring down the Lord of the New Covenant to His own. Even if here and there in His parables He assumes the air of the reluctant friend or the unmerciful judge, and thus seems to impose upon His own people the duty of importunate begging and crying (Luke xi. 5–8; xviii. 1–7), this is purposely done that the contrast between human hard-heartedness and His own infinitely merciful and prevenient love, may induce to a heartier confidence in the latter. His becoming poor in order to make us rich, His emptying and humbling Himself to the form of a servant was prevenient throughout, with no merit or worthiness on the part of man; yea, so that He "was found of them that sought Him not, and was made manifest unto them that asked not after Him" (Rom. x. 20; Isa. lxv. 1). Of His coming to His own it may in truth be said:

"You do not need to labor,
Nor struggle day and night,
To bring Him down from heaven,
By efforts of your might.
He comes of His own motion,
Is full of love and grace,
Your every grief and sorrow
He'll utterly efface."

And besides it is a real and substantial glory, which He gives up and forsakes from love to the poor children of men, not a mere seeming glory, full of sin and vanity, like that of the earthly Solomon. His love to the poor damsel of earth is so utterly unselfish that He gives everything and receives nothing, whilst she can give nothing but only receive (comp. ST. FRANCIS of Assisi's fable of the rich king Christ, and the fair damsel "Poverty"). Nay, she does not even possess as her own those "excellent fruits, new and old," with which she was to regale her gracious and heavenly guest upon his entrance into her mother's house. But it is her lover, and He alone, who makes the seed of His divine word bring forth in her good and worthy fruit, which endureth unto everlasting life. It is He alone who makes her rich in all the fruits of the Spirit and of righteousness (Phil. i. 11; Gal. v. 22, *etc.*). He alone distributes the precious wine of joy at the table of His grace, by which He solemnly seals and confirms with His earthly bride, the covenant of His love, established by His bloody sacrificial death (comp. John ii. 1–11). And while Shulamith's entreaty of her royal lord and husband "O that thou wert like my brother, who sucked the breasts of my mother" (viii. 1) can only be made in the most restricted sense,—while she, upon a calm and sober view of the case at least, can expect no more than a transient coming down of her lover into her poverty and retirement, the heavenly bridegroom of the Church, on the contrary, comes not only once and in the fullest truth, but for ever as our brother on the earth. He "is not ashamed to call all them, whom He redeems, His brethren" (Heb. ii. 11; comp. John xx. 17). He is made partaker of their earthly flesh and blood in order to raise them from being slaves of sin and death to be children of God and heirs of His eternal, heavenly blessedness (Heb. ii. 14, 15; John viii. 32–36).—Thus set in the light of His deeds of redeeming love, this section of the Canticles becomes a song of praise to the grace of the Lord, which worketh all in all, a hymn of glory to that inscrutable mystery of the Divine mercy, of which Paul exclaims, Rom. xi. 34 f.: "For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen."

FIFTH SONG.

The return home and the triumph of the chaste love of the wife over the unchaste feelings of her royal husband.

CHAP. VIII. 5—14.

FIRST SCENE:

THE ARRIVAL HOME.

(Vers. 5–7.)

COUNTRY PEOPLE (in the fields at Shunem).

5 Who[1] is this coming up out of the wilderness,
leaning upon her beloved?

SOLOMON (entering arm in arm with Shulamith).

Under[2] this[3] apple tree I waked thee;[4]
there[5] thy[6] mother travailed[7] with thee,
there travailed she that bare thee.

SHULAMITH (familiarly pressing up close to her lover).

6 Place[8] me as a signet-ring upon thy heart,
as a signet-ring upon thine arm.
For strong as death is love,
hard as Sheol[9] is jealousy
Its flames[10] are flames of fire,
a blaze of Jehovah.[11]

TEXTUAL AND GRAMMATICAL.

1 [WICL.: The voice of the synagogue, of the church. MAT.: The synagogue speaking of the church.]

2 [WICL.: The voice of Christ to the synagogue, of the holy cross. Under an apple tree I reared thee. MAT.: The voice of the spouse before the spousess. COV., MAT.: I am the same that waked thee up among the apple trees. BISH.: I waked thee up among, *etc.* GENEV.: I raised thee up under an [ENG. VER.: the] apple tree.]

3 הַתַּפּוּחַ deictic: "this apple tree."

4 We read עוֹרַרְתִּיךְ.

5 שָׁמָּה we take to be synonymous with שָׁם as in Jer. xviii. 2: 2 Kings xxiii. 8, *etc.*

6 Here too we read the fem. suf. חִבְּלָתֶךְ אִמֵּךְ and at the end of the verse יְלָדַתֶךְ (or with the SEPT., VULG., SYR. יְלָדְתֵךְ).

7 חבל here as well as in Ps. vii. 15 is taken by IBN EZRA and HITZIG in the sense of "conceiving" [so GENEV.: conceived]; but the meaning of writhing with pain, travailing (ὠδίνειν) is more obvious and better confirmed by חֵבֶל, חֲבָלִים. At all events, we must reject MEIER's explanation: "there thy mother betrothed thee" (in like manner SCHULTENS, J. D. MICHAELIS, MAGNUS) [so too PERCY, GOOD, WILLIAMS, BURROWES and others]; for even if the sense of pledging or betrothing were certainly established for the Piel of חבל, it would still require לִי *to me*, for its more exact limitation. The VULG. (*corrupta est, violata est*) with still less propriety has taken חבל in the sense of "corrupting" (in like manner AQUILA: διεφθάρη). On the contrary, the SEPT. correctly: ἐκεῖ ὠδίνησέν σε ἡ μήτηρ σου. [WICL.: there shamed is thy mother, there defiled is she that gat thee. DOW.: "there thy mother was corrupted, there she was deflowered that bare thee;" to which is appended the note: "under the apple tree I raised thee up; that is, that Christ redeemed the Gentiles at the foot of the cross, where the synagogue of the Jews (the mother church) was corrupted by their denying Him and crucifying Him."]

8 [MAT.: The church speaking to Christ.]

9 [WICL., COV., MAT., CRAN., BISH., DOW.: hell. GENEV., ENG. VER.: the grave.]

10 [WICL., DOW.: lampe. Other English versions: coals.]

11 In שַׁלְהֶבֶתְיָה the Masorah has connected the genitive יָהּ with the construct, as in מַאְפֵּלְיָה Jer. ii. 31, and as in proper names compounded with יָה or יָהוּ (the abbreviation of יְהוָה). The recension of BEN ASHER retains this mode of writing the expression as a compound, while that of BEN NAPHTALI separates the words. The φλόγες αὐτῆς of the SEPTUAGINT is based upon this contraction into one word. EWALD and HITZIG needlessly conjecture that the original reading was שַׁלְהֲבֹתֶיהָ שַׁלְהֲבוֹת יָהּ "its flames are flames of God." The analogy of the preceding sentences rather requires, as WEISSBACH correctly observes, the giving of two predicates to the single subject רְשָׁפֶיהָ. It is, therefore, properly to be translated "its flames are flames of fire, they are a blaze of God." On the etymology of שַׁלְהֶבֶת as a compound of אֵשׁ and לֶהָבָה compare WEISSBACH *in loc.* [The שׁ is servile, such as marks the Shaphel species in CHALD. and SYR. See GESEN. and FUERST's Lexicons. COV., MAT.: a very flame of the Lord. GENEV.: a vehement flame. ENG. VER.: a most vehement flame.]

7 Many waters cannot
quench love,
and rivers shall not wash[1] it away.
If a man were to give
all the wealth of his house for love,
he would be utterly contemned.

SECOND SCENE:

SHULAMITH WITH HER LOVER (in the circle of her friends.)

(Vers. 8–14.)

SHULAMITH.

8 A[2] sister we have, little
and she has no breasts;
what shall we do for[3] our sister
in the day that she shall be spoken for?[4]

SHULAMITH'S BROTHERS.

9 If[5] she be a wall,
we will build upon her a silver castle;
but if she be a door,
we will stop her up with a cedar board.

SHULAMITH.

10 I[6] was a wall
and my breasts like towers.
Then was I in his eyes
as one that finds peace.—
11 Solomon[7] has[8] a vineyard in Baal-hamon.
He committed the vineyard to the keepers,
each was to bring for its fruit
a thousand of silver.
12 My[9] vineyard, my own,[10] is before me;
the thousand is thine, Solomon,
and two hundred for the keepers of its fruit.

SOLOMON.

13 Thou that dwellest in the gardens,
companions are listening for thy voice;
let me hear it.

[1] שָׁטַף is neither "to deluge" (EWALD), nor "overflow" (DELITZSCH, HENGSTENBERG), nor "choke up" with sediment (ROSENM.), but "wash away, sweep away," as is shown by Job xiv. 19; comp. Isa. xxviii. 17 f.; Ezek. xvi. 9.

[2] [WICL.: The voice of Christ to the lineage of holy church. MAT.: Christ speaking of the church to the synagogue. NOTE IN GENEVA BIBLE: The Jewish church speaketh this of the church of the Gentiles. COV., MAT.: When our love is told our young sister, whose breasts are not yet grown, what shall we do unto her?]

[3] On מַה־נַּעֲשֶׂה לְ "what shall we do in respect to," *etc.*, comp. 1 Sam. x. 2; also Gen. xxvii. 37.

[4] דִּבֵּר בְּ is neither "to speak to any one," nor "to speak about any one," whether in a good or a bad sense (DOBDERL., WEISSB.), but simply and only "to speak for any one" (בְּ prep. of the end or aim, as in 7 *b*), *i. e.*, to sue for any one, to woo a maid (1 Sam. xxv. 39).

[5] [MAT.: The answer of Christ for the church.]

[6] [WICL.: The voice of the church answering. MAT.: The church answereth to the synagogue. COV., MAT.: If I be a wall and my breasts like towers, then am I as one that hath found favor in his sight.]

[7] [WICL.: The synagogue of the church saith. Vine she was to peaceable in her that hath peoples; she took it to the keepers; a man taketh away for the fruit of it, a thousand silver plates. DOW.: The peaceable had a vineyard in that which hath people. MAT.: The synagogue speaking to the church.]

[8] כֶּרֶם הָיָה לִשְׁלֹמֹה literally "a vineyard became Solomon's," *i. e.*, he has it now (comp. Ps. cxix. 56, 83; also Ezek. xvi. 8), not, he had it once, as though Solomon were here spoken of as a ruler long since dead (EWALD, HITZIG, *etc.*).

[9] [WICL.: Christ to the church saith. MAT.: The voice of Christ. COV., MAT.: But my vineyard, O Solomon, giveth thee a thousand, and two hundred to the keepers of the fruit. Thou that dwellest in the gardens, O let me hear thy voice, that my companions may hearken to the same.]

[10] On the different explanations of כַּרְמִי שֶׁלִּי see on i. 6, p. 56.

SHULAMITH (singing).

14 Flee,[1] my beloved,
and be like a gazelle,
or a young hart
upon mountains of spices.[2]

[1] [WICL., MAT.: The voice of the church to Christ. WICL.: Flee thou, my love; be thou likened to a capret and to an hart, calf of harts, upon the mountains of sweet spices. COV., MAT.: O get thee away, my love, as a roe or a young hart unto the sweet smelling mountains. The end of the Ballet of Ballets of Solomon, called in Latin *Canticum Canticorum*.]

[2] On the general usage of בְּשָׂמִים comp. iv. 14; v. 13; vi. 2.

EXEGETICAL AND CRITICAL.

1. Some of the more recent interpreters dismember this last act, by attaching part of it to the preceding section, and regarding the remainder as an appendix or epilogue to the whole. Thus UMBREIT extends the last act of the piece to viii. 7, which is then followed by viii. 8–12 as a first appendix, "The shrewd old brothers and the naively jesting sister;" and viii. 13, 14 as a second appendix, "The unlucky trip to the country." In like manner RENAN, who regards the fifth act as ending with viii. 7, and the remaining seven verses as forming an epilogue. On the contrary v. HOFMANN connects vers. 5–12 with his last main division of the whole (vi. 1—viii. 12), and considers the last two verses only, vers. 13, 14, as an appendix.—DÖPKE and MAGNUS push the process of dismemberment to the greatest length, the former of whom divides this section into three separate songs (5–7; 8–12; 13, 14). The latter makes it consist of four small pieces, a lyric poem: "The parting" (5-7), two dramatic epigrams (8-10 and 11, 12), and a fragment with several glosses (13, 14).—A correct apprehension of the unity of this section as one whole, separated from the preceding by the solemn introductory formula מי זאת וגו "Who is this," *etc.*, is found in EWALD, HITZ., DEL., HENGSTENB., VAIH., BÖTTCHER, WEISSB. Only some of these, especially the last named, go too far in their assertion of the compactness and continuity of the passage, since they fail to recognize the difference between the two scenes, which it unmistakably contains. For in vers. 5-7 there is evidently represented a return home, and in vers. 8 ff. a transaction after arriving home. The former of these paragraphs exhibit the principal couple of the piece as still travelling, although quite near the end of their journey. The latter depicts their acts and doings at home in the circle of Shulamith's family, where merry jests and peaceful enjoyment reign. The two scenes of such different character are therefore related exactly as in the third act; only there the excited tumult of the capital and the noisy bustle of the royal palace on Zion resounding with luxurious festivities, formed the background of the action, whilst here an innocent rural seclusion and simplicity, a cheerful, quiet life under apple trees, in gardens, and on mountains fragrant with spices, is depicted as a bright and peaceful termination of the whole matter.

2. With respect to the time and place of the action, no well grounded doubt can exist, on the supposition that the contents and meaning of the preceding act have been correctly understood. Solomon must have yielded to the urgent entreaties of his beloved, and immediately arranged a journey to her home and started with her, so that at the utmost there can only be an interval of three or four days between this and the foregoing act. Various indications suggest Shunem, the home of Shulamith, as the goal toward which the loving pair are journeying, and consequently as the locality of this act; especially the introductory passage, ver. 5, rightly understood and interpreted, and also the mention of Shulamith's little sister, ver. 8 f., her "abiding in the gardens," ver. 13, as well as the "mountains of spices" or "mountains of balm," ver. 14, which remind us of ii. 17.—Partly on account of the introductory words, which are identical with iii. 6, "Who is this coming up out of the wilderness?" partly on account of the masc. suffixes in עוררתיך, חבלתך אמך, *etc.* (according to the Masoretic punctuation), which appear to show that the passage refers not to Shulamith's but to Solomon's birth-place, WEISSBACH (as also DÖPKE, *etc.*, before him) explains and assumes the royal palace on Zion to be the place of this action; vers. 5 ff. describe the arrival of the lovers there from the royal gardens (or more exactly from the "path or pasture ground of the royal flocks, which is to be sought between Zion and the king's gardens"); the rest of the action is then performed on Zion itself. But the correctness of the Masoretic reading in that passage is more than doubtful (see just below, No. 3); and it is only by the greatest forcing that all that follows, especially vers. 8 f., 11 ff. and ver. 13, can be brought into harmony with this transfer of the scene to Jerusalem, as is sufficiently shown by the strange combinations of WEISSBACH with respect to the circumstances, under which Bathsheba had borne Solomon "under an apple tree" and the way that Shulamith had "waked" the king on this his native spot, comp. on ver. 5 *b*.—The majority of recent interpreters are agreed with us in assuming Shunem to be the place of the action, only the advocates of the shepherd hypothesis, as might be expected, make not Solomon, but the shepherd and Shulamith arrive there and transact what follows;—a view, which is already sufficiently refuted by ver. 12 where Solomon is evidently addressed as present (see *in loc.* as well as on ver. 13), and which has as little foundation as VAIHINGER's assertion that vers. 5–7 is performed at the house of Shulamith's mother, and vers. 8 ff. "on the eastern slope of little Mt. Hermon," where her

brothers may have had their pasture ground.—When DELITZSCH, whose view of the position and import of this act is in every other respect correct and appropriate, finds represented merely "a visit of Shulamith with her husband to her home," we must remark on the contrary that the entreaties and desires of Shulamith at the close of the preceding act certainly looked to more than a mere transient stay at her home, and that this was demanded by the whole state of the case.* It was only in an actual settlement both of herself and of her husband in her home that she could find the needed guarantee of an undisturbed continuance of her relation to him of cordial and conjugal love.

3. FIRST SCENE. THE ARRIVAL, VERS. 5–7.

Ver. 5. **Who is this coming up out of the wilderness?** So asked iii. 6 the "daughters of Jerusalem," the chorus of ladies of the court, who took part in the action until towards the end of the preceding act. This chorus could only have come to Shulamith's home in company with the royal pair; and then the question before us would be insupposable in their mouth† (vs. RENAN, *etc.*). EWALD, BÖTTCHER, HITZIG, DELITZSCH, *etc.* therefore correctly assume the speakers to be "shepherds," or country people, or "inhabitants of the district," whilst UMBREIT and MEIER arbitrarily suppose the question to be put by the poet himself; WEISSB. by courtiers on Zion, ROSENM. by citizens of Jerusalem.—מִדְבָּר lit. "place to which cattle are driven, pasture ground" (in opposition to cultivated land, comp. Isa. xxxii. 15; Joel i. 19; Ps. lxv. 13) is here used in a different sense from iii. 6 where it referred to the barren tracts north and east of Jerusalem. It is here a designation of the plain of Esdraëlon or Merj ibn 'Amir, lying southward from Shunem to Jezreel, which is still for the most part untilled and traversed by Bedouins (ROBINSON, *Pal.* II. 824, 862). For through this plain the travellers coming from the capital must ultimately pass.—**Leaning upon her beloved.** The long journey, though she may have got over part of it in her sedan, has wearied the delicate lady who therefore supports herself upon the arm of her husband. Failing to recognize this situation so clear in itself and so easily conceivable, the old translators have variously altered the sense of the passage. In this way we may explain the glosses to be found in the text of the SEPT. and VULG., λελευκανθισμένη (=מִתְבָּרֶרֶת) and *deliciis affluens* (=מִתְפַּנֶּקֶת), which are in both cases followed again by the correct translation of מִתְרַפֶּקֶת עַל־דּוֹדָהּ.—**Under this apple tree I waked thee.** The pointing עוֹרַרְתִּיךָ, like that of the following verb implies that Solomon is the person addressed and that Shulamith is the speaker, but the consonants admit also of the reverse, and the old Syriac version seems actually to have read fem. suffixes. Most of the older as well as of the more recent interpreters, following the Masoretic text conceive Shulamith to be the speaker, whilst HITZIG, BÖTTCHER (who to be sure assigns a part of the verse to Shulamith's mother), DELITZSCH, REBENST., SANDERS, *etc.* make her lover speak. In favor of the latter assumption it may be urged 1) that if Solomon were the person addressed, the absurd sense would result of his birth under an apple tree—a sense which is certainly not made any more tolerable by WEISSBACH's supposition of a "temporary sojourn of Bathsheba in the royal gardens with a view to her confinement;" 2) that in case the young shepherd were addressed the entire absence of any mention of his mother in what precedes, would be somewhat surprising and is not relieved by the parallels adduced by EWALD Gen. xxxv. 48, DONATI, *vit. virg. c.* 1, *etc.*; 3) that vers. 6, 7 confessedly spoken by Shulamith would require to be more closely connected with ver. 5 *b* than they actually are, in case ver. 5 *b* was also spoken by her: 4) that the expression "travail" or "conceive" (חִבֵּל) seems fitter in the mouth of a man than of a woman, in like manner as עוררתיך when correctly explained only appears appropriate in the mouth of the lover. For this expression, which we therefore read עוֹרַרְתִּךְ, as is shown by its likeness to תְּעוֹרְרוּ ver. 4, is not to be understood of a literal awakening out of sleep (EWALD, HEILIGST., HITZIG, VAIH. *etc.*) but of waking a previously slumbering affection, the stirring up of love. "I waked thee" is here equivalent to "I excited thy love, I won thy heart" (DÖPKE, DEL., HENGSTENB. *etc.*). The circumstance, to which Solomon here alludes, is manifestly identical with that described by Shulamith ii. 8 ff. We must, therefore, imagine the apple tree to be immediately adjoining the house of Shulamith's mother, and probably shading one of its windows; the following statement is thus too more easily explained.—**There thy mother travailed with thee, there travailed she that bare thee.** "There," *i. e.* not precisely under the apple tree as though the birth had taken place in the open air (DÖPKE), but more indefinitely, there, where that apple tree stands, in the dwelling shaded by it.

Ver. 6. **Place me as a signet-ring upon thy heart.** This is manifestly said by Shulamith in ardently loving response to what her lover had said to her, by which she had been reminded of the commencement of her relation to him. She thereupon presses familiarly and closely to him, illustrating the meaning of her words by a corresponding action. חוֹתָם the seal or signet-ring (Gen. xxxviii. 18) is here as in Jer. xxii. 24, and Hag. ii. 23 (which latter passage is probably an imitation of that before us) a symbol of close inseparable connection and most faithful preservation. Reference is had to the custom attested by Gen. *loc. cit.* of wearing signet-rings on a string upon the breast as well as

* [The transparent absurdity of this hypothesis of Solomon going to Shunem not merely for a visit but to reside, involving the abandonment of his capital and the neglect of the affairs of government, renders any scheme of the book untenable of which it is a necessary part.—TR.]

† [ZÖCKLER has repeatedly argued before that the recurrence of the same language implies the same speaker and the same subject: see his comment on iv. 1; iv. 6; vi. 9; vi. 10 and several times elsewhere. Whatever force there is in this consideration makes against the locality and the speakers that he here assumes. The wilderness here spoken of should not without some obvious necessity be regarded as different from that in iii. 6. And that the queen appears on foot leaning on her royal husband's arm is surely not suggestive of the termination of a long and wearisome journey.—TR.]

to the like custom of binding them to the arm or right hand (see Jer. *loc. cit.*, Ecclus. xlix. 11); not to the use of the signet-ring for sealing, as though the sense were "press me closely to thy breast and in thy arms" (HITZIG), and quite as little to the impression taken from the seal (HERDER, DÖPKE), or to an elegantly engraved bracelet (WEISSB.), or even to the high priest's breastplate (GOLZ, HAHN, *etc.*) **For strong as death is love, hard as Sheol is jealousy.** The request that he would keep her firmly and faithfully as his inalienable possession is here based by Shulamith on a reference to the death-vanquishing power and might of her love, or rather of love (אַהֲבָה absolutely), of true love in general. "The adjectives עַזָּה and קָשָׁה stand together also in Gen. xlix. 7 to designate the passionate anger and fiery zeal of Simeon and Levi as one which was too strong and invincible to be repressed. As our poet probably (?) had this passage in mind, he doubtless designed עַזָּה to be understood here too of the all-conquering power and קָשָׁה (literally hard, resisting all impressions) of the constancy of love which baffles every attempt to suppress or to extirpate it. The comparisons also tend to the same conclusion; for death overcomes all things and the nether world (hell, sheol) cannot be subdued, comp. Job vii. 9; Wisd. ii. 1; Matt. xvi. 18; 1 Cor. xv. 55." Thus WEISSBACH, who is substantially correct, only he goes too far perhaps, in regarding Gen. xlix. 7 as the model, which the poet designedly follows in this passage. On קִנְאָה zeal, zealous love, comp. Prov. vi. 34; xxvii. 4, where however the expression is used in a bad sense of love that has cooled, jealousy. In this passage it intensifies the idea of love, just as "death" and "hell" stand to each other in the relation of climax, and as "strong" (*i. e.* invincible) indicates a lower degree of the passion of love than "hard, unyielding" (*i. e.* inexorable, not to be appeased, like the realm of death, which never gives up anything that it possesses). Comp. HITZIG *in loc.*—**Its flames are flames of fire, a blaze of Jehovah.** On רְשָׁפִים "sparks, rays, flames," comp. Job v. 7 (בְּנֵי רֶשֶׁף "sons of the flame," *i. e.* sparks of fire); Ps. lxxvi. 4 ("flashes" or "sparks of the bow," *i. e.* arrows); Deut. xxxii. 24; Hab. iii. 5, *etc.* Love or rather its intenser synonym קִנְאָה (comp. Zeph. i. 18), appears here as a brightly blazing fire, which sends forth a multitude of sparks or flames into the hearts of men and thus verifies its invincible power and its inextinguishable intensity. And this quality belongs to it because it is not natural fire, but a "blaze of Jehovah," a flame kindled and sustained by God Himself. Observe that the name of God is mentioned only in this one passage of the Song, which must, however, prove to be just the radiant apex in the development of its doctrinal and ethical contents (comp. Doct. and Eth. No. 2). As parallels to this verse may be adduced: *Motanebbi* (edit. v. HAMMER) p. 8:

In the heart of the lover flames the blaze of desire
Fiercer than the flames of hell, which are but ice in comparison.

Also ANACREON: "νικᾳ δὲ καὶ σιδηρὸν καὶ πῦρ." Likewise THEOCRITUS, *Id.* 2, 133.

—— —— ἔρως δ' ἄρα καὶ Λιπαρίου
Πολλάκις 'Αφαίστοιο σέλας φλογερώτερον αἴθει.

And many other expressions of Arabic, Greek and Roman poets. See MAGNUS *in loc.*

Ver. 7. **Many waters cannot quench love, and rivers shall not wash it away.** It is here shown more particularly in what respect love is a divine flame, a fire greater than any kindled by a human hand, comp. 1 Kin. xviii. 38. To the figure of a blazing fire was readily added that of the inability of floods of water to extinguish this fire, and therefore in explanation of this new figure we need neither refer (as HITZIG does) to Isa. xliii. 16, a passage which is different in every respect, nor (with VAIHINGER and others) explain the floods of water of the enticements of Solomon in particular, by which he would have turned Shulamith away from her lover. The "rivers" (נְהָרוֹת) do not form a climax to the "many waters," as HÖLEMANN supposes (see *e. g.* on the contrary Jon. ii. 3); but in the latter case the thing chiefly regarded is the great mass of the element hostile to fire and in the former its rapidity and violence.—**If a man were to give all the wealth of his house for love,** *i. e.* with the view of exciting love and producing it artificially where it does not exist. Here we might really see something to favor the shepherd hypothesis, if a statement of the impossibility of purchasing true love was not appropriate in the mouth of Shulamith on our assumption likewise. But that this is the case, may be learned from the contrast between Shulamith's genuine, invincibly strong love for Solomon and the mere semblance of love which had previously subsisted between this king and his other wives; comp. the sentence referring to this very contrast, ii. 7; iii. 5; viii. 4, by which Shulamith represents to the ladies of the court how impossible it was for them by means of their amorous arts really to gain the king's heart (see on ii. 7, p. 63). On the expression comp. Num. xxii. 18; Prov. vi. 31, which latter passage was probably drawn from this. On אִישׁ "a man, any one," comp. Ex. xvi. 29. That it is here an indefinite subject seems the more certain from the fact that in the apodosis also a universal statement follows with an impersonal form of the verb (יָבוּזוּ לוֹ). VAIHINGER, HÖLEM., *etc.*, therefore translate without good reason "If some man," *etc.*—**He would be utterly contemned**; lit., "contemning they would contemn him." The impersonal plural expresses, as in the similar passage Prov. vi. 30, the universal sentiment not merely that of those in particular who were solicited by false love and with money. The repetition of the verb by means of the Infin. absol. expresses the very high degree of contempt, which such an one as is here spoken of would encounter.

4. SECOND SCENE.—*a.* SHULAMITH'S LITTLE SISTER, vers. 8-10. WEISSBACH is alone in attempting to point out an intimate connection between these verses and the preceding. He says: "What was uttered ver. 7 *c, d* as a universal proposition

(*viz.* that money and property have no value as compared with love) is now vers. 8, 9 conditionally illustrated in the sister who is still young and destitute of charms, whilst Shulamith represents herself, ver. 10, as the antithesis." As this view can only be based on a very artificial interpretation of vers. 8, 9, we shall have to abide by the looser connection maintained, *e. g.*, by Delitzsch and Hahn. They suppose that the sense expressed by Shulamith, vers. 6, 7, of the high happiness which she possesses and enjoys in her love for the king, reminded her of her young sister who was still debarred from such loving enjoyment, and she accordingly expresses her solicitude for her future conduct and fortunes. Upon this assumption the unmistakable dramatic progress receives due acknowledgment without the sundering of all connection between the new scene which begins here and that which preceded it, as is the case, *e. g.*, in Umbreit's view, according to which vers. 6, 7 constitute the closing sentiment of the drama (spoken by the poet himself) and vers. 8-14 a twofold supplement to it. So in the similar views of Renan, Döpke, Magnus (comp. above No. 1) and no less so finally on the assumption of Döderlein, Ewald, Heiligstedt, Meier and Rocke, that Shulamith narrates in vers. 8, 9 what had formerly been said by the brothers in relation to her little sister. In opposition to this latter opinion, according to which vers. 8, 9 are to be regarded as recitative, and Shulamith's own words do not begin again until ver. 10, Delitzsch correctly urges: "It would be vain to appeal to iii. 2; v. 3 to prove the possibility of this view; in both those passages the introduction of the language of another without any formal indication of the fact, occurs in the course of a narrative, whilst viii. 8 f. is only converted into a narrative by the "*fratres aliquando dixerunt*" (Heiligstedt) understood. There is nothing to justify such an insertion. The only seeming necessity for it might be found in vi. 9, according to which Shulamith herself appears to be the "little sister." It is not, however, said in vi. 9 that "Shulamith was the only daughter of her mother, but only that her mother did not possess or know her equal," (comp. *in loc.*). Hitzig, too, emphatically opposes understanding the passage as a narration, but assumes that both verses, ver. 9, as well as ver. 8, were spoken by Shulamith's brothers, which is contrary to the relation of the two verses as question and answer. Nevertheless this assumption, shared also by Vaihinger, especially if one brother is supposed to speak in ver. 8, and the other in ver. 9, would be far more tolerable than Böttcher's view, which makes Shulamith's mother put the question in ver. 8, and one of her sons answer it in ver. 9; or than the opinion of Hengstenberg that both vers. 8 and 9 were spoken by Solomon; or than the view of Starke, and of many of the older interpreters, that ver. 8 belongs to Shulamith, and ver. 9 to Solomon.

Ver. 8. **We have a sister, little, and she has** (as yet) **no breasts.** On קָטָן "little" in the sense of young, belonging to the period of childhood, comp. Gen. ix. 24; xxvii. 15; 1 Kings iii. 7; and in relation to the breasts as the criterion of virgin maturity, Ezek. xvi. 7.—**What shall we do . . . . in the day that she shall be spoken for?** The day that a maiden is sued for, is when she becomes of a marriageable age. The suit was addressed in the first instance to the father of the damsel, or to her brothers, not directly to herself (Gen. xxxiv. 11, 18; xxiv. 50, *etc.*).

Ver. 9. **If she be a wall, we will build upon her a silver castle; but if she be a door, we will stop her up with a cedar board.** Delitzsch correctly paraphrases these words: "If she opposes a firm and successful resistance to all immoral suggestions, we will build on her, as on a solid wall, a castle of silver, *i. e.*, we will bestow upon her the freedom and honor due to her virgin purity and steadfastness, so that she may shine forth in the land like a stately castle on a lofty wall which is seen far and wide. But if she is a door, *i. e.*, open and accessible to the arts of seduction, we will block her up with cedar boards, *i. e.*, watch her so that she cannot be approached by any seducer, nor any seducer approached by her."—As soon as we suppose the brothers to give this answer respecting their younger sister, it loses the strange or even offensive appearance which its figures would certainly have in the mouth of Shulamith. Then, too, we shall not be compelled to seek for a closer connection between this sentiment and the main action of the poem (as the advocates of the shepherd hypothesis do), but can abide by the simple assumption that what is here said, as in general, all from ver. 8 onward, is simply designed to form a cheerful and sportive termination of the whole matter. Least of all need we take refuge in the over-refined view of Weissbach that ver. 9 is a continuation of the language of Shulamith, who supposes two questions to be put to her by certain men respecting her sister when marriageable, and immediately replies to them both—so that the sentences run thus:

. . . . What shall we do then in respect to our sister when they ask about her:
(*a*) "Is she a wall?"
Ans. We will build a little silver wall around her (?);
(*b*) "Is she a door?"
Ans. We will construct around her (?) a cedar frame (?)—.

As to the particulars observe further: The wall חוֹמָה is not designed to set forth the idea of lofty stature (קוֹמָה vii. 8), or the impossibility of being scaled, but simply that of the firm resistance which checks the further advance of foes (Hitzig correctly, vs. Weissbach).—The "castle of silver" טִירַת כֶּסֶף to be built on the wall is, of course, only to be conceived of as a small but strong castle, tower or bulwark (comp. טִירָה in Num. xxxi. 10; Ezek. xxv. 4, *etc.*), or if any prefer as a "pinnacle" or "battlement crowning the wall" (Hitzig, Heiligstedt, Magn., Meier, Hölem.—comp. the Sept.: ἔπαλξις),—not as a "palace" (Goltz) [so Eng. Ver.] or "habitation" (Hengstenberg), or "court-yard" (Böttcher), or "low fence" (Weissbach). The meaning of the figure is admirably illustrated by Hitzig by a reference to our proverbial form of speech, "He (or she) deserves to be set in gold."

He also not inappropriately suggests an allusion to the way that oriental ladies to this day decorate their head-dress with strings of silver coins or with horn-like ornaments of embossed silver and the like (comp. on iv. 4 above). On the contrary the sense which VAIHINGER would attribute to the expression is undemonstrable and in bad taste: "we will seek to obtain a large dowry by her." And WEISSBACH's explanation is perfectly absurd and trifling: "we will carry up a silver wall around her, who needs no such protection."—The door presents a fitting contrast to the wall, because it is easily opened and admits everything through it; an expressive emblem of unchastity which is open to every amorous seduction. "Stopping up" or "blocking" (HITZIG: "barricading") this door with a "cedar board" naturally means a determined warding off of those seductive influences, and rendering all dissoluteness impossible by the most sedulous care. By this is not to be understood a "fore-door or vestibule door in front of the proper door" (HUG), nor a "cedar post" (WEISSB.), nor a tablet to be put on the door as an ornament (HÖLEM.), but quite certainly a plank or board to be put against the door on the inside to prevent it from turning and opening. This board was to be of cedar, because this wood is a particularly strong building material and not liable to rot.*

Ver. 10. **I was a wall and my breasts like towers.** This is evidently said by Shulamith, whose thoughts were turned back to her own maiden state by her brothers' faithful care shown for the honor and purity of her little sister. Looking back upon this time, which now lies in the past, she can joyfully affirm that all seduction recoiled from her as from a solid wall, and that no one had dared to venture an assault upon her pure and awe-inspiring charms (her breasts as inaccessible and hard to be scaled as towers upon walls, comp. vii. 9 *b*).—**Then was I in his eyes as one that finds peace,** *i. e.*, this careful preservation of my chastity, this keeping my charms pure and sacred procured me his, the king's, favor and inmost love. שָׁלוֹם "welfare, peace," is here as in אִישׁ שְׁלוֹמִי Ps. xli. 10, a synonym of חֵן "favor" or חֶסֶד "kindness" (comp. מָצָא חֵן Gen. vi. 8; xix. 19; Jer. xxxi. 2, as well as חֶסֶד וָחֵן Esth. ii. 17) and is not without a delicate allusion to the name of Solomon. There is also a certain refinement in the expression that Shulamith does not exactly say אָז מָצָאתִי בְעֵינָיו שָׁלוֹם "then I found peace in his eyes," but with a modest circumlocution: "then was I as one (כְּ as in כְּאָח viii. 1) that finds peace in his eyes," then I appeared to him worthy of his cordial affection (comp. DELITZSCH and HÖLEMANN *in loc.*). The expression contains no allusion, therefore, to the preceding comparison of herself to a wall surmounted by towers, or to a fortification. If the poet intended by אז הייתי בעיניו כמוצאת שלום to express the meaning: "then he finally left me in peace, instead of assailing me further," he did so in a most strange and unintelligible manner (vs. HITZIG), and to regard חוֹמָה "wall" as the subject of מוֹצֵאת "found" (EWALD, WEISSBACH) will not answer on account of this word being too remote; and such a form of speech as "a wall or fortress finds peace—it surrenders or it is spared," receives no confirmation from the Old Testament elsewhere, or from oriental literature generally.

5. CONTINUATION.—*b.* SHULAMITH'S INTERCESSION FOR HER BROTHERS, vers. 11, 12.—These difficult verses can only be explained in accordance with the context, and with the whole course and tenor of the piece, by assuming with DELITZSCH that the "vineyard of Solomon in Baal-hamon," mentioned in ver. 11, is simply adduced by way of example; that the speaker's "own vineyard," as in i. 6 (comp. iv. 12 ff.), is a figurative designation of herself and her charms, which she devotes to the king; and finally that the "keepers of its fruit" (ver. 12 *b*) is a designation of her brothers, the faithful and zealous guardians of her innocence; and consequently the whole must be taken to be an intercession of Shulamith on behalf of her brothers. This intercession fitly connects itself with their tender care for her little sister, just now manifested; and it likewise refers back in a suitable manner to the mention before made of her brothers, i. 6, and thus helps to bring about a termination of the whole, in which everything shall be satisfactorily adjusted and harmonized. We therefore reject the following divergent explanations of this brief section: 1) Shulamith declares that she has herself guarded her virgin innocence better than Solomon his vineyard in Baal-hamon, whose keepers had secretly retained, besides the fruit, two hundred shekels for themselves; she therefore needs no other keepers, not even the guardianship of her brothers (HERDER, UMBREIT,

* [THRUPP quotes in opposition to the view above given of this verse the language of RENAN: "This interpretation is pressed by serious difficulties. I do not insist on its vapid and feeble character. We may admit contrary to all probability, that the silver battlements of which the brothers speak might denote a sort of ornament as a recompense of the young girl's virtue, it will still remain a trait whose signification is an enigma. If the brothers wish to punish their sister in case she should commit any fault, why do they menace her with panels of cedar? It is evident that this implies an idea of riches and luxury. Battlements of silver, panels of cedar answer to one another. Neither of these alternatives includes an idea of punishment or recompense." THRUPP himself supposes it to be the language of the bridegroom, and its meaning to be: "We will build her up, and that in full glory. The walls and the doors come into view as two of the most obvious features of every edifice. As for her wall of enclosure, we will fence her around with silver; as for her doors, of cedar alone and of no inferior wood, shall they be constructed." BURROWES: "Her nature should be adorned with ornaments, giving more beauty and strength than turrets of silver, or a richly carved door of the most elegant cedar." MOODY STUART: "They liken the little sister to two of the principal parts of a building or temple—first, the wall without which there is no stability, no house; and second, the door without which there is no entrance to the house, and no use of it. The wall is the image of stability on which, with its solid strength, is to be built a silver palace for habitation and for beauty. The door is the image of accessibleness; but a door-way without the wooden frame work, requires cedar boards to distinguish it from a mere open thoroughfare." GOOD understands by the "silver turrets:" "The prominent charm of an ample dowry shall immediately be her own;" and by the "door encased in cedar:" "She shall be the graceful entrance to my favor and friendship." HARMER, who supposes the little sister to be Pharaoh's daughter espoused to Solomon, imagines that the "wall" and the door" are emblems of the political consequences of the alliance as on the one hand "a guard and defence, giving a new security to Judæa," and on the other opening "a free communication between Egypt and the Jewish country."]

DÖPKE, HITZIG, ROCKE). 2) Shulamith protests that she disdains all the wealth and the treasures of Solomon, which, like his vineyard in Baal-hamon, he is obliged to entrust to the guardianship of others; her vineyard, *i. e.*, her innocence and virtue is under her own control, and in this possession of hers she has enough (DATHE, ROSENMUELLER, EWALD, HEILIGSTEDT, *etc.*). 3) Shulamith triumphantly relates that Solomon offered her the rich vineyard at Baal-hamon, whither she had been carried to his pleasure-palace, with all its produce, and the entire park as her own property, if she would be his; he was even willing to release her from the payment of the two hundred shekels due to each of its keepers; but she had renounced the whole for the sake of her lover, who now, as her own chosen vineyard(!) stood before her (VAIHINGER). 4) Shulamith means to say, Solomon must have his distant vineyard in Baal-hamon kept for him, and must therefore pay away considerable of its proceeds; but she, on the contrary, kept her own vineyard, that is to say Solomon (!), herself, and hence possessed his love alone without being obliged to share it with others (HÖLEMANN). 5) Shulamith intends by Solomon's vineyard in Baal-hamon herself, and by her own vineyard the shepherd, her lover; she means to say, Solomon did indeed get Shulamith into his power at Shulem (=Baal-hamon), and offered her one thousand shekels by each of the ladies of the court as her keepers; but he may keep this money, for her proper keeper, the shepherd, now stands before her again (MEIER). 6) Shulamith means to say that Solomon, who has let out his vineyard to keepers, receives as the owner one thousand silverlings in cash from each keeper, whilst the keepers retain for their pay five times as much in fruit = five thousand shekels. But Shulamith, who keeps her own vineyard, *i. e.*, herself with all her personal charms, and consequently might, as both owner and keeper, retain the entire produce for herself, gives the use of the fruit, consequently the five parts, in this case = 1000 (!) to Solomon, and only retains for herself as keeper the 200, *i. e.*, the possession; the usufruct shall be his, she will only be the keeper of her vineyard (WEISSBACH). 7) Solomon's vineyard in Baal-hamon denotes the kingdom of God founded in the midst of the world, in the midst of the savage masses of heathen population. The keepers of this vineyard are the several Christian nations, each of which has to pay one thousand shekels to the heavenly Solomon as the product of his labor. Each must therefore produce as much fruit as the people of Israel, the tenants of the vineyard mentioned, ver. 12, which forms one part of the great vineyard of the Church. Each people then receives in return a reward of grace of two hundred shekels, that is to say, a fifth part of the produce of his portion; and the people of Israel receives no more, comp. Matt. xx. 1–16 (HENGSTENBERG). 8) Solomon's vineyard at Baal-hamon denotes the Church of the Lord in the midst of the world. Its keepers are the prophets, apostles, pastors and teachers of Christendom, to whom two-tenths (twice as much, therefore, as under the Old Testament) shall be given as a reward of grace for their faithful raising of fruit, or for their leading many thousand souls to the heavenly Solomon (CALOV, MICHAEL., MARCK., BERLEB. BIB., and in general most of the old allegorists). 9) The vineyard at Baal-hamon denotes the Gentile world generally, Shulamith's vineyard, ver. 12, Japhetic gentilism as one half of this Gentile world, the two hundred silverlings the spiritual peace granted by the king to Japhetic humanity in regard for their loving submission to him, *etc.** (HAHN).

Ver. 11. **Solomon has a vineyard in Baal-hamon.** Baal-hamon is, without doubt, the place not far from Dothaim in the south of the tribe of Issachar, which is called *Βελαμὼν* or *Βαλαμὼν*, Judith viii. 3, a locality therefore not very remote from Shunem. It derived its name from the Syro-Egyptian god, Ammon הָמוֹן (=אָמוֹן Jer. xlvi. 25), which may have been worshipped there, just as Baal-gad (Josh. xi. 17; xii. 7, *etc.*) was named from Gad, the well-known Babylonish god of fortune. Baal-hamon scarcely signifies "the populous" (VULG., WEISSB., *etc.*), and it is still more improbable that it is to be identified, as many of the older writers assumed, with Baalbec in Cœle-Syria (where vineyards could hardly ever have flourished), or with Hammon, חַמּוֹן, Josh. xix. 28, or with Baalgad, Josh. xi. 17, *etc.* But if that locality near Shunem is intended, it by no means follows that Shulamith had been carried off to just that spot by Solomon, and detained there for some time as a prisoner in a pleasure-palace of the king, as VAIH. strangely supposes. But Shulamith only names this vineyard as an instance very near her home of a royal property let out on high rent, in order afterwards to illustrate by it her relation to the king as well as to her brothers.—**He committed the vineyard to the keepers**—*i. e.*, to several at once, amongst whom the piece of ground was parcelled out in greater or smaller portions. That these

* [GOOD finds in these verses a request made of Solomon by his royal bride that he would "consign the estate which, prior to her marriage, she had possessed in Baal-hamon, and which now appertained to himself as a part of the dowry she had brought him, to her younger and unendowed sister." BURROWES: "While Solomon's tenants were obliged to pay the stipulated rent, the spouse speaks of a vineyard which was her own, but which she would nevertheless so keep under her own control and management, as to be able while paying the keepers equitable wages, to offer yearly to the king a thousand pieces of silver as a testimonial of her love." MOODY STUART: "Solomon is the Messiah, and Baal-hamon is no doubt either Jerusalem or the land of Israel. The vineyard was let to keepers, who were to render its fruits to the king—they were to render them, but the silence as to the fulfilment implies that the covenant was not kept. The New Testament church now declares, that by the Lord's grant the vineyard is hers, and undertakes, through grace, that she will never lose sight of it. She further engages to assign to those who labor in it a suitable and moderate maintenance, and allots 'two hundred pieces of silver to those that keep the fruit of it.' At the same time she promises that the full revenue shall only be the Lord's, and that she will never attempt, like her predecessor, to claim the vineyard as her own." The same author also calls attention to the "remarkable agreement between this passage and the reference to the Lord's vineyard, in the fifth chapter of Isaiah," and adds: "The Song of Solomon was evidently much in the mind of Isaiah, and he refers to it more or less directly in every page of his prophecies." This last statement is verified through several pages filled with passages from Isaiah, which bear more or less affinity in language or ideas to expressions in the Song of Solomon. The interesting relation thus suggested as existing between these two books, has its importance in determining the estimate put upon the Song of Solomon, and the interpretation given to it in Old Testament times and by inspired men.—TR.]

keepers rented the property is shown by what follows.—**Each was to bring for its fruit a thousand of silver**—*i. e.*, a thousand shekels of silver. From the high rent may be inferred the productiveness of the property; for that its annual yield corresponded to the agreement is certainly presupposed, as well as that a part of the produce of his piece annually remained for each tenant—that is, on an average, about two hundred shekels (see ver. 12).

Ver. 12. **My vineyard, my own, is before me**—*i. e.*, I take charge myself of my own vineyard, *viz.*, of myself and my womanly charms, of myself as an object of men's admiration and courtship. Since I came to maturity, I have been my own keeper, and have with entire freedom transferred to my royal husband this right of mine to dispose of myself. I have no longer any other keepers but him, who is one with me (comp. on i. 6, p. 56).—**The thousand is thine, O Solomon, and two hundred for the keepers of its fruit**—*i. e.*, the entire proceeds are due to thee; I remain wholly thine own with all that I am and have. But they who kept my fruit, *i. e.*, my innocence and virtue, before I was thine, should not go empty away. These trusty brotherly guardians of my maidenhood, who once watched over me as they now faithfully and sedulously watch over our little sister (ver. 9), must be commended to thy love and favor, as in my heart they hold the next place after thee. —This explanation, it is true, does not completely remove all difficulties; but it involves fewer doubtful and forced assumptions than the other attempted explanations adduced above.

6. CONCLUSION.—*c.* THE CHEERFUL PLEASANTRY AND SINGING OF THE ROYAL COUPLE, vers. 13, 14 — These two concluding verses contain, according to HERDER, the fragment of a conversation; according to UMBREIT the serenade of a young man from the city with the answer of his lady-love in the country; according to DÖPKE a "small duet" belonging to the initial period of Shulamith's love, and here appended by the poet; according to MAGNUS, a glossed and mutilated fragment of a love-song; while most of the advocates of the shepherd hypothesis see in it a colloquy between the lover and Shulamith, consisting of an invitation to sing on the part of the former, and a song of a roguish and playful character, which Shulamith thereupon sings (EWALD, HITZIG, VAIHINGER, *etc.*). This last view evidently has the most in its favor on account of the recurrence of הַשְׁמִיעִנִי "let me hear," from ii. 14, and the unmistakable resemblance of the song in ver. 14 to ii. 17 (and partly also to ii. 15). Only there is no reason to suppose the person, who invites her to sing and whom Shulamith addresses in her song as דּוֹדִי "my beloved," to be a young shepherd. The epithet which he bestows upon her, "thou that dwellest in the gardens," makes it seem far more likely that he was a citizen of rank, and even resident in a palace, a man of royal race exalted greatly above her station in life. But little reason as there is to regard another than Solomon as the "beloved" who speaks in ver. 13 and is then addressed in the sprightly little song, there is quite as little for assigning this occurrence with HITZIG to a period considerably later than the one recorded just before, or for assuming with BÖTTCHER that the bridegroom, in quitting the merry engagement feast in the house of Shulamith's mother, wanted to hear one more song from his bride before he left her for the last brief interval prior to the celebration of their marriage. DELITZSCH and WEISSBACH understand the passage correctly, only the latter preposterously imagines the locality of the action here as in the final section generally to be the royal palace in Jerusalem (comp. p. 127).—**Thou that dwellest in the gardens.**—Literally, "thou sitting in the gardens," *i. e.*, thou resident in gardens, who art opposed to living in populous cities and splendid palaces (comp. i. 16 f.; iv. 6; v. 7; vii. 12 ff.). Solomon here evidently means to allude with pleasant raillery to the fact that his beloved, who had so often before exhibited her longing for the gardens and meadows of her home, was now exactly in her element, and ought therefore to be in the best of moods.—**Companions are listening for thy voice; let me hear it.**—The חֲבֵרִים "companions" are, according to MAGNUS, "neighbors," or "the family;" according to HUFNAGEL, "female friends;" according to MOLDENH., EWALD, REN., *etc.*, "bridemen" (*des paranymphes*, RENAN); according to VAIHINGER, "shepherds, fellow-pasturers;" according to WEISSBACH, Solomon himself, who here jestingly represents himself as a shepherd, or rather in the plural as "shepherds!" and finally, according to HERDER, HUG, DELITZSCH, "playmates" or "youthful associates" of Shulamith. This last view has most in its favor; only it is a matter of course that the companions of Shulamith's youth were likewise those of her brothers; they are consequently in all likelihood shepherds and country people from Shunem and its vicinity. They were probably, therefore, the same as the speakers in ver. 5 *a* of this chapter; on the contrary they are not the companions of Solomon (comp. v. 1), of whom Shulamith spoke i. 7 (vs. EWALD).

Ver. 14. **Flee, my beloved.** The words sound like sending off, or if any prefer "scaring away" or at least "urging out into the open ground" (DELITZSCH). They do not, however, by any means express seriously intended coyness, as is shown by the very form of the address דּוֹדִי "my beloved." They rather invite to hasten and range with the singer over the mountains and plains as is shown by what follows. ברח is not, however, exactly equivalent to "hasten, up!" as is maintained by VAIHINGER and WEISSBACH, who refer to Num. xxiv. 11, Isa. xxx. 16, *etc.* For even in these passages, as well as in Gen. xxvii. 43; Am. vii. 12, the primary signification of this verb "to flee" is clearly apparent. EWALD arbitrarily: the meaning is that "he should *cut across*, leave his companions and not stay opposite to her but hasten to her side," *etc.*—**And be like a gazelle,** *etc.* comp. on ii. 17. In place of the "mountains of separation" or "cleft mountains" there mentioned we here have balsam mountains or "heights of scented herbs" (WEISSBACH), which to be sure are meant in a different sense from iv. 6. Shulamith here calls by this name the mountains and hills of her home (comp. ii. 8) because they were

just then in the season of spring or early summer covered with fragrant flowers of all sorts and accordingly filled with balmy odors (comp. ii. 12 f., vi. 11).—On the import of this verse as the conclusion of the entire poem, comp. DELITZSCH, p. 153: "Amid the cheerful notes of this song we lose sight of the pair rambling over the flowery heights, and the graceful spell of the Song of Songs, which bounds gazelle-like from one scene of beauty to another, vanishes with them."

DOCTRINAL AND ETHICAL.

1. The allegorical exegesis is in this section less able than ever to bring all into a form possessing unity and regular structure, and to reach really certain results, as the attempts above exhibited (p. 132) to give an allegorical explanation of vers. 11, 12 have evinced. Not only in this passage but in other parts of this section this mode of interpretation shows a very great multiplicity and divergence of opinions among its various advocates. The "little sister," ver. 8 f. is by some made to denote the first-fruits of Jews and Gentiles received into the church immediately after the ascension of Christ (CASSIODORUS, BEZA, GREGORY, RUPERT v. DEUTZ, *etc.*); by others the entire body of the Jews and Gentiles yet to be converted (HEUNISCH, REINHARD, RAMBACH, likewise HAHN, who refers it particularly to "Hamitic Gentilism"); by others the weak in faith and young beginners in Christianity belonging to every period of the church in their totality (MARCK., BERLEB. BIB., STARKE); and finally by others the daughter of Zion at the time of the first beginnings of her conversion to the heavenly Solomon (HENGST. and others). "The wall and the door," ver. 9, are indeed mostly understood of the steadfast and faithful keeping of the word of God and of its zealous proclamation to the Gentiles (according to 1 Cor. xvi. 9, *etc.*); but some also explain them of the valiant in faith and the weak in faith, or of the learned and simple, or of faithful Christians and such as are recreant and easily accessible to the arts of seduction. And then according to these various interpretations the "silver bulwarks" are now the miracles of the first witnesses of Jesus, now the distinguished teachers of the church, now pious Christian rulers, now the testimonies of Holy Scripture by which faith is strengthened, *etc.* And again by the "cedar board" are sometimes understood the ten commandments or the law, sometimes Christian teachers, sometimes the examples of the saints, sometimes the salutary discipline of the cross and sufferings for Christ's sake, *etc.* (comp. STARKE *in loc.*). By the "companions" or "associates" who listen for the voice of the bride, ver. 13, PISCATOR in all seriousness understands God the Father, the Son and the Holy Ghost; whilst the followers of COCCEIUS for the most part referred it to the angels; some of them, however, to true Christians; and the two most recent interpreters of this class suppose that the Gentile world before the time of Christ is intended by the expression, but with this difference that one (HAHN) has in mind chiefly the Gentiles as hostile to revelation, the other (HENGSTENBERG) as kindly disposed to the people of God and His revelation.

2. It is apparent from the exegetical explanations given above, that this divergence in the allegorical exegesis is matched by an equal variety of opinions and uncertain guess-work on the part of the merely historical interpreters of this chapter; and in fact it is scarcely possible by even the most cautious procedure to arrive at perfectly certain results in respect to the meaning and the connection of the sentences of this section with their fragment-like brevity and obscurity. This, however, only makes it the more necessary with a view to its practical application to adhere to its leading and most perspicuous passage which formulates the fundamental thought not only of the closing act, but of the entire poem with solemn emphasis and with an elevation and pathos of language purposely rising to a climax. We mean the spirited encomium contained in vers. 6 and 7 of love between man and woman as a mysterious divine creation, and a power superior to death, Shulamith's exalted panegyric of conjugal and wedded love, the culminating point of the entire poem, and the only true key to its meaning according to the unanimous assumptions of interpreters of all schools. DELITZSCH (p. 182 f.) has given the best exposition of the thought contained in this leading passage, which has in it the gist of the whole matter: "Shulamith herself here declares how she loves Solomon and how she wishes to be loved by him. This spontaneous testimony discloses to us the intermingling of human freedom and of divine necessity in true love between man and woman. Love is a שַׁלְהֶבֶת יָהּ, a flame kindled by God Himself. Man cannot produce it in himself, and though he employ all his wealth for the purpose, he cannot kindle it in others. She is speaking, of course, of true love, which is directed to the person and not to any mere things. Man cannot create this love by his own agency. It is an operation of God—a divine flame, which seizes upon a man like death with irresistible power, and can neither be quenched nor extinguished by any calamity or by any hostile force. There is thus evinced in true love an inevitable and invincible power of divine necessity. But this divine necessity has for its other side human freedom. It is the inmost and truest ego of a man, from which this divine flame of love blazes forth. Whilst a man becomes a lover by a resistless divine energy, the lover's passionate desire for the possession of the beloved object is as vehement and inflexible as the resistless and all-devouring grave. The lover loves because he must, but love is at the same time his most pleasurable volition, a return of love his most ardent desire. Smitten with love to Shulamith Solomon exclaims: How beautiful and how comely art thou, O love, among delights (vii. 7); and smitten with love to Solomon Shulamith prays: Place me as a signet upon thy heart, as a signet ring upon thine arm (viii. 6)." In this declaration of Shulamith, which gathers up all the main elements in the idea of wedded love and experience, and accordingly formulates the fundamental thought of the entire poem there is no allusion indeed to the blessing of children as the resplendent consummation of the wedded communion of man and wife, as also no express mention is made of

this matter elsewhere throughout the piece. For to see an allusion to it in what Shulamith says, viii. 12, of the "thousand" due to her husband from the produce of his vineyard, would evidently be forced and arbitrary. But DELITZSCH properly remarks in relation to this omission of an apparently essential particular: "The author of Canticles has avoided everything, which would look to an externalizing of the relation, which he describes. He makes no mention of children; for a marriage in which the parties who conclude it are not an end to each other, but merely a means for obtaining posterity, does not correspond to its idea. Children are by divine blessing the sparks which result, when the flames of two souls flash into one. The latter is the main thing in marriage." It is also a delicate feature of great psychological as well as æsthetic value, that Shulamith, the chaste and pure-minded maiden, though silent respecting the blessing of children, mentions instead with tender love and solicitude her little sister and her brothers, the same who had previously been angry with her and treated her harshly (i. 6), and consults with her brothers respecting the future of the former and in her intercession with her royal husband lays to heart the future of her brothers. This overplus of love, which with all the ardent fervor of her devotion to her husband, she still preserves for her own family (see viii. 12); this touching sisterly love, which is essentially identical with her faithful and pious filial devotion to her mother repeatedly shown in the previous portion of the Song; this combined with her gladsome, cheery, playful disposition, which expresses itself in her concluding words, adds the finishing touch, sweetly transfiguring this noble picture which the poet would sketch of her character as the ideal of a bride and of a young wife, and by which—an unconscious organ of the Holy Spirit—he has set forth the idea and mystery of marriage itself as a sacred and divine institution.

3. From this luminous and revered female figure there proceeds a transfiguring radiance, in which the form of her royal husband, the enthusiastic admirer and spirited singer of her love and her loveliness also shines with a clear and pleasing light. But yet for the sake of a complete and thoroughly correct typical estimate of the transaction, the sad truth must not be left out of the account, that the bond of love so purely and holily regarded by her was nevertheless at last desecrated and broken by him. For that this was the case, can scarcely be doubted from the manner in which both the historians of the Old Testament record the final fortunes of Solomon and the end of his life (1 Kin. xi. 1-43, 2 Chron. ix. 22-31). Of a sincere and permanent conversion of this monarch to a God-fearing and virtuous walk in the evening of his days neither the book of Kings nor Chronicles has anything to relate, the latter of which would scarcely have omitted to note a similarity in the life of Solomon to that of Manasseh in this respect. That no proof can be drawn from the book of Ecclesiastes for this view, a favorite one with many of the older theologians, the introduction to this book may teach us (§ 4). We must stand by the assumption confirmed by 1 Kin. xi. and contradicted by no other testimony, that the unhappy king afterwards proceeded from that stage of polygamous degeneracy indicated in this Song, especially in vi. 8, to still grosser extravagances in this direction, and thus at last filled up the measure of his sins, and brought upon himself and upon his house the corresponding judgment beginning with the revolt of Jeroboam. He must accordingly have deeply wounded Shulamith's heart by a speedy return to the criminally voluptuous and idolatrous manners of his court and have repaid her love so pure and ardent with base infidelity. This deplorable condition of things casts a light not very creditable to him upon his relation to his antitype in the history of redemption, the Messiah. Love for the purest and best of the daughters of his people, whom he adorned with the crown royal and raised from an humble station to the throne of David, could not permanently purify and hallow the earthly Solomon and rescue him from the abyss of crime into which he was in danger of sinking. The heavenly Solomon, on the contrary, must laboriously lift the Church, which He is gathering to Himself from amongst mankind, step by step to the luminous elevation of His own holiness and truth; He must have great indulgence for her weakness, must pardon her many relapses into her old walk of sin, must absolutely despair of presenting His bride perfectly pure, without spot or wrinkle, so long as she remains in this present world. In the Old Testament type, therefore, we find a sad contrast between the fidelity of the wife and the unfaithfulness of her husband. Of the Messianic archetype, on the other hand, it is written with perfect truth: "Though we be unfaithful, yet He abideth faithful; He cannot deny Himself" (2 Tim. ii. 13). In the type no really pure, complete and durable realization of the idea of marriage is reached, but the natural relation existing for a time is only too speedily perverted to its opposite by the fault of the husband. In the fulfilment of the type it is the husband, the new Adam, the Son of Man who came down from heaven and yet is essentially in heaven (John iii. 13), who not merely concludes the marriage covenant with mankind, but likewise preserves, confirms, refines and conducts it step by step to its ideal consummation, which is at the same time the palingenesia and perfection of humanity. To our human consciousness this parallel, which strictly carried out leaves scarcely more than a faint glimmer of resemblance between the type and the archetype, has in it something deeply humiliating. But it may nevertheless operate to the strengthening of faith in our heart, for it points us to the one divine helper and physician, who heals all our diseases; it drives us into the arms of the one mediator and comforter, who is rich in mercy unto all them that call upon Him; it encourages us to childlike confidence in the heavenly author and finisher of our faith, whose grace worketh all in all according to His word of promise (John v. 15; Phil. i. 6; ii. 12, *etc.*).

His love no end nor measure knows,
No change can turn its course,
Immutably the same it flows,
From one eternal source.